

MISSIONARY

HERALD

JANUARY 1986 20p

**COME OVER
AND
HELP US!**



*Inside:
Are you ready
to share the
cost of world
mission?*



Editorial Comment

LAST year was a good year for giving. It was the year which demonstrated that, in spite of the callousness which seems to mark so much of society, compassion has not altogether disappeared. Television pictures of emaciated children in Ethiopia, or earthquake victims in Mexico and of those inundated by volcanic mud in Colombia, touched something in the hearts of millions and they gave willingly in aid.

However it does raise some questions about Christian giving. Churches and missionary societies do not have access to the publicity that television gives, and perhaps it would be wrong to seek it. There would always be the temptation to emphasize the sensational and spectacular in order to encourage necessary support.

Christian giving is not about reaching for the cheque-book or purse in response to a one-off appeal, but about discipleship. It is about the offering of oneself in Christian service, responding to the Christ, who gave his all for us. It is not about giving once, but all of the time, lovingly and long, even when what we give is thrown back ungratefully in our faces. It is not about sitting back and waiting for the obvious to be dangled before our gaze, but in the spirit of Christ to search out the needy and the lost.

This edition of the *Herald* is devoted to the cost of world mission — not so much the financial cost, although we have mentioned it, but the human cost. After all we are not an aid agency but a missionary society. We are in the business of sending people, who have the love and compassion of Jesus Christ in their hearts, to share with others the wholeness of the Gospel.

We are delighted at the number of new candidates offering for missionary service overseas. They have seen the need and sensed the urgency of what has to be done. They have counted the cost and are prepared to join national Christians overseas in the sacrifices that have to be made in the work of the Kingdom.

Is it too much for the rest of us to 'count the cost' and to ask whether we are prepared for the on-going giving of ourselves that the task of world mission requires?

MISSIONARY HERALD
THE MAGAZINE OF
THE BAPTIST MISSIONARY SOCIETY
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© 1986 Baptist Missionary Society
Photoset and printed by
Stanley L Hunt (Printers) Ltd
Rushden, Northamptonshire

Enquiries about service to:
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ISSN 0264-1372

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We share in the work of the Church in:

Angola	India	Sri Lanka
Bangladesh	Jamaica	Trinidad
Brazil	Nepal	Zaire



'MAMA Harvey, we would like you to accept this gift.'

We stood, having been duly welcomed, while the Pastor placed into my hands two joined baskets. Between them was a cockerel, legs tied and its tail displayed to advantage. As I put out my hands to receive it, I nearly died, for it lifted its head, opened its eyes, and looked at me!

'We hope you will have time to cook it for Tata Harvey's supper,' the Pastor continued. This, disconcerting as it was for me, was a very high honour bestowed according to Zairian custom and was just one of the many gifts showered upon us as we travelled through Zaire. Zairians are very generous people.

It is part of their culture and tradition and very much in keeping with their sense of protocol to act in this way.

However, to say that the Zairian's give only from a sense of duty, or protocol, would be quite unfair and untrue, for we found them to be warm and joyous in their giving and very sacrificial. This was born out in much of their giving to the work of Christ, both financially and in their living of the Christian life. Right from the start of our tour, in the capital city Kinshasa, we found

generous and costly giving that was echoed again and again throughout the country.

I can recall the Pastor of a congregation which, only having a plot of land, at the moment meets in the open-air. But the pastor had given 16,000 zaires of his own money to purchase materials so that the church building could commence. This was from a pastor's very low salary.

We heard about the Women's Project, under the leadership of Mama Ditina, through which the women are hoping to build lodging rooms for visitors to the capital. Even the most basic accommodation is too expensive for the average visitor to the city and the women see this as a need that must be met. The land is already purchased and we were able to go and see it and the proposed plans. They had been very discouraged, as the building materials they had purchased had been stolen and they all felt like giving up. But no, they have overcome their disappointment, recaptured their vision and are starting again, working hard to raise the money and determined to get the actual building underway.

In each of the regions we saw church buildings erected as a result of the members giving sacrificially from their

meagre resources. Some were grateful to the BMS for grants to complete the work and put on the roof. In some areas where church folks are concerned about the community's health, the same unsparing giving of labour and of money has led to the construction of dispensaries.

Giving, of course, is not just confined to buildings and projects in Zaire, there is much other self denial for the sake of the Kingdom. This is evidenced by people like the Zairian doctors who accept posts in remote Christian Hospitals knowing that their salaries will be considerably lower than if they worked in the large cities. As well, because of the poor education facilities in some rural areas, this can lead to the heart-ache of separation from their children and all the additional expense of the children being in better schools hundreds of miles away.

Paul, writing to the Church in Corinth says, 'Each one should give, then, as he has decided, not with regret or out of a sense of duty, for God loves the one who gives gladly' (2 Cor 9:7). Certainly we found this to be demonstrated in the lives of our brothers and sisters and partners in Christ in Zaire. They are not just sitting back and waiting to receive from us, but joining with us in giving to and in the service of our Lord.

THE BMS is hoping to expand its work into other areas of the world. This news was given by Angus MacNeill, BMS Overseas Secretary, when he reported to the General Committee in November.

'In addition to the maintenance and expansion of existing work,' he said, 'we could move into new spheres of activity. We are corresponding with other Baptist mission sending agencies in the USA, Canada, Brazil and Europe.'

While attending the Baptist World Alliance meetings in Los Angeles, Reg Harvey and Angus MacNeill were able to speak to Baptist leaders from other areas of the world.

'At least at the Secretariat level, there are provisional plans for 1986 that may result in visits to some countries in Asia by the Overseas Secretary. Once contacts have been made, who knows?' said Mr MacNeill.

'We must take seriously the question of new areas of work. This needy world cries out for the Good News of Jesus Christ.'

In addition to looking at the developing countries, the BMS has also made contact with

Baptists in France, where we used to have a mission.

'But we must be sure of the leading and guiding of God Himself,' Mr MacNeill stressed. 'We must not expand the work just to keep in step with others. That is not a worthy motive. Pray that the right decision will be taken. It is a spiritual, not a business decision that we have to take.'

News was given at the General Committee meetings of the transfer of the Rev Eric Westwood from the Theological College in Cuiabá, Mato Grosso, Brazil, to the World Mission Board of the Brazilian Baptist Convention. Eric will be assisting the Secretary of the Board, the Rev Waldemiro Tymchack.

'This is a departure from the normal type of missionary post, but this move is at the request of the Brazilian Baptist Convention, who recognize Eric as being highly appropriate for the job. Because of Eric's new situation, the BMS will be in touch with developments in other South American countries and the potential for the BMS to be involved in new areas of work is explicitly in the minds of those who asked for this appointment.'

When the go away

Joan Maple, BMS's Personnel Secretary, talks about the sacrifices people make when God heaves them out of their comfort and security into overseas work.

WHAT is it that motivates a person to apply for missionary service? After writing or telephoning BMS, he or she comes and sits in the armchair in my little room on the first floor and then tries to explain why they felt a compulsion to come.

'The idea wouldn't go away,' they say.

'I just had to test it out.'

'I'd no peace of mind till I arranged to come.'

'If you tell me I'm not needed, perhaps I'll be able to settle down again.'

There's the young nurse, who is so pleased that she has qualified as a RGN (Registered General Nurse). She now sits facing up to the prospect of needing to go on to gain her midwifery, then another speciality, then French, then tropical medicine (in French!), before she can go to Zaire . . .

A husband and wife sit (there are two armchairs) with their small children wriggling round them, facing up to the possibility later on of separation from them for the sake of their education if they follow this urge to go to Brazil . . .

Then there's the young engineer just beginning to realize that if he goes to Nepal he'll be effectively stepping (maybe permanently) off the promotion ladder in this country . . .

idea won't

Sometimes people question whether missionary societies have outlived their usefulness, along with the whole idea of those from this country having the temerity to go out and present themselves as missionaries in another culture.

It is right to question and evaluate, this we must continue to do, but alongside this is the fact that God is still heaving people out of their relative comfort and security and pushing them, some eagerly, some half-reluctantly, into the overseas church as partners in mission.

In the same week another man, who left school as soon as possible and has never passed an exam in his life, sits thinking. He is sure God is telling him to offer for service and, as part of this, faces the fact that to go overseas, he has first to become properly qualified to get a visa and will need to begin at the beginning studying at night school for some 'O' levels . . .

A couple have been looking at the home they've been putting together slowly since they got married – the carefully chosen furniture, with carpets and curtains which are just right, the kitchen with all the necessary gadgets, which represent so much hard work. Now they're discussing whether they will sell or let their house when they go to Bangladesh. The home that was the focus of all their planning suddenly seems irrelevant now God has unsettled them . . .

They can't know at this stage all that they are going to receive as well as give! Most missionaries, coming to the end of their first term of service, look back and say in surprise and gratitude: 'I've received much more than I've given.'

One is reminded of the words of Jesus: 'Whoever loves his father or mother more than me is not fit to be my disciple; whoever loves his son or daughter more than me is not fit to be my disciple. Whoever does not take up his cross and follow in my steps is not fit to be my disciple. Whoever tries to gain his own life will lose it; but whoever loses his life for my sake will gain it.'

So often these words of Jesus only come alive when people try to understand what responding to God's call will mean for their families, their domestic circumstances and their professional standing.



MORE people are preparing to go overseas with the BMS than for many years. There are 33 missionaries in training, either in Britain or at language school in Belgium.

'This is more than we have had for a long time,' Joan Maple, BMS Personnel Secretary reported to the General Committee. She also spoke of the encouraging number of folk interested in overseas service.

'I receive between 25 and 30 new enquiries each month. They vary from vague wonderings as to whether we have any jobs going to purposeful young people still at school, but already convinced that they have been called to missionary work.'

'Because of so many people coming from a variety of backgrounds, there is proving to be an interesting new emphasis in the profiles of the candidates. It is often said that more young women apply for missionary

service than men, but an encouraging number of young men have come to talk about missionary service recently. In addition, older, experienced folk are hearing the call to service.'

'A good number of qualified people are volunteering their services. Recently a volunteer physiotherapist began work in Chandraghona hospital in Bangladesh, and one nurse, who went out as a volunteer to India has now applied for long term service.

'We praise God for the stream of people who are responding to God's call.'

The most urgent needs at the moment are for:

An experienced pastor for Brazil,

A tutor in Church history for the United Theological College of the West Indies in Jamaica,

**Three agriculturalists
Hostel Parents for Brazil**

The Way Of Christ

Costly Service

MISSIONARIES don't like to be placed on a pedestal and regarded as 'special'. They consider themselves as ordinary Christians just doing a job of work in the place where they believe God wants them to be. But whatever they think of themselves, they are a courageous bunch, facing opposition and frustration, separated from their children and making many sacrifices. For many of them, being a missionary means costly service. But isn't this the way of Christ?

You do not belong to yourselves but to God. He bought you for a price. So use your bodies for God's glory (1 Cor. 6:19-20).

He was humble and walked the path of obedience all the way to death — his death on the cross (Phil. 2:8).

Jesus can ask us to submit and humble ourselves. He can demand any price because any sacrifice we may make can never compare with what He did to win our salvation.

There are five particular costs which a missionary will probably have in missionary service.

Cultural Privilege and Status

When Paul became a missionary to the Gentiles his Jewish heritage, standing and education were worthless in the eyes of the Greeks. In Jerusalem he was regarded as a promising young scholar, but in Greece he was a nobody.

At home missionaries are somebody to their family and friends. Most have important, satisfying roles in their churches and secular work. What is the price Jesus may ask them to pay? To become a nobody elsewhere?

Why can Jesus ask this price? Because He left His Father's throne in glory to become a humble carpenter's son. The very cost He asks of us He has already paid Himself.

Standard of living

Sometimes Paul had plenty, other times he had little. He spoke of beatings, imprisonment, sleeplessness, hunger.

We seem poor, but we make many people rich.

We seem to have nothing, yet really possess everything (2 Cor. 6:10).

Missionaries of their own will may need to be prepared to accept less than the current standard of living in Britain. All of us enjoy the comforts of life and it is hard to give some of them up. We assume, of right, that we should have electricity and clean water from a tap, a refrigerator, washing machine, a TV, a bed to sleep in, soft carpets, our own car. Can these things be shared or given up for the sake of the Gospel?

Some missionaries (not our BMS personnel!) live in houses with air conditioning and filtered water, eating specially imported food and they drive about in the latest model of motor car. They live like visitors on the fringes of the local society. They run the danger of being ineffective, except with people who want to get material benefits from them.

On the other hand, most of our BMS workers find it possible to adjust to their host country, really enjoying national food, even when it is eaten with fingers, spending most of their time with national colleagues, sharing their jokes and their concerns, living in housing lacking the 'mod cons' we take for granted.

Is this the price we should expect our missionaries to pay? Ought they to be content living like the people they are trying to win?

MANY more new candidates for overseas work and the possibility of growth and expansion into new areas make the immediate future for the work of the Society seem very exciting. But unless the local churches capture the vision and give their support, how much can be achieved.

'Committee members may have gasped when they saw the need for an income of £2,881,980,' said Arthur Garman, the Society's Treasurer last November. 'But how many have looked at the details and felt the excitement I feel?'

Mr Garman explained that provision had to be made for changes in exchange rates and inflation in the countries where BMS works.

'There has already been growth. Two more missionaries will be working in Sri Lanka and we now have a couple in

Trinidad. There are also more missionaries in Brazil.'

'All this is reflected in the estimates. The society is also emphasizing the need for education and recruitment in the home churches, which means supporting the work of the area representatives and producing new and interesting publicity material.'

Mr Garman said that the total needed income was a 12.7 per cent increase over the previous year. The Society expects to receive an income of £545,000 from interest and legacies.

'This means that we shall need to ask for 14.6 per cent more than we asked for last year. This may seem a lot, but a sum much larger than that was raised recently in 24 hours by means of television. The money is there if people have the vision and see the need.'

Once again we come back to the incarnation. Jesus is entitled to ask such a price! He walked the dusty roads and knew sweat, flies, mosquitoes, lice and fleas. His message is for all, not just for those with plenty.

Security and Health

Paul wrote a number of his letters in a prison cell. He lived through riots, even riots directed against him. Missionaries are called to go to politically insecure countries where there is the possibility of revolution, riots and war.

Missionary work means running the risk of unpleasant diseases even today with the advance of modern medicine.

Not so long ago one of our BMS missionaries was threatened and beaten. Others had stones thrown at them for standing out against corruption and dishonesty. Are there men and women who are willing to join them, to risk their security and endanger their health in order to do the work of Jesus Christ?

Jesus was born in an unsanitary stable. He can ask us to take risks because he took the most enormous risk for us.

Family and Friends

Missionary work means moving from place to place, leaving elderly parents, sending children away to school. Missionaries cannot all camp around foreign schools in capital cities so their children can come home every night. If children are to have proper schooling and enjoy the company of those their own age, there is the price of separation from their parents. This is perhaps the biggest price the missionary has to pay.

Jesus knew what it was to be forsaken by His family and friends; He knows what human loneliness is like. He can even ask the price of separation from parents, friends and children.

Life Itself

At one time nearly all missionaries were short term. They died in their first or second year, before they had time to learn the language well enough to preach the Gospel. There was a time when to become a missionary did mean almost certain death.

Prophet's call

The cost of discipleship can sometimes be life itself. The following, based on Jeremiah 1, is a hymn which is sung throughout Latin America. This English translation was made to mark the fifth anniversary of the killing of four US women church workers in El Salvador in 1980.

THE PROPHET

Before you were formed into your mother's womb,
I knew you.

Before you were born
I set you apart.

I chose you to be my prophet to the nations.
You will go where I send you;
You will speak what I command.

Chorus: I have to shout,
I have to take the risk,
Woe to me if I do not!
How can I escape you?
How can I fail to speak?
Your voice burns within me.

Do not be afraid to risk your life
for I will be with you.
Do not be afraid to proclaim my message
for through your voice I will speak.
Today I give you the care of my people,
to uproot and tear down,
to build and to plant.

Chorus

Leave your brothers and sisters,
your father and mother.
Leave your home,
for the earth is crying out.
Take nothing with you
for I will be at your side.
It is time for struggle
because my people are suffering.

Chorus

(Latinamerica Press)

Today missionary deaths are so uncommon that they come as a great shock. We have shared the grief of our friends in the Australian BMS and the European BMS who have lost missionaries through death in the last two years. There are dangers of death today in missionary service.

But Jesus can demand any cost of any of us, not just those in missionary service. Why? Because 'He loved me and gave Himself for me'.

Costly service is central to the life of any missionary. Such is the life and experience of our BMS missionaries.

Even though they count the cost before they leave for overseas service, they work it out day by day in their time on the field.

Let us never lose sight of the cost of missionary service. Let us not shrink back from the costly price of obedience to our Lord. For He told us all: 'As the Father has sent me, so I send you.' Costly service is not just for missionaries. The costs may be different, but He desires obedience from us all.

(Adapted from an article by Charles Olsen, General Secretary of the Australian Baptist Missionary Society.)

TALK ABOUT



New Secretary and New Area Reps

The BMS is moving forward with a vision! The news that the BMS has more missionary candidates than for many years and that there is a real possibility of going into new areas of the world is not only exciting but challenging. The BMS is totally reliant on the support of British churches and is looking for a vital way to encourage church participation in mission today and the future.

THE Rev Derek Rumbol started work last November as Assistant Overseas Secretary for Africa. His appointment strengthens BMS ties with work in Zaire and Angola.



'The vision that means a lot to me about mission work overseas and at home' says Derek, 'is the vision from Ezekiel 47 of a stream flowing from the temple to the city and country, where people bring life, fruit, freshness and healing to all aspects of the community. The work of the church is something to do with that. Part of God's purpose for the church is to bring His healing to the world. In my position here at BMS, I want to try to help in any way the church in Zaire and Angola to do this, to be this. I want to give my time and attention to Africa, to support and encourage the church so that our relationship may continue to grow in trust and maturity. Some of our partners and colleagues in Africa often feel overwhelmed by the practical difficulties of life. We must help people to get a sense of perspective, that they are truly serving the living God and are doing His will.'

And what about the BMS moving into other 'spheres of activity' in Africa? 'Firstly we must be aware if there are any other people working in particular areas. We

must ask ourselves, "What needs can we meet?" "What can we offer?" Competition is out. If there is an area that needs pioneering, where there is no mission work at present, we must be open to God's spirit to be aware of needs and see how we can best respond to them.

'We in the UK are working in partnership with churches overseas. Our mission is one. We have to take our faith to the boundaries, both geographical and the one between faith and fear. In a world where the outlook on life is increasingly secular and materialistic, we have a message to share that brings the good news of Christ to body, mind and spirit.'

Derek Mucklow, former BMS Chairman, has responsibility for the London area, and of co-ordinating the wider work of all the area representatives.



'I am excited at the prospect of increasing my involvement with the work of the Society. Already, as a pastor, my service with the Society has added an important and enriching dimension to my ministry. It has also given me great joy and fulfilment.

'In my new appointment there will be many more opportunities of informing and enthusing others with the Biblical concept of mission - a mission that begins at home but must include the whole world. In co-operation with pastors and other key people my aim will be to make overseas missionary work a natural and inescapable part of local church life for all the church members.

'My fervent hope is that every Baptist Church in London will come alive to the thrilling possibility of involvement in the work that God is doing throughout the world. It is not merely a matter of giving, but of receiving God's grace through other parts of Christ's church. World Mission is not only Biblical, but in the interests of the whole church of Jesus Christ.'

Peter Amies, who was BMS Young People's Secretary from 1962-67, is Area Representative for the West.



'I am delighted to serve the Society and denomination in this way. I have felt for a long time that an expansion of the work of the BMS through Area Representatives is a vital step. Through my new role, I hope that missionary interest will be stimulated in the churches, and that the role of 'deputation' will be redefined. Instead of relying on the 'live missionary' to promote interest in the Society and mission, the new structure of Area Representatives will help other resources to be tapped.

'The BMS has an important role to play in today's world. Through

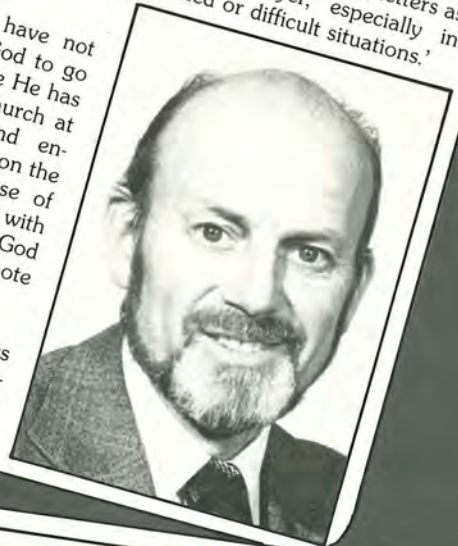
evangelism, medical, agricultural, technological and managerial work, the BMS is contributing in a very real way to people in other countries.'

Leslie Gregory is Area Representative for South East England. He is a familiar face at Mission House, where he has directed the computerization of records during the past three years. Leslie spent nearly 23 years in the pastorate before coming to Mission House.

'I'm approaching this new phase of my life with a mixture of excitement, enthusiasm and confidence. I see my role as a continuation of my ministry to God's people. The sharing of the Gospel with them will have the particular emphasis of wide horizons and the exciting things God is doing overseas.

'My wife Joy and I have not received a call from God to go overseas, but we believe He has given us gifts in the Church at home. To organize and encourage support of those on the field will give me a sense of purpose. Joy will share this with me. I have deep gratitude to God for this opportunity to promote the missionary cause.'

'It is probably too early to assess what goals might be accomplished, but I would hope at least to offer encouragement to those



who share the vision of the world won for Christ.

'Television and other news media bring events around the world into our homes so forcefully. Our responsibility to the poor, sick and deprived is an inescapable part of Christian living today. We have a responsibility to those who are personally involved overseas as well.

'I hope to secure personal interest in those on the field through the Link Up Scheme. Our missionaries value letters as well as prayer, especially in isolated or difficult situations.'

Jim Clarke, a former BMS missionary in Brazil, is Area Representative for Central and Eastern England.



'I am excited about this new position. I hope to see an increase in awareness of the vision of world mission, an increase in the flow of candidates to the Society, and an increase in the flow of cash to the BMS!

'World Mission is an absolutely essential part of a church's understanding of the Christian faith. We are responsible. The Church has a mission to the whole world. And within the Baptist Church, the BMS is the natural arm for world mission of Baptist Churches in Great Britain.'

'We support the BMS — Or do we?'

How real is our support? Do our deeds match our words?

Find out how much your church contributed last year. The total sum may seem impressive but one wonders how much it achieved. The Financial Secretary of the Society tells us that several thousands of pounds is necessary each year for the total support of a missionary and the promotion of his work in the world church.

In the light of this figure how long would your church have kept somebody going?

Some may find that they kept a missionary working for a week, others for a day. Of course, other churches contributed and where each gives a little they all give a lot, but if it depended on us he might not get as far as Heathrow!

The non-Christian could well ask, 'How serious are you?' We believe that the Gospel is not some fringe activity but the answer to the world's deepest needs. He could look at our giving and say, 'I spend more each week on my hobby'. When Douglas Hyde, author of *I believed* began to work for the *Daily Worker* (now *Morning Star*), he took a 50 per cent cut in salary and gave 70 per cent to the Communist party. 'The enemy has no Rock like ours,' said Moses in Deuteronomy 32:20, but one wonders sometimes.

Not impressed

Our friends could form the same

opinion of us. A group of African church leaders studying in Britain were asked to evaluate our church life. They said that Christians seemed to be little different from non-Christians. The Africans, who had known sacrifice for their faith, looked for signs of the same in our homes, found little, and were not impressed.

Our personal budgets often accuse us. Colour television sets stand in most of our homes. They are a mixed blessing yet until recently owners paid about £1 per week for them in licence fees. When the fee was raised by about £13, how many decided to scrap their sets? Very few, if any. The 25 per cent increase was paid despite the grumbles. If the missionary secretary had asked for the same increase in giving, he would only have received the grumbles.

Much of our general life-style follows the same pattern. Our expenditure on holidays and Christmas presents would make Robert Arthington turn in his grave. He gave most of his large fortune to Christian causes during the last century, living a life of extreme simplicity himself. The Gospel advanced through his self-sacrifice, eccentric though he may have seemed to many. We do not need to follow his foibles, but a little more 'Arthingtonism' would do the world church much good and might not harm us either. Mr C B Jewson, a former Treasurer of the BMS, once said that the mark of a Baptist (and all other Christians too) should be that he was a little less well-off than his neighbour.

**Fred
Stainthorpe
argues for
more**

'Arthingtonism'

Much of what we call Christian giving is nothing of the sort. It is payment for services received. Heating, lighting and the maintenance of structures are all necessary but the local club meets these also and does not call it giving for the Gospel! Only what we give away to causes from which we would naturally expect to receive no return can be called giving in the spirit of Christ. *'Do not invite your neighbours to a party . . . invite the poor, the crippled, the lame and the blind'* Luke 14:13.

Responsibility and privilege

We have a responsibility to give for God's work but we share the privilege too. We do it for a crown which never fades. We should find joy in doing so. Acts 20:35. We get God's appreciation by doing so - 2 Corinthians 9:7b and in some way we gain by giving. Proverbs 11:24 has often intrigued me and Luke 6:38 is plain enough. Moreover, in the light of the fact that hundreds of millions of people have never even heard of Jesus, should not such giving be our priority? Sadly, this is not always the case. The coloured box in the corner gives the lie to our words if the missionary box stands empty.

So how much do we really support the Society? Do we make a real contribution in its work or are our gifts merely a token? Perhaps you could discuss this at your next church meeting. Let the needs of the world's unreached millions determine your giving.

'I have come back from Zaire thrilled that I can participate with our missionaries in a fellowship of service,' said Reg Harvey, BMS General Secretary, when he reported to the General Committee in November.

'They're not saints, they sometimes get their priorities wrong, some wear too many hats and do too many jobs, but they are dedicated to their work.'

'They are facing many difficulties, but so many of them had a positive attitude. In spite of the problems they are not thinking about missionary life ending in the near future, but are talking about returning to Zaire after their furloughs.'

As he visited the different districts and churches he met many pastors whose sacrificial devotion to their work was humbling to see.

'I saw many young pastors who could have been much better off financially if they had taken secular employment. But in a poor country like Zaire they are prepared to give up even more for the sake of the Gospel.'

'We also experienced the physical side of life in Zaire, especially when the Missionary Aviation Fellowship plane broke down and we had to travel over the notorious Zairian roads.'

'I saw many dead and dying vehicles. The average life of a Landrover is five years. We must do something to extend the life of these vehicles,' he said.

'We stayed in the homes of our missionaries. Some of them are delightful, some were delightful once. We must ask ourselves whether we are providing appropriate accommodation for pastors and missionaries.'

Mr Harvey ended by telling how he had been given an old Zairian coin.

'It is worthless today, but I have been cleaning it up and scraping away the accretions of the years to discover something of the value of the metal. Our partnership with the church in Zaire is something like that. We cannot be satisfied with the status quo and have to remove the accretions to discover what is valuable in our work together in the Gospel.'

HAVE YOU EVER WORKED OVERSEAS?

'In September 1986 there will be an ecumenical mission conference organized by the British Council of Churches and the Roman Catholic National Missionary Council. One of the topics to be considered is the role of returned missionaries and people with overseas experience in the Churches in Britain. I, as convenor of the working party preparing the material on this topic would like to hear from any people with such experience, including those born overseas and now resident here. We would like to know how you have been received by your local churches in Britain and the extent to which, if at all, your experience and expertise has been used. All correspondence will be treated with complete confidentiality.'

**Please write to: John Dickinson
Queen's College
Somerset Road
Edgbaston
Birmingham B15 2QH**



The River Zaire above Yakusu. Halley's Comet would have been seen in this region of the sky in 1910. There was no water hyacinth on the banks at that time. Our Christian Church was formed there long before that plant reached Zaire.

HALLEY'S COMET OVER YAKUSU?

by John Carrington

YAKUSU in the Upper River region of Zaire featured in the June issue of the *Journal of the British Astronomical Association* this year.

From 1910 onwards, a monthly church magazine was regularly printed on our mission press there and in May 1910 the Editor announced:

A big star was visible every day during the month of April up-river in the morning. Now this month, another star with a long tail can be seen near the first one.

We sent this item to a member of our family, Mr J Noel White of Isham, Northants, who is currently monitoring the changing appearance of Halley's Comet with the International Halley Watch. Computer programs of the comet's orbit confirm that this reference could well be to the famous

visitor from outer space which comes regularly every 76 years and caused so much panic among our ancestors in 1066 and on later appearances. The big star seen in April and again in May was most probably the planet Venus.

Another piece of information printed in our Yakusu magazine interested the astronomers so that they thought it worth re-printing. In 1929, people at Yakusu saw a large fireball down-river and some time later heard a big explosion in that direction. The editor asked church members and village teachers to let him know if they had seen the fireball fall to earth. Next month he was able to print letters from down-river villages giving descriptions of a meteorite.

Teacher Isaiah Liyalano told how he had seen a place in the forest where a swathe of trees had been felled near the mouth of the Lomami river and the grass all round had been burned.

Another teacher-evangelist had a graphic story to tell:

The star we call a fireball. I, Botemalikolo, saw that star in the north. It looked like lightning, only

smaller and it moved with great speed. I nearly drowned because I was in my small canoe so as to go more quickly on my journey, and I jumped hard like a man who has an epileptic fit.

I saw a big light over the river. It shone on all the people there and their fishing nets. It shone over the whole country. It came from the north and passed over to the south where it fell like a great fire.

After it had fallen to earth, we heard a tremendous thundering: Kwu-u-u! And everyone shouted: Ho-o-o! We have never seen such a thing before and I am 26 or 27 years old, though there was a small one on 4 December, 1928. I marvelled that such a wonderful thing should take place.

Such observations from our early missionaries and African friends at Yakusu remind us that some of our pioneers in Africa were keen astronomers — Alfred Saker in the Cameroons, for instance, and Thomas Lewis, who took a large telescope with him to San Salvador and established a meteorological station there also.

REFLECTIONS



A ROSE IN WINTER

War continues to erode any stability left in Lebanon. Days are filled with uncertainty. No family has escaped the horrific consequences of war.

The Baptist Convention of Lebanon, under the leadership of the Rev Ghassan Khalaf, is very active in helping the community. He said,

'Almost every family that still has a home has given shelter to at least one other family. People double up with relatives, friends, and sympathetic person who can give them shelter. Homes of many of our people have been destroyed. Church buildings have also been devastated. I urge all Baptist brothers and sisters not to forget the Baptists in Lebanon.'

'We are living in a big "cemetery" where every day from one to twenty people are killed or injured because of random shelling and sniper's bullets. But we Baptists of Lebanon, by the grace of God, will come out of this valley of terror, holding, every one of us, a rose in hand to testify that Lebanon will have a great role to play in bringing the gospel to the peoples of the Middle East. And Lebanon will again be the ground that will stretch the fire of revival in the whole area, bringing millions from neighbouring countries to confess Jesus as Lord and Saviour.'

MISSIONARIES TAKE OFF!

The classic film quote, 'Fasten your seat belts, it's going to be a bumpy night,' took on a new meaning for John and Ruth Davies who recently returned to Zaire after a period of furlough. They write, 'We arrived safely back here in Yakusu on 12 October after an eventful flight up from Kinshasa, the capital. I wonder if you've ever sat on a plane preparing to take off and watched them dismantle two engines — on your own plane! Praise God for His protection and thank you for your prayers.'

CHRISTMAS BONUS?

A cultural compromise is a problem that has to be confronted by every person going overseas. This is certainly true for BMS overseas workers. Ian and Sally Smith, working in Nepal, faced the issue recently.

'The big Nepali festival of Desai is rapidly approaching. This is their main festival, and materially is very like Christmas — a time for celebration, the family gets together, lots of food, new clothes, etc. It's generally a very happy time, and people start preparing long in advance. It's been a long tradition that all employees get an extra month's wages at this time, so both hospital workers and those employed in missionaries' houses as cooks and gardeners, etc normally expect this. What to do for the Christian employees though — for them Desai has no special meaning, as it doesn't coincide with a major Christian festival.

Should they receive the same bonus? It would obviously be very unjust NOT to give them an extra month's wages — so it has been suggested that we give them it at Christmas instead. . . . But presents and spending large amounts of money aren't part of the Nepali Christmas and wouldn't be appropriate.

'So to give the Christian employees a "bonus" at Christmas time might well be a destructive move — if Christmas just become a Christian version of Desai, ie, an excuse to eat a lot of food and spend a lot, then we are in danger of perpetuating the same problems the church in the West is battling against!

'Praise God though — for even though we may have different ways of doing it, it's the same Person's birthday we're celebrating — and the wise do still seek Him.'

BMS Stamp Bureau SPECIAL NOTICE

In the financial year which has just ended the Stamp Bureau made £3,348 for Mission Funds. We would like to thank all those churches and individuals who made this possible by sending in stamps. Please continue to send in such material, without which we could not function.

Rev R Cave, Richard D Camp, David Hammond
(Directors, BMS Stamp Bureau).

PS — Material should be sent to Rev R Cave,
77 Hurst Park Avenue, Cambridge.

MISSION TALK

Learning about BMS

MISSION House was 'invaded' the other week by a group of children from Leigh-on-Sea. BMS headquarters is never the quietest of places, but the giggles and laughter of the children could be heard above the typewriters, telephones and conversations.

'Oh goody, Star Trek,' they said on seeing a TV screen all set to show them a video of work in Nepal.

Members of the Promotion Team introduced them, by use of a

world map, to all the countries where the BMS is working and they learned the kind of jobs missionaries are doing alongside national Christians.

But the highlight of the visit seems to have been the opportunity to get involved in the 'Bolobo Game' – the new BMS board game about medical work in Zaire.

Squash and biscuits in the canteen rounded off what they all agreed had been a very worthwhile visit.



MORE THAN £900 was raised for the BMS in a recent sale at Newbury Baptist Church. Decorated stalls filled with exotic spices, foods and different articles, and manned by assistants dressed in colourful saris, skirts and kaftans, made the church hall seem more like an eastern bazaar.

Samples of tropical fruits like custard apple, guavas, papaya, and mango were available along

with tasty recipes from Africa, India, Brazil and the British Isles.

Frank Gouthwaite, from Brazil, presented the prizes to the winners of a children's colouring competition and the Boys' Brigade entertained with a comedy sketch.

Some of the money raised will be going towards the BMS women's project for transport in Angola.

BAPTIST WORLD ALLIANCE DAY

1-2 FEBRUARY, 1986

'Out of Darkness into the Light of Christ – to Proclaim the Good News' is the theme of the 1986 BWA Day. This is the opportunity for us to share with 34 million Baptists in 143 countries throughout the world to rejoice in our unity and celebrate our diversity.

A helpful booklet on how your church can share in this empha-

sis, including ideas for your worship service, prayer concerns, a message from the BWA President, Dr Noel Vose and General Secretary, Dr Gerhard Claas, has been prepared. This and other information on the ministry of the BWA is available from the Baptist Union of Great Britain and Ireland, 4 Southampton Row, London WC1B 4AB; OR the Baptist Union of Scotland, 14 Aytoun Road, Glasgow G41 5RT.



FIRST YOUTH MEETING IN ZAIRE!

'It inspired a renewed commitment,' says Simon Houghton

A large secondary school in the centre of Kinshasa was the venue for Zaire's first Baptist Youth Congress. The Congress, which was held in mid-August was organized by the Christian Education department of the CBFZ (Baptist Community of the River Zaire).

Preparations for the congress began in 1984 with the election of a committee responsible for all the planning and organization. The committee had the enormous task of deciding how best to present the message suggested by the theme of the Baptist Youth World Conference held in Buenos Aires, Argentina, 'Jesus Christ, The Truth: Our Faith . . . Our Peace . . . Our Commitment'.

More than 80 men and women, boys and girls responded to the invitations sent out to the six regions of the Baptist Community. Many more would have responded were it not for a highly inadequate and expensive public transport network which makes travel in this enormous country difficult at the best of times.

The Congress continued for a week with a full programme of seminars, Bible studies, workshops, debates, discussion groups and evangelistic meetings. The teaching in all sessions had obviously been well prepared and inspired some lively discussion. These led to the adoption of some resolutions which will significantly improve the running of various departments involved in youth work and activities.

The evangelistic meetings held towards the end of the week gave occasion to all taking part to examine their individual commitment to Christ, and opportunity to renew that commitment.

There were sadly one or two disappointments. Other Baptist

Communities in Zaire were invited to participate in the Congress for the last part of the week. Sadly, not one responded. Although this did not hamper the spirit of the Congress, it suggested a step backwards in efforts being made to establish greater collaboration between the communities. Disappointing, too, was



Baptist Youth World Conference

the absence of any non-church youth at any of the four evangelistic meetings planned with them in mind. Posters advertizing the meetings had been widely distributed, but no response was made. Why? Perhaps we were wrong to expect the people to come to us. Would not our time and resources have been more

effectively used by going out in large numbers to where the people are . . . the streets, market places, hospitals and homes?

Despite the disappointments, the tone of the meetings was very encouraging. Particularly significant was the warm spirit of friendship which developed between all present during the Congress. To be expected perhaps? But remember these were folk both young and old, from all over the country, of differing tribal and language groups, of differing races, and yet perfectly united by a common belief in Jesus Christ and with a common commitment to His work.

Thus the Congress reminded us all of the unity of the CBFZ in Zaire and reassured us that the Lord is at work throughout the community in many different and exciting ways. Again it inspired a renewed commitment to the task for which the Lord has made us accountable. I would hope that we will all be able to testify to the abundant fruit of that commitment in the coming months and years.

HONG KONG'S ECUMENICAL COMMITTEE

A COMMITTEE of thirteen Christians from Hong Kong will monitor the transition of Hong Kong from British to Chinese rule in 1997. The aim of the 'Committee of the Christian Concern for the Basic Law' is 'to continually reflect the wishes and

opinions of Hong Kong people and to make appropriate responses' as the transition gets underway.

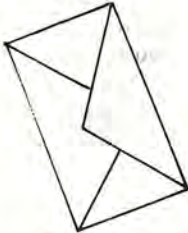
There are eleven church leaders on the committee, and they will study all aspects of life in Hong

Kong, from political to legal, economic to social and religious liberty to human rights.

Over the next five years, the committee will discuss and set down ways in which Hong Kong will relate to the rest of China,

preserving much of its social and political system. This 'Basic Law' will 'be in keeping with the rights and interests of Hong Kong people, and lay the legal foundation for Hong Kong's stability and prosperity, freedom and progress, equality and justice', according to a news release from the Committee.

About 16 per cent of people in Hong Kong are Christians, of whom over 32,000 are Baptist.



NOT WITH THE BMS — REACTIONS

From Carolyn Green

It's crazy to suppose that BMS should be allowed to work unchallenged, and uncriticized. That would shut the door on possible enlightenment, future change or even improvement. It would also be against human nature! But it does seem that there are many undercurrents of feeling expressing dissatisfaction which come from people who are not directly involved with the work of BMS, but who, as Baptists, have a right to make some comment.

I don't know how much Fred Stainthorpe is playing Devil's Advocate in his article in the October *Missionary Herald*, but he certainly raised some questions and provoked from me more than the routine 'knee jerk'.

Mention was made of lack of enthusiasm 'at the top' a criticism perhaps of the ministers of the denomination, implying ignorance, or even a

daring to be more interested in the work of other societies. Perhaps this problem of ignorance amongst pastors can be linked with the later comment about informed debate. A desire was expressed for 'a word from on high', viz a word from one of the Secretaries of the Society! But, tell me, when they do talk, who listens? Some people will only hear what they think has been said. Can I challenge those who say they don't know about the work of the Society to put their money where their ignorance is and come and see for themselves. Perhaps one year's vacation could be put aside in exchange for an opportunity to have physical eyes and spiritual vision enlightened.

There are also the emotive words, 'none can be spared for new ventures' and, 'there are still unoccupied fields', as if this should cause the stopping of present involvement, while reaching for new situations. If all these people who see the

needs and feel the call to overseas mission actually worked through BMS, then there indeed would be people to work in new geographic and demographic areas. Don't let us get carried away thinking either of 'unoccupied fields' being unoccupied simply because there is no Baptist witness. Occupying fields in that sense is purely religious colonialism.

Looking at the 'new ventures' again, dare I suppose these refer to tacking contacts with 'hidden peoples'? Supposing they do, then BMS is already there before you are.

I'll show you hidden peoples. Hidden right on your doorsteps. So hidden from the church and its witness that they can perhaps only be approached by those who's work brings them within touching distance of them. Who am I talking about? Which workers? I'm talking about those much-maligned missionaries involved in 'temporal ministries'.

You tell me that temporal ministries should be reduced. That missionaries are only worthy of support if they are preaching to 'hidden peoples'. I've told you where the vast

From Robert Draycott

I've just received the October *Missionary Herald* — very interesting and well produced once more. Of special interest were the *Talkback* feature and 'Not with the BMS'. With regard to the lack of a written doctrinal basis, these can be used in a negative fashion. Also the type of comment, 'not evangelical enough', reflects the common assumption that 'evangelical' is equal to doctrinally conservative. This is a hi-jacking or debasing of a rich and powerful word.

I would take issue with the phrase: 'The cutting edge of mission ought always to be evangelism.' Perhaps we should agree but point out that the best people at the cutting edge are generally the local people. Many of the problems we face today are the result of evangelism by missionaries which involved not just the

Gospel, but a certain cultural expression of that Gospel. Furthermore, such a statement begs the question of the relationship between the mission of Jesus and that of his followers. In other words, was the cutting edge of our Lord's mission evangelism? If so, in what sense?

As a further comment, the situation out here is so confused with so many sects, a babel of voices on the radio and some television preachers, not to mention the antagonism between evangelicals and Catholics. How is the average man in the street to distinguish the true Gospel from the false?

Perhaps it is more glamorous to read about sinners being converted, but the task of making disciples is not quite so newsworthy — but to fail here is to fail almost completely.

'Reports . . . deal too often with

the problems of a school. . . ? Rubbish! Is this not the earthing of salvation, making salvation real, one part of the wholeness of the Gospel? In Britain schools, pure water, medical treatment are all taken for granted. We are reasonably well provided in Brazil compared with other fields, but even here one can understand the privileged upbringing we had taking all those things and more as our right.

Anyway, that article was very stimulating — I didn't mean to comment quite so much.

ROBERT DRAYCOTT

Paranaiba,
Mato Grosso do Sul
Brazil

From John Dignum

I feel I must reply to Fred Stainthorpe's article 'Not with the BMS' (*Herald* October), although I doubt whether I will be able to 'lighten . . . darkness with beams of celestial light'. Nor indeed would any BMS Secretary be so presumptuous

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

majority of 'hidden peoples' are. They are there on your doorsteps and on mine. True, there are still people who live in geographic regions where the Gospel has not yet been taken. Far more live amongst the members of our churches, and are still hidden from the Gospel. They are in business and college, in hospital, university and shop. People so hidden that they are only seen by the eyes of the doctor, felt by the hands of the lab technician, counselled by the pharmacist, challenged by the teacher.

I'll show you evangelism too. Evangelism by touch, when a child with AIDS or TB or starvation is held in the hands of someone who loves Jesus and him.

I can show you conversion, a girl's life is changed because a friend dies of an incurable disease in a hospital where Christians live out their mission in service.

And what is meant by 'personal witness'? Surely, just that person to person sharing of New Life in Christ. Jesus himself, in the Gospel accounts, seems to have been rather

heavy on the personal witness as He healed and taught, and rather light on the mass evangelism.

Then there's frontier evangelism. Are you not involved in 'frontier evangelism'? We are. Every encounter with someone who doesn't know the Saviour is an opportunity to take part in frontier evangelism.

Perhaps you've been fortunate to meet the sort of missionary, who said the things you've wanted to hear. The things you've grown up wanting to hear, the things that bring the vicarious joy of being involved in preaching campaigns in unreached villages. Perhaps you are shocked when a new generation of missionary comes to tell you of his daily battle to witness to his patients, students or employees. Or perhaps he shares with you his frustration living in a society where bribery, corruption and nepotism are the order of the day. You are surprised. It's just too like your own daily struggle. Instead, of identifying with him, supporting him or even becoming involved yourself, you dismiss him as being non-evangelical and

BMS! You seek someone with a more exciting sounding ministry, or offer to serve with some more adventurously named society. But let me tell you also that it takes a great deal more grace and humility to work as a professional in partnership with an established Christian church in a culture different from your own, than it does to cut new paths through the jungles of men's hearts. I use the term 'professional' to include pastors and Bible teachers as well as the technical professions.

Before joining the BMS despite our fairly intimate knowledge of its character, we wondered too about its 'soundness' and evangelical bias. But as we have grown to know and perhaps understand our colleagues over five years 'on the field' in 'temporal ministries' we have become more and more aware of one thing. Without living faith themselves and without sure conviction of God's call to share the new life available in Christ alone with those who as yet do not know Him, none of us would survive the daily encounters with the enemy.

There are many valid reasons

why individuals from Baptist Churches should not choose to work with BMS — for it is God who calls us to a particular service and not BMS which conscripts us! But our chief object is always to work with partner churches in countries because before us, men and women obeyed the same call. The church overseas needs ministering too still. We minister with it.

Don't drift into BMS. If you do, you'll find yourself drifting out again. But if God challenges you to work overseas with the society, we pray that you'll be able to say, with us, 'with BMS — thank God'.

CAROLYN GREEN

Missionary, IME Kimpese, Zaire

PS For your further reading on missionary life and work, may I urge you to read the book *Rough Edges* by Rhena Taylor. It is published by IVP, and its subtitle is 'Christians abroad in today's world'. I draw your attention in particular to the chapter entitled, 'Between the lines'.

as to suggest that he could do that, even with an equal dose of Mr Stainthorpe's irony.

It was extremely disappointing to read the article, which I imagined would give some sort of insights into Baptists, who have been called to work with other societies. Instead I read something which was biased and damaging to the overall world mission in which we as Christians share, whatever our denomination.

Not all Anglican missionaries go overseas with CMS, nor all Methodists with MMS, which is what Mr Stainthorpe seems to imply. Would he have the work of Tear Fund, OMF, Wycliffe Bible Translators, or even CMS deprived of the work being done by their Baptist missionaries for the sake of denominational pride? On the other hand, would he expect those missionaries from other denominations who work for BMS to reconsider their allegiance and preferably move? Of course our home churches are in great need of being well and prayerfully

informed of the work of BMS; of course this prayer and concern is most directly and usefully expressed in giving; but why should BMS claim to have the monopoly on such interest and giving within our denomination?

I do not think that the Society as a whole would share Mr Stainthorpe's views, and certainly not agree with some of the false accusations he levels at it.

While working at Mission House last summer, I was pleased to meet, on several occasions, friends of mine from Regent's Park College researching BMS history as part of their degree courses. To doubt the colleges' commitment to BMS work can be refuted simply by the number of our ministers who enter BMS service at home and overseas, often making great sacrifices in order to do this. This is to say nothing of the great interest and prayerful concern shown by both fellows and students within Regent's Park, to name but one of our colleges.

What of the criticism that BMS is not evangelical nor evangelistic, in which there is 'some substance'? One of the most inspiring articles which I have read in the *Herald* recently was John Mellor's account of his work with remote peoples in the Equateur region of Zaire. When has Mr Stainthorpe read an article in the *Herald* which talks about 'the problems of a school, the training of medical staff or the polluted drinking water of tribal peoples' in isolation from the knowledge that God is enabling missionaries involved in this work to witness in an effective manner?

Having worked alongside a missionary arriving to improve people's drinking water, I can say that his work certainly does not end there. On top of his full-time job, he has the work of the young people's prayer group to co-ordinate, and his tireless devotion to the evangelism to Batwa camps near his village. Also, I am sure that the missionaries I know in Ntongo will not take it as an insult, nor is it meant as such,

when I say that they are as 'evangelical' as any I have had the pleasure to meet.

Finally, what of the worry concerning a lack of vision and pioneer spirit? How extremely hurtful this must be to missionaries like the Mellors who devote their lives to working in unevangelized areas. One only needs further to have heard Rev Stuart Christine speaking at the recent LBMU meeting to know that the church is growing in many areas where BMS works. Our Society is such that it cannot evangelize the entire world, even if all our BU churches were to send every spare penny in its direction. We as a society and as Baptists in general must work in conjunction, not competition, with others, and always to the glory of God rather than of the BMS. Thankfully, I can disagree with Mr Stainthorpe and say that we seem to have struck the right balance.

JOHN DIGNUM

Queen's College, Oxford

For Your Prayer Diary

KISANGANI AND UPPER RIVER REGION 29 December-4 January

Kisangani, just north of the Equator in the Upper River Region of Zaire, is primarily a University town.

The Protestant communities all work together under the ECZ. Rev Mokili is the Regional Secretary, and he has recently celebrated 20 years as an ordained minister. There is encouraging news from the region.

Mary Philpott is involved in evangelism and outreach primarily among women in the Upper River Region. Often travelling by bike, she visits villages leading worship services and Bible studies, teaching reading classes, and organizing retreats.

Annie Horsfall teaches science at the Institut Lisanga in Kisangani. Her most recent prayer letter highlights the problems of recurring shortages and rampant inflation which affect Zaire.

NEPAL – UNITED MISSION TO NEPAL 5-11 January

The United Mission to Nepal is the channel through which nearly 40 missionary agencies send personnel into Nepal. It is an interdenominational agency and ministers to Nepal in many different ways. Individual missionaries are free to share their faith, vision and expertise, through working and sharing with people in the name of Christ. Over 380 workers of the UMN serve through the Health Services Board, the Economic Development Board, the Education Board or in administration of the UMN. The BMS has over twenty personnel serving in a variety of fields. Michael and Valerie Roake are due to arrive in Nepal this month to begin their term of service, which will begin with language instruction.

CHANDRAGHONA, BANGLADESH 12-18 January

The emphasis of BMS work in Chandraghona, is medicine. There are two hospitals, Chandraghona Christian Hospital and the Christian Leprosy Centre. The medical mission started in 1907 with a small dispensary on the banks of the Karnaphuli river. Leprosy patients seeking treatment settled on a nearby hill, and from this small beginning sprang the now 120 bed Christian hospital and a successful Centre for Leprosy sufferers. A brand new building for the leprosy hospital was recently opened. Robert Hart is a surgeon at the Leprosy Centre who specialises in reconstructive surgery. His wife, Mary, serves as a nurse. Hazel Salter shares her skill as a doctor. David Kerrigan administers the financial aspect of the work at the Centre, while his wife Janet works with the Under Fives' clinic team and the ante natal clinic, where she serves with Jean Westlake. Sue Headlam began a new project in June, 1985 to broaden the Community Health Programme. This is being financed through Operation Agri.

KOND HILLS, INDIA 19-25 January

Work in the Kond Hills region of India has resulted in a rapidly growing church with many people coming to know Christ. However, BMS work has suffered a set back in recent times with the unhappy return of BMS missionaries Joan Smith and Joan Sargeant. There is now no BMS missionary in the Kond Hills region since work began there in 1861. Both Joan Sargeant and Joan Smith served at the Moorshead Memorial Christian Hospital in Udayagiri. The number of inpatients has increased rapidly over the last 18 months. Eight nurses and two doctors care for up to 80 patients at one time. The financial burden on the hospital is great. Church work in the area is a source of encouragement. Neil MacVicar, BMS Overseas Secretary for Asia, says, 'The Church continues to grow particularly in the tribal areas, but like in many other places it lacks sufficient trained leaders and the financial resources to do all that requires to be done. Baptisms from both the Christian and non-Christian communities are continuing and this is a matter of thanksgiving.'

MISSIONARY MOVEMENTS

Arrivals

Rev N B and Mrs McVicar on 9 October from Dhaka, Bangladesh.

Dr S Roberts on 9 October from Ruhea, Bangladesh.

Miss J Westlake on 12 October from Chandraghona, Bangladesh.

Miss S Evans on 29 October from Yakusu, Zaire.

Departures

Miss M Bishop on 8 October to Yakusu, Zaire.

Mr and Mrs J Davis and family on 8 October to Yakusu, Zaire.

Mr and Mrs M King and family on 9 October to CECO, Kimpese, Zaire.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies, and gifts sent anonymously (October 1985)

Legacies

	£	p
Miss D M Clevely	1,158.67	
Florence G Hobson	3,490.29	
Mrs M K V Horne	4,000.00	
Irene Kendell	8,136.72	
Mrs H Lamb	100.00	
Marjorie Sybil Loader	50.00	
Rev A G Robins	6,690.48	
Dr G Rutherford	8,308.85	
Mrs M G Smart	100.00	
Mr G Smith	851.45	
F H Somers	498.55	

General Work

Anon: £2.00; Anon: £2.00; Anon: £27.00; Mr W (Leicester): £300.00; Anon: £10.00; Anon: £16.00; Anon: £4.00; Anon: £8.00; Anon: £25.00; Anon: 34p; Anon: £15.00; Cymro: £25.00; FAE Aberdeen: £10.00.

Birthday Scheme

Anon: £20.00.

Agriculture

Anon: £15.00.

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FELLOWSHIP HOLIDAYS – 1986

April 3-15

April 7-14

May 23-June 6

May 31-June 7

31-June 14

June 7-14

July 5-12

August 16-30

The Holy Land

Portugal

Majorca

The English Lakes

By Coach to Caen and St Malo

Walk the South Downs Way

Yugoslavia

Rev Neil Hall

Rev Frank Wiltshire

Rev Douglas Monkley

David Rutland (BMM)

Rev T. Tatton

Rev John Glover

Rev Dan Weller

For Brochure please write to:

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NOTICE BOARD

BMS SUMMER HOLIDAYS 1986

Penzance: 2-9 August
Pitlochry: 2-9 August
Eastbourne: All ages: 26 July-9 August
Eastbourne: Young people: 9-23 August
PHAB: Dover: 26 July-2 August
PHAB: Whalley Abbey: 31 Mar-5 April

Write to Rev D Martin for brochure and booking form.

WOMEN'S MISSIONARY CONFERENCE FOR LONDON CHURCHES

SATURDAY 22 MARCH

See next month for further details



HARKA'S DAY — A colouring book for children about Nepal 30p
MARIO GOES TO PLAY SCHOOL — A colouring book for children about Brazil 30p
THE BOLOBO GAME — A board game for the whole family teaching medical work in Zaire £1.35

NEEDED FOR MISSIONARY SERVICE OVERSEAS

Agriculturalists

Teachers for the British Association School in Kinshasa, Zaire, and the Christian Primary Education Centre, Dhaka, Bangladesh.

Experienced Pastor for Angola to teach in Kibokolo Bible School — preferably not someone with a young family.

Fuller details from the Personnel Secretary

CHRISTIAN TEACHERS FOR CHINA

Qualified, experienced teachers of English, preferably with TEFL qualifications required for two year appointment commencing August 1986.

Churches and missionary societies are working together responding to a request from Amity Foundation (a Christian sponsored foundation in China).

Apply to the BMS Personnel Secretary.

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