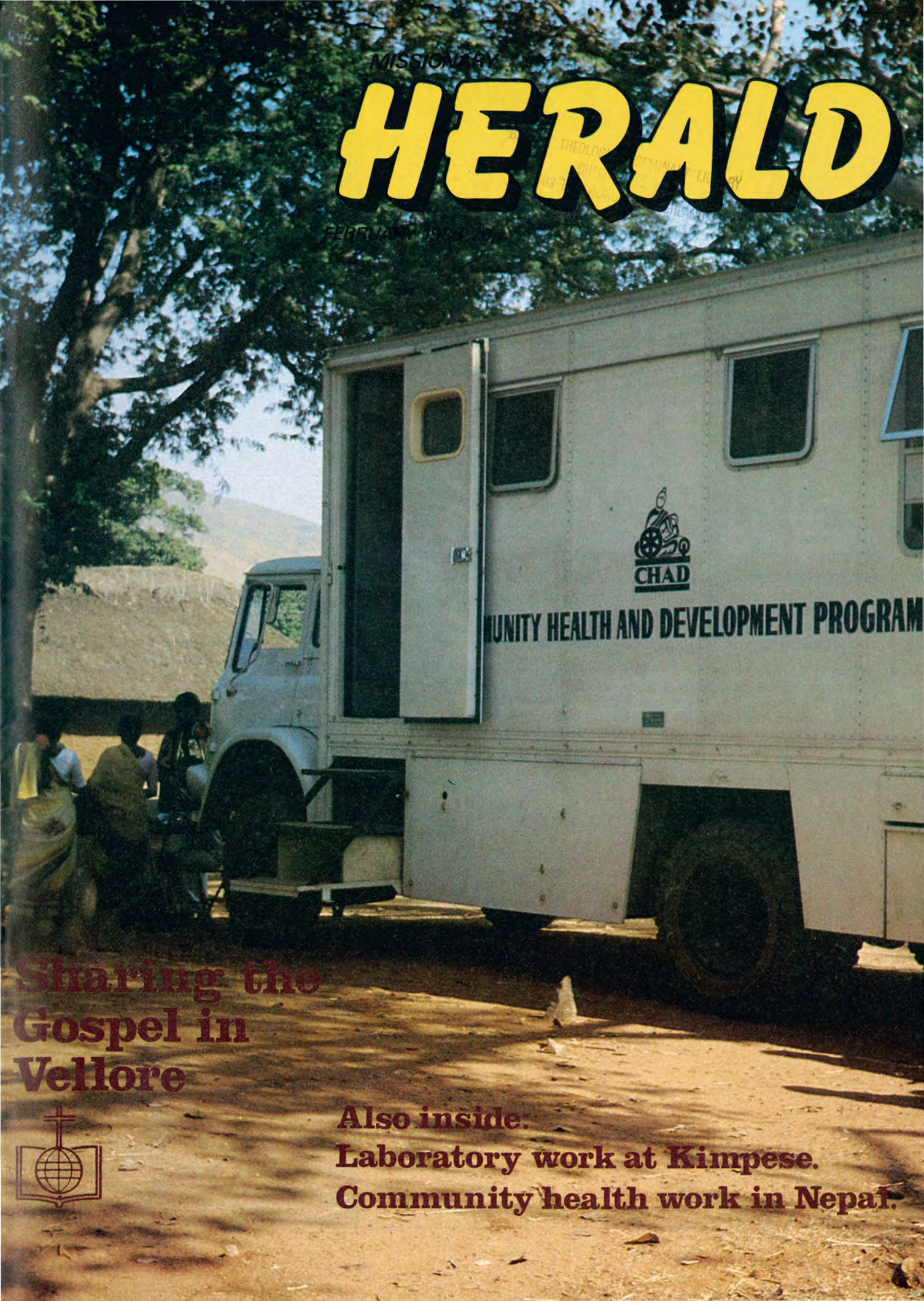


MISSIONARY

HERALD

FEBRUARY 1968



**Sharing the
Gospel in
Vellore**



**Also inside.
Laboratory work at Kimpese.
Community health work in Nepal.**

Editorial Comment

WHAT do we think about when health work is mentioned? In their article about community health work in Nepal, Ian and Sally Smith point out how difficult it is to get people to understand what you mean when you talk about health and medicine. One suspects that this problem is not restricted to Nepal. Talk about health work in the United Kingdom and most people immediately begin to think of hospitals, clinics, doctors, nurses, waiting rooms and prescriptions.

It is so easy to forget that the greatest contributions to our health have been made outside the doctor's surgery. The engineering work, that has built our reservoirs and piped pure, clean water into our homes, that has constructed sewers and created a healthier environment, has freed us from the danger of waterborne disease that plagues so much of the so-called Third World.

We forget too how many diseases have been kept at bay by an increased understanding of the value of hygiene, by programmes of inoculation, or by better nutrition. Today, more and more we are beginning to recognize that the killer diseases of the affluent society are best dealt with by prevention rather than by cure. Take note of the increasing number of television programmes dealing with diet.

So when we consider that the greatest killer diseases in the world today are malnutrition, malaria and diarrhoea, it is not surprising that in our overseas work there is an increased emphasis on preventive medicine and health education, in the provision of clean sources of water and the growing of more nutritious foods.

There is a move away from health work based solely on the large institution of the hospital and more concentration on getting out to where the people are. If you meet them on their home patch in a weekly 'under-fives clinic' in Bangladesh, or a monthly 'kilo' clinic in Zaire — often very much social occasions full of chatter and laughter — there is the opportunity not only to give some health education, but also to gain the confidence of people which can lead on also to a sharing of your faith.

We have been saddened to learn of the death of Dr John Carrington, a true missionary in every sense of the word. He often shared with this magazine, indeed only last month, something of his vast store of understanding about the work in Zaire, where he spent the whole of his missionary career. We shall take the opportunity next month to print an appreciation of his life and work, but in the meantime we assure Nora Carrington of our love and prayers.

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General Secretary
Rev R G S Harvey

Overseas Secretary
Rev A T MacNeill

Editor
Rev D E Pountain

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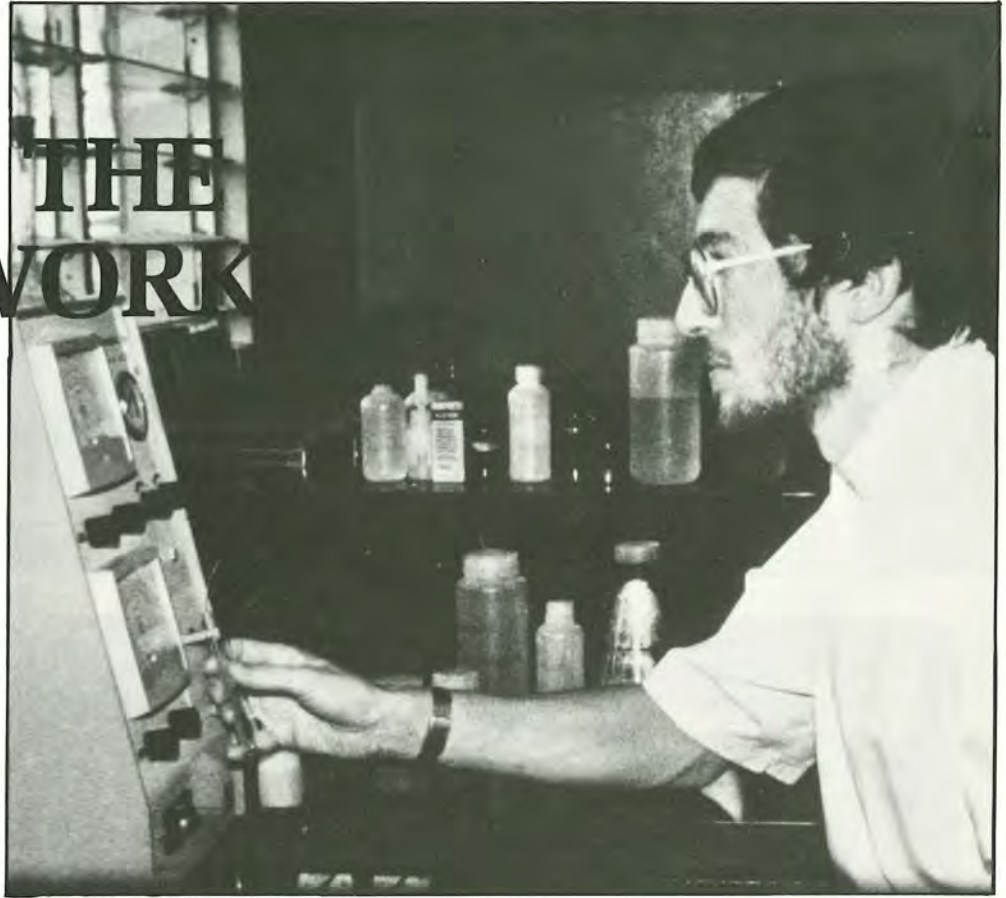
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We share in the work of the Church in:

Angola	India	Sri Lanka
Bangladesh	Jamaica	Trinidad
Brazil	Nepal	Zaire

PART OF THE WHOLE WORK



Michael at work

'AND this is the laboratory.'

The nurse in charge of the 'dispensary' near where we were on holiday, was giving me a guided tour, and it was the lab that demanded my professional interest. At a glance I took in the all too common lack of equipment; the broken microscope on the battered table, the almost bare shelves with one or two bottles, old and dirty looking, the broken test-tubes and scratched microscope slides. I turned my attention to the young man sitting behind the table.

'What tests are you able to do?' I asked.

He reeled off a list of a dozen or so fairly basic tests and I was impressed, given the facilities available to him.

'How did you learn to do them?' I continued.

'I took a ten week course run by the Red Cross of Zaire after I left school,' he replied.

I began to wonder just what sort of results he was producing, with such limited training.

Just how can a medical laboratory

technician (or scientific officer, as we prefer to be known) be a missionary as well? We are all familiar with the ideas of missionary nurses and doctors healing the sick, showing love to those who need it most, showing the love of Christ by their caring attitude, and sharing their faith with those they

Michael Cranefield explains how he is both missionary and laboratory technician

meet. But what of a missionary, who spends his time working in a lab or teaching in a classroom?

There is no doubt that a well run laboratory helps the nurse and doctor to arrive at a diagnosis, choose the treatment and even save lives, and the progress of medicine in Zaire is, I believe, hampered by the lack of properly trained laboratory technicians. So surely it is the work of those who feel that we should give the best medical care we can, in Christ's name, to work to improve the basic medical support services.

continued on page 24



Laboratory technician at work

continued from page 23

Studying basics

With these great needs in mind a school for laboratory technicians was started at IME Kimpese, a few years ago. The school has had a varied history; lack of funds, lack of teachers, lack of students, have all played their part in the life of the school. Students come with at least four years of secondary school education, and the level of entry is the same as for the nursing school at Kimpese. The first year is spent studying basic sciences, French and mathematics; the second and third years build on this foundation to include the specialties of Haematology, Microbiology, Clinical Chemistry, and Blood bank, together with practical work in the IME hospital lab and the teaching labs in the school. The fourth year is spent working mainly in the hospital.

Most of our successful students have left IME and easily found work elsewhere, though some have stayed to become teachers or to work in the hospital. At present we have 22 students in the first and second years, and I teach Clinical Chemistry and mathematics, as well as supervising the students whilst in the hospital lab. It remains a fact that much of the medical laboratory work done in Zaire is being done by inadequately trained people.

Attitudes speak loudly

To go back to my earlier question, I for one, obviously feel you can be a missionary and a lab technician. There are opportunities, which I value, to take services to talk with students, other hospital staff and patients, and to share in fellowship with the other Christians at IME in housegroups and in the church.

The lab is a part of the whole work of IME to care for the sick and to present Christ to the many patients and their relatives who spend time here. Our attitudes, the way we work, speak perhaps louder than our words to the people of Zaire.

'THEY fall between two stools, these nurses and lab technicians of ours,' write Steve and Carolyn Green from Kimpese.

'Not committed Christians, they are honest enough not to masquerade as such. For that we respect them. So to have special meetings in church offers them nothing. To invite them to the "Ligue" is to give them the excuse of age — the "Ligue" meetings are held in school buildings, and they're far beyond that. By standard methods, we have no point of contact. Where do their lives touch ours? Where do the Christians rub shoulders with the rest? At work of course, and on the soccer pitch, and volley and basketball courts. What more natural procession of events than to invite your friends to a party. And so we did!

'In conversation over supper with a Christian couple, we found we had a burden to share the Gospel with this same group of people. We felt under a compulsion to do something, so together with a Canadian couple we planned a party — a party with a difference.

'In the relaxed atmosphere of the Guest House sitting room,

we played games, sang, listened to others sing, and talked. We ate cakes and cookies, then listened. We had invited another friend, Citoyen Muendela, a former instructor in the national police training school, who had lived a hard, fast army life since the age of 15, to give testimony to the New Life he had found in Christ.

'Our "soirée amicale" was well received. We plan to hold others each month with a varied programme. Steve and I are what you might call facilitators — giving ideas, experience and funds where necessary to make these evenings function. We have access to follow-up materials for those who are interested in going further with the Lord. Please join in prayer for these men and women with us. There is a group of about 40 young singles all too ready to be drawn into sects, which claim their attention, or away from religion of any sort.'

'We've said that prayer changes things. No! Prayer doesn't change things. Prayer changes people and they change things. . . . There is nothing more transfiguring than prayer.'

Leonard Ravenhill

COMMUNICATING THE GOSPEL IN VELLORE

Ann Bothamley looks beyond statistics to individuals who need to experience not only physical healing, but also the fulness of life in Christ

IN talking about the Christian Medical College and Hospital at Vellore it is easy to be overcome by statistics. In one day over 2,000 outpatients will pass through the hospital, 94 operations will be performed and 5,140 drug items dispensed. In this hospital there are 700 nurses, 567 doctors and 1,175 students are studying in medical, nursing, and paramedical fields.

In the theatre complex a Tamilian doctor is talking to his Assamese patient. She is a Christian and before surgery her family gathered round to commit her to God's care. Though far from home she is confident and at peace.

Standing in the queue outside the Pharmacy is a young man from a nearby village. His work on the land does not bring in enough money to pay for the treatment of his young son.

However the doctor has decided he can receive help through the 'Person to Person scheme'. Other Indians and people from overseas contribute to this fund to help the hundreds of poor patients who pass through the hospital gates each day.

Out in the compound nurses are getting out of a van. They have just returned from an Eye Camp in a village some miles away. After some days they will return, bandages will be removed and many people will have had their sight restored.

In one area of the compound is a shop. Woven baskets, mats and trays are being sold here while in another area chickens are being bought by staff and patients relatives. These are the produce of the CMC Community projects. Projects involving 178,000 of India's village population.

ALL IN A DAY'S WORK

'Communicating with an enormous number of people'

IT is usually 6.45 am when I make my way through the streets of Vellore to the hospital. My office in the Private Patient block is empty but not for long. By 7.30 am it will become the hub of all that goes on in this area of 180 beds and three intensive care units. Here it will be that patients and their relatives come for admission, where tears are shed and laughter is heard. Here staff will bring their new born babies to show me and others will come with sad news. The doctors will come and discuss problems and the telephone will ring incessantly. This is no private place and when I need to talk with people alone we go out into the garden.

In the afternoons, when I sit struggling over the annual leave plans for the next year, or try to see how we can staff the wards with so many nurses leaving for the Arabian Gulf, the fan will circulate the hot air and I will feel

as though I am sitting in an oven. It will be then that I will escape from the office and make my way to the wards – to sit with that Muslim patient who is dying or talk to the parents of a child in the intensive care unit. Here in this special unit I talk with the Sister in Charge. She came from a mission hospital in the South. Post graduate qualification in Cardiac Care and a degree programme at CMCH has given her the academic future she is capable of. Now she runs the unit and gives excellent clinical teaching to other trainee nurses.

As I make my way to the other wards there will be other staff to talk with, problems to be solved and difficulties to be overcome. Often these problems will be of a nursing nature but also personal problems loom large for our staff – The attender or sweeper who knows that there will not be enough rice to last until the end of the month for his family – the nurse whose marriage has been arranged and who is concerned as to whether the one chosen for her is a committed Christian.

At the end of the day I will have communicated with an enormous number of people – the sick, the sad and the worried; the rich and the poor. Many people will have come from distant places – Nepal, Bhutan, Bangladesh. They have come because they have heard that people care for you in CMCH. What an opportunity I have to tell them why.



YOUTH FOR CHRIST

'What does the future hold?'

FOURTEEN excited teenagers are waiting at the local station when I arrive. It is 10.30 pm on Friday evening and we are off for a week-end together up in the hills twelve hours journey away from Vellore. As I try in vain to sleep comfortably on my wooden berth the girls chatter happily far into the night. They are part of the Girls' Bible class which I take each Sunday morning at our local church. Mostly

daughters of our staff at the hospital they are English speaking and very intelligent. What does the future hold for them? In school and college they will face fierce competition. They come from Christian families and they are growing up in a strongly Hindu society. My prayer is that they might each give their lives in total commitment to Christ for whatever the future may bring.

WHERE FAITH AND COMMITMENT MEET

'It's a privilege to help these folk grow in their knowledge of the Lord Jesus'

DARKNESS has descended as I find my way down a village street by torch light. The air is hot and still and I have to be careful not to step on sleeping children or be tripped up by the pigs which suddenly cross my path. I can see the Petromax lamp now, burning brightly and shedding its light through the open door of the little mud and thatch church.

Inside people have gathered for Bible Study. The children are waiting expectantly for a story and already the singing has begun. With drums and tamborines and an ancient accordion the little building shakes with the sound of music.

This is a sweepers' village and the home of many of the staff from the hospital. If you want to learn about generosity and trust in God you must come here.

Every week these people come on Wednesday night to sing and study God's Word. At the end of the evening when most of the children are sleeping we sit and drink coffee together while two of the men meticulously count the offering. They are saving for a brick built church which has been a dream

for many years. A place where they can sit and worship God without the monsoon rain dripping through the roof and the rats will no longer be able to run along the top of the mud walls. These people have a deep and simple faith. What a privilege it is to help them to grow in their knowledge of the Lord Jesus.



WHAT ARE YOU TRAINING FOR?

'The doctors of the future'

OUT at the College campus an eager group of medical students listen to a lecture on Pathology. One of these students is from Bangladesh – the son of a doctor from our BMS hospital in Chandraghona. These young people are the doctors of the future. Once qualified the world is at their feet. Where will they go? Who will they serve? – the 80% of their own people who live in India's villages, or will they

be drawn to the lucrative posts in the Middle East, or the comforts and affluence of the West? What is most important is that during those years of study in Vellore they will be faced and challenged by Jesus Christ. That is why at the end of a day at the hospital on a Sunday morning after church I am eager to accept the students' invitation to take 'Hostel prayers' or talk to a fellowship group.

HOME – THE PLACE OF GROWTH AND LOVE

'Pray that we may know God's will'

'AUNTY, I need two rupees for school tomorrow.'

'Aunty Ann, my sandal strap has broken.'

'Aunty, David (our servant boy) has fever and won't be coming to cook supper tonight.'

'Aunty please could you find me another book to read this week-end? I have read ALL the books in our book case now.'

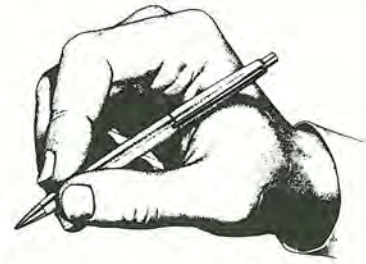
A normal family? Yes, we hope that is what has been created in our home at the College Compound four miles away from the hospital. At 6 pm when my Australian nursing colleague and I arrive home the worries of the day are forgotten as we share our rice and curry meal together, and listen to all that has happened at school.

Who are these children and where have they come from? They are the beginnings of a hostel for children

whose parents are working as doctors in the rural areas of India. Educational facilities for children are very basic in the villages of India and those committed to serving God in these areas face considerable problems. Here in Vellore we hope to establish a hostel where these children can live during term time, where they can study in a good school and in the holidays return to their parents in the villages. Land has been purchased and now money must be raised to build the hostel. It has been exciting to see God's hand at work in the midst of the problems and difficulties. Pray with us as we continue step by step to discern God's will.

Statistics can be impressive but it is individuals that are important – the child and the teenager, the poor villager and the rich business man. In their need, the love of God reaches out offering fulness of life in Christ. To witness to that love in Vellore is for me a great privilege. It is also a great responsibility.

REFLECTIONS



GOOD SAMARITAN REVISITED . . .

THE traveller, the robbers, the priest, the Levite and the Good Samaritan are all very familiar to us, but how do we relate to all these characters? For instance, how do we view the traveller left beaten on the road? Who is he?

Enrique Dussel, a church historian from South America, posed the same question to a meeting of the World Council of Churches.

'The professional theologian would have seen someone else and answered "the poor person; Jesus, who identifies with the hungry". But a Christian base community in Brazil answers differently: "We are the traveller. The

man robbed and left half dead is ourselves, the people" (note the new subject, the change of perspective).

'And who are the robbers? "Those who take our lands, who rob us by raising the fuel prices, the armed forces who abuse, torture and murder us. . . ."

'And who is the priest who passes by first? "He is like priests and pastors who talk much but do little for us. The Levite is like politicians who promise lots of things but never come through."

'And who is the Good Samaritan like? "Like Archbishop Oscar Romero who really was with his people".'

The poorer people respond to the isolation of the 'Jericho Road' by

building themselves into a community, believing that what happened to the lone traveller will not happen if travellers walk together.

'Once community members "recover" God's Word, they make it their own. . . . The people appropriate God's Word with far more wisdom and use it to shed light on the Kingdom's "here and now" presence.

' . . . "theology done by poor people" . . . heralds a new age for theology; it is a new interpretation. Christian base communities are the focal point for this theology's production, expression, sharing and growth, and it is not easy for professional theologians to identify fully with it unless they listen.'

. . . THEN THE EYES OF THE BLIND . . . SHALL BE OPENED . . .

HAS your time of Bible reading become a rather staid, uninspiring affair? Has that first joy and excitement in exploring the word of God slipped away into the 'routine rut'?

Perhaps we need 'new eyes' to rediscover the richness and newness of the living word.

Allison Isaacs, BMS teacher in Upoto, Zaire, writes that her 'classes are also going well, though sometimes there are surprises. One day, Janet Wilson fitted a lady from the beginners' reading class with a pair of reading glasses (second hand ones from Britain) after which

she proceeded to read a whole chapter of the Bible!

Then there is the blind Russian woman who received the first braille copy of the Gospel of Luke in Russian, provided by the Baptist World Alliance. When she opened the Gospel, she 'read' with her fingers Luke 1:28, 'The angel came to her and said, "Peace be with you! The Lord is with you"'

The woman broke down in tears and said to the one who had handed her the Gospel, 'It is as if you are the angel of the Lord who has appeared before me. . . .'

That woman has since led other sighted friends to faith in Jesus Christ.

Follow me follow you . . .

At the end of a carol concert in a Central London Baptist Church, members of the choir were searching for the way out. Leaving down the back spiral staircase a concerned voice was heard below, 'Don't follow me, I'm an Anglican!'



‘I know you th

say Ian and Sally Smith ‘but is it what I’m really saying?’

OFTEN when we view third world communities which have been in contact with Westerners for long periods of time, we see that a transformation has indeed taken place in people’s attitudes and lifestyles. In many cases this has been for the good with improvements in levels of health, education and economic status.

However, there are also many who seem to have adopted bad western values and practices, particularly the search for material wealth. The social disease of western culture, seem to become more apparent with an increase in alcoholism, divorce, abortion, and the break up of family life. No doubt urbanization and industrialization along with other influences have been a part to play in this process.

Wrong perceptions

Should we expect communities where western Christian missionaries have been present for some time to be any different? I can’t say whether, quantitatively, the level of the problem is any less in such places, but unfortunately it does seem to be present – why is this so? Perhaps one of the reasons is the fact that we think that what we are communicating is not necessarily what people are perceiving. Most of us are aware that there is often a vast difference between what we want people to understand, through our words and actions, and what they actually perceive.

At other times we are not consciously trying to communicate anything particularly, but nevertheless, people

are influenced by what we do and say without our realising it.

These problems are bad enough when we all come from the same culture and speak the same language – but when we find ourselves amongst people, who not only speak a different language, but have completely different cultural values and practices, the problem is magnified considerably.

As we work in Amp Pipal, a small village in the hills of Nepal, in the UMN hospital there, we see these problems occurring time and time again, particularly in the areas of faith and health.

Some examples

A few examples might help to illustrate this:

What would you think of if we asked you to list the most important things you need to live?

Try making a list of six things in order of importance –

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.

Presumably most people’s list would include food, clothing and housing as priorities fairly high up, with perhaps

think you know what I mean’

health and education not far behind, and where, too, would faith go?

As we work in the field of health, we tend to have a rather inflated view of the importance of our work, and think people should regard health as quite a high priority, we get quite frustrated when people aren't so bothered. For many people in Nepal their list of priorities would be very different from ours, and the desire for a road, or for improvements in agriculture or animal health might be way ahead of the desire for improved personal health.

Priorities

For instance, if the buffalo is sick, and the youngest child is sick, which should be treated first? For us the decision is easy, but for them it is less so; if they treat the baby first, and the buffalo dies, then their source of income (milk) is lost, and fertiliser (dung) is gone, so the whole family suffers as the crop fails. Often they would therefore choose to treat the buffalo first, for the sake of the whole family.

Another example – what is the first thing you think of when you hear of 'health care'? Again try writing a few ideas down.

For us, priorities would include:

- local community involvement.
- encouraging people to look after themselves better, eg the importance of hygiene, the use of nutritious foods.
- teaching people how to prevent or treat common diseases simply and early, eg using rice water to prevent dehydration in diarrhoea.
- emphasizing the importance of breast feeding and immunizations, and regular check ups for young children and pregnant women.

So often though their priorities are very different for example:

- medicines
- hospitals
- doctors
- free health care

When we speak of health
WE MEAN: HOW CAN WE HELP
YOU TO HELP YOURSELVES.

THEY HEAR: HOSPITALS,
MEDICINES, DOCTORS

What then of faith? When we speak of the Good News of Jesus Christ what do they hear, and what are we trying to say?

What are we saying?

What do our actions and our lifestyles communicate too? Are we any different from other Westerners who don't share

our faith in the Lord Jesus Christ? For us in Nepal it is particularly important, as we are forbidden by law from 'proseletysing' and therefore place a much greater emphasis on the importance of sharing our faith through our actions and lifestyles.

So often though it seems that what people perceive in us is not Christ but opportunities for:

- jobs and security
- interest free loans
- gifts
- food, clothing, etc

Of course we long to fulfil many of these valid needs, but we are in danger of creating *dependence* – people are unable to live *without* us, and of creating 'rice Christians' – people who hope that if they please us by 'becoming Christians' we will be more inclined to help them materially.

When we speak of Christianity

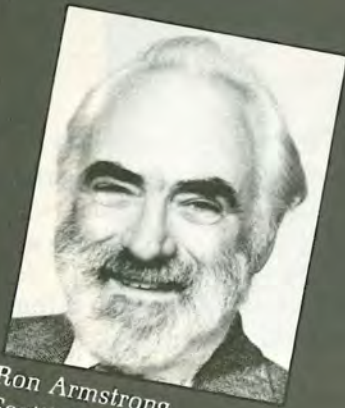
WE MEAN: JESUS CHRIST AS LORD
THEY HEAR: WESTERN LIFESTYLE,
JOBS, MATERIALISM.

Let's praise God that despite these many preconceptions and false perceptions, He is still able to use us to bring 'The Good News' of wholeness through Christ, but please pray that we might learn to watch our words and action, as we serve God in the areas to which He has called us.

TALK ABOUT



AREA REPRESENTATIVES



Ron Armstrong,
Scottish Representative

BMS Representatives are not found, ready made, lying on a shelf, packaged and prepared for use. The BMS special committee, delegated with the tasks of interviewing candidates and making recommendations for the four new representatives' posts, will, I am sure, agree with this. Each man is different. Each comes as the end-product of a long process, an amalgam of conversion and Christian commitment, early education and then specialized training, several years in pastoral ministry, education or other work, in which one's gifts are honed and developed; then the whole mixture is permeated with many years of Christian maturity, varied experiences in Christian communication, and skills in dealing with people. Finally there is the total commitment to the task of world mission and the call of God to his appointed task.

My training for the ministry consisted of six years in the Scottish Congregational College and then at Spurgeon's College. Pastorates followed at Tyndale, Reading; Cathcart, Glasgow; Dorking; Durham Road, Gateshead; Viewfield, Dunfermline, culminating in the call to serve as Scottish Representative of BMS in April 1982.

This is a specialized task, demanding gifts and expertise I hardly knew of before, teaching, administration, committee work, organization, and motivating pastors and churches in BMS support. Last year, within one week, I was preaching at the most

northerly Baptist fellowship in Britain, Sullam Voe, Shetland, and then down to the most southerly Baptist Church in Scotland at Wigton. I greatly enjoy my work, and while missing the joys of the local pastorate, I find ample compensations in meeting new people, making new friends, visiting churches and places I'd never known before (including Zaire this year), relishing being part of a larger team committed to the same task, and facing a varied, stimulating, and challenging programme, which is never the same in any two weeks.

My main work involves deputation visits to churches throughout Scotland, planning missionaries' deputation visits, helping with missionary education and training in local churches, interviewing potential missionary candidates, representing BMS wherever necessary, especially in close liaison with the Baptist Union of Scotland and its committees, keeping people informed about the Society and generally seeking always to bring the world mission from the local circumference of the local church's life right into the centre, where it belongs.

As I join in welcoming the four new representatives to the team, I look forward in this New Year, to another twelve months of travel, challenge, opportunity, learning and recommitment to the call of God in the work which BMS has entrusted me. 'Expect great things from God - attempt great things for God' - AND I DO!



Roy Turvey,
Representative for
the North of
England

THE call to the ministry for me was a call to be the minister of a church with all that is involved in that — preaching week by week, being the pastor of the people, enabling the church to fulfil its role of mission in the world. It was then, a difficult decision to leave that and take on a role of Area Representative and be an 'experiment'.

Fortunately that experiment has been a success and the result has been to appoint representatives to cover the whole of the country.

I am sure that this, a far-reaching step for BMS, is the right one. There is the need for continuing education in world mission in our churches. We can all too easily be concerned with our own survival as churches or get caught up in our own little patch that the call to go into all the world can be ignored or go unheard.

The role of an Area Representative has grown as churches have become more and more aware of the services that can be offered. And of course, we should have learned before we did, the lessons that Wales and Scotland have taught us about the need for such people.

What has been done? How have the churches and the cause of world mission been served?

Roy Turvey

- ★ helping with deputations and developing new forms
- ★ training missionary secretaries.
- ★ helping ministers and churches with programmes centred on world mission
- ★ arranging conferences for various churches and church groups
- ★ introducing overseas visitors to churches
- ★ visiting ministers' fraternal and conferences
- ★ making known the needs for personnel
- ★ encouraging giving and prayer support
- ★ supplying materials and ideas for Family Church and house groups
- ★ representing BMS at interdenominational events, Spring Harvest, Filey Week
- ★ acting as resource person and 'clearing house' for ideas from various places
- ★ talking with possible missionary candidates

I hope that with the extension of my area to cover the Yorkshire and Northern Associations there will be an emphasis on training the key people in the different church groupings — auxiliaries and districts.

The role of Area Representative is an exciting and challenging one and has an important part to play in God's mission in the world today.



Peter Briggs,
Representative for
the Midlands

PETER BRIGGS has been the Honorary Representative for the West Midlands Area for the past three years. He previously spent twelve years working with the Church in Upper and Lower Zaire. Subsequently, he was the headmaster of a residential school for maladjusted children for fourteen years. He now takes on responsibilities in the East Midlands as well as the West.

He says: 'It has been my privilege to serve the churches of the West Midlands by keeping them informed of what is being done in their name . . . overseas in the churches in which they are in partnership.'

'We look forward to a residential conference on Mission in all its aspects at St Edward's, Malvern this month and to a second Gale Force Area Day at the Show-

ground in Stafford in 1987. Day conferences for leaders and those with a special interest in world mission have been suggested to groups in the West and three are in active preparation.

'It has been encouraging to receive so many invitations to establish contact with churches in the East Midlands. These began with a New Year prayer meeting at Leicester which I was able to attend with the Area Secretary. As we remember the Prayer Call of 1784 and the Society's two hundredth anniversary in 1992 a suitable preparation would be to see a BMS calendar in the home of the member of every congregation, a Prayer Guide in the home of every church member and a monthly Missionary Herald in the home of every deacon.'

MISS Mary Powell is the longest serving of the BMS Representatives. She was appointed in 1970 as one of the two Welsh Representatives. Her work has mainly been concentrated amongst the women. She organizes conferences and speaks at association meetings and rallies as well as doing deputation work.

Before joining the BMS staff, Mary served for 20 years as Secretary for Women's Work in Wales with the British and Foreign Bible Society.

Her colleague, the Rev Carey Garnon, is well known in Wales as a preacher and broadcaster. He was appointed in 1979 as BMS Welsh Representative, and has travelled extensively in the task of encouraging the churches in Wales to be involved in world mission. At the moment Carey is still recovering from injuries sustained in a motoring accident last August. In the meantime his duties are being covered by the BMS Welsh Sub-committee.

Carey began his ministry at Bridgend in 1948 and moved to Capel Gomer, Swansea in 1961 remaining there until September 1979.



Gwyn and Joyce Lewis

NEW LIFE CONVENTION

**'Will you join with us in prayer,'
says Gwyn Lewis**

THE New Life Convention – a coming together of churches in northern Bangladesh – is now an annual event. This year it will take place at Auliapur Lutheran Mission, Dinajpur, between February 20-23.

The aim of the convention is to renew and deepen the spiritual life of the churches. Organization is kept to a minimum with a committee as representative of the different churches as is consistent with people keen enough to give extra time on top of their regular commitments. All committee meetings start with a good long time of open prayer.

There is no budget, only a loosely calculated target of needs, no fund raising and no official funding. Support comes entirely from unsolicited giving. Last year, one third of the giving came from the people who attended the convention.

Different centres

Each year the convention is located in a different denominational centre. People from all churches attend – Baptist, Lutheran, Churches of God, Church of God, Church of Bangladesh, Catholic. At the first convention in 1973 70 people came to hear twelve speakers. One of the speakers, Dr Ivor Ben Wati from India, predicted that the time would come when there would be seven times 70 in attendance.

Last year, at the Lalmonirhat Church of God Centre, this target was reached and passed with a maximum attendance of 500.

In 1973, when there was a big influx of new converts from other religions, there was a focus on the nurture of new Christians. Over the years there has continued to be a welcome to people of other faiths, but the focus

has moved to conventional Christians of all ages. Until those who call themselves Christians get right with God there is a barrier to bringing others in. The challenge has been to deeper faith and a reward encounter with God.

Counselling

Last year at Lalmonirhat more than 100 people came forward for spiritual counselling. Most of them were under 21, or even under 15, but there was a number of adults. Some came with a wide range of spiritual problems, but most came simply to commit their lives to Jesus Christ as Lord and Saviour. This is an emphasis sadly lacking in Bangladesh, where the majority of Christians are 'born into the Christian community' without ever having made a personal commitment in their lives.

It is all too easy to whip up emotions that will evaporate when people go back home. That is not the intention of the New Life Convention. During the time of the convention a team of counsellors stands ready to help people sort out where they are and to point them in the right direction.

Names of enquirers are referred back to their own churches and members of the committee are ready to follow up the enquirers in their local situation. Counsellors are encouraged to write personally at least once to each person that came to them for guidance.

Challenging

Last July our colleague Chuni Mondol, my wife Joyce and I went back on the invitation of the local church to Lalmonirhat for a one day follow up class. 40 people attended, most of them young people, to learn more about going on with Jesus. Each afternoon of the convention, the whole company divides into sections, men, women, and young people. Missionaries and national leaders work together to help these separate groups to enquire more deeply, or understand more simply the meaning of the morning messages. The evenings are given to worship and

challenging messages.

Over the years, children's meetings have become a special feature of the New Life Convention. Children as much as anyone have come to look forward to meetings in the morning and afternoon with Golap Di (Valerie Hamilton) and it was wonderful to see a number of them among those who gave their lives to Jesus and wanting to go on with Him.

So what is the value of an annual convention of this nature? How can people be expected to be spiritual in their outlook, when their material needs are so great? We believe that spiritual needs, far from being a way of escape, are the key to the human dilemma. Man's deepest need is for God and his primary obligation is to God. Without making a decision for God man is incapable of making any stable decision. That is why men and nations are drifting to destruction in the world today.

Through the New Life Convention our aim is not only to bring young people to decide for Christ, but through commitment to prayer the churches will become fit centres for the nurture of those who come to Christ. Every year a prayer appeal is sent out to all the churches in the target area urging them to pray for the coming convention and for the spiritual renewal within the churches. We believe in prayer and we believe in miracles. One day, through the power of prayer and the signs and wonders from God, we are going to see New Life throughout all the churches of Jesus Christ in Bangladesh.

Join us

Our request to the readers of the *Herald* is that you will join us in prayer especially for New Life Convention, 1986; for the speakers, the Rev Prokash Yesudian from South India, and the Rev Jason Das from Dhaka, Bangladesh; for those who will attend and respond to the challenge and for those who serve and counsel, that it may be a time of great blessing.

TALKBACK



From Mrs D M Acton

I was much struck by the daring and important article by Fred Stainthorpe in October's *Herald* because it pinpoints an age old dilemma. The sad truth that 'Reports in the *Missionary Herald* no longer tell of the conversion of sinners' crystallised for me the undefined feeling of disappointment that one senses in reading it, despite the high quality of the writing and production.

If a church in this country opens a community centre, a playgroup and an old folks' club, but ceases to win converts, one feels that it is being deflected from its primary purpose. Services which were probably intended as a bridge to the community for the purpose of evangelism may become ends in themselves, absorbing the time and energy of church members, turning them perhaps from soul winners into do-gooders without time to form real relationships.

One is tempted to suggest that social improvement should be sought rather by political means in which suitably gifted Christians in the caring professions working and witnessing within a secular framework.

Whatever the validity of this, the fact remains that people will give generously when either acute physical deprivation is revealed (witness the famine relief funds) or when real spiritual advance is evident. Despite being deeply conscious of the heroic devotion of many doctors, nurses and teachers, they feel less enthusiasm for supporting hospitals, schools and colleges that are not, to all appearance, winning converts to Jesus Christ and they will divert their giving to societies that are. Whether they should or not, this is an observable fact and no harangues from missionary secretaries like myself seems to change this.

This tendency is reinforced by a growing suspicion that western medicine and western education themselves stand in need of reform. A recent article in the *Missionary Herald* itself suggested that indigenous medical expertise may sometimes effect a cure where western medicine has failed.

An interesting demonstration of these facts has occurred in our church in recent years. For some considerable time, we have followed the hospital work at Chandraghona and in particular that of Jean Westlake, the Nursing Superintendent, who was a local girl. A year or two ago she decided to devote her afternoons to direct evangelism. Slowly humble women were won for Jesus Christ and sought baptism. I can testify that more real interest was aroused by this than by reports of hospital work or even agricultural work.

Should the BMS rethink its policy and priorities and revert to the New Testament pattern of mission, which was preaching and church planting, if need be in the teeth of persecution. When missionaries have died for the faith, they have seldom lacked support or successors. One thinks of the priests trained at Douai and sent back to England to face almost certain torture and death.

One shrinks from writing a letter such as this since it may seem to undervalue the bravery and self sacrifice of our missionaries but they have a right to look to the home base for overall strategy. We know they would dearly love to win converts. Let us set them free to do so. If they preach faithfully in season and out, we will back them with our giving and earnest prayers and trust God to give the increase.

MRS D M ACTON

Missionary Secretary
Brentwood Baptist Church

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

MISSIONTALK

GOLDEN CELEBRATION

THE Baptist Community of the River Zaire celebrated a very special occasion on 1 December. It was the Golden Wedding anniversary of the General Secretary and his wife – Pastor and Mama Koli. The actual anniversary was in 1984, but it took some time to organize the event.

A special open air service was

held at the Lisala Church in Kinshasa, and several important government officials joined the congregation for the four and a half hour service.

The Kolis have 45 grandchildren and five great grandchildren. Many of them shared in the service, when the Koli family sang a hymn.



BI-CENTENARY

PLANS are going ahead to celebrate the 200 years of BMS life. A working party has been formed to make suitable arrangements to mark the anniversary in 1992.

The Society has also asked Dr Brian Stanley, of Spurgeon's College, to write the history of the BMS – the first 'distinctive and scholarly' one for over 100 years.

It is felt that there are many former missionaries and families of former missionaries who hold

collections of interesting papers relating to the work of the BMS. Dr Stanley asks that if anyone has such papers, or knows of their existence, will they please contact him.

In addition to the work undertaken by Dr Stanley, the BMS will also produce a shorter paperback version of its history, which it hopes will be popular in Christian bookshops and on church book-stalls.

A QUITE REMARKABLE MAN

JOHN CARRINGTON, missionary, linguist, botanist, teacher, handyman, but most of all 'a humble follower of Jesus Christ who lived for other people', died suddenly on 24 December.

A thanksgiving service was held at Salisbury Baptist Church on 6 January, when the Rev Angus

MacNeill spoke of John Carrington's missionary service since sailing for Zaire (the Belgian Congo) in August 1938. We shall be printing the text of that address next month, and a fuller account of the service attended by many of John's former colleagues.

CHURCHES' GIVING

ALTHOUGH at the time of going to press the Society's accounts were not complete, it appeared that once again the churches had given well towards the work of world mission in which the BMS is involved. At the December Finance Committee it was reported that £1,994,837 had been received – an encouraging 8.4 per cent increase on the previous year's figure.

The Society gives thanks to God for so many churches and individuals who share a commit-

ment to the worldwide work of the Gospel.

However, the giving was still £44,000 less than had been hoped for, and it appears that, when all the sums have been done, there will be a deficit of about £25,000. This means that if the Society is to embark upon all that it believes God is calling it to do in the expansion of the work overseas, then the appeal for the current year must be for an increase in giving of 17.2 per cent.

LINK UP DESPITE FOG

FOG delayed the arrival of Stuart Christine at Newbridge Baptist Church, Birmingham on a Sunday in December. This caused no problem as Stuart and his wife Georgie and their three children were there for the day. The church had organised a fellowship lunch after which Stuart showed slides of the growth of the church at Rondonopolis in Central Brazil. The minister of Newbridge, John Watterson had arranged this Link Up with Stuart after they had studied together at Spurgeon's College.

Stuart visited Newbridge two years ago and will be visiting again on his next furlough. The day visit enabled the members of Newbridge really to get to know the Christine family and this will certainly help them in their prayer support.

In addition to this link, Newbridge has a close tie with Kin and Sue Liu, once members of the church, but currently serving at the Patan Hospital, Kathmandu, Nepal.

CHINA'S OPENING DOOR

AFTER more than 30 years the BMS is once more looking for personnel to serve in China. Along with other Christian organisations the Society is looking for qualified teachers of English, preferably with TEFL qualifications, to serve in China from August 1986.

The last BMS missionaries left China in the early 1950's, but now we are joining with other churches and missionary societies to respond to a request from Amity Foundation, a Christian sponsored foundation in China, for teachers of English.

100 years old

The New Zealand Baptist Missionary Society has just celebrated its centenary. The 100th Assembly which was held at the beginning of November was described as a 'Bang up thank you to God for what He's done over the past 100 years'. The NZBMS began in a manner very similar to the BMS. The conviction of a small group of people led to a missionary from New Zealand going to what is now Bangladesh in 1886.

Former missionaries and missionaries on furlough were given a place of honour at the celebrations. Special guests included Mr Samson Chowdhury, President of the Bangladesh Baptist Fellowship and a Vice President of the Baptist World Alliance, who represented his country at the celebrations. A Centennial Special Appeal will be held in May/June, 1986, with a goal of \$100,000. This money will be used for leadership training in Asia, and for literature projects.

The Rev Roy Bullen of the *New Zealand Baptist* writes,

'The centenary doesn't finish with the Assembly. It only introduces several months of praise and challenge. Pastors and church secretaries need to plan now for the special series of missionary studies for 1986.

'When any person becomes a hundred, most think that death is shortly around the corner. This is not the case for the Missionary Society. The 172 missionaries who have gone to our new areas did not do so to see the work fold up. They preached a resurrection faith. They told of a God who is forever renewing. Everybody can have a second chance.

'Next Assembly heralds the beginning of the new century. Our methods may change, our personnel certainly will, our spheres of work may vary. However, until He comes again, His Great Commission remains, His Gospel must be preached.'

The BMS sent a message of congratulations during the General Committee meetings in November.

FORMER BMS CHINA MISSIONARY PUBLISHES BOOK ON 87th BIRTHDAY

ONE evening last October about 80 members, friends and relatives packed the hall at Stirling Baptist Church for a 'book party' to launch the Rev George Young's second book entitled *The Fish or the Dragon*. Prominently on display was a large birthday cake accompanied by one symbolic candle for it was the author's 87th birthday and the assembled company voiced their congratulations in singing 'Happy Birthday to You' as a partner from the printers presented the first copy to the author.

George Young served with the BMS in China from 1925 to 1952 and then became minister of Adelaide Place Baptist Church, Glasgow, from 1952 to 1968 retiring at the age of 70. It is from his experiences of working for God in the two cities of Sian and Glasgow that he draws much of the material for his book and with it the title *The Fish or the Dragon* — the fish as an early symbol of Christianity, and the dragon as the ancient symbol of China.

He points out that it was said of the first century Christians that they turned the world upside down whilst today, in the twentieth century, it seems to be the Communists who are doing this while the Christians are asleep or busy doing their own thing unaware that there is a war going

on. Compared with the evangelists of Mao's era we are silent, tongue tied and ashamed to speak of Jesus to the people we meet every day even though we live in a world with battles raging on the spiritual plane. Mr Young challenges us to become aware of the intense reality of the global spiritual war — he quotes J. B. Phillips' translation of 2 Corinthians 10:3 'The battle we are fighting is on the spiritual level. The weapons we use are not those of human warfare but powerful in God's warfare for the destruction of the enemy's strongholds'.

In a propaganda leaflet Chinese Communists acknowledged that our gospel is much more powerful than their Marxist philosophy but pointed out that they believed what they preached, practised it, and were prepared to sacrifice everything for it. Many Chinese were educated in the West and Mr Young wonders why more of them did not become Christians. The answer he frequently got was 'In your Christian nation we did not see people living like Jesus whom we admire.'

In the Communist ideology he finds much to respect and learn from, for instance their sheer dedication and commitment to the cause; their self sacrifice for the good of the people and the

furtherance of their ideology; the way in which Mao's revolution cleaned up Chinese society and improved the general standard of living. We can learn from their learn-practise groups, the time they spend reading and meditating on Mao's Little Red Book, and their vitality and zeal in evangelism.

Throughout the book example after example is given of how the fish has triumphed over the dragon both in Glasgow and in China. Several testimonies are shared telling how God has changed lives, reconciled people, united families and revived churches. But these victories don't just happen, they are the result of the power of God working through the lives of dedicated and praying people.

When you read this book you will certainly be challenged — challenged about your level of commitment to Christ, about getting your priorities right, about spending more time with God, and putting more of yourself into His work.

The book has been published by the author and copies can be obtained from the distributor Mr A Bennett, 10 Cult Road, Kirkintilloch, Glasgow G66 5JR, at £2.50 each including packing and postage. Cheques should be made payable to G A Young.



The author — Rev George A. Young and his daughter, Margaret. Greeting Chi Khen Dam, Chairman of the Glasgow Chinese Christian Fellowship at the book signing following the book launching on the date of publication October 10th 1985, coinciding with the author's 87th birthday

For Your Prayer Diary

TRINIDAD AND TOBAGO 26 January-1 February

With 21 churches and 3,200 members, the Baptist Union of Trinidad and Tobago is strengthening its work on the islands. Ken Cadette is General Secretary and leads the Union in its current emphasis on Stewardship and Evangelism. One of the most pressing needs is for a structured approach to Christian Education in the churches. Also badly needed are well trained pastors and church leaders. Mike and Val Bonser have gone to Trinidad to help in the Leadership Training Programme and other vital areas. They recently wrote saying: 'Please pray for pastors and delegates to the Annual Assembly; for wisdom and understanding; for patience and a deep and genuine commitment to the ongoing work of Christ through the BUTT, its Divisions, Departments and Schools.'

INDIA - WEST ORISSA, BALANGIR 9-15 February

Times are not easy for church workers in India. Where there were once over 200 BMS missionaries, there are now only seven. Remember the work of the church in Balangir and pray for revival in the region. Carol Whitmee is Superintendent of the Naba Jyoti Girls' Hostel on the Mission Compound, and leads the Girls' Brigade. She writes, 'There are many signs that all is not well, and I feel that the causes of the problems are spiritual. I would really value your prayers. . . . Heavy rains have also caused damage to homes, 'One man told of how all his possessions have been lost after the roof and walls of his house collapsed burying everything underneath.' Remember all those affected.

ZAIRE - BOLOBO 2-8 February

The BMS shares with the Baptist Community of the River Zaire in medicine, secondary education and theological education in Bolobo. During this month, various districts will be holding their Annual Assemblies. Rev Eboma is the Regional Secretary who will travel around to all of these. Richard Smith, a nurse, has recently returned from Bolobo, which, he reports 'is in the grips of a measles epidemic. In one village alone over fifty children died from the disease and its complications. We desperately need more personnel, more vaccine and more time!' Rosemary Giboney has gone temporarily to Bolobo from Ntondo to provide necessary cover whilst BMS nurses are on furlough.

BRAZIL - NATIONAL CONVENTION 16-22 February

The Brazilian Baptist Convention incorporates 3,060 churches with 578,440 members. The Convention which began in 1882 has been considerably blessed. It is now one of the strongest Baptist groups in South America. It places strong emphasis on evangelism and mission. The World Overseas Mission Board supports over 80 missionaries overseas in every continent. The Home Mission Board supports over 300 workers who strengthen national work, especially among rural, tribal areas. Pray for Orivaldo Pimentel Lopes, the General Secretary. Pray for the continued partnership between the BMS and BBC.

HOME 23 February-1 March

The most important source of support for the BMS comes from people committed to pray for its work. This week, remember these people involved in the day to day running of the Society. Richard Rathbone and Ruth Murley, BMS Medical Dept., the nine Area Representatives, especially the five recently appointed, Mr R Camp, Mr D Hammond and Rev Roy Cave who organize the BMS Stamp Bureau, the Baptist Men's Movement led by Tom Markie, the Baptist Housing Association and George Roberts, secretary of the Missionary Literature Association.

THE NEW HYMN BOOK — INTERIM REPORT

The Committee appointed by the Psalms and Hymns Trust to make plans for a new Baptist Hymn Book has already been kept busy — thanks to the good response from individuals and churches to our appeal for suggestions and new hymns. One thing is clear — the end-product is going to contain far more variety in words and music than any of its predecessors, reflecting the diversity in our worship today.

Now that we are into the New Year, it's a good time to remind you that we are still keen to receive more comments and suggestions on structure, style and format, not to mention suggestions of particular hymns you would like to see included which have been published elsewhere recently.

There is still time, also, for the poets and composers in our ranks to offer their original work. We have in fact received quite a number of original hymns mostly of the conventional type. We suspect, however, that among our churches there must be quite a lot of new

material being composed which is of the 'song' rather than the 'hymn' type. We would like to see more of this, and no-one should feel inhibited from sending us their work simply because it doesn't seem to fit what has usually appeared in a 'hymn-book'. So please don't let your creative friends be too modest!

To enable us to cope with the material, please write for the appropriate forms to: The Secretary, The Psalms and Hymns Trust, Baptist Church House, 4 Southampton Row, London WC1B 4AB.

The deadline is 20 March 1986.

MISSIONARY MOVEMENTS

Arrivals

Miss J. Parker on 3 November from Bolobo, Zaire.

Departures

Mr and Mrs D Kerrigan & family on 4 November to Chandraghona, Bangladesh.

Miss C Trundle on 10 November to Pimu, Zaire.

Rev & Mrs N B McVicar on 14 November to Dhaka, Bangladesh.

Miss A Bothamley on 19 November to Vellore, India.

Dr E J Marsh on 27 November to Berhampur, India.

ACKNOWLEDGEMENTS

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

Legacies	£	p
Mrs Edith Dorothy Armstead	1,000.00	
Mr Stephen Bee	393.84	
Mr W D Johnson	200.00	
Miss J W B C McGowan	100.00	
Miss E A Perks	3.500	
Miss M L Shepherd	98.02	
Mrs Edith Lillian Theobald	1,000.00	

General Work

Anon: £78.00; Anon: £5.00; Anon: £10.00; Cymro: £25.00; Anon: £4.05; Guidance: £40.00.

Women's Project

A Sister in Christ: £10.00.

Gift and Self Denial

Anon: £1.28; Anon: £2.00.

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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

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The English Lakes

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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:

Baptist Holiday Fellowship Ltd (MH)

1 The Esplanade, Minehead, Somerset TA24 5BE

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.

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.

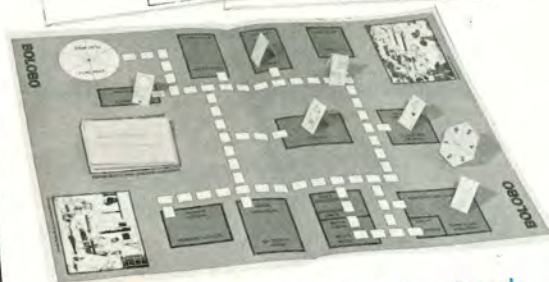
Fuller details from the Personnel Secretary

GOING PLACES

BMS Women's Project 1985/86

This project ends in April.
Please send in all money as soon as possible.

HARKA'S DAY



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

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.**