

MISSIONARY

YOUNG FACES  
FROM NEPAL  
see TALKABOUT inside

# HERALD

MARCH 1986 20p





# Editorial Comment

SOMETIMES the hardest part of the preparation of articles for the *Herald* is in choosing a title. We found this especially when looking at a new series which we start this month. We settled on 'Worlds Apart' even though we recognize that it is not quite right.

Another title we considered was 'Third World Issues', but this seemed to perpetuate the myth that the poorer part of the world somehow exists on a different planet. 'The Two Thirds World' is a little better, if not very elegant. Others talk about 'South' and 'North' and in American publications the initials 'LDRs' (Less Developed Regions) and 'MDRs' (More Developed Regions) are being used.

The problem is one of using language which makes the world appear to be fragmented or compartmentalized. No such world exists. We are one world, and what happens in one area can often have an immediate and devastating effect elsewhere. Witness the current concern about the destruction of the equatorial rain forests, a destruction which is already appearing to change climatic conditions throughout the world.

Our focusing on urbanization this month illustrates the point very well. The growth of the world's cities is not taking place in isolation from the countryside. As people, mainly the young, are drawn into the urban areas by the mirage of a richer life, fewer folk are left behind to produce the food which the cities need and family life, with its tradition of caring for its members, is breaking up creating new social problems.

The life and the aspirations of city life permeate back into the rural areas. It is a common sight to see large stereo radios being carried into traditional African mud houses. In order to buy them, locally caught fish and animals will have been sent down the river for sale in the city, while the malnourished children of the village suffer from protein deficiency.

In the wider world, the MDRs are gobbling up more and more of the planet's resources. Our life-style – the way we eat, our appetite for more and more things – has results in the lives of people on the other side of the globe.

As Christians though, what are we saying, what are we doing to witness to the 'One World' for which our Lord died? The ferment of the modern city is creating many new opportunities for service and witness, as is the ferment of the wider world. The BMS, with your help and support is seeking to take every opportunity in word and in deed to play its part in Christ's reconciling ministry to the whole world.

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# MISSIONARY HERALD

THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY



MARCH 1986

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We share in the work of the Church in:

Angola	India	Sri Lanka
Bangladesh	Jamaica	Trinidad
Brazil	Nepal	Zaire



# Q. When is a school not a school?



Christmas function of CPEC in local AOG Church

## A. When it's an education centre!

## The first day at school for Hannah Passmore starts. Nan, her mother, thinking about CPEC . . .

THE first of September dawns in Bangladesh and we are up with the lark. This is to be Hannah's first day in 'proper school' and she is bursting with excitement. Do you recall your first day at school? Maybe you remember the tears, the clinging to Mother's skirts, the gentle but firm persuasion of the infant teacher?

Of course Hannah has the security of her big brother James being with her. He has been in school for a whole year and so is quite happy to be going back to see all his friends after the summer holiday. Maybe a secret fear of what his new class teacher will be like lurks in his mind, but no way will he show it!

The children's satchels are packed with *tiffin* (elevenses) – iced water in a flask, biscuits or chappatis and honey, to see them through until they come home at one o'clock.

Eight o'clock and the brass gong is rung in the playground and James and Hannah line up with the other children

in their respective lines; Hannah in the infant line, James in class two line and mummy at the head of class three line as she has been roped in to do relief teaching for a week with the older children.

Anyone looking over the school gate at these orderly lines of children may think, 'How very English', but in fact English children are very much in the minority here! Although it must be pointed out that the school was started by English teachers and still has a definite English flavour!

As the three Passmores lead into Assembly let us dwell on the history of this small primary school in Dhaka, Bangladesh.

### See Peck

First, a look at the name of the school. You will hear it referred to as 'See Peck' and wonder what on earth it means! It is actually CPEC which stands for Christian Primary Education Centre. Such a long name for a little

school! But for official purposes the school cannot be called a school, or this could lead to government take-overs etc.

The school was started originally in 1976 by BMS for British Baptist Missionary children. Soon, other missions took advantage of the teaching of Jackie Whitelock and a small English based school was begun with less than twenty children. Over the years the school expanded and BMS has supplied several teachers, Jackie Whitelock, Pam Smart, Colin Laver and also some part-time teachers.

The number of BMS missionary children fluctuates, but BMS has consistently taken financial responsibility in the school (which is now run by an inter-mission board of governors, upon which BMS has a representative – the secretary, Mrs Marjorie McVicar). Some years there are no BMS children in CPEC, other years there have been ten or more.

Enough of history! Let us go inside the two storey building that houses CPEC



and see what the Passmores are doing.

## Multi-national

First we see Hannah, sitting on a carpet in one corner of the cool, air conditioned classroom, as Mrs Rose (Headmistress) her New Zealand BMS teacher reads a story. The 16 children listen intently although maybe the Korean boy, the French boy and the Swedish girl learn more from the pictures and Mrs Rose's animated expression, than from the English words which are so new to them! This is one of the ever-present problems and enrichments of CPEC school! It is multi-national, and with that come varying degrees of language problems, as children struggle to learn English, which may be their second or even third language!

We see the many flags of the different nationalities represented at CPEC colourfully displayed on the walls, and the bricks, sand and water trays, ABC frieze and other normal trappings of a typical infants classroom.

As we go upstairs we see displays of maps, posters and paintings on the walls, and above the front entrance the CPEC crest and motto 'Love and Serve God'.

James is busy in his classroom, sitting in his maths group working on tens and units. There are four boys on his table – James (English), Robin (German), Robin (Bangladesh/Belgium) and Ivan (American)! There are twelve children in this class ranging from five years old to eight years old. The teacher, Miss Licence is English and is an ICF missionary who has taught in CPEC for about five years.

## Relief teacher

Next door Nan is teaching Class Three. Their real teacher, Mrs. McClelland (an

Australian BMS wife) is away and Nan as relief teacher has stepped in for a week. This is the first of many weeks of relief teaching planned for this year as Mrs McClelland will be accompanying her husband and family on three months furlough in Australia. At the moment the future of Mrs McClelland's involvement at CPEC is very much in the balance as problems with her own children's schooling in Australia have arisen.

In class three there are eight children ranging from eight to ten years old, with again a mixture of nationalities. The lesson is 'Social Studies', and the beginning of a term of work on 'Rivers, Seas and Oceans', which will be followed by the whole school at the various levels in each classroom.

Nan cannot help wondering at the irony of teaching technical terms like 'source', 'mouth', 'tributary' and 'delta', to the little German boy whose mother tongue is German second language is Bengali and English is his third language! But CPEC is a melting pot of cultures, nationalities and languages. The problems are recognised and allowances made.

The atmosphere at CPEC is undeniably happy and at play time we can see the children enjoying themselves at skipping, tag, football and yes, British Bulldogs!

## Staffing problems

Behind this true picture of a happy Christian school the problems lurk. The main difficulty continually faced by the school is staffing. Trained, English-speaking committed Christian teachers are just not available in sufficient numbers to staff even this tiny three class school. Teachers come and go, teachers return to their home countries for well deserved leave, but who will fill the gaps?

Let us return to the Passmore family. It is one o'clock and the brass gong rings. The classrooms erupt and the children burst out. Hannah, so full of chatter about her first day; James reassured that his new teacher is 'all-right, really'; and Nan struggling down the stairs with a basket full of maths and essays to mark at home. All are relieved to see John has come in the van to meet them, so the usual rickshaw ride in the scorching sun isn't necessary today.

After a well deserved lunch of rice and curry and half an hours sit down, James and Hannah begin their homework, which is minimal but necessary due to the short school day. Nan marks her books as she supervises her own children. As the afternoon cools down the children go off out to play, Nan makes notes for school the next day, then goes to bake a cake for tea.

## Grateful

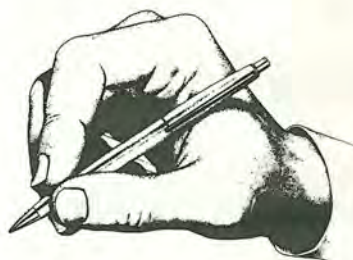
This ends a typical day, and the Passmores involvement with CPEC. They are grateful for its existence and for BMS support in allowing them to send James and Hannah there. Nan wishes her involvement at CPEC were less so that she had more time and energy to give to her own children in the afternoons. Also she would like time to resume her interesting involvement with Bengali children at the YWCA school.

CPEC is crying out for teachers now. In 1986 the cry will be even more urgent as both Mrs McClelland and Miss Licence intend leaving CPEC next summer, for good.

BMS has provided in the past and will try and meet the future demands. But unless teachers volunteer for service, that BMS commitment will not be maintained.



# REFLECTIONS



## MEMORIES

A recent issue of the *Missionary Herald*, focusing on Brazil, stirred fond memories in Horace Hastings, a member of Stoneygate Baptist Church, Leicester.

Twenty years ago, after retirement, Mr Hastings and his wife travelled to Brazil.

'We called at Paramariba where a lady Salvation Army Officer called on board our ship to collect for the Salvation Army in the town. I told her we were

Baptists and she replied that there was a very good Baptist Church there. We were able to attend and I well remember being taken round the good Sunday School classes, who sang for us.

'At São Francisco, a very small port, I met the local Baptist minister broadcasting from a small one room radio station.

'We arrived at Niteroi on Good Friday. We came across a big Baptist book shop and so, on the Sunday morning in a temperature of 95 degrees decided to find where the Baptist church was, it being obvious it must be a strong church. I had no map, but was directed to the bus station. After conveying I was from England, I was told how many cruzeiros I had to put in the fare box. There were crowds going to the

very large church. I decided teenagers were the most likely to speak English and this proved correct. Two teenagers showed me a seat and then rushed to the minister's vestry to tell him I was there. After a few minutes into the service Dr Nilson Fanini, the minister, turned towards me to give me a hearty welcome as the first English man ever to visit his church.

'Two years later I was able to meet him again, in London, and take him sight-seeing in the city.

'A few months ago I was so interested to learn from the *Missionary Herald* that Dr Fanini had preached to over 20,000 people in the football stadium of the lovely city of Porto Allegro — where I had visited the Baptist Church and College on my travels years earlier.'

## A RUN ON THE TRACTS!

HAVE you ever been involved in an evangelistic campaign when persuading people to take a tract is like pulling teeth? Take heart as you read what happened to Allison Isaacs, BMS teacher in Upoto, Zaire.

'Our Christmas programme began the week before Christmas with a group of us going into town to do some open-air witnessing.

'It all went really well until the end when some of the group tried to give out tracts. I've never seen anything like it, though in view of the total absence of any printed material to buy in Lisala, I shouldn't have been so surprised. A great surging mass of people mobbed those giving the tracts out. Some of them went down in the press, another lad threw all his tracts in the air to get people off him! Fortunately no-one was hurt, but I was a bit shocked really at the crowd's behaviour. The Zairians, incidentally, found it funny!'

## NEEDED FOR MISSIONARY SERVICE OVERSEAS

**Agriculturalists**

**Hostel Parents** for missionary children in Brazil.

**Nurses** for Zaire with RGN and RM qualifications.

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

Full details from the Personnel Secretary.



# WHAT OF THE CHURCH IN CHINA?



**After 34 years, David Edwards of New Zealand, former BMS Missionary in China and Bangladesh, revisits China**

IT took merely three hours by hydraferry to travel up the Pearl River to Canton (Guangzhou) China from Hong Kong but that climaxed a wait of 34 years. I returned to China on 8 October 1985, and I came to provide an answer to the question – ‘What of the church in China?’

I have had several interviews with church leaders and from them I have acquired deep impressions. In Hong Kong – Dr Philip Wickeri of the Tao Tong Shan Ecumenical Centre, who co-ordinates the activities of the Amity Foundation – a new co-operative organization between the church in China and the church outside its borders; and Dr George Wilson of the Hong Kong Baptist Theological Seminary. In Canton I met the Rev John P K Ching of the Zion Christian Church which has three ministers and is attended by 600-700 worshippers. Also the Rev Liang of the Dong Shan church which has 1,000 members, with five ministers. One of these is a Seventh Day Adventist pastor, so they have church services on Saturdays and Sundays.

In Shanghai I attended the Community Church, which has over 1,000 members

with five ministers, whose leader is the Rev Shen Yi Fan, whose father Bishop T K Shen used to visit our home in Shanghai. The Rev Chou Lien Fu of Grace Church showed me around his church which has 4,850 members and has added 1,200 new members in the last five years. This church also provides room for the Hua Dong Theological Seminary which opened only recently with 40 students. They were selected from 400 applicants, who had been recommended by their home church councils.

I was also privileged to attend an interview given by Mr Shen De Rong, Secretary General of the National Committee of the Three Self Movement of the Protestant Churches in China. From these interviews I have gleaned much information that is dramatic and far reaching. It is fascinating and mind arresting.

## **A Uniting Church**

There are *no* denominations in China, the Church is one. In 1952 there were still over 60 denominations in China but in 1958 it was decided to unite. At a joint service all Protestant denominational entities were merged.



The Chinese Christians say, 'The Church is uniting,' and is based on the concept of 'mutual respect'. So in larger churches, where more than one minister leads the church, ministers are drawn from different church backgrounds and where there are differences, these are accepted. So children are not baptized but dedicated, and baptism may be either by sprinkling or immersion. Holy Communion may either be by the communicants coming forward or being served where they sit. The different formats are discussed and agreed upon by the church council – ministers and laymen. Where the ministry for a church has four or five ministers, one of them is frequently a woman.

This unity also applies to theological training. There are now nine theological colleges in China, placed strategically according to area. For example the new Hua Dong Theological College opened in Shanghai last month covers the four eastern provinces. Altogether there are well over 200 students in training; some courses are for three years, and others for two years, while the Nanjing Seminary which was the first to be established provides a four year course.

The so-called 'cultural revolution' was neither cultural nor revolutionary, but it did deep damage over a period of ten years. The decade 1966-1976 was marked by destruction and carnage, but following that a new era has begun. All churches were closed, but slowly they were allowed to reopen. Some were repaired at government expense, others were provided with restoration loans and in the past six years since the first church was reopened in 1979, over 3,600 churches have been reopened. There are also some 10,000 'home gatherings'. The Chinese church leadership does not like or use the term 'house churches'. There was a great need to replace Bibles that had been destroyed and to date 1.7 million copies of Bibles, New Testaments and NT and Psalms have been printed in China. The printing is excellent quality and a full Bible sells for 6.40 yuan. A new hymnal has been produced with 400 hymns, 100 of which have been composed by Chinese. Some 500,000 have been printed and a further 300,000 are on order.

## Leadership Training

The church in China is deeply aware of its problems. The ministry is aging. The youngest minister in Shanghai is 52, and many are in their 70's and 80's. So the emphasis is on leadership training. Churches are encouraged to hold evening Bible schools, and use short term training sessions especially for the leaders of the home gatherings. There is a great need to nourish new converts. Many were won by the example of Christians during the cultural revolution, and were baptized by lay people. As this baptism is acknowledged there is a recognition service as they enter church life. Some found physical healing and so came to a restricted faith but still need to know Christ as personal Saviour.

The church leaders are concerned by the attempts of some outside China to divide the church into either official churches or home churches. Many years before 'liberation' (1949) there was a desire by some for self-government, self-support and self-propagation. At first many church leaders were fearful that to join the official three self principle would be to submerge their faith to the state. But now confidence has grown, the state does not interfere, and the Chinese church is being accepted as a Chinese entity. Like Buddhism or Islam it is now regarded as an integral part of Chinese society.

Two years ago Bishop Ting, who heads the China Christian Council, and the Chairman of the China Buddhist Association made a recommendation to the China People's Political Consultative Conference, of which they

are members, that the constitution of China be amended. The sentence under review is: 'Citizens of China have the right to believe or not to believe in religion, and have the right to propagate atheism.' They put forward reasons why the last clause should be deleted, and the consultative conference accepted their recommendation. It was put to the People's Assembly and passed, so that the constitution was amended and 'the right to propagate atheism' deleted.

## Loyalty

Chinese Christians have a strong desire to be loyal to Christ and to love their country. In Shanghai over 500 Christians have been promoted as advanced workers. Because of their loyalty to God, they have shown love of their country, and quality in their daily service.

There is no fixed line between churches and home gatherings. Many ministers of churches visit home gatherings regularly and give Bible teaching. The Church in China has a real desire to present a unity of love not only in China, but is very desirous that Christians abroad accept this concept.

The Church in China is really the church of the resurrection and it has advanced far beyond western concepts with a vision that is breathtaking. It is saying to the Christian world, 'It seemed good to the Holy Spirit and to us,' and we of the west have much to learn from them.

*Next month – more views of the Church scene in China.*



*Community Church, mentioned in 3rd paragraph*



# TALK ABOUT



## Overseas Representative for Asia — Neil McVicar

**A committee  
meeting,  
a climb and  
a wedding  
— all in a  
day's  
work for  
an Overseas Rep**

THE Rev Neil McVicar is the BMS Overseas Representative for Asia. Neil, who comes originally from the Cathcart Baptist Church, Glasgow, was first appointed as a BMS missionary in 1955 and, as a qualified accountant served as Financial Secretary in Calcutta. Marjorie, his wife, is a trained teacher.

They returned to the UK in 1969 and in 1970 moved to Sheffield where Neil became minister of the Dronfield church. In 1981 he was 're-called' to the BMS ranks and now, based in Dhaka, Bangladesh, he oversees BMS work in Asia. This account of some of his recent travels gives an idea of the kind of work a BMS Overseas Representative is involved in.





SHORTLY after our return to Dhaka from the UK — on 20 November to be precise — I was on the move again. From 20-24 November I was in India, in Calcutta, attending the Annual Meetings of the Baptist Church Trust Association and the Council of Baptist Churches in Northern India. While there I met up with the Rev Angus MacNeill, the BMS Overseas Secretary.

On 24 November I flew to Kathmandu. It was good to get an aerial view of the snow-capped Himalayan mountains, which I never tire of seeing. They always look so majestic and remind me of the greatness of our Creator God. On arrival at Kathmandu Airport, where I am usually met by one of our BMS colleagues, no one seemed to be there. So I got a taxi to the UMN Guest House where I was to stay. No sooner had I unpacked when I walked BMS missionary Kin Liu. We had missed each other at the airport. Soon we were in discussion, working out an itinerary for Angus MacNeill and myself.

The next day I attended the Finance Committee of the UMN (United Mission to Nepal). This is where projects with financial implications, accounts and budgets, and so on, are carefully scrutinized before making recommendations to the Executive Committee. With one day between the meetings of the Finance and Executive Committees, we met for two days for the Executive meetings, which, at present, I chair, being the President of UMN.

We had good meetings, even though there were a few difficult problems on which decisions had to be made. It still amazes me how the Lord guides and directs on such occasions. The Executive's composition is quite international and inter-denominational — Swedish, Australian, English, Scottish, Danish, West German, Japanese and American. This makes the fellowship richer and friendships exciting.

I had been invited to officiate and 'tie-the-knot' at the wedding of Stuart Little of the BMS and Pirjo Ithkonen from Finland on 7 December at Tansen Hospital — 300 kilometres west of Kathmandu. This did not give me much time to visit other areas. However I did visit the Community Health and Development Project at South Lalitpur, an area

south of Kathmandu. This was quite an 'outing'.

I left Kathmandu in a jeep at about 10.30 am on Monday 2 December and went as far as the motorable road would take us, to a place called Jakriedadha about one and a half hours later. This is where my 'walk' began. It ended at the 'Nursery', which is part of a forestry programme being carried out in that area. There, seedlings of many kinds are grown, and when ready will be planted out on the hillsides.

My 'walk', in the company of two young Nepalis, also making for the Nursery, and a porter, was to descend down the side of one hill to the river below. This meant going down about 3,500 feet, crossing over the river bridge and then climbing up the other side to a height of approximately 6,000 feet. Believe me I have done quite a bit of walking in Scotland, Derbyshire, Yorkshire and Nepal, but this one 'took the biscuit'. Going down so steeply and for such distances puts a strain on the knees and by the time I got to the river my left knee felt as if it would give way. Going up the other side — well that's another story.

As time went on, especially about one hour from my destination, I felt that my legs were not going in the direction I wanted them to go. My thigh muscles were beginning to feel cramped and my breathing came in fast, short and desperate pants. Have you ever had the experience of feeling that you have come to the end of your

physical powers? Well on the climb up I certainly felt like that. I had left the jeep at 12.15 and reached my destination, Mudgunda, at 5.30 pm. I tried to put out of my mind the thought: 'You have to go back the same way that you came.' It's amazing what the human body can stand. After a good night's rest on the floor, but in a sleeping bag, Alan and Jane Isles showed me what work they were doing and we discussed what the project was trying to achieve.

Soon it was time for bed and then up next morning for the return trip. Before setting off I wrapped a crepe bandage around my left knee. It made quite a difference and gave my knee the support it required.

On 6 December a number of us left by special bus for the wedding. We left Kathmandu at 9 am and arrived at Tansen at 7 pm. Tansen is at an altitude of 5,000 feet in a quite beautiful part of Nepal.

When the big day arrived the bride and bridegroom were standing with me in front of quite a large contingent of missionaries and a larger company of Nepalis. The bride (Pirjo pronounced peerio) was dressed in a full length, beautiful white dress, attended by her sister dressed in a long, pink dress and two small flower girls. The bridegroom wore his kilt with black Argyle jacket. The officiating minister wore his kilt — ancient Boyd — and Prince Charlie jacket and vest! From all accounts it was a

beautiful sight!

The hymns that the bridal couple had chosen were, 'What purpose burns within our hearts' and 'O perfect love, all human thought transcending.' The service was partly in English (with Scots accents) and Nepali and English (with Australian accent). It was a good service with singing by a group of missionaries from Church. The message was given by Howard Barclay, Executive Director of the UMN.

After the service there was a feast for about 250, mostly Nepalis, of rice and curry. In the evening there was a reception, western style, for the missionaries in Tansen and those who could stay on. At this there was the 'cutting of the cake', speeches in person and on tape were made and 'socializing' was done. This was a grand time of rejoicing, laughter and fellowship.

The following day, the bridal couple, Howard Barclay and I went by jeep to Butwal, about 40 kilometres away, where we had arranged to meet with Angus MacNeill, who also wanted to meet Mr and Mrs Little.



Neil McVicar, Pirjo and Stuart J Howard Barclay, who is the Executive Director of UMN





Doorstep trader selling fruit and vegetables to Helen Drysdale, Kinshasa

# Worlds Apart . . .

## Trekking t

ONE of the most radical changes seen in the world is the movement of people from rural to urban living. By the year 2000, it is estimated that over half of the world's population will live in towns or cities, a quite dramatic increase from the 13 per cent so at the beginning of this century.

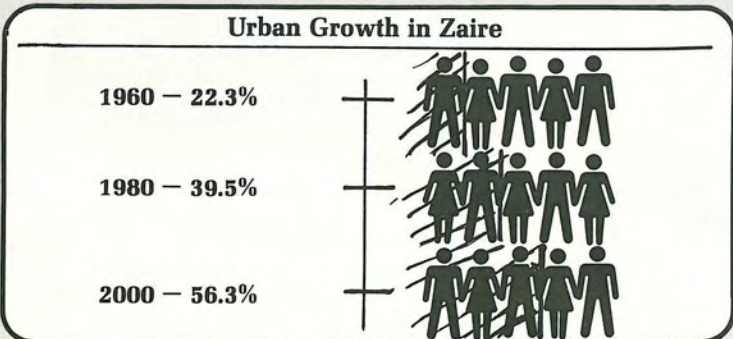
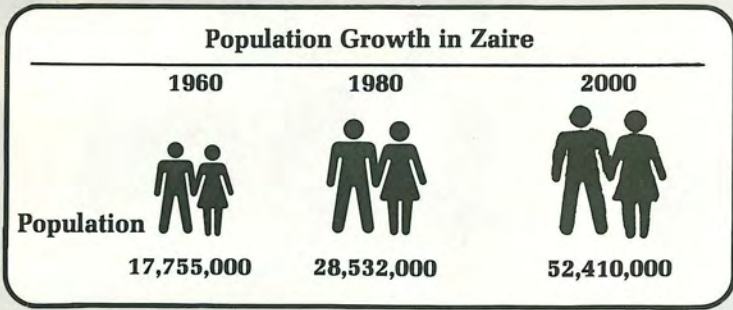
The effects of urbanization are being felt most seriously in the Third World countries. A high rate of increase in both the rural and urban populations, especially among the poor, linked with a massive movement of people into the towns and cities means that Africa's urban population is likely to double in just under 15 years.

So far, the results of urbanization have been to transfer wealth to the large cities and towns. Consequently rural economies have deteriorated and agriculture has declined. This has widened the gap between the large cities and the rural areas.

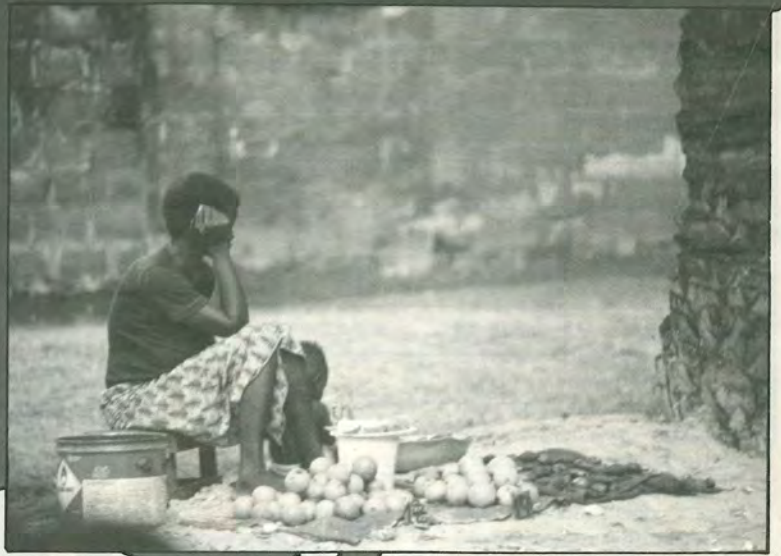
As people move into urban areas in the hope of finding a good job and a better standard of living, they soon discover that life in the city is hard. Up to 70-90 per cent of the urban population who are already living on the poverty line, and perhaps 50 per cent or so of those who are unemployed.

The expectation of a better life in Third World cities has led to a massive increase in the urban population. The poor, a halt in the rural population growth, and the resulting tension and political instability.

The problems of







Trying to earn a few pennies  
— a common sight in Kinshasa

# Urbanization

## to the City

is century is the  
e year 2000 it is  
be living in  
per cent who did

come not from the size of the city,  
but from the inability of  
administrations to manage such  
rapid growth

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discover that life  
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the population  
iving under the  
the 40 per cent  
are

Immediate solutions are hard to  
find. A prevailing view in Africa  
is that there is a need for a  
greater investment in rural areas  
in order to slow down urban  
growth. But there is no evidence  
yet to support this view. There is  
a need to invest in rural areas, but  
the reason for that is a need to  
improve food production in order  
to feed the cities.

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a, increased civil  
cal instability

According to *African Urban  
Quarterly* one of the most  
pressing needs is to strengthen  
links between urbanization and  
economic development. This  
means giving more help to small  
business and industries that  
require labour.

urbanization

## Focus on urban Africa

BY 1980 nearly 40 per cent  
of Zaire's population was  
living in urban areas. The  
country, in fact, contains two  
of the largest cities in sub-  
Saharan Africa. Kinshasa has  
a population of 3.2 million  
people, and Kananga has 1.1  
million.

The government of Zaire is  
devising policies for rural  
development in the hope  
that this will stem the flow of  
people moving into the  
cities. Great emphasis is  
being placed on agriculture  
and education in rural areas.  
In the urban areas

themselves the  
administration is  
concentrating on doing  
something about the slum  
areas which surround the  
major cities.

There are different problems  
in Angola where civil war  
and drought continue to  
disrupt the country.  
Transport and  
communications are very  
difficult and once prosperous  
cities — such as Huambo,  
which was once thought of  
as Angola's Brasilia — are in  
total decline.



### Urban Population (in millions)

	1920		1980		2000	
	urban pop.	% urban	urban pop.	% urban	urban pop.	% urban
World	320	19.4	1809	41.0	3162	51.0
More Developed Regions	260	38.7	802	70.9	1010	79.4
Less Developed Regions	100	8.4	1008	30.7	2152	43.7
African	10	7.4	135	28.8	350	42.2
Latin America	20	22.4	238	64.7	456	75.1
East Asia	50	9.0	371	32.7	634	45.1
South Asia	40	8.5	353	24.8	818	37.1



## Tomorrow never comes

IN a country like Zaire, without a system of social security, the family is all important. In need you can go to your brothers and sisters, uncles and cousins and parents for help. If you move to the city, you often leave this 'family security' behind.

In the rural areas, if you have little money at least you can cultivate a garden or fish the river or go hunting in the forest. The poor man in the city has no garden and somehow has to find money in order to survive. Often the wife engages in *petit commerce*, buying and selling again at a slight profit. It is a common sight to see women, often with their children, sitting for long hours on street corners hoping to sell their wares, or calling at the houses of the better-off with baskets of fruit.

Sylvomoya is one of those who has come to live and work in Kinshasa in recent years. He is a builder helping Douglas Drysdale in the construction of the new headquarters building of the Baptist Community of the River Zaire.

'One day,' write Douglas and Helen Drysdale, 'Sylvomoya went home to find his house empty. Neighbours told him that his wife, who was expecting to give birth soon, had gone to hospital because she had begun labour.'

'Sylvomoya comes from the south-east of Zaire and has no other members of his family in Kinshasa. So he hurried off to the hospital to find that his baby had died and that his wife was very weak from having lost a great deal of blood.'

'She had arrived at the hospital in good time, but since she had no money, she had been refused treatment. The baby had been born alive and had only died through lack of care.'

'We had just sat down to eat our tea when Sylvomoya arrived asking for money to pay for his wife's treatment and to allow him to bury his baby. We were shocked by his passive acceptance of the affair. No anger or bitterness, which we would have accepted, but just a helplessness to be able to do anything about it. We felt helpless too.'

'Please remember the Christians in Zaire, who struggle to survive day by day. We sometimes think that these people must think about heaven much more than we do and that their thoughts of heaven must be much

more glorious than ours, because here on earth they have so little.'

'There are days when one or other of Douglas's workmen is unusually bad tempered. After questioning it turns out that he has not eaten for a couple of days and is just so hungry that he becomes irritable. Partly this is due to the bad management of their money, but it is so hard in this country and culture to stay out of debt. They live for today and cannot plan for tomorrow. After all, tomorrow may never come. It didn't for Sylvomoya's baby.'



In Kinshasa, with a population of 3.2 million, the Baptist Community of the River Zaire (CBFZ) has:

- 4 — Districts
- 30 — Parishes
- 19,289 — Members
- 11 — Pastors — ordained
- 8 — Pastors — Non-ordained
- 2 — Evangelists
- 6 — Catechists

One of the builders working on the new CBFZ offices



# How the Church is keeping pace with a growing city

**'I marvel at the enormity of their faith,' says Margot Bafende**

## THE URBAN CHALLENGE!

WITH the growth in the number of towns and cities throughout the world; with the shift in population from country to city, and with the change in values that this brings, the church has a new and vital challenge to face.

In stark contrast to rural life, where the security of family life is often assured and traditional values still revered, many people who move into cities suddenly face new temptations, uncertainty and loneliness. Today both young and old

are moving into cities, here in Britain along with the rest of the world, where they are searching for identity and security. It has been said that when people change their patterns of life, it will take them two years to adopt another pattern of life completely. This presents a tremendous opportunity for the church to share the Gospel of Jesus Christ, preaching hope to those in despair, peace to those in conflict and love to those in isolation.

## Profile of a parish

KINGASANI is the newest parish in Kinshasa. When Pastor Kiedi went there in July 1984 there was no roof on the building but with the help of the BMS the church was 'topped' in September 1984.

By May last year the church already had 785 communicants. Another 80 people were attending training classes for baptism and church membership — once a week for four months.

After baptism training is not over. For instance a newly baptized woman will go into one of the church's choirs. Rehearsals take place twice a week and include both prayer and Bible study. In addition many retreats are held every month for the choir, women's and Sunday School groups.

Once a month the church holds an all night prayer

meeting when special prayers are offered for the sick of the parish.

The deacons are not just church administrators. They take an active part in the pastoral and evangelistic work of the parish. They supervise the Wednesday prayer groups and find out any folk who need a special visit from the pastor. The prayer groups themselves are not inward looking pietistic cells. They have an active concern for the needs of those in the area where they meet, visiting the sick and helping the poor where they can. They are centres of evangelistic outreach and as such they grow. Sometimes they grow large enough to be regarded as a sub-parish and then later, when a pastor is appointed, a parish in their own right. In this way the church in Kinshasa is trying to reach out in pace with the growth of the city.

THE Kinshasa church situation is a very thrilling and exciting one in which to be involved. The city of over three million people is growing rapidly and sprawls over an enormous area. This makes transport and communications very costly in time and money.

The church is trying valiantly to cope with the needs of the new suburbs, shanty towns and surrounding villages, which are being engulfed, as well as those of the older urban areas and the central city. I marvel at the enormity of their faith and trust as the parishes, meeting in the open air on recently acquired sites, or in half-built church buildings (if it's raining the service will start when the rain stops, two, three or four hours later!), or in hangars on small plots of land lent by a deacon or rented temporarily, have their special collections, concerts, and all-night vigils in aid of their building funds.

In a special Sunday effort, one young church recently raised, in one day, enough to have benches made (or should I say pews?) for the whole of their new church building. Very smart and sturdy ones they are too! The day I took the Sunday service there, they collected enough to varnish them.

The 'Victoire' parish has

been the object of a special campaign by all of our Kinshasa women. They held an evening *soirée musicale* followed by a *veillée* — camping there and singing all night, on the new plot of land at the junction of two major roads. Women from each of our 40 or so parishes brought the money they had been collecting. It was an inspiring sight. Now as I pass there each morning, I see big piles of cement blocks which they have been making and stone walls being built. There is a feeling of urgency. The city authorities, under pressure from rich businessmen who are envious of the site, threaten to dispossess the church if they do not soon have a building there.

I could go on with many other examples, showing the growth of our parishes (a parish here being a church with its own pastor), our *sous-paroisses* (daughter churches not yet independent), and new prayer cells. One cell is called 'Macedonia' — I leave you to imagine why! Another is called *Ngiri-Ngiri* (a borough of the city) although it is in Yolo, some miles away. The Christians of *Ngiri-Ngiri* have failed, so far, to find a site for a church to begin, but until they succeed they go to Yolo where they have been offered the garden of a sympathiser.



Kingasani Church, Kinshasa



# MISSIONTALK

## YAKUSU PRESS

THERE has been a good response to the appeal we made in the Herald a few months ago for information and spare parts for the Printing Press at Yakusu, Zaire.

'The response has been most encouraging,' writes Chris Spencer, 'providing both information and practical assistance in obtaining what is needed. Some parts have already reached us, and others are being obtained — though it can mean a bit of a hunt round to find the right parts for such antiquated machines. This gives us hope for the future of the Press.'

## FROM 'THE TIMES' TO THE 'BEANO' ...

PERHAPS one of the things that we take most for granted in this country is the regular supply of daily newspapers and magazines. This is not so in many third world countries where reading material is simply not available. This can be a hard adjustment for a new missionary to make.

The **Missionaries Literature Association** is responding to this need by sending a wide variety of papers, magazines and journals to BMS personnel over-

seas — and even comics for the children.

If you would like to know more about the MLA, and learn how you can be involved, please write to,

Mr G A Roberts, Secretary  
Missionaries Literature  
Association  
63 Elizabeth Road  
Henley-on-Thames  
Oxon RG9 1RA

Comics sent by  
the MLA enjoyed  
by Mark, Andrew  
and Rebecca  
Draycott

## INSIGHT ON INDIA

NINE people left London on November 30 for a BMS tour of India. They returned three weeks later having learned more about India, each other and themselves. The group, which spanned the ages of early 20's to early 60's spent the three weeks on a whirlwind tour of Baptist work throughout the vast country. Staying at a variety of accommodation and travelling in many different ways, the group experienced India at its best and worst!

Frank Wells, former BMS missionary to India, led the tour. He said

'It was a very successful tour and a harmonious group! Each person was given one particular topic to study, and their essays should be interesting.'

What made a great impression on the group?

'The sheer poverty and destitution in the cities must have come over. We visited Mother Theresa in Calcutta. You can't come away from that without being struck by it.'

And what of the church?

'I feel that the leadership of the Church of North India is in good hands. There are men of calibre and strength. Despite everything, it was good to see the organization in being, the spirituality of local congregations and a sense of purpose in the church.'

Look out for the impressions of the group in future editions of the *Missionary Herald*.





# INVASION OF MISSION HOUSE!

IN December, 130 people took the opportunity of coming to Mission House in London for an 'Open Day'. Groups from Swansea, Brighton, Poole, Portsmouth, Watford and Essex converged on Gloucester Place to find out what really goes on behind the scenes. A packed programme, organized by BMS Promotion Staff, included a tour through the network of corridors and rooms of Mission House, a viewing of the latest Nepal film, 'The Pipal Tree', and talks on the various aspects of BMS work.

The day finished with a Question Time and a period of worship. As one visitor said, 'It was a valuable time to learn more about BMS work overseas and to see what happens at Mission House itself!'

The day was so successful that more Open Day's are planned for 1986. If you would like your church group to learn more about the day to day workings of the BMS, why not write to David Martin, BMS Promotions Co-ordinator, 93 Gloucester Place, London W1H 4AA.



# BANK MANAGER'S MARCH FOR MISSION!

With a march through March, one man hopes to raise funds for the BMS! The sponsored walk is planned by Roland Gibbins, Manager of the Princes Avenue Midland Bank in Hull, and member of the Cottingham Road Baptist Church.

The walk from Nottingham to London will take place from 27 March-9 April, ending at Mission House on a scheduled Open Day.

Mr Gibbins is no stranger to sponsored walks, having raised over £500 last year for the Home Mission Fund of the Baptist Union of Great Britain and Ireland. He walked along the towpath of the Liverpool-Leeds canal, all 127 miles!

The programme for the walk is,

- 27 March - Nottingham to Loughborough
- 28 March - Leicester
- 29 March - Market Harborough
- 31 March - Kettering
- 1 April - Moulton
- 2 April - Olney
- 3 April - Bletchley
- 4 April - Leighton Buzzard
- 5 April - St Albans
- 7 April - Rickmansworth
- 8 April - Harrow
- 9 April - MISSION HOUSE LONDON

Mr Gibbins will be visiting churches along the way, so if you live along the route watch out for him and support the March for Mission!

# HOLIDAY GET-TOGETHER

A central Summer Holiday reunion was held at Bloomsbury Baptist Church, London, early in the New Year. Almost 100 people of all ages were able to attend. They had the chance to meet old friends, catch up on news, view each other's photographs and slides, and just enjoy being together again.

The new BMS video featuring the all-age Summer Holiday had several showings as people recognised themselves on the screen.

After refreshments in the friendship centre, the main session was under the leadership of Wynne

Goss. Wynne was a professional musician who, after his conversion, felt called to pastoral work and evangelism. Now he ministers at a community church in Bridgend. Through his ministry and music he challenged all present about the greatness of our salvation saying that our only response is to take up the urgent task of sharing the Good News with others both near and far.

Other reunions have been held in various parts of the country. If you would like to book the BMS video or to find out more about plans for Summer '86, just write in to Mission House.

# TREK TO NEPAL

Visiting Kathmandu, Butwal, Tansen, Andhi Khola, Pokhara and Amp Pipal.

**A great opportunity to**

**Experience the Nepal most tourists don't see.**

**Learn about ordinary Nepali people in their homes and villages.**

**View the magnificent scenery of this mountain kingdom.**

**Cost - £850 inclusive**

The party will be led by a former BMS missionary who knows the area and speaks the language. There is no age limit, but priority will be given to the 18-35 age group. For further details and application form contact

Rev David Martin, Baptist Missionary Society, 93 Gloucester Place, London W1H 4AA. Telephone: 01-935 1482







## John Frederick Carrington

**From an address given by the Rev Angus MacNeill on 6 January at Salisbury Baptist Church**

JOHN CARRINGTON was a humble follower of Jesus Christ who lived for other people, after the example of his master.

By his love and concern for others he brought Christ near to us and for this beautiful and inspiring glimpse of Christ in John Carrington, we give thanks to God. John never wished to attract attention to himself and his favourite text was; 'Better to be a door keeper in the House of the Lord.' He would not have approved of a high flown eulogy in praise of John Carrington's achievements.

We must respect this sentiment, yet recognize that there has moved amongst us a quite remarkable man, whom it has pleased God to use mightily in the service of the Kingdom.

A multitude of people in this country and in Zaire give heartfelt thanks to God that on 26 March 1931, in the Bugbrooke Baptist Church in Northampton, young John Carrington, along

with Nora, witnessed to his Christian faith by the public act of baptism, and firmly set the course of his life, giving himself and all his developing potential to Christ his Saviour, God and Master. John was born on 21 March 1914, into the home of a schoolmaster, and it is not surprising that he grew up in Rushden, Northants, with an enquiring mind. He went to his father's school at Haydon, before going on to Sunday School at Northampton.

During those early years Nora Fleming was noticeably somewhere on the horizon of John's life and there began a friendship which was to blossom later in 1940 into marriage and years of love and devotion to each other in joint missionary service.

From Northampton, where, in 1935 he completed a London University BSc degree in botany at University College, Nottingham. It was while at Nottingham that John joined the Woodborough Road Baptist Church

and became much involved in the activities of the Student Christian Movement.

In 1936 John took his Cambridge teachers Certificate and in 1938 he was accepted for missionary service with the Baptist Missionary Society. He sailed for Zaire (Belgian Congo as it was then) in August 1938 and went to Yakusu in the Upper River Region of Zaire.

So began John's deep involvement in Africa as a Christian missionary educationalist, which, unbeknown to him in 1938 was to branch out into a profound knowledge of Bantu languages and African customs and ways of life.

Over the years John Carrington was involved in education at Primary School, Secondary School and University levels. Until 1950 Nora and John lived at Yakusu, where John ran the Primary School. In 1951 he became the Principal of Ecole

Grenfell at Yalembe, which was a training school for Primary teachers. Many of the older teachers in today's schools throughout the Baptist Community of the River Zaire (CBFZ) in the Middle and Upper River Regions of Zaire, owe much to Moteyi (teacher) Carrington. The news of John's death is going to be for them like the loss of a father, so highly respected was John by them all.

Nora and John were back at Yakusu in the late fifties for a few years before a final stint of service at Yalembe from 1961-64. Although he was deeply involved in education. John's involvement in general church life was keen. In 1946 he took a London University Diploma of Theology to sharpen his awareness of theological issues and to help him in his missionary task.

The Simba rebellion of 1964 marked a watershed in John's missionary service, because the following year he joined the staff of the Protestant Free University at Kisangani as Professor of Botany, Ethnobotany and Linguistics. The only reason John went to the University at Kisangani was because Ecole Grenfell at Yalembe had collapsed during the rebellion and was unlikely to be revived as it had been.

With vision John saw the possibilities of influencing the leadership of the new Zaire by becoming one of the staff of the university — 'training leaders for tomorrow's Zaire,' he wrote. He had no private, personal ambition to be a university lecturer, or the Vice-Chancellor for Academic Affairs and Dean of Faculties as he became later. He was as much concerned about the bare-footed child sitting cramped up on a wooden bench in the mud-walled school of a village as he was about the more sophisticated student looking down a microscope in the laboratory of the University. In the confusion of 1964 and 1965, all that he could see for himself was the compulsion to go on teaching in some way at whatever level. 'I feel,' he wrote, 'that I can make a better contribution to the total missionary effort in Africa by engaging in some sort of teaching work among the people I have grown to know and love over the past years in the Congo.'

It was typical of John that he should feel the need to improve his academic excellence in order to contribute even more effec-



tively to the University at Kisangani. In 1970 he took a MSc degree at the University of Reading in Plant Taxonomy. Even after retirement from BMS in March 1979 John's drive for knowledge continued and he added to his scientific achievements with a PhD in Ethnobotany particularly relating to African uses of woods in their culture.

But it was John Carrington's proficiency in Bantu languages and in African customs which gave the superb, richer dimension to his specialized scientific and teaching expertise. He first learned Lokele in the late 1930's – the language of the dominant tribe in the Yakusu area. From the basis he went on to master many other tribal languages including Tupoke, Kimanga, Yalolema as well as the 'lingua francas' of Lingala and Kiswahili. Added to these languages was complete fluency in French. In later years he had a fair go at Welsh.

He explored languages even further into the realm of Drum Language. It was in this subject that he obtained the first of his PhD's in 1947 from London University with the thesis, *A comparative study of some Central African Gong Languages*. This thesis was later produced by Carey Kingsgate Press in a popularized form in the book *Talking Drums of Africa*.

For many Baptist Churches throughout Britain the figure of John Carrington with his travelling 'talking drum' is well known, and he captivated and inspired many a church gathering as he shared with people some of his insights into African culture. Indeed he did this too in the United States of America when Nora and he went there in 1975 for a lecture tour that took in more than 30 colleges and learned societies.

As the years passed academic honours came his way. He was awarded the Gold Medal of the Royal African Society in 1968 and became a Fellow of the Society. He was also Fellow of the Royal Anthropological Institute, Fellow of the Linnean Society and he received the high honour from the Zairian Government of becoming a 'Chevalier' of the National Order of the Leopard.

He wrote many papers on subjects related to African Lin-

guistics as well as his other special interest, African music. There cannot be too many people able to write authoritatively on *An Idiophone used in Kabile Initiation Rites by the Mbae* (1954).

All this expert linguistic knowledge, of course, was never prized by John Carrington for its own sake. He used it to understand and communicate with people. Many a Zairian was surprised and delighted to discover a *mondele* (whiteman) so proficient in his tribal language.

As a missionary of the Good News of Jesus Christ, John was soon involved in translation work in the 1940's. He was member of the translation committee for the Congo/Swahili New Testament, and from 1954-71 he was co-translator of the Lingala Bible. John's day frequently began with two hours translation work from 4 am to 6 am before the rest of the busy day began at the University.

In 1971, at the Bible Society Dedication Service for the new Bible in Kinshasa, over 2,000 people were present. At the end of the Service they were told that two vans full of Bibles were outside ready to sell the first copies. The eagerness to purchase those Bibles was a trial to those selling them, but it did not take long to empty the vans.

This eagerness to buy the Lingala Bibles spread through the Lingala speaking part of Zaire. It must have warmed John's heart to see the joy of people reading the Scriptures in a language that was their own.

John once wrote: 'We work... to make it possible for Lokele fisherman, Topoke hunters, Bakuba sculptors, Bambole blacksmiths, as well as the administrators, the senators, the teachers, the clerks of the new Zaire, to hear the word of life in their own tongues.'

John was a fair carpenter and handy-man. Nora and John built their own mud house at Yalomba – something you can't do without getting your hands dirty. But then John was never afraid of the simple ordinary things of life, indeed he took delight in them. Both Nora and John have lived simply at all times and tried to keep small the gulf between them and their poorer African friends.

There is so much that could be said of John Carrington: of his

kindness; his generosity; his words of encouragement to younger missionaries struggling with a new culture and language; his ability to make you feel that your contribution, however small, was important and to be admired; his rock-like strength of character during the periodic civil unrest and tragedy of the 60's in Zaire when death and fear were never far away, but time fails to say it all.

During his retirement John's days were never idle. He became an honorary member of the BMS General Committee and until his death served on a number of important sub-committees of the Society.

He kept his links with Zaire and recently completed the revision of a Lingala dictionary (and grammar) as well as writing a manual for the learning of Lingala.

Those in the Salisbury area can testify to his deep involvement in the life of the local churches since Nora and he came to live there.

Our thoughts go out to Nora and also to the three brothers and one sister who still remain out of the original Carrington family of seven. We must not forget Bolingo, in Zaire, brought up by

Nora and John, who is going to grieve with his family when the news of John's passing reaches him.

Today we thank God for a humble servant of Jesus Christ. The key to John's life was his understanding of the love of God – an all powerful, redeeming, restoring and quickening love. It was this which had to be shared with and demonstrated to others.

The fullness of God's love in Christ was there to be experienced by all men and women and the Good News of this should be spread urgently. It was from this well of love that there came the force and impact of John's life.

There is a pithy African proverb which says: 'Your heart is a box, your mouth is a drum,' which means that the real you, as you are in your heart, will be publicized by what you say and do as surely as the drum beats out its message. The drum message of John Carrington coming from his heart and sounding out clearly in all his deeds was: 'I do not preach myself, but Jesus Christ as Lord with myself your servant for Jesus' sake.'

Thanks be to God for John Carrington.

## MISS ORA CHASE

Miss Ora Chase, who died on 30 November in an Ipswich hospital after a short illness, at the age of 76, was one of the few surviving pre-war members of the Mission House staff.

It was her earnest desire as a young person to be a missionary, but the early death of her step-mother prevented this, for Ora, a daughter of the Manse, took over responsibility for the care of the family and particularly her baby brother. Her missionary call was not denied, however, and she joined the staff of the Mission House in January 1931 and served diligently until her retirement in September 1972. For much of the time she worked in the Editorial Department mostly as secretary to the Editor. In this capacity she served with H L Hemmens, Alberic Clement, Glyn Prosser and Basil Amey. After retirement she came back for 3½ years on a part-time basis to help in the Medical Depart-

ment. It was only her removal to live in Ipswich which forced her finally to retire.

She was a loyal member of her church – at East Dulwich Tabernacle, Peckham Rye Tabernacle and Stoke Green Ipswich. A great encouragement to ministers and church officers and to members. Ever the missionary advocate, always a person of prayer.

It was impossible to be in her company whether at work, at church or in the home, without feeling better for the experience. She had an impish sense of humour and an aptitude to play up what some considered to be an air of absent mindedness. She was 'a gracious Christian lady'.

We give thanks to God for Ora Chase, and remember those many members of the family who will miss her greatly and to whom she was 'mother', 'grandmother', aunt, and a loved one.



# For Your Prayer Diary

## BANGLADESH, DINAJPUR 2-8 March

Dinajpur is in the north of Bangladesh. Many of the surrounding villages are very poor, but church work continues often in the face of hardship. Valerie Hamilton is Sunday School Organizer for the Bangladesh Baptist Sangha (Union). She is particularly concerned about the state of the church and the spiritual lives of many Christians. Many are just not getting the teaching they need, due to pastors having charge of too many churches. Sadly some of the pastors seem to have lost their zeal and do not visit and pastor the flock as they ought. 'Your prayers are greatly needed for the church in Bangladesh.' Dr Suzanne Roberts runs the small clinic in Ruhea, 60 miles north of Dinajpur. She is involved in medical care and health education. Jacqui Wells is responsible for Women's Work in the region. Colin and Helen Laver work in an informal education and development project. They travel around many villages to encourage the local people in literacy, agriculture and hygiene.

## ZAIRE – YAKUSU 16-29 March

In Yakusu a variety of Christian work is done by BMS personnel in partnership with national Christians. BMS workers serve in the hospital, in the nursing and theological schools, and in maintenance work. Sue Evans, a nurse, has been working together with Zairian Christians amongst the Bakumu tribe across the river from Yakusu, and churches have been planted in that region. Susan Chalmers is responsible for maternity supervision in the hospital and also leads the young people's Scripture Union group. Lyn Bulkeley, regional medical coordinator and Dr Likwela, hospital medical director, have recently been joined by a new Zairian colleague. Chris Spencer teaches at the theological school while his wife Christine supervises the Sunday School work. Roz Williams also teaches at the school, specialising in correspondence courses. The theological school is led by Rev Kuvitwanga. Margaret Bishop teaches in the nursing school. John and Ruth Davis are involved in maintenance and construction.

## NEPAL – ECONOMIC DEVELOPMENT BOARD 9-15 March

With 90 per cent of Nepal's population involved in farming, the United Mission to Nepal places great emphasis on economic development. BMS missionaries are working alongside Nepali nationals in the area of development, quantity surveying, teaching, metallurgy and so on. Most of Nepal is quite underdeveloped, with basic roads and methods of communication frequently unavailable. The UMN through its Economic Development Board is trying to help Nepal make the best use of its available land. Remember the Butwal Technical Institute, the Rural Development Centre at Pokhara and the Andhi Khola Project – a hydro electricity and irrigation scheme. Remember BMS and other UMN missionaries and those Nepali Christians who can face real opposition because of their faith.

## INDIA – DINAJPUR AND MIZORAM 30 March-5 April

Mizoram is the state in North East India surrounded by Burma, Bhutan, Bangladesh and China. Due to civil tension, no foreigner is allowed into the area. However, church work is thriving. The Baptist Church of Mizoram, led by Secretary Dr C Lal Hminga, consists of 233 churches. It is well structured with seven strong departments. Its own mission society has 57 missionaries serving in India and overseas. The Christian Hospital at Serkawn, is directed by Dr Lal Lawma. The number of patients to the hospital is increasing, and he writes, 'we strongly feel the presence of the Lord in our midst in using our humble hands and hearts to reach out to the people who come to us, both to their physical and spiritual needs. To this day He has never let us down and we know that He holds the future of this hospital in His mighty hands.' The three full time doctors and 22 nurses are teaching a full quota of 54 student nurses. Also at Serkawn a Bible school led by Dr Lianzulala trains young people for lay work in the area.



## MISSIONARY MOVEMENTS

### Arrivals

**Dr and Mrs I Smith** on 1 December from Amp Pipal, Nepal (Holiday).

**Mr and Mrs D Stockley** on 8 December from Potinga, Brazil.

**Mr and Mrs Lui** and family on 17 December from Kathmandu, Nepal (Holiday).

**Miss R Giboney** on 20 December from Bolobo, Zaire (Holiday).

**Rev and Mrs P Goodall** on 27 December from Colombo, Sri Lanka.

### Departures

**Dr D Masters** on 4 December to Bolobo, Zaire.

**Rev G and Mrs Grose** on 14 December to Delhi, India.

### Deaths

On 20 December, **Mrs Violet Edith Spillett** (née Smith, widow of Rev H W Spillett) (China, Ceylon, Taiyuan and Hong Kong from 1931-67).

On 24 December, **Dr John Frederick Carrington**, BSc, PhD (Zaire 1938-74 and 77).

## ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies, and gifts sent anonymously (November 85-January 86).

### Legacies

Miss M Airey	4,200.00
Mary Lois Buckley	100.00
Gwendoline Alexandra Campbell	800.74
Mary Chattwood	2,900.00
Miss A R Cherrington	50.15
Miss E Cope	27.27
Miss M L C Dick	21,875.27
Miss M E Drake	300.00
Miss G E Evans	2,674.94
Mrs C Farrar	100.00
Mrs E C Hann	250.00
Mr J R Hulme	1,000.00
Mrs Vera Hunn	2,000.00
Mr N Jamieson	656.33
Miss O M Jenkins	300.00
Mr A E Jones	3,840.63
Miss E Long	4,900.00
Mrs E E Matthews	200.00
Miss N Mayward	100.00
Miss I L Morgan	100.00
Miss O C Muddiman	50.00
Jessie Murphy	9,572.81
Mr H H Musselwhite	1,957.62
Miss M A Peck	60.00
Miss M A Peck	60.00
Rev H H Pewtress	1,000.00
Miss L Plumb	7.65
Miss C G Rudlin	100.00

Miss W Stanford	500.00
Mrs G F Veale	200.00
Mr E H Walking	75.00
Mrs M A E Walker	4,500.00
Miss E Whiteheart	526.21
Miss M E H Williams	2,000.00
Elizabeth Jane Yates	6,051.67

### General Work

Cymro: £141.00; Anon: £200.00; Anon: £5.00; Anon: £5.00; Anon: £40.00; Anon: £50.00; FAE Aberdeen: £20.00; Anon: £20.00; Anon: £35.00; Anon: £61.00; Anon: £10.00; Anon: £15.00; Anon: £30.00; Anon: £20.00; Anon: £10.00; Anon: £15.00; Anon: £30.00; Anon: £15.00; Anon: £5.23; Anon: £13.50 (for Ruhea); Anon: £93.85; Anon: £7.00; Anon: £5.00; Anon: £40.00; Anon: £25.00; Anon: £62.00; Anon: £15.00.

### Women's Project

Anon: £10.00.

### Gift and Self-Denial

Anon: £5.00; Anon: £6.00.

### Nurses' News Scheme

Anon: £1.00.

# BAPTIST HOLIDAY FELLOWSHIP

## WESTHOLME, MINEHEAD

Our own seafront hotel – 31 comfortable rooms, some with en suite facilities – excellent food and happy fellowship – games room – own car park.

Ideal for both individual and church family holidays – **NOW** is the time to book your 1987 Church Family Holiday.

## HOLIDAY FLATS – MINEHEAD

On seafront, near shops and beautiful Blenheim Gardens, really spacious, well equipped, Colour TV, own car park.

## 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

The Holy Land

Portugal

Majorca

The English Lakes

By Coach to Caen and St Malo

Walk the South Downs Way

Rev Neil Hall

Rev Frank Wiltshire

Rev Douglas Monkley

David Rutland (BMM)

Rev T. Tatton

Rev John Glover

For Brochure please write to:

Baptist Holiday Fellowship Ltd (MH)

1 The Esplanade, Minehead, Somerset TA24 5BE

Tel. (0643) 3473



# NOTICE BOARD

## THERE IS STILL TIME TO BOOK FOR THIS YEAR'S SUMMER HOLIDAYS AT

Penzance: 26 July-9 August  
Pitlochry: 2-9 August  
Eastbourne: All ages: 26 July-9 August  
Eastbourne: Young people: 9-23 August

Write to Rev D Martin for brochure and booking form.

## TRUE PARTNERS IN AFRICA

A pack of worship material including discussion starters, children's talk and sermon outline and prayers.

Available free from Mission House.

## WOMEN'S MISSIONARY CONFERENCE FOR LONDON CHURCHES

Saturday 22 March  
Abbey Road Baptist Church  
St John's Wood  
10.30-4.30 pm

£3.25 including coffee, lunch and tea.

£2.00 including coffee and tea only.

Booking forms from  
Miss Susan Le Quesne

## BAPTIST ASSEMBLY BMS WOMEN'S MEETING

Tuesday 29 April  
1.30 pm

## WOMEN'S RALLY

Wednesday 30 April  
2.15 pm  
Westminster Chapel

Entrance by ticket only available from:

Women's Department  
Baptist Missionary Society  
93 Gloucester Place  
London W1H 4AA

Please send SAE with application.

## BAPTIST ASSEMBLY

Missionary Sermon  
Tuesday 29 April 11 am  
Preacher  
The Rev Dr C R Goulding

Annual Members Meeting  
2.30 pm

Medical Tea and Meeting  
4.15 pm

Wednesday 30 April 6.30 pm  
ANNUAL PUBLIC MEETING  
AND VALEDICTION OF  
MISSIONARIES

Further information about any of these notices can be obtained from:

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