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Brazil	Sri Lanka
El Salvador	Thailand
France	Trinidad
India	Zaire

MISSIONARY HERALD

The Magazine of
The Baptist Missionary Society
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129 Broadway
Didcot, Oxon OX11 8XA
Telephone: 0235 512077
Telex: 94070435 BMSB G
Fax: 0235 511265

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1990 Baptist Missionary Society
photoset and printed by
Stanley L Hunt (Printers) Ltd
Rushden, Northamptonshire

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ISSN 0264-1372

MISSIONARY
Herald

EDITORIAL COMMENT

In many parts of the world the church is increasing rapidly. For instance, in Africa growth is something like four per cent each year. At least a quarter of this growth is the result of direct conversion, which means that most Christians are first or second generation believers.

This emphasises the need for good Christian literature which is easily available in local languages. As Tim Bulkeley points out, in places where little literature is available, people will read anything – a fact which way-out political or religious groups have not been slow to exploit.

Illiteracy too is a grave problem. One in four of all adults in the world – 900 million people – cannot read. These are mostly in the developing nations – 98 per cent – with Africa having the highest illiteracy rate of all. Because girls in the two thirds world nearly always have to take second place to boys in education illiteracy is very high among women.

To highlight the problem the United Nations has designated 1990 as International Literacy Year. The intention is to launch a programme that will abolish illiteracy by the end of the century.

British church leaders say: 'International Literacy Year comes as a challenge to the churches to help to tackle one of the root causes of poverty in many parts of the world. By helping provide materials and teachers for new readers, the people of this country can play a significant role in breaking the fetters of illiteracy which still keep too many bound to unacceptable standards of life. We trust that more churches will support those charities which are committed to this vital work.'

Feed The Minds have produced a very helpful resource pack of project material on literacy matters which can be obtained by writing to Robertson House, Leas Road, Guildford, Surrey GU1 4QW.

I HAD GONE TO GET my tyre fixed. At the roadside repairers there was a man sitting on a pile of old tyres attentively reading. While he occasionally joked with the repairman, I wondered what the book was that so held his interest. It was a big black Lingala Bible. Not a sight you often see in a British garage!

Later we were on a family outing to the swimming pool. I went for the fizzy drinks. It was a quiet afternoon, the barman sat behind the counter reading. So engrossed that for several moments he did not notice me. However, what he was poring over was not the Bible but one of those booklets the Jehovah's Witnesses give out.

These men made me think. There is such a shortage of reading matter in Zaire. Good or bad it is avidly sought after. Why is there not more good Christian Literature? Why should the devil have the most books? Why should pastors, ten years out of college, only have a handful of books? New Christians, going up to University, have no spiritual nourishment beyond the simplest of Bible notes. It is a scandal. What is being done?

Lots, but lots more needs to be done. In some places, like Yakusu and Bolobo, ancient presses still manage to turn out the occasional title. Elsewhere, a missionary prepares stencils for duplication by the local church. Much is imported from Europe and is highly valued even if it does not speak directly to African life. The Bible Society, under Pastor Nlandu, does sterling work. Yet there are problems.

Stencils prepared on a typewriter wear out, and anyway can only be used in one place. Books may be printed, but what channels are there to distribute them? Finally, people are used to Christian Literature being free — saying, *'that's how it always was in the old days'*, — so they will not pay even a subsidised price. Often, given the terrible state of the World and the Zairian economies, they really cannot afford even these prices. So what is to be done?

We need more titles available so that it becomes worthwhile for busy people to organise means of distribution. We need titles at all levels, from tracts for new readers, through devotional works for all Christians, to technical theological textbooks for students and Pastors.

New readers are to be catered for through a project of the Bible Society. For our Baptists, the needs of the

Good or Bad — They'll Read Anything



'There is such a shortage of reading matter, but why should the devil have the most books?' asks Tim Bulkeley.

middle ground are now the responsibility of national and regional *'Literature Committees'*. Pastor Momuenga has just been appointed full time for this work at the national level.

For the textbooks work has already begun on an exciting new project. A series of titles on all aspects of theology: Pastoral Counselling, Old Testament, New Testament, the History of the Church in Zaire and working out our faith in African terms, has been started. The first should appear soon, the second is still being written.

The project involves co-operation between BMS, sharing with others through *'Feed the Minds'*, and the Zaire Protestant Theological College, whose teachers are preparing the texts.

The books are being produced using

a computer donated by another British agency SPCK. The text is typed in by Citoyen Mamba-Sha K'wethngol, Editorial Secretary of the College. So far he has had surprisingly few problems adapting to the new technology. When both he and the author are satisfied, the data disks will go to the Christian Print Works, who will read them into their computer and turn them into books.

For those books the computer saves time and expense, and it should reduce errors. However it also opens up another more revolutionary possibility!

Texts prepared on the computer can be cut as stencils on a dot matrix printer. Unlike the typewriter, you can cut as many copies of the stencil as you want, when you want, with little extra

◀ work. You can also update or improve the text between one set and the next, some months or years later. In this way, duplicated booklets, which are useful 'here', can be used 'there', simply by sending a set of stencils for local duplicating!

So a lot is being done. Yet the practical difficulties for this work are enormous. The projects and the people involved, Zairian and Missionary, need your support in prayer. Given the poverty of Zaire they also need material support. However together we can put Christian books into eager hands.

We began with the man on his tyres, let your last image be of Pastor Momuenga at his desk and Mamba at the computer, working to fill the eager hands and minds reaching out for books. □



Above – Makiadi, involved in Christian education throughout the Baptist Community in Zaire



Left – Protestant printing press, Kinshasa, Zaire



Understanding Why

In Lower Zaire basic Christian teaching and simple literature go hand in hand. 'It is important to explain why the church has certain rules,' says Chris Spencer.

YOU CAN ASSUME that they have all followed the Baptist Book Course. There is a set booklet that has been produced throughout the region for most of the past century, so everybody should have received the same basic training. How much of it they have understood is another matter altogether.

There is a tendency to learn the right answers off by rote so that when they are examined for Baptism they just quote the right answers. Experience shows, however, that although people know the right answer they haven't the faintest idea what it means.

The book was written in an old style of Kikongo which the young people no longer understood. So we have just finished putting it into a more modern form. It is now being printed.

People will at least understand the answers they are required to give. But that's fairly limited. You really can't assume a great deal of knowledge of the Bible or of the basics of the Christian faith.

It is not a great deal of use to try to teach a great deal of doctrine. It is better to emphasise the practicalities of being a Christian.

I am concentrating on various aspects of Christian ethics. Marriage and sexuality are big problems for the church. Then there is drinking.

The obvious question of witchcraft is very prominent but I would hesitate to say a great deal about it because it is not really within my experience. The Africans themselves need to work out their answers to that one and to provide the teachings necessary.

When we talk about stewardship it is about the responsibilities of giving. It is also about the responsibilities of service to the Church and of giving life and self to Christ. Basic Christian belief gets into it all, but not as formal doctrinal teaching more as matter of underlining reasons for some of the practical things that we are trying to show.

The tendency in Zaire has always been to emphasise the church rules. *'This is what you must do.'* We don't necessarily want to go against the church rules. The rules say you may only have one wife. We are concerned that it should not just be a law but that people should understand what Christian marriage is. Why do we say that it is right only to have one wife? People need to understand why the rules are formulated as they are.

Christian giving can be seen as an obligation. *'You must pay so much per month to the church.'* People get fed up with it.

So we say, *'Right we're going to make two promises. We're not going to ask you to give anything, nor are we going to tell you how much you should give, but we are going to lay down various ground rules for Christian giving. How you decide what you yourself should give and why.'*

Several of the pastors have said afterwards, *'I think they are giving better. It has helped people see why they need to give and they have become more willing to put money in the offering. They are doing it because somebody has explained why.'*

We are working on a booklet to explain the duties and responsibilities of a deacon. Another one is being prepared for the women's work which explains how to organize women's meetings and gives ideas for addresses and things like that.

I am trying to produce an introduction to Christian doctrine which comes out of a course which I have been teaching in a local Bible school. I am working through my notes to put them into a usable format for those seeking some position of leadership or responsibility in the church. Very often a deacon will be appointed to look after the church in his village and he would find such an introduction to doctrine very useful.

Resources for printing are limited. It might be feasible to duplicate it. We're not talking about an enormous number, 1,000 copies will probably be enough, but the duplicator I've got is about 25 years old. It works but only just.

One pastor is very interested in



literature work and has done a training course in literature with the International Evangelist Centre in Kinshasa. He and I have been working

together on the booklet, Gradually he is going to take over the responsibility for literature whilst I concentrate on raising the funds. □

When a Past Commands our Respect and Gratitude

The Baptist Community of the River Zaire is becoming aware of its history. However, researching it is difficult because, as Sombo Mondele from CBFZ headquarters in Kinshasa writes, 'Most of our community's history is in English and in documents that are found only in the BMS archives.'



FOR THE PAST three months, I have been reading and taking notes of many things. And there is much evidence that both activities will remain part of my ordinary business for a long time ahead.

At first, the whole thing began like a mere routine assignment from my boss, but now it has become one of my best hobbies, which means that reading about the past of my church has really captured both my interest and my enthusiasm.

I am going through first hand documents dealing with one period of

◀ the BMS-CBFZ History. Some were written almost a hundred years ago by the founders of the CBFZ Upoto Station, some were produced at the same time, on the same topics, by other people at the BMS Headquarters.

My current study is an indirect contribution to the forthcoming celebrations of the 'Premier Centenaire du Poste de la CBFZ Upoto', which will take place this year.

Half-way along my journey through Upoto's History, I reached a strange point, so to speak. It was a point where both my mind and my heart gave the impression of behaviour independently of each other. They followed different directions, each one taking an interest in different features of the same history.

My mind was especially interested in facts and events. All the time, it was trying to know about everything thoroughly. About what exactly happened; when and how it occurred; who did this or that; what was the plan of action set by the pioneering missionaries who were planting a Christian church among the Bopoto people, and so on.

As for my heart, it was feelings that mattered. More and more feelings were being aroused by my fascinating discovery of historical truths. They were the feelings one can experience only after having some intimate knowledge of a subject. As I once told Mrs Stockwell-Bafende, the more you come to know of this past the more you like it, and the more you appreciate, love and respect the people whose lives were devoted to shaping it to the glory of God.

All things considered, this is a past that commands a mixture of admiration, respect and gratitude from anyone who comes to know it. It is for this reason that I wish that all brethren in Zaire, and in the United Kingdom, could come to know this past thoroughly and as soon as possible. Fortunately, Mrs Stockwell-Bafende is now at work on part of this fascinating history. It is good, too, that a recent resolution was made to teach CBFZ History in its schools and colleges.

Such a resolution is a major step towards making our community's past well-known. The next step looks much more difficult as far as the carrying out of the resolution is concerned because a lot of effort will be needed in order to get our history readily available. But we must remember that most worthwhile achievements involve

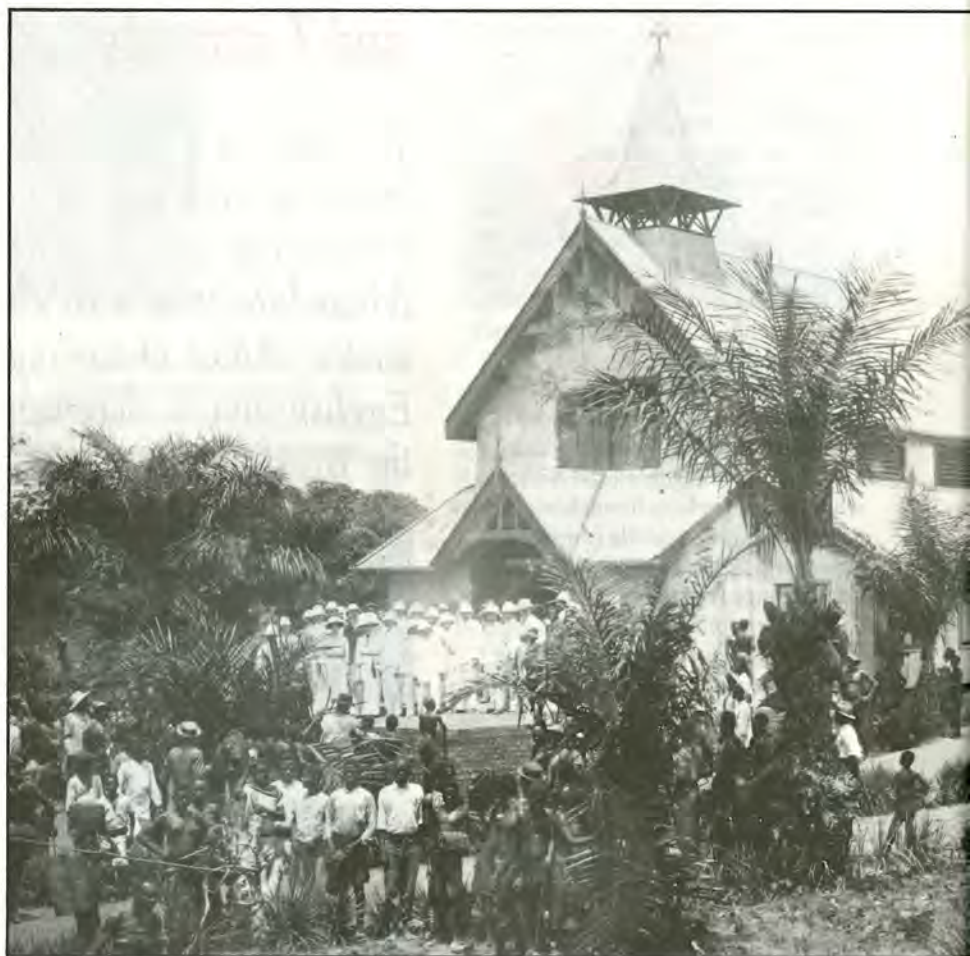
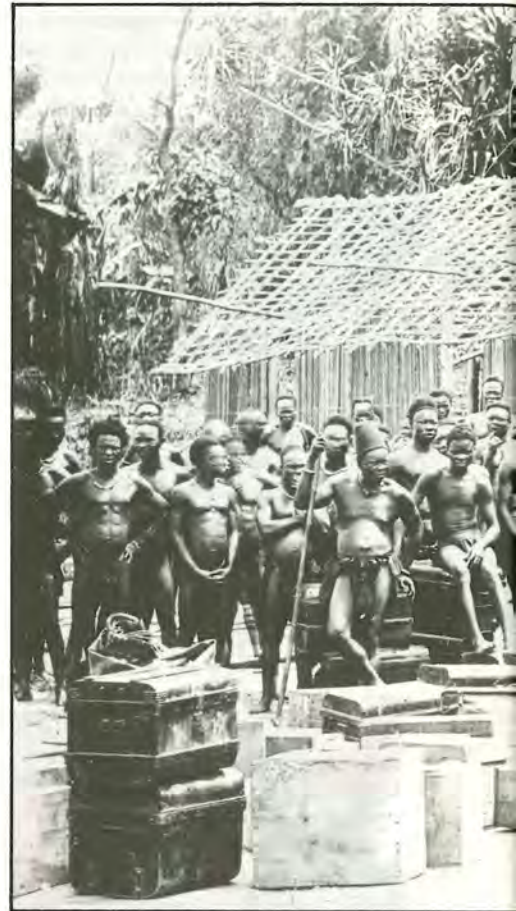
challenge and effort to accomplish them.

It would seem that a careful, accurate and sensitive translation of historical materials from English into the languages spoken by our members will prove the most difficult job of all. It truly sounds like a new challenge to both the CBFZ and the BMS, and will be an area of work for both parties in the future.

This future common task of translation and interpretation will demand dedication and sustained cooperation between British and Zairian colleagues. Its undertaking will also necessitate mobilizing appropriate resources.

Ah! What a lot of verbs in the simple future tense! They certainly indicate that making the CBFZ history readily available, that is in text-books, is still but an intention. The vital question is whether it will be an intention fulfilled in the near or distant future. □

Right — Upoto 1900:
A missionary has just landed;
the first school
is under construction





Half-way along my journey through Upoto's History, I reached a strange point, so to speak. It was a point where both my mind and my heart gave the impression of behaviour independently of each other. They followed different directions, each one taking an interest in different features of the same history.

Na bibebu
 bikateli yo
 Nasepeli na
 na eseny
 lokola es
 biloko m
 Nakobanja
 mpe nako
 Nakomisepe
 nakobosar

Sala
 ete
 Jipola
 ete n
 na
 Najali
 oy
 bor
 Molimo na
 na bikatel

ACCEPTED FOR WORK OVERSEAS

Nine new missionary candidates

Timothy and Rosimar Deller

Being the child of missionary parents has not put Timothy Deller off missionary service.

'My life since birth has, in some way or another, been linked to mission and missionaries,' he said.

'However, my appreciation and calling stems from my own encounter with Christ through the work of missionaries. My conversion was the direct influence of missionary witness and I have felt a strong calling to answer the mandate of making disciples since 1984.'

Timothy and his wife Rosimar have been accepted by the BMS General Committee for work in Brazil where they were both born. Timothy's parents, Margaret and Roy Deller, are BMS workers in the Brazilian state of Rio Grande do Sul. ■



'Before I became a Christian I was interested in working overseas and realised that as a non-Christian I was limited in what I could do and who I could work with,' she said.

Whilst Jenny was training to be a doctor and shortly after she became a Christian, she spent some time at a Leprosy Mission Hospital in Nepal.

'After my house jobs I felt that I did not have enough experience as a Christian or as a doctor to be much use to anyone as a missionary.'

'At Spring Harvest, last April, I felt that God was challenging me about my work and my Christian life not overlapping as completely as they should do. I was advised to start pushing doors to see what would and so far I have met with no resistance.'

After missionary training, Jenny will go either to Africa or Asia. ■

mechanic a land not noted for high speed cars. He is to do a refresher course on diesel engines whilst engaged in missionary training.

'First God got me to accept going into full time work for him. After that I felt God leading me to Africa. Since then every person I have met seems to have links with Zaire,' he said.



Andrew is a member of Newbury Baptist Church. ■

Andrew Wilson

Andrew Wilson, a mechanic, is an expert on Ferarri motor cars. He has been accepted for work in Zaire to work as a

Susan Frame

Susan Frame is a community midwife from Welling in Kent and is a member of Trinity Baptist Church, Bexleyheath.

'Since I was a teenager I have felt called to work overseas and I believe that the time may now be right. I felt quite strongly that the Lord was calling me to serve in Nepal but decided to think about it for a while.

'However the Lord had other ideas. My pastor advised me to talk about it with others in the church and ask them to pray for God's guidance. We also decided that we should go ahead and apply to the BMS.'

Susan has been accepted for work in Nepal as long



as there is an opening for service there when she completes her missionary training. ■

Karen Poole

'For some years I have known God was pushing me towards something, but I continually pushed these feelings away,' said Karen Poole, one of the nine new missionary candidates accepted at the March meeting of the General Committee.

'It was while our house group was studying Revelation that God made it clear to me in a way that ►



Jenny Smith

Although Jenny Smith was born in Bedford she was baptised in Leeds and is a member of Clayton Baptist Church, Bradford.

'THE MONSTER IS DEAD!' – 2

Continuing Lesley Rowe's article from April on the West Indies.

Problems and Trials

IN THE 20 YEARS that followed the African enterprise, serious difficulties were to face the Churches in Jamaica. What is more, they had to face them without the experience and wisdom of two of their great leaders. In 1846, Knibb died of a fever, aged 42. Recently, his enormous contribution to the history of Jamaica has been recognised by posthumous award of the Jamaican Order of Merit. Burchell, his dear friend and co-worker, preached at his funeral, but was soon dead of the same disease.

Jamaica was faced with severe economic depression, a cholera epidemic which wiped out ten per cent of the population in 1850-1, and hurricanes which wreaked destruction. Some, including Phillippo, urged the resumption of British control of the work, but deputations from Britain who came to investigate the situation spoke out against this. They did, however, recommend that special help be given to the missionaries who were in

desperate financial straits.

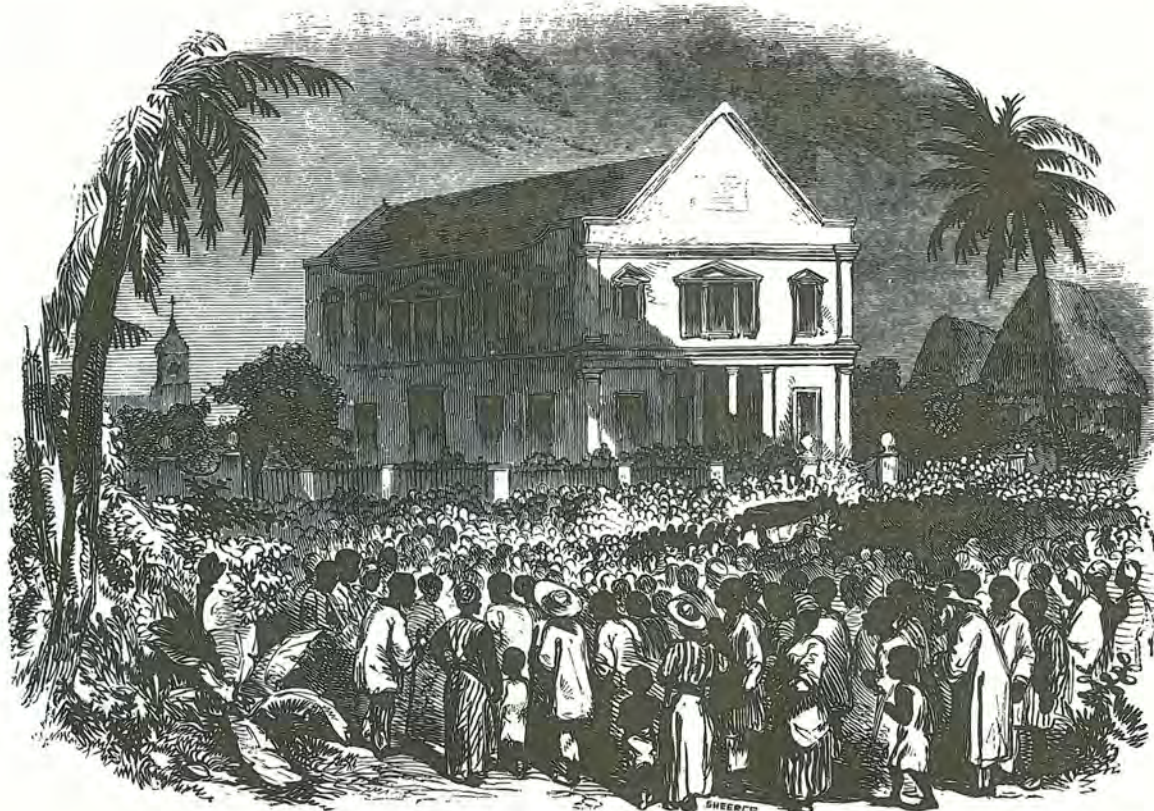
1858 saw the outbreak of an amazing spiritual revival, sweeping across all the Churches of Jamaica. Phillippo called it '*a tempest passing over and with one breath purifying the atmosphere*'. Although there were excesses, and reaction later set in, almost all agreed that it was a true work of God, bringing real benefit to the Churches.

The economic climate continued to worsen, and crop failures occurred. In 1864 and 1865 the BMS Committee sent funds to try and alleviate the distress.

In 1865, the BMS Secretary, E B Underhill, inadvertently became the centre of controversy. A private letter written by Underhill, discussing the problems of Jamaica, became public, and the black population felt that its contents vindicated their sense of grievance. In October 1865 a rebellion occurred at Morant Bay in the south-east of the island. This was brutally crushed within three days by government forces, and during the period of martial law that followed, 439 people were put to death, over 1,000 blacks had their houses burned, and many others were arrested and flogged.

Horror in Britain at this outrage led to the setting up of a Royal Commission, which found that reports of black violence had been greatly exaggerated, and that the punishments were inexcusable. The Governor, General Eyre, was dismissed, and Jamaica became a Crown Colony, which led to an improvement in conditions.

At other times of natural disaster, such as the terrible cyclones of 1880 and 1903 and the earthquake of 1902, British Baptists have sent money to help with the rebuilding of devastated chapels and church property. Sadly, in the 1944 hurricane, the Knibb Memorial Chapel



FUNERAL OF THE REV. WILLIAM KNIBB, NOV. 16, 1845.

at Falmouth, opened by him in 1837, was completely destroyed.

Present and Future

TODAY, THE JAMAICA Baptist Union continues to face the problems associated with its country's climate, along with pressures of 'Americanisation', poverty and national debt. But it can look back on a glorious history in which God has been their helper through all their struggles. That help is still theirs, as they look to the future, and the BMS is privileged to continue to play a part at their invitation.

Trinidad

BAPTIST WORK began in Trinidad, about 1,000 miles from Jamaica, in 1816, when black men who had fought for the British side during the American War of Independence, were settled in the Caribbean. They were settled according to their army companies, and the villages were named after them. Fifth Company was the first to be established.

A church was established here under the leadership of William Hamilton, who served as its pastor until his death in 1860. He was a good speaker and one of the few who could read. Because of the background of the settlers and the geographical isolation of Trinidad, not all the Church's theology or practices could be described as orthodox.

At this time, unaware of the Baptist witness in the South, pressure was being put on the BMS Committee, by George Cowen and Mrs Revell, to start work in Trinidad. George Cowen, a Baptist, had worked for ten years in Port of Spain, Trinidad, under the auspices of the Mico Charity.

Mrs Revell, who had lived in Trinidad, would visit the Mission House in London, and plead passionately for missionaries to be sent to Trinidad.

Their appeals were successful. George Cowen was invited to become the BMS's first missionary in Trinidad in 1843, at the end of his period of service with the Mico Charity. Later, Cowen moved south on learning of the Baptist work there, and Rev John Law was sent out to continue Cowen's work in Port of Spain. Law did find service at Port of Spain until his death in 1870, and wrote a series of 'Tracts for Trinidad', dealing with such issues as Catholicism and African superstition which he saw influencing the people.

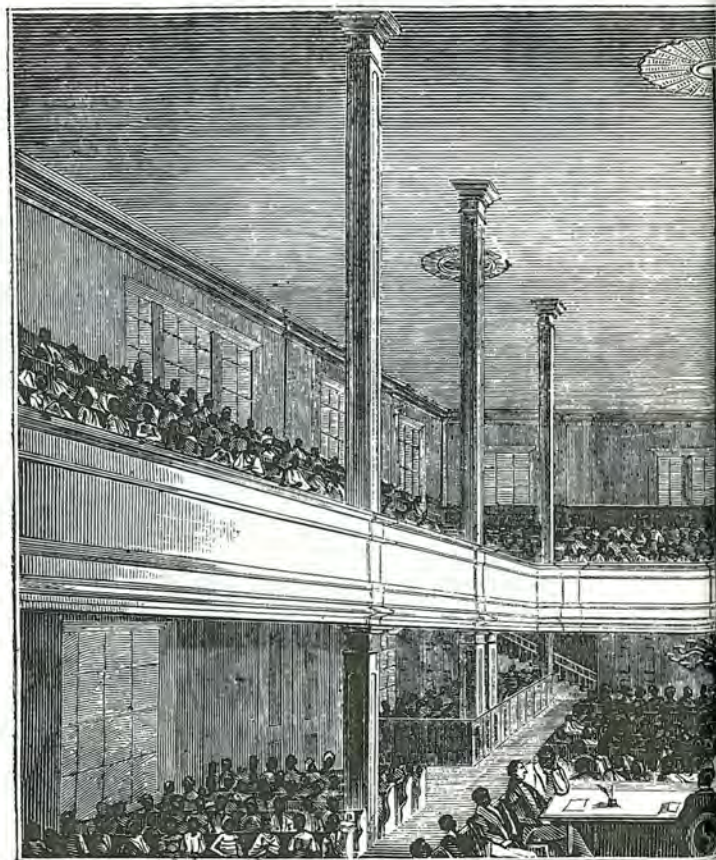
Cowen carried on with his work in the south, seeking to root out the strange practices he found, and establishing schools and churches. He was joined by W H Gamble, who wrote that, 'Catholicism, Hinduism, Mohammedanism, African superstition, general ignorance and diversity of tongues all combine to make the field a very sterile one indeed.'

The contribution made by Hamilton at Fifth Company, and of Cowen, was recognised when a new school built in 1962 was named the Cowen Hamilton School.

Today, the work is still hard, with only a small Baptist community of 21 churches, with a total of 3,000 members. The BMS presently has one couple in Trinidad, continuing to share in the training of leaders. □



CHAPEL AT BROWN



INTERIOR OF FALMOUTH

NOW WILL YOU STOP PRAYING?

The story of a slave who found freedom in Christ whilst still in chains.

JAMES FINLAYSON, a slave at Peshurst in Jamaica, often thought of escape.

'If only I could read and write I might be able to get away,' he thought.

He bought a spelling-book and managed to get someone to give him a few lessons, but he made little progress.

One Sunday in 1828 he visited Falmouth, which was about 30 miles from his home, in order to sell some honey and called at the house of a Wesleyan Missionary.

'Go away,' he was told. 'Don't you know that you are breaking the Sabbath?'

James felt ashamed, although he scarcely knew why.

Entering another street, he saw several slaves, like himself, going to a chapel. He followed them. The place was crowded. He stood at the door and listened. The preacher took his text from Psalm 4 'Oh! ye sons of men, how long will you turn my glory into shame?'

The truth reached James' heart. He thought every word was intended for him. When he returned home he went to some people who professed to know something about the gospel. But all he could get from them were some directions for superstitious ceremonies which, they said, were necessary for salvation.

He then heard of some Baptists in St Ann's Bay. Guided by the minister, Mr Bromley, he heard of a 'more excellent way'. He then forsook his sins and made a public profession of faith in Christ by baptism.

Having felt the love of Christ in his own heart nothing could restrain him from sharing the good news with others. He went to many other slave villages and invited the people to accompany him to the house of God.

His owners, Mr and Mrs Senior, did not like what had happened. By persuasions and threats they tried to get him to give up his faith, but his love of Jesus was unwavering.

Flogged

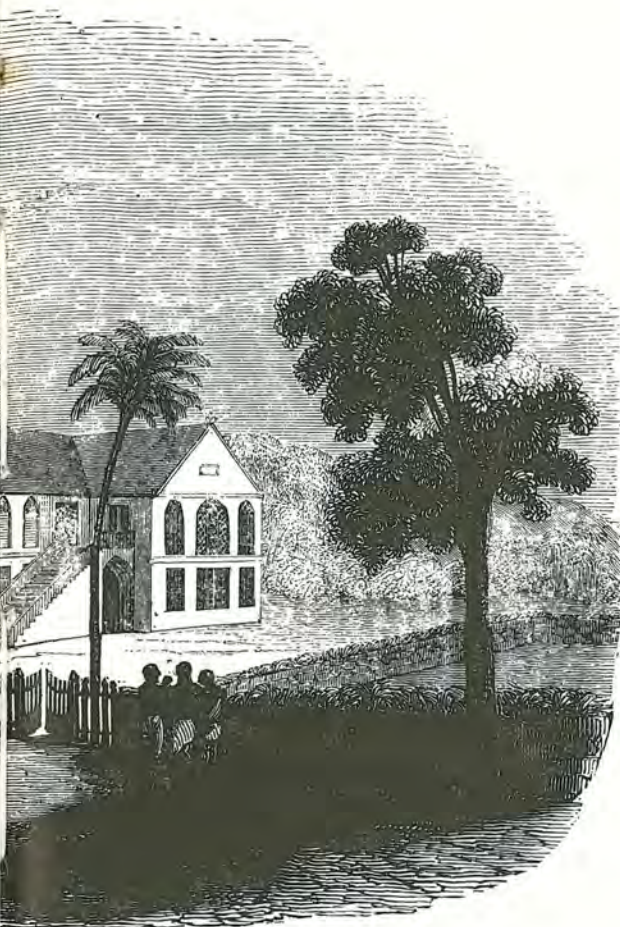
He was sent to the House of Correction 'to have the praying flogged out of him'. He was worked in chains, yoked with another like horses in a cart, cruelly whipped by inhuman drivers and compelled to drag heavy loads. He was then strapped down and flogged.

'Now will you leave off praying?' he was asked between lashes.

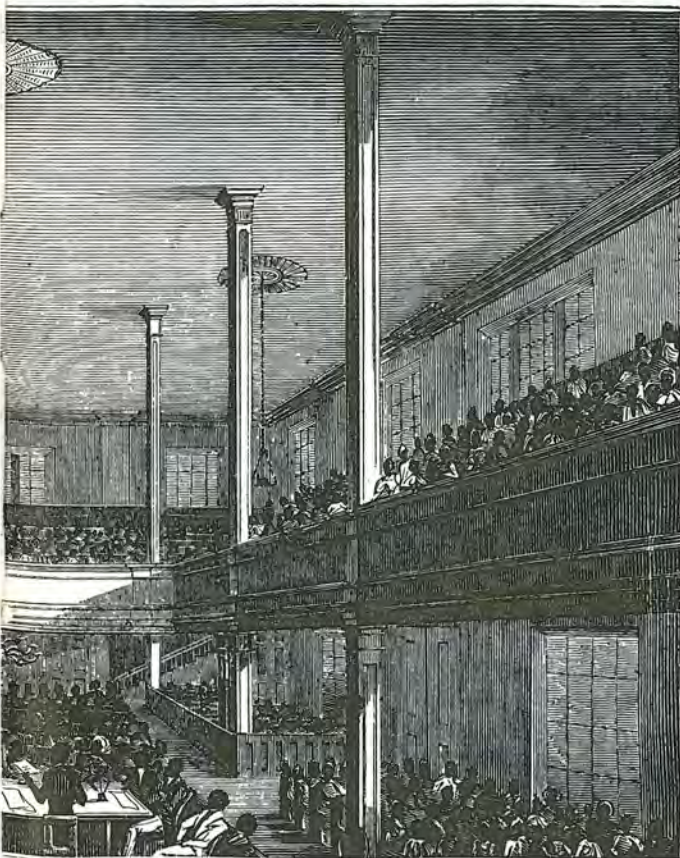
'No.'

He had learned the worth of prayer and would rather suffer the loss of life itself than forsake his Lord. His Christian friends joined together to help. They bribed the drivers to restrain their cruelties.

His health at length gave way and he was sent back to his master, but his injuries were so severe that he could not work for many months.



S TOWN, JAMAICA.



H CHAPEL, JAMAICA.

Under the instruction and pastoral care of a new missionary at St Ann's Bay, a Mr Bromley, James learnt to read the Bible. He became active in leading prayer and Bible study classes in different places.

Towards the end of 1830, a Mr Nichols was persuaded to preach at Brown's Town, a newly formed settlement. Premises were obtained and opened for public worship. James and many of those he had led to the Lord were busily engaged in evangelising the neighbouring slave population. Before long there was a large congregation.

For twelve months the gospel had a comparatively free course. But there then followed a period of persecution in

'The time of martial law, when persecution arose and all the chapels were pulled down to the ground,' he wrote, 'I took my Bible and all my books and put them in a box and carry it to a cave. When I can make a little time I go to the cave, I sit myself down and try to read my Bible. It was very little I could read, yet it make me happy. When I go into the cave and sit down I think that God is with me there.

'The morning when I was going to Falmouth all the children of my class come to take leave of me and I did think I would see them in the world above. I sing, "I'm not ashamed to own my Lord," and pray with them.'



Baptismal scene in Jamaica 1842

common with many other Nonconformist churches in Jamaica.

Persecution

Some slaves, in other parishes, had tried, by force, to obtain their freedom. Those who had viewed the work of missionaries with suspicion sought to blame the freedom attempts on them. A union was formed to expel the missionaries and destroy the chapels. Mr Nichols was forced to flee. The chapel at Brown's Town was levelled. Even the foundations were dug up and several members of the church were imprisoned.

James was asked to go to Falmouth where some of the missionaries were imprisoned and hundreds of slaves shot or hung – their only crime being to attend a 'sectarian' place of worship.

He expected to share their fate and some of his friends tried to stop him from going.

He did, however, return safely from Falmouth and for two long years tried to do the work of a pastor. He used to meet his fellow Christians at midnight and occasionally administered the Lord's Supper.

In 1834, a missionary was able to recommence the work and James helped to gather together the scattered congregation. A new chapel building was erected and once more hundreds thronged to the house of God – so many that as many again were left outside.

In 1835, James purchased his freedom and took up residence close to the chapel where he was a deacon and class leader.

He often expressed the desire 'to go across the sea and make known the blessed truths which are so precious to my soul.' He gave generously to missionary collections.

'These offerings,' reported the pastor, 'were not his superfluous savings, but, I believe, the whole profits of his business, gained by hard labour during that time, and which he delights in laying on the altar of the Lord, to prove his gratitude for the great things which God has done for him.' □



◀ *I could no longer ignore. 'At the same time a group of us went for a weekend away. We were challenged in a very personal way into what we were doing with our lives. I saw a leaflet entitled, "Teaching Missionary Children" which spoke volumes to me. It was a confirmation of all the feelings I'd had about what I was to do.'*

Karen is a member of Bishop Stortford Baptist Church where she was baptised in 1987.

After study at St Andrew's Hall, Selly Oak and Language training in France, Karen will go to Zaire to teach missionary children. ■

David and Catherine Meikle

David and Catherine Meikle are from Scotland where David is studying at the Glasgow Baptist College.



'I believe that God has already pictured for me his will, and I am being obedient to him by knocking on doors and the door I feel is Brazil. We both feel that Brazil has something of a special need and the more we read or have conversation with people, we feel that God is equipping us to meet a part of this need.'

David and Catherine are relatively new Christians in membership with Kirkintilloch Baptist church. After further training at St Andrew's Hall, Birmingham, they will be going to Brazil to serve in community and evangelistic work. ■

Rachel Quinney

Rachel Quinney, now known as Rachel Quinney-Mee following her marriage to BMS El Salvador missionary David Mee, has been serving in El Salvador in literacy work and a women's programme since 1988.

'I have grown up in a family used to working overseas, often, though not exclusively with religious organisations,' she said.

'I have worked in Spain, teaching English, and became more interested in Latin American countries. I then spent some time on a mission in Kenya.

'On my return to Britain I became involved with



Central American groups and gradually, through two years, felt I wanted to go to El Salvador to work.'

Talking about her Christian faith she said: *'I believe that it is through Jesus that we see what God wants and hopes for each individual. Jesus teaches us to treat all people as equals and value those members of our societies most marginalised – the poor, sick, women. He shows us that it is part of our faith to struggle for justice for all and for the Kingdom of God here on earth.'* ■

VIEW POINT

It's the pigeon who is among the cats, I assure you! Or should I notify Tim Bulkeley (February) that Job is still among his comforters? Yet I do not wish to retract one iota from what I have written, and I am only-too-pleased that it has occasioned a response on their part.

But we do have to put the record straight. I must thank Tim for his kind opening paragraph of confirmation to what I wrote, and re-assure

him that it was never my intention to 'look down' on anyone, but to encourage us all to look up before getting bogged down in the dreary predictabilities which Simon Houghton's letter (March) rakes up. By the way Simon, my letter (December) may have been 'narrowly conceived', but don't we have to recognise what a thin divide there may be between the narrow-mindedness which is the unforgivable sin in the eyes of our own generation, and the single-mindedness which is the determinative factor in the discipleship of any generation?

Shouldn't we be looking up and out at what we are about instead of persistently looking in? Aren't introspection and mission two diametrically opposed approaches to life? And do we always have to be so practical – even in our approach to big questions such as the one which has sparked-off the current debate?

As God told Job (40:10-19), life is a hippopotamus: you don't get to grips with it by trying to tame it; and if you have any sense, you won't get to grips with it at all! You certainly won't stop missionaries leaving just by finding out why they do! The better question is not, 'Why do missionaries leave?' but, 'Why do missionaries stay?' If we're going to accept the assumption that every Christian everywhere is a missionary anyway, then there won't be anywhere for anyone to leave, will there? In which case, none of our questions are valid and the game is up! But if we are dealing with a real and specific issue, then I would suggest that the saner and safer approach to it is the one that gets us looking at it from a positive angle. Hence: Why do they stay?

Ian Thomas,
ECZ/CBFZ, Bolobo

Who Else Will Teach?

Katie Norris is engaged in non-formal education in Nepal. 'I'm good at the "non-formal",' she says, 'but I need prayer for the educator part.'

SOME DAYS, sitting here on this rock with the forest and terraced fields just falling away beneath me down to the Dharandi River, this place just seems unreal. It is so beautiful — hills beyond hills to the snow peaks, brilliant red rhododendron trees, and yet the reality is that life for people is quite hard.

I just stopped here on my way back from Baspur where I've been taking a literacy class. This morning there were eight women, all at different levels of learning. Two came for the first time. I feel inadequate at times. Here am I trying to teach them their own language, but the desire is there and they appreciate whatever they can learn. 'Who else will teach?'

The morning classes are hard for the women to attend because there is so much work to do. Cutting grass for

animals, preparing the 9-10 am rice meal, fetching water and much else are all things women have to do in the morning.

Today's class finished a little early because they all needed to go up into the forest to cut wood. 'If a tree falls in the forest does anybody hear?' (Bruce Cockburn). The material we use for literacy covers subjects like deforestation, clean water and basic health care, so it is not just gaining the ability to read but hopefully more than that.

I've been living in Gankhu since December and involved with morning literacy classes in five different villages, all at least an hour of walking each way. In the evening we have classes here in Gankhu. In a couple of weeks I will move on to Baspur, an hour from here. That will give opportunity for





evening classes to begin there also.

We're part of the community health team connected to Amp Pipal hospital which, from Baspur, is a five hour walk, so we don't go too often – just once a month for the team meeting. The Nepali staff come here to our area every two months for mobile clinic and immunisation, which we are also involved with.

Classes have plenty of interruptions because of the many festivals which the

Gurungs celebrate. The other morning I walked up to Gaira for the class and ended up getting called into Deui Kumari's house where there had been a wedding. This was 9 am and there were still plenty of people left sitting around from the day before drinking a few glasses of raksi and chatting to each other. When I asked where the bride was, she had gone off to school!

I was home for an hour and then called to the village below to the Bharki, a ceremony that goes on for about three days, held by the families of those who have died in the past year or so.

A lama (Buddhist priest) is called in to perform various *puja's* (offerings) and read scriptures. There is ceremonial dancing by both the lama and men of the village.

Going to things with people is a great opportunity to get to know them, especially when the rain comes down and you are all sitting huddled under a make-shift shelter out in the field! □



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Into Europe

The changing face of Europe is challenging British Baptists to become more closely involved.

'All of a sudden the Berlin Wall and the Iron Curtain have gone,' said Bernard Green, General Secretary of the Baptist Union. 'The Eastern European churches are telling us what they want to do with their freedom and what help they would love us to give. There's a whole new world of partnership there and I would love to think that we, the British Baptist unions and the Baptist Missionary Society, could offer it together and also ask them to offer to us what we need in our country.'

Bernard Green was speaking during a debate on Europe at the BMS General Committee when the Society agreed to 'be open to further involvement in Europe'.

'The nature of the UK Baptist Unions of the Society means that a joint approach to other European Baptist Unions will have the potential of seeing different aspects of co-operation,' said Angus MacNeill, BMS Overseas Secretary in a paper presented to the General Committee.

'It could be that the Society might be freer and more able to respond with personnel, while the unions could concentrate on other ways of being supportive.'

The paper said that 'the continent of Europe is in as much need of the Gospel of Jesus Christ as any other part of the world.'

'The question is not so much "does Europe need the Gospel?" as, "who should be meeting this need?" It is right to think

that the witness to the gospel in any country will start with the Christian inhabitants of that country.

'Within the Baptist family, we can act together and because of our common understanding we are able to forge natural links in mission.'

The resolution to 'be open to further involvement in Europe' was carried, with only one person voting against.



BMS Chairman

At the Baptist Assembly last month, Basil Amey was inducted as the new BMS Chairman.

'It was 45 years ago that I first wrote to the BMS enquiring about service overseas. On 1 August 1945 I had my first interview with the then candidate secretary, H R Williamson, who was also foreign secretary,' he told the BMS Annual Business meeting.

'In a sense the future was mapped out — the plan by which I should go one day to the Congo as a missionary of the BMS. That plan in some ways was never fulfilled.'

However, he did join the Society's home staff. In 1965 he became Assistant Home Secretary and then later the Editor. In 1976 he joined the Conference of British Missionary Societies. Since 1979 he has been Assistant to the

General Secretary of the British Council of Churches.

'It was in the three year spell with the Conference of Missionary Societies and a little bit before then that I was able to visit every country in which the BMS works other than Africa. After that initial call I have never been there. But I still affirm the validity of that call. And I still hope that the intent of the call has been fulfilled.'

'That is why I still enjoy sharing in the life and work of the Society. I hope that during this coming year I shall be able to share with some of you some of the enjoyment of those who serve in the name of Jesus Christ and in the name of our society overseas.'

'The Laughing Sister'

Susan Le Quesne, a Missionary in Bangladesh for many years and, for the last eight years, a member of the home staff, has been elected BMS Vice Chairman.

'Many will no doubt recall her father and her mother,' said Basil Amey as he introduced her to the Annual BMS Business meeting. 'No doubt some will have met, for one

Susan Le Quesne leading worship



reason or another, the multitude of brothers that she has. But what we're saying to Susan Le Quesne today is that you are not coming in the shadow of any of those. The Society is inviting you because of what we believe you yourself have achieved and what you yourself will bring to the Society. It's you that we want.'

'Susan Le Quesne sailed in November 1957 to the then East Pakistan,' said BMS General Secretary, Reg Harvey.

'After language study, and training in the north of the country she was placed in Dhaka and spent over 20 years serving in that city offering exemplary service in a variety of ways. She is greatly gifted and these gifts were used in church work and women's work. Her administrative skills were recognised not only in serving the BMS as personal secretary and secretary for missionary affairs but also within the Bangladesh Baptist Sangha where she served on its executive and as its treasurer.'

'In 1982 she returned to UK and began to work for the Society still fulfilling the role of promotion secretary, including responsibility for women's work. Later she became promotion co-ordinator. She stimulated the work even more across the constituency.'

'At the end of last year she took early retirement so that she might have greater freedom for a Christian service that still looked to mission and still had a breadth of concern and also gave more time for people and personal counselling.'

'The personal qualities of Susan Le Quesne are quite clear and these have been recognised by the

General Committee as gifts that are right to lead the Society into a time of celebration of the BiCent.

'In Bangladesh Sue was given the name Hashidi 'the laughing sister'. We believe that this will be true for the Society under her chairmanship that the light that God has given to her will continue to be used effectively to this office.'

'I feel privileged and extremely humble that you have elected me to this office. I can think of no higher earthly honour I could have desired and I thank you all for bestowing it upon me and I look forward to this further sphere of service with the BMS in the years ahead,' she told the meeting.



Sushil Adhikari

Government Minister

A Baptist leader in Bangladesh has been given a position in the government.

Mr Michael Sushil Adhikari, president of the Bangladesh Baptist Sangha (union), has been appointed a Minister of the government with the responsibility of advising the president on non-government organisations.

'Mr Adhikari is a leading Christian layman in Bangladesh,' said BMS

overseas secretary Angus MacNeill. For many years he has been a prominent leader within the Bangladeshi Baptist Sangha, the BMS partner church, as well as within the National Christian Council.'

The Baptist Missionary Society has sent greetings to Mr Adhikari on his appointment, assuring him of the prayers of people in Britain as he takes on this demanding job.

The Christian community within Bangladesh is only a small minority. More than 90 per cent of the people are Muslims and most of the remainder are Hindus, so Bangladeshi Christians regard this as a great honour for their community.

Challenge

At the Baptist Assembly Christians from Latin America and Asia directly challenged British Baptists to wake up and get involved in mission.

'I believe that God has meant great things to your country,' said Pastor Xavier dos Santos from Brazil.

'But please refresh your memories. Please bring to your hearts those words of Carey, "Expect great things from God" and He will do great things. We would like to bring to you this expectancy that you brought to us in Brazil. We would like to bring it to you in the same way that you brought the gospel to us.'

Pastor Xavier, who has been sponsored by the BMS on a course of study in Britain, spoke of the growth of the church in Brazil.

'In the three and a half years that I've been in



Pastor Xavier

Britain, 23 new churches have been organised in the state of Parana. This is tremendous.'

He also said that Brazilian Baptists now have 123 missionaries working in 19 countries.

'But not only missionaries. We are sending Brazilian footballers to other countries and some of these are Christians. One of the best Brazilian players is playing football in Portugal. As a result of his work many players have come to faith. But we still need missionaries in Brazil. Please keep sending them to us because "the harvest is plentiful, but the workers are few".'

'Many countries are asking for missionaries from Brazil, but it has been hard for us to work out our budget. The inflation rate in Brazil has been 70 per cent or more each month. This means that our people have to give more and more. It means that they have to commit themselves if they still want to share in the task of world mission.'

'I would not be surprised if, in the near future, we will be sending

missionaries to Britain. However, for that to happen, an attitude of humility is required. This will be a very big step for you, particularly when you have been so used to helping other countries.'

Pastor Xavier said that the mission field used to seem so very far away.

'But now it is getting nearer and nearer and probably too near for some of you. In other words, you do not need to wait until a missionary comes to your church to tell you what life is like in Brazil or China or India. These people are living around your churches.'

'Officially there are more than 12,000 Brazilians living in London. Once we were strangers to you, but now we are becoming familiar. 'You have become missionaries whether you like it or not.'

'If we expect great things from God He will do great things for us.'

CALL TO PRAYER

24-30 JUNE

Zaire

Evangelism in Zaire is seen not only in special events like Bible camps and campaigns, but also the very essential task of preparing church members to share their faith with others day by day. This means that education and literacy work is seen as vital.

Pastor Mudi heads the CBFZ evangelism department and, as we reported last year, was involved with Richard Hoskins in a four week evangelism trip in the Bandundu region. They concentrated on six District centres for special rallies.

'In total, some 19,250 have heard the word of God being preached. 752 people made a first-time commitment and are now in baptismal classes, 212 made decisions to return to the church. 1,944 people had illnesses prayed for and a further 1,104 were counselled individually by members of the team.' When Richard and Sue return to Zaire after furlough Richard will work full-time in evangelism.

We remember the Rev Mama Ditina who is responsible for women's work and also the literature work of the community including those who are involved in writing, translating and printing. There is a great need for good Christian literature.

1-7 JULY

Bangladesh: Medical Work Chandraghona

Chandraghona has both the Christian Hospital and the Christian Leprosy Centre. The Medical Superintendent is

Dr S M Chowdhury and the doctor in charge of the Leprosy Centre is Ken Hatano, a Christian from Japan.

BMS Physiotherapist, Phil Commons, moved to Chandraghona in February.

'My time has been divided between the General and the Leprosy Hospitals,' she says. The work is interesting, varied, stimulating and at times heart-rending. I have been surprised by the numbers of burns cases amongst children. Another patient, a young man, has recent spinal cord injury with paralysis.

'There are no curtains around the beds and my treatment is watched with great interest by other patients. The leprosy work is different and presents its own challenges. A small artificial limb workshop has been opened and one lady, of tribal origin, has just had greatness thrust upon her by being the recipient of the first artificial limb produced. She doesn't know what's hit her, but enjoys giving visitors a small parade down the ward, helped by a bamboo stick.'



8-14 JULY

Brazilian Baptist Convention

The Brazilian Baptist Convention is the umbrella national organisation which covers all the state Baptist conventions. Orivaldo Pimental Lopes is the General Secretary.

The BBC has mission high on its agenda and maintains both a Home Missions Board. Something like 550 folk are serving with the Home Missions Board and 123 others are serving overseas in 19 countries.

Waldemiro Tymchak, Secretary of the World Missions Board, has been seriously ill quite recently. BMS workers, David and Sheila Brown also work with the WMB. David has the responsibility of selecting and training missionary candidates. Last year he presented 16 new candidates to the Board.

'We never cease to wonder at the way our Lord continues to call and equip His chosen ones,' David writes.

15-21 JULY

Missionaries on Furlough

It is the time when missionaries return to the UK, for varying periods, for a time of re-creation. This includes relaxation, renewing friendship and worshipping with home churches. For many it is a time of study, an opportunity to learn the latest developments in their profession or trade. And then they are also expected to make contact with their link churches and to take part in the BMS deputation programme.

*Lord,
we thank you
for those who have said 'yes'
to your call
and have been serving you overseas.
We pray for those
who are now home on furlough
many feeling spiritually drained
mentally weary and physically tired.
May their time at home be one of
renewal and recreation
as they both minister
and are ministered to
within the churches in Britain.*

22-28 JULY

Nepal: Medical Work

The United Mission to Nepal is involved in community health care programmes in various parts of the country. Katie Norris and Joy Ransom are engaged in the teaching side of such projects.

There are also four hospitals linked to the UMN. Andrew and Linda Mason are based at the Patan hospital near to Kathmandu.

'Andy is making some progress with his hospital equipment and maintenance policies, UMN's Biomedical Maintenance Consultant,' they write.

'Andy has to visit the other three hospitals in the more remote areas of Nepal to help them repair and maintain their equipment. Each hospital visit takes one to two weeks.

'He has also recently visited a remote health post, which involves a two day trek to get there. They have a new micro-

scope, which will greatly help in the diagnosis and treatment of TB, which is all too common here. Andy had to set it up and then go back when teething problems occurred.'

29 JULY-4 AUGUST

National and Area Representatives

The work of the Baptist Missionary Society has always been founded on a strong home base. This is increasingly evident as preparations are being made to celebrate the BMS Bicentenary in 1992. To help the churches in their programmes of mission education the Society has appointed National and Area Representatives to cover England, Wales and Scotland. Their work involves a great deal of travelling to churches, conferences, fraternal and deputation engagements.

5-11 AUGUST

North India

There are more than 20 dioceses within the united Church of North India which has brought together Christians from several denominational backgrounds. In the state of Orissa, where most of the churches have their roots in former BMS work, the Revd D K Mohanty is Bishop of the Cuttack diocese and the Revd L Tandy is Bishop of the Sambalpur diocese. Militant Hinduism has attacked the Christian community in Orissa on several occasions in recent years and Christians need a great deal of courage to stand up for their faith. We remember the Revd H C Nanda, Principal of the United Theological School in Cuttack.

In the Delhi diocese, Sheila Samuels is assisting in Christian education.

Bless O Lord

*the Church of North India
and give to Christian people
a strong and sure faith*

in the face of Hinduism and Islam.

*May they witness to the Lordship of Jesus
in such a way*

*that those around them
may come to know Him
and His saving power.*

12-18 AUGUST

Baptist World Alliance

The 16th Baptist World Congress begins this week in Seoul, Korea. Thousands of Baptists from all over the world, representing some 35 million baptised believers, are expected to attend.

The new President of the BWA, who will be inducted at the meetings, is the Revd Knud Wümpelmann from Denmark. He is the former secretary of the European Baptist Federation.

We remember Paul Montacute, who has been serving as Youth Secretary of the Baptist Union of Great Britain. He is going to head the BWA Youth Department in Washington as well as taking over responsibility for Baptist World Aid.

19-25 AUGUST

Education in Zaire

Zaire shares in the economic difficulties which afflict the two thirds world at the moment. This affects all areas of life including education which is not free. Preference is always given to boys so that when there is difficulty in raising school fees – nearly always – girls have little opportunity to progress beyond primary education. There is a shortage of trained staff too as Janet Claxton, who teaches at Upoto, reports.

'This term has seen six timetables, with amendments, as staff come and go. It was a long time before things really got going with many scholars arriving four, five, six weeks into the term and then needing to make up some of what they had missed by the end of the first period. The third and fourth year classes were taught together until they each numbered over 60 because of shortages of staff. We now have a full complement of staff, although money is still not coming through to pay them all, which understandably causes ill feeling.

'For the statistically minded, the school has 412 pupils of whom approximately ten per cent are girls. If you haven't got 50 in your class it is not full according to the inspector, even if there is no desk or chair available.'

MISSIONARY MOVEMENTS

ARRIVALS

Mr M King

on 23 March from Ngombe Lutete,
Zaire
(Private visit)

Mr and Mrs D Morris

on 29 March from Kathmandu, Nepal

Mr F Swindell

on 29 March from Kathmandu, Nepal

Rev and Mrs V MacDougall

and family on 2 April
from Vilhena, Brazil

DEPARTURES

Dr and Mrs H Kennedy

on 29 March to IME Kimpese, Zaire

ACKNOWLEDGEMENTS

LEGACIES

Phyllis Harrington	50.00
Rev A K Bryan	232.26
Mrs Margaret Richardson	500.00
Mrs H J Jackson	5,650.54
Edna Florence Ball	1,797.45
Mrs V F Nicholls	7,000.00
Mr M S T Jordan	500.00
Alfred Morris Brown	600.00
Mrs Ella Jane Palmer	8,060.89
Margaret G Gordon	9,026.01
Mrs E N Pellowe	1,260.00
Calrissa Gowland	1,823.65
Maud Harrison	22.99
Ellen Hall	100.00
Miss W A Coleman	1,306.81
Mrs H J Jackson	11.59
Cecil Evan Tenison Lloyd	10,000.00
Mrs A S Austen	5,252.87

GENERAL WORK

Leicester: £11.00; Darlington: £20.00; Anon: £10.00; Darlington: £10.00; for Yakusu: £10.00; Weir, Tarbet: £20.00; Bedford: £150.00; Chippenham: £30.00; Anon: £10.00; Leicester: £110.00; Dr Bac Agency: £17.24; Anon: £120.00.

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