



MISSIONARY

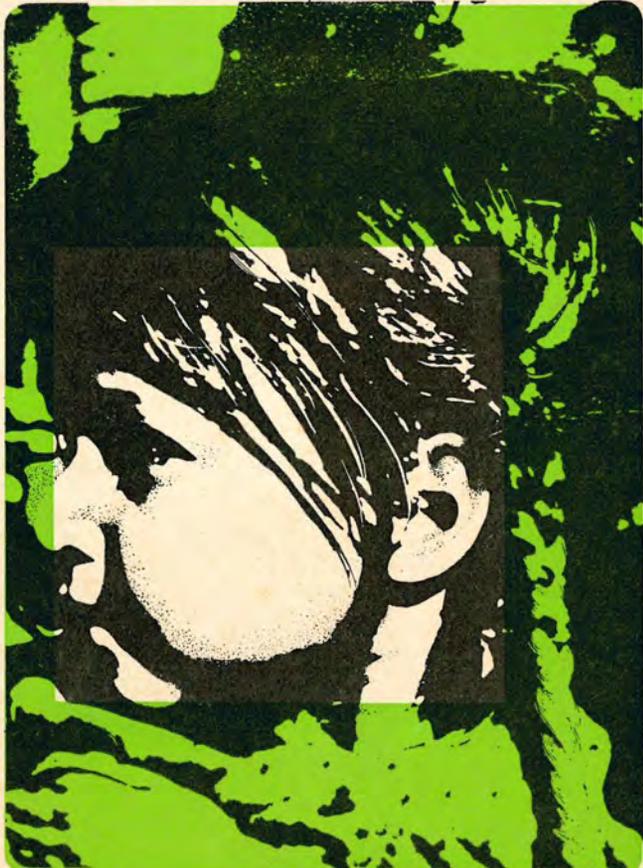
3p

HERALD

Baptist Theological Seminary Library
8803 Rüschlikon Switzerland

THE MONTHLY MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

FEBRUARY 1974



Roadside Buddhist shrines are a reminder of the faith of the majority of those who live in Sri Lanka.

(Photo: B. W. Amey)

New opportunities in Sri Lanka

by George Oakes

B.M.S. Missionary in Sri Lanka from 1971

“Sinhala”, a very effective evangelistic drama written in the Sinhalese idiom has been acted several times by members of the Cinnamon Gardens Baptist church and each time it has drawn large crowds who were absorbed from start to finish at this very effective presentation of the gospel.

Some of the members and worshippers of Kandy Baptist church live in predominantly Buddhist neighbourhoods. At their invitation George Lee, the minister, has gone to conduct evangelistic services in their homes and so has been able to proclaim the gospel to their Buddhist friends, neighbours and relations.

As well as his regular pastoral and evangelistic work with the Tamil Baptist community in Ratnapura, Mark Churchill works with the Anglican minister and an evangelical R.C. priest in the Sabaragamuwa province going to areas where there is no church and combining evangelism with encouraging small groups of believers. The June issue of the Missionary Herald described a similar work carried out by Stephen Welagedera of the Matale Baptist Church in the North Central Province.

Last March the cadets of the Salvation Army Training school came for a weekend's evangelism in the village of Gonawela. One of their meetings was an open air Bible school for the children. This had such an encouraging response that regular open air children's meetings were organized. A number of those children have professed belief in Jesus Christ including two Roman Catholics and two from a Buddhist



family. These four have been to the Gonawela Baptist Sunday School regularly since their acceptance of Christ.

In February I began to work one day a week with the Back to the Bible Broadcast. I was asked to revise the Sinhalese “Light of Life” correspondence course on Mark’s gospel to fit in with the new translation of “Living Gospels”.

Since there were nearly 2,000 copies of the old translation left there seemed to be no great urgency but after a three week visit by the “Logos” ship of Operation Mobilization in March the response by enquirers was so great that the stocks were completely exhausted by mid-April. There was a gap of four weeks before the new revision of the first lessons could be sent but by July the whole course had been revised and was at the printers.

Those few examples give some indication of the opportunities for evangelism that exist in Sri Lanka. In the last few years a new and more

encouraging situation has emerged. I feel that if the opportunity presented by this new situation is grasped a break through is possible in the task of evangelism. It will not be easy. The Protestant church in Sri Lanka is numerically small (just under 1% of the population). They are concentrated mainly in the Western and Central Provinces with small churches in other major towns and isolated Christians and Christian families residing in rural areas.

However, though the Christian community is numerically weak and the Christian presence minute, it is there and that very fact means that there is a tremendous obligation to proclaim the Word of life to the many who do not know Him who is the Way, the Truth and the Life.

Most of Sri Lanka is open to evangelism as never before. Because there are good roads and public transport most of the island is easily accessible and whenever Christians are obedient to the call to mission, people will gather to listen and talk, to buy and read. This is another reason for the opportunity that exists—namely, the high literacy rate of over 80%. This coupled with a comparative scarcity of reading material

in Sinhala and Tamil means that tracts, scripture portions and other Christian literature are easily sold or distributed and eagerly taken and read.

I feel that the main opportunity for evangelism lies in the very high percentage of young people in Sri Lanka today. Just over 60% of the population is under 24 and about 40% is under 14. At present organizations such as Every Home Crusade, Back to the Bible and Campus Crusade are finding their largest response from young people between the ages of 14 and 24.

The reason for this is that young people are growing up without the traditional cultural and religious roots that previously existed in rural Ceylon and so are open to new ideas and new ways. This was a major factor in the subversive doctrine of the Guevarist Janata Vimukti Peramuna (National Liberation Front) that got such a hold amongst the youth in the insurgency of 1971. This communist movement exploited the new mood and new potential of youth. The church should be equally active because if the young people are open to new ideas they are also open to the transforming power of the gospel.



Leaders of the Sri Lanka Baptist Sangamaya on the beach at Bentota. (l to r) Richard Gunsekera (Treasurer), Shanti Gunsekera (Women's Leader), and Dr. Willie Wickramasinghe (President).

(Photo: B. W. Amey)

What is being done about the great opportunities for evangelism? The opening paragraphs described something of what the Baptists are doing. Other groups in other denominations are doing something similar. But the main thrust for evangelism comes from inter-denominational organizations.

Back to the Bible has been working in Sri Lanka for about twenty years. They broadcast in English, Sinhala, Tamil and Hindi but most of their evangelism is done through the "Light of Life" correspondence courses. Every Home Crusade started work in Sri Lanka in 1970. They aim to visit every home in the island sending out teams to witness personally about the claims of Christ and the salvation that is offered in Him. There is a four lesson correspondence course for inquirers.

Campus Crusade had a very energetic Director in Ananda Perera who is especially gifted in presenting the gospel message and christian teaching in lively colloquial Sinhala and through that organization a number of young people are being reached for Christ and trained to be effective witnesses to Christ. Incidentally a member of Cinnamon Gardens Baptist Church, Victor George works full time for Campus Crusade.

World Home Bible League has recently

appointed a full-time Sinhalese to introduce a scheme whereby he provides all the material a local church needs to maintain an evangelistic programme, involving personal witness and fellowship and based on a simple four lesson correspondence course.

Each of these organizations speak of a keen response to their evangelistic outreach. Admittedly this is frequently the more superficial response of profession of belief rather than the full commitment of discipleship but much of this could be due to inadequate follow up. However superficial it may be the fact that there is such a response is itself an encouragement and an incentive to further witness and nurture each interested contact and new convert so that they grow in grace and in the knowledge of Jesus Christ. When this is done it is thrilling to meet people whose lives have been transformed by this encounter with Jesus Christ and who are continuing in their new found faith and who by their lives as well as their lips are effective witnesses to their Lord and Saviour.

The opportunity for evangelism in Sri Lanka is there as never before. The unspoken request of many is "*Sir, we would see Jesus*" and like Andrew we must introduce them to Him who was lifted up on the cross, rose again and lives today, that all who believe in Him may have eternal life.

Does history repeat itself?

George Oakes refers to the opportunity for evangelism in Sri Lanka. One hundred years ago in the Missionary Herald of February 1874, H. R. Piggott, B.M.S. missionary in Colombo, Sri Lanka, wrote in the same terms:

"I must now give you some account of Mr. Juan Silva's itinerant work in the Rygama, Pasdun, and Wallalawitta Korles. These districts are situated towards the southern portion of the Western Province, at a distance ranging from sixteen to fifty miles from Colombo, and contain a population of some 72,000 persons, almost all of whom are rigid Buddhists.

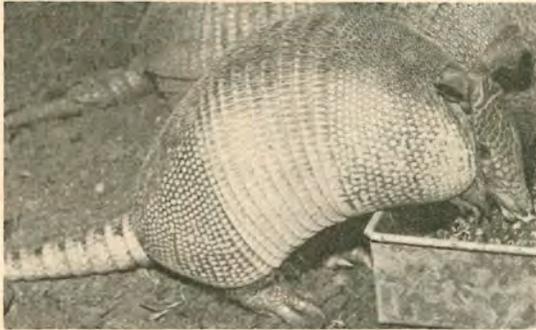
"We have opened two schools in connection with Mr. Silva's work, and very many Buddhists hear the Gospel regularly preached, and already Mr. Silva's labours are beginning to bear fruit.

"On the 23rd of June, I visited the Rygama Korle for the first time. We were hospitably entertained by the head man of the place (Rygama): this friend, although a strong Buddhist, listens attentively to the preaching of the Gospel, and has rendered considerable aid in the erection of a school-house for our use.

"Mr. Silva found a Christian family in an adjoining village (Wisidagama); the whole family have asked for baptism. The father is a Government schoolmaster, and the two sons are teachers of our mission schools at Hanwella and Rygama; they are to be baptized in due time. The father and mother were Christians before Juan Silva met them; but the sons attribute their conversion to Mr. Silva's preaching."

Bryan Whitty, B.M.S. doctor at Chandraghona, Bangladesh from 1968 asks:

Who would have thought . . .



(Fox Photos Ltd.)

. . . that this little chap from South America would have anything to do with leprosy work in Bangladesh.

Yet, it is this little chap, the armadillo, who "stole the show" at the Tenth International Leprosy Congress in Bergen, Norway, in August, 1973. It is this little chap who is providing leprologists with very valuable information about the nature of leprosy and the cause of the disease.

Scientists from various branches of medical research are finding leprosy one of the most challenging and interesting of diseases. It was fitting, therefore, that so many were able to meet in Norway to celebrate Hansen's discovery, 100 years ago, of the bacillus which causes leprosy. It was a meeting point for laboratory workers and field workers to discuss the many complex aspects of the leprosy problem.

The effects of the information that the armadillo is providing will take time to be experienced in the Leprosy Home and Hospital, Chandraghona. This institution, begun over sixty years ago by Dr. G. O. Teichman as a place of hope and loving care for patients with an incurable disease, has grown to be the largest institution of its kind in the country. There, modern advances in the treatment of the disease have changed the lives of hundreds of people.

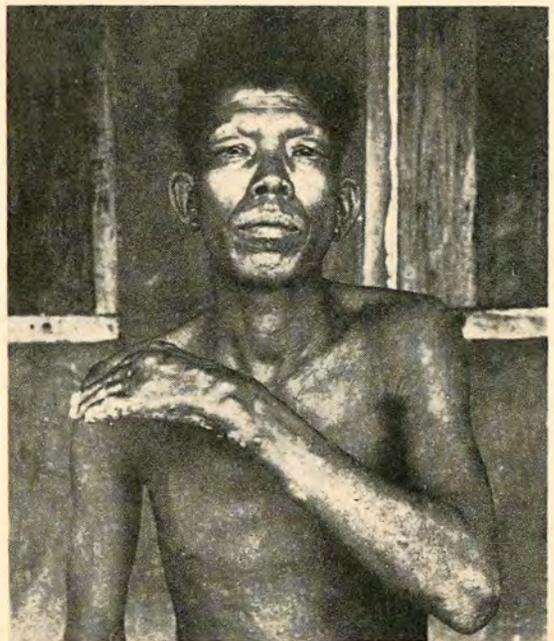
The introduction of a cheap, but very effective,

drug called DAPSONE revolutionized the treatment and gave doctors a valuable weapon against the tiny bacteria which attack nerves and skin, and look so like the bacteria which cause tuberculosis. A person with early signs of leprosy, when treated over a long period of time with this drug, can be cured and return to a completely normal way of life.

A minority of patients do not tolerate this drug and other drugs are available. The one which has impressed us most is the fairly recent drug, LAMPRENE, which though expensive, has brought under control the very painful reactions that a small number of patients have while undergoing treatment. These reactions can be very weakening and extremely painful.

Just as we were getting our first supplies of this drug, a patient, who had a most severe reaction, fled into the jungle to die. She was rescued and we were able to start her on LAMPRENE. Within three weeks she was a changed woman and made a remarkable recovery. She became a Christian, was baptized, and is now happily married.

Reconstructive surgery has been available to patients with various deformities, especially those with paralysis resulting from nerve





Staff at Chandraghona Leprosy Home, including Dr. Michael Flowers (right) now home in this country.

(opposite page) Leprosy patient suffering from painful reaction to drugs.

(Photo by courtesy of Mr. Geoffrey Walker, F.R.C.S.)

damage. Dr. Michael Flowers did much to develop this aspect of the work and it is the only place in Bangladesh where this form of surgery is available.

It is gratifying to see patients regain the function of hands and feet. Physiotherapy plays a very important part in this aspect of the work and we have valued the service we have had from our short term physiotherapists, Valerie Taylor and Zena Hartley.

It may fill us with pride to think that we have the largest leprosy home and hospital and the only reconstructive surgery programme in the whole of Bangladesh. This, however, is to put the whole thing in the wrong perspective. Good as these may be, the problem of leprosy is the control of its spread and the treatment of early cases. This requires a thorough search in the community for people with early signs of the disease and also their contacts.

It was the realization of these priorities that led Dr. Flowers and the staff to detail a scheme which would have given cover in a wide area around Chandraghona where we believe there is a high incidence of leprosy. After much hard work and the training of skilled paramedical workers, the government of the day refused permission to implement the scheme.

Since the inception of Bangladesh we have continued to press the authorities. It now seems that we may be making some headway and that a much greater effort will be made on a national level to integrate all the government and voluntary agency work in the field of leprosy control.

With ever increasing pressure on the work of our general hospital, we cannot, as an institution, accept the burden of administering a large leprosy control scheme, but we continue to discuss, with the World Health Organization, the Ministry of Health, the local health authorities, and The Leprosy Mission, the best way in which we can work together and integrate that part of the work we can contribute.

Leprosy, the disease which affects millions and cripples millions in the world today is coming in Bangladesh and presents a great challenge.

The opportunities for medical service in Bangladesh today are great. Following the disastrous events of 1971, relief organizations turned to the Christian Institutions for help: institutions already back to a full programme of work. Chandraghona was no exception.

The local industry, the largest Paper Mill in the subcontinent and the Hydro Electric

Scheme some ten miles from us have requested that we visit them as medical consultants. Oxfam and World Relief Commission would like us to develop our community health work and in particular, our Under Five Clinic project.

Into this context of great opportunity we have to consider the development of our leprosy work. Develop we must, but sympathetically and prayerfully. Sympathetic to the other needs right on our doorstep. Sympathetic to the pressures and the future of the general hospital. Aware of the responsibilities we have accepted towards leprosy patients in the past as they look to us to continue. Aware of the spiritual impact and the influence of a joyful, radiating Christianity in the Leprosy Home Church; a truly missionary church which has already sent missionaries from its midst!

Clinic work is established in the Hill Tracts and a new, simple clinic building has been erected in Chittagong town. The recent news that Dr. Robert and Mary Hart and family will probably join us in Chandraghona gives added guidance. Robert has special training in the surgery of leprosy.

The armadillo points to new hope in understanding the disease. Co-operative effort and understanding points to new hope in reaching those who suffer from this serious disease. The potential is great and we look to the Lord in great expectancy and prayer.



Patients at the Leprosy Home in relaxed mood.

Enquirers in the Punjab

Jim Hunter, a young Irishman working with the Far East Broadcasting Association in Delhi, took a Christian group out to Ludhiana. The group consisted of five young Indians between 19 and 22 years of age. Many of the staff at Ludhiana, including medical students, para medical, nursing and clerical staff, caught the spirit of liveliness that was in the group's singing.

The series of meetings were based on question and answer sessions as Jim questioned the young people in the group about their faith in Christ. There were also informal get togethers with the students, running on late in the evening. A special late night session with the doctors was arranged when Jim was able to speak with them.

A few miles from the hospital in the midst of a college area a Christian Centre has been opened. There is a reading centre, a library, and a conference and lecture centre. The Fellowship responsible cannot keep pace with all the enquirers and the demand for the Gospel in Punjabi. The young couple in charge of the Centre are Baptists from Bihar and have close links with a former B.M.S. missionary, Dorothy Belham.



Ministers and their wives at the Duncans Conference Centre, Jamaica.

(Photo: W. Porch)

Now it is good to be a Baptist in Jamaica

by William Porch
B.M.S. Jamaica from 1969

JOHN ROWE, the first B.M.S. missionary to Jamaica, arrived on the Island on the 23 February, 1814, after setting sail from Bristol on the 31 December, 1813. This young man of 25 years, trained at Bristol Baptist College, arrived with his wife at Montego Bay on the North Coast of Jamaica after a seven week's voyage. His reception was very different from that received by William Carey when he arrived in India twenty years earlier. Carey arrived to an indifferent situation. There were no Baptists, there were few Christians and few people seemed to care.

The arrival of John Rowe was different. He was welcomed by some leading Baptists, among them Moses Baker, a slave refugee from America. Moses Baker had been baptized by George Liele, the founder of Baptist work in Jamaica, and had been greatly used in instructing

the slaves on the estate of one Mr. G. Lascelles Winn, a Quaker, an enlightened Christian. This freed slave was a founder member of the second Baptist Church in Jamaica founded at Crooked Spring, in the parish of St. James, which was started in 1791, one year before the founding of the Baptist Missionary Society and two years before Carey arrived in India.

When John Rowe arrived this church had a membership of 600, but one must remember that apart from a few people like Moses Baker, the slave congregation had little or no education and was largely leaderless. However, their fellowship of suffering and their common African origins bound them closely together. A recent article by Dr. Horace Russell about the beginnings of Baptist work in Jamaica states this:

"In 1783, George Liele, a freed American slave who founded a church in Savannah, Georgia, transferred this church to Jamaica and set up, with the help of his former Commanding Officer and now Governor of Jamaica, Sir Archibald Campbell, the first Baptist Church on Jamaican soil. The details are not necessary but it is enough to say that in the following 30 years (which takes us to the arrival of John Rowe) it is estimated that the majority of the slave population were Baptists, and in Kingston alone there might have been some 10,000 members. By the time the British Baptists, encouraged by William Wilberforce, adopted the Jamaican Baptists at

their request, the Church had already been established in nearly every sea-port, and a chain of missions stretched across every mountain chain”.

While John Rowe was received by a widespread movement he did not arrive to an easy situation. Baptists, because of their identity with the slaves and because of their opposition to the slave trade and to slave labour, were viewed with great suspicion by the planters and by the ruling bodies in Jamaica. For instance, the Jamaican Assembly, fearing that education amongst the slaves would further unrest, passed a law in 1806 which forbade teaching and preaching among the slaves. This lasted for eight years and was in force when John Rowe arrived, and although the work of Moses Baker proves that this law was not always respected as far as the authorities were concerned, it still had teeth.

Having set the scene of John Rowe's arrival, what can we say of the work over 160 years? How does the work appear today through the eyes of one who arrived in Jamaica just three years ago?

The Baptist denomination is still widespread throughout Jamaica. There are 34,000 Baptized members in the churches with as many as

20,000 adherents, plus the great number of children and young people who attend the Sunday Schools and the Youth Groups. However, whereas John Rowe arrived to a widespread yet disrespected group, the Baptist denomination today is widely respected as one of the leading denominational groups of the Island. Baptist Ministers and Laymen are respected leaders of the society, especially in the field of education.

Recently, when the newly elected Prime Minister, Mr. Michael Manley, felt that it was right to hear more of the Church's voice in the Senate, the Upper House, the Rev. C. S. Reid, M.A., B.D., President of the Jamaica Baptist Union, was asked to serve as a Senator. Mr. A. R. G. Byfield, a leading Baptist Deacon, is leader of the Senate. Being a Baptist is one of the special features of the Jamaican Society. The debt that is owed to the Church for its fight against slavery and its work in the field of education is remembered with gratitude.

When John Rowe arrived, there was a widespread church which was without a trained leadership. Those who followed in the steps of John Rowe, quickly realized the need for leadership training and in 1842, Calabar College was founded for the training of the ministry. This story was told in the December issue of the

Some of those who completed the Lay Leadership Training Course at East Queen Street Baptist Church, Kingston, Jamaica.

(Photo: W. Poreh)



Missionary Herald, but the wisdom of this is seen today in the strength of the Jamaican Baptist ministry. There are over 70 fully trained ministers, pastoring some 270 churches on a circuit basis. The time has long past when the Jamaican churches have relied on men from abroad to give the oversight to the churches, although in special instances, British ministers have helped especially in the area of theological education and now Lay Leadership Training.

When the Rev. E. G. T. Madge visited the Island recently, he was able to see the respect accorded to one of its respected ministerial leaders when he attended the 50th anniversary of the ordination to the Christian ministry of the Rev. E. H. Greaves at the Mount Carey Baptist Church in St. James, and he was able to add the greetings of the B.M.S. to the many that came from Civic and Religious Leaders. The Rev. Greaves has been minister of this church for 33 years and is a very esteemed leader in the community.

Today, the area of training in the churches gets wider, and recently the need for Lay Leadership training was seen. Throughout the denomination there are many Lay people who serve the churches well but who need some extra training and for the last four years it has been my privilege to help such people to serve the Lord with greater efficiency. Seminars and Courses on Leadership, Preaching, Worship, Bible Interpretation, Sunday School Teaching and Youth Leadership have been given in many churches and circuits throughout the Island. These courses are now being written up for future use. Throughout the Caribbean at the moment, much thought and study is being given to the production of such material for the Lay Leaders in the churches.

The most recent steps in this training have been taken in Kingston this year when weekly classes were arranged in Preaching and Bible Interpretation (O.T.). In two centres, some 60 people attended these classes regularly, and further courses have been arranged in Worship and Bible Interpretation (N.T.). Among the people attending these courses are lawyers, headmasters, graduate teachers, civil servants, nurses, as well as others.

Two interesting ventures in Lay Leadership Training can be related. In 1970, the denomina-



Rev. E. G. T. Madge, General Overseas Secretary, welcomed to Jamaica by the Rev. A. McKenzie, General Secretary, Jamaica Baptist Union.

(Photo: W. Porch)

tion, through its Evangelism Department, undertook to establish a new church in the fast growing area of May Pen, on the South Coast. A small nucleus of Baptist people were worshipping in a School and they were praying for a church. Help was given by the denomination for the purchasing of a site and for the erection of a simple building.

The Evangelism Department arranged and carried through a Town-wide Evangelistic Crusade. Many churches from all over Jamaica helped, and the Lay Leadership Department participated in preparing members for personal evangelism and visitation. The church building was only a shell, walls, and a roof, with no windows, doors or flooring and although there was only a makeshift platform and temporary seating, many people attended the Crusade and were won to the Lord Jesus Christ.

Many other Christians in the area were gathered together and the work was established. A local minister was supervising the work, but because he had already nine other churches to look after, his time was limited. Once again, the Lay Leadership Director was asked to give help.

Every week for six months, classes for instruction were held and the new converts were prepared for baptism.

Church Leaders were helped with the organization of the weekly worship and the preaching services, the choir and the Sunday School were encouraged. The church has gone on from strength to strength and on the 27 June, 1973, the completed church building with all the furnishings, and the educational building were opened and dedicated to the Lord. Everything has been paid for except the initial loan from the Jamaica Baptist Union. The church leaders have been ordained and over 100 members are enrolled with the prospect of many more. Here, Lay Leadership Training has proved its worth.

The area of training reaches out into the Student world, and opportunities to gather our Baptist Students have been sought. This work has been especially successful in four of the six Teacher Training Colleges throughout the Island. The plan has been to gather together each week the Baptist Students on their college

There is increasing activity at Bolobo

Joan Parker, a B.M.S. nursing sister at Bolobo, Zaire, has written about different aspects of the work there.

"This year we have the largest intake yet; eighteen new students and, with three having to repeat the year, we have twenty one students in the first year. Of these, ten are girls! It was encouraging to have more girls applying for the school this year and we were able to pick out the most promising among them.

"Georgina Mackenzie, a newly appointed B.M.S. missionary, has fairly recently completed her own training in one of the large London teaching hospitals so is right up to date with latest methods and techniques.

"While most of my teaching is concentrated on the 3rd year; the midwifery course. Georgina has most lessons with the 2nd year students who are doing the hospitalier course. Our time is divided between the class room and giving clinical instruction on the wards.

"Zairian nurses are now in charge of the running of all the wards and departments in

campuses for fellowship and instruction. The co-operation of the Principals has been sought and now each week some 300 Baptist Students meet together in four different colleges. Where there are Baptist tutors their help is sought.

Let me describe how this has developed in St. Joseph's Roman Catholic Teachers' College. It was known that several Baptist students were training in this Institution so an approach was made to the Principal for permission to establish a Baptist group on the campus. This was readily given, and with the help of the Student Mission programme the Baptist students were gathered together. A student committee was set up and a weekly meeting begun. A further development came when the Sisters of the College felt that all students should have specific denomination training, and one lesson a week was set aside for this instruction. Now, the Lay Leadership and Student Director has weekly Classes in St. Joseph's Teachers' College, on Baptist History and Principles as well as Church Leadership Training for some sixty Baptist Students.

hospital, nurses that we have trained, and they are on the whole doing extremely well. The other day, I was showing a friend round the hospital. She had been here for the opening, but had not seen it in action. Afterwards, she told me that what had impressed her most was the way everything was running smoothly, all the nurses quietly getting on with their work with no fuss and with no white person around! An achievement that all of us who have worked and taught here over the years can be proud of.

"This week, the new Protestant Chaplain began work in hospital. Services are not allowed in the wards in State hospitals, which is what we have become, so his work will be in personal contact and bedside evangelism. We will be starting work on the building of a hospital chapel within the next week or so.

"Bolobo now has its own women's worker, Beryl Fox, who arrived here this summer. Hazel Pilling is now the secretary for women's work for the whole Baptist Community and she came up to Bolobo to spend a month here, working with Beryl and helping her organize a seminar. The seminar consisted of Bible studies, talks on hygiene, nutrition, cookery, bringing up children, Christian marriage, the role of women in the life of the church and sewing."

Vilha Edens Baptist Church, a suburb of Curitiba, Paraná.

(Photo: A. S. Clement)

Roots and branches

by David Grainger
B.M.S. Brazil from 1972

A WELL known Bank in England has made a cartoon film advertising its services. In the cartoon its thousands of minor depositors are likened to the roots of a tree, which may be small and hidden, but supply life-giving sap to the whole tree.

My experience in coming out to Brazil has shown me that this is true of the B.M.S. also.

As a B.M.S. missionary I am a member of a team which begins thousands of miles away in Britain with Baptists, young and old, who give and pray. It continues with local organizing secretaries and the staff of the mission house in London. It reaches out to include over 220 fellow missionaries working in nine countries.

I left the Northern Baptist College, Manchester, in June 1972, and a few weeks later made the air trip to Brazil. It was my first trip abroad. Brazil welcomed me with a rain storm, but I was still thrilled to arrive.

The first year was spent in the lovely city of Campinas in the state of San Paulo, studying the Portuguese language. It did not take long to settle down; the Brazilians are very friendly people.

I will never forget my first preaching engagement in Portu-



guese, an essential but tricky first hurdle. I preached on Romans chapter 1: 16, to a packed congregation in the Central Baptist Church, who had seen several of my British Baptist predecessors preach their first Portuguese sermons there also. It was very hot and we had several important visitors that day. What a relief it was to find out afterwards that I had been understood. "You are climbing the mountain", the pastor said to me afterwards.

A year ago I made an interesting and exciting field trip around Paraná where all my B.M.S. colleagues in Brazil work. It was my first taste of dust, although many of the roads were asphalted. Wherever I went I could see that the missionaries were accepted as valued colleagues. The twenty years of B.M.S. work in the state and the remarkable growth of the Baptist work there were inextricably linked in the minds of the people in the churches of the area.

At the time of writing I am completing my period of orientation in the capital of

Paraná, Curitiba. It is large and modern and has a population of over 850,000. I have been working with the pastor of the First Baptist Church which has five congregations so there is plenty of preaching to do. The first time I went out to preach I was accompanied by a student from the local Bible Institute. I expected to preach in a typical city church, but in a few minutes we left the sky-scraper horizons of the centre and were driving on a dirt road, choked with dust. That particular congregation was set on the outskirts of the city amongst simple wooden houses. A few minutes before I had left one of the most modern cities in Latin America; such are the contrasts of work in the capital.

In many cases what B.M.S. missionaries are doing here could not be done by Brazilians at this stage, for a variety of reasons, though chiefly through lack of resources. So may I say personally, and on behalf of many others, thank you for making our work possible. To us also, the roots are so important.

A Pauline Ministry in Delhi

(Report from the North India Churchman)

Barakat Masih is listed in the B.M.S. Prayer Guide 1974, p. 44

Recently, I had a telephone call from Faridabad, the huge, growing industrial suburb of Delhi, from a young pastor named Barakat Masih whom I had known faintly as a village pastor in the Punjab. He was calling to know whether he could see me. "Certainly," I said.

"I will have to come after six o'clock," he said.

"That's a bit late."

"But my first shift is not over until four o'clock," he replied, "and it will take me that long to get into Delhi."

He arrived about 6.30 p.m., and the first thing I wanted to know was what he meant by "my first shift". As he went on to tell me his story, I began to realize that here was something that the church in India had been hoping to see happen for many years.

Beginning some 15 or 20 years ago, many—both Indians and missionaries—realized that the Indian pastors would have to become independent of mission subsidies, although, because of the poverty and the scattered nature of their parishes, they would find it

very difficult to earn a living. There had been much discussion of "Pauline ministries" (so-called because St. Paul earned his living as a tentmaker) as a possible solution to this problem but, as far as I knew, nothing had come of it.

Here, as I listened, was the answer worked out independently by a young man whose first love is the work of a pastor but who also has a family to support. About two years ago, he said, he had applied for and been given a job in the Telefunken factory at Faridabad on the basis of his radio-repairing experience. He works eight hours a day, six days a week, and carries out his parish duties in the evenings and on Saturday, which is his day off. He holds services Sunday evenings after work.

"They all know that I am a pastor and call me Padre", he said. "My people all know I work in a factory, too. When I miss any of them at the church service, I go to them and say "If I can get to church, so can you."

Please do not look back

He had a revolutionary request to make. A European foreign mission society, I suppose unaware of the kind of church that was growing in the area, had announced that it would start a "mission school" there.

"If they do this", Barakat said, "we will go back for many years. They will employ people from our congregation. They will have money to pay salaries and to give scholarships to local children. The same old pattern of dependence will start all over again. Won't you please find out who is behind

this move?" he asked, "and request them not to do this independently but to plan with us as to how this school can serve the community without weakening our church?"

He went on talking about his ministry. He described an episode with the factory manager. Special services had been planned for Easter, and according to the shift schedules he was to have had the day off. A re-organization of shifts was announced, however, and he found that Easter had become a working day.

He went to the manager and explained that this was a very special day for all Christians and that his people had been informed of the services; there was no way in which they could all be reached in order to change the time. He asked if he could, as a special case, be allowed to have the day off. The manager replied, "Padre Sahib, you of all people should know that we cannot make exceptions on the basis of religion or we would never have a day when much of our work force was not absent."

"Then give me a half day off", pleaded Barakat Masih.

"No, I am sorry. I cannot do that", replied the manager.

"Then give me two hours off."

"No, I cannot even give you two hours. It is the matter of establishing precedents."

Barakat was quiet for a little while and then said "Well, I am sorry but I am going to have to take the day off anyway."

He said he thought that was the end of his job; but when he went back to work on Monday, nothing was said.

Ernest Young Campbell
New Delhi, India

You could work in Hong Kong

by Frank Wells

B.M.S. Overseas Regional Representative

WE are less aware than we should be of the very interesting and important work of the Church in Hong Kong.

Let us start with the Rennies Mill Clinic, Junk Bay, where the B.M.S. is represented by Miss Dorothy Smith, the Sister in charge. Junk Bay itself had few settlers until 1950 when the remnants of one of the Nationalists, Chang Kai Shek, armies took refuge there.

These ex-soldiers were worn out in health and were desperately in need of medical care. Miss Mary Myers, an American missionary nurse from China started simple treatment for these war weary people. Gradually the work developed. Other missionaries from various countries and denominations joined in.

Many of the patients were found to have tuberculosis; a new stone clinic was built; and in 1955 the Haven of Hope, T.B. Sanatorium came into being, up the hill about a mile from the Rennies Mill Clinic.

Both the clinic and the Sanatorium were administered under the Junk Bay Medical Relief Council. Later, a Child Care institution specially intended for the children of T.B. patients formed the Council.

From such small beginnings the work has grown. The Superintendent of the whole project is Dr. Peter Jenkins who, with his wife, worked with the B.M.S. in China. He will soon be handing over to a Chinese Superintendent, Dr. David Lum.

Direct B.M.S. involvement at Junk Bay began when Dr. Ellen Clow, herself an ex China missionary, became the first resident physician. Dorothy Smith the present B.M.S. member of

staff became sister in charge in 1963 and worked with Dr. Clow for a number of years.

The Clinic is rather short of money and certain aspects of its work (e.g. dentistry) will have to be stopped, but it still does give a very good twenty-four hour service to the community.

Like the people living around Junk Bay nearly 50% of the people in Hong Kong are refugees from what we now know as the Peoples Republic of China. When these thousands of people arrived they set up shanty towns around Kowloon in the New Territories, and in other parts of the colony.

The Hong Kong Government in a bid to resettle these people went in for Resettlement Housing in a big way and because space was limited this took the form of clusters of high tower flats.

Whole new towns have come into existence such as Kwun Tong, adjacent to Kowloon.

Although the people are now housed, other facilities are lacking such as an adequate health programme. The United Christian Hospital is an attempt by the churches of Hong Kong, the Missionary Societies, and the Hong Kong Government, in co-operation to build a worthy hospital for this new town. The hospital has 545 beds and is a centre for first rate medical and surgical treatment but it is far more; it proposes to take the health services into the surrounding flats where 200,000 people live.

The head of this new hospital, Dr. E. H. Paterson, told me that though most of the workers are Chinese, there are openings for missionaries who are specialists to help in this new venture.

Moving from medical to educational work it was interesting to find Christian Schools both Roman Catholic and Protestant in these newly settled areas. In Rennies Mill for instance it was the Lutheran Queen Maud Middle School that caught the eye, while in the Sai Mau Ping Resettlement Flats it was a Roman Catholic Primary School.

The Baptist Church is strong in Hong Kong and there are many Baptist missionaries there of the Southern Baptist Convention of the U.S.A.

I met some of these missionaries at the really super Baptist College.

This College has 2,000 students and teaches everything from English Literature to the production of Radio and T.V. programmes. Mr. Bill Wolfe, the lecturer in the Christian Communications Department explained that in addition to Radio and T.V. programme production they taught advertising and journalism. This young man is a keen Christian eager to win people for Christ through these new skills.

Dr. David Tse is the President of this forward looking institution and he is keen to recruit young graduates from Britain in either Arts or Science, to teach for short terms of two or three years in his College.

There are opportunities of service in Hong Kong for those who wish to serve God in the Far East.

Legacies and gifts

You will see from the Acknowledgements column below that the B.M.S. benefited, in one month, by a number of legacies. The Society finds it encouraging that so many make provision for its work when drawing up their will. Many of these, of course, had supported the Society during their life and their death means a gap in the ranks of contributors.

The B.M.S. is looking for those who will become regular contributors, possibly by Covenant; and hopes that they, and others also, will remember the Society in their will.

The General Home Secretary is always ready to give advice on the best way to make gifts, by contribution or legacy, to the B.M.S. Write to him at: 93 Gloucester Place, London, W1H 4AA.

Missionary Record

Arrivals

- 5 November. Miss B. McLean from Jaubari, Nepal.
- 6 November. Miss A. Couper from I.M.E. Kimpese, Zaire.
- 28 November. Mr. C. J. Brown from Ngombe Lutete, Zaire.
- 30 November. Rev. J. and Mrs. Pullin and family from Jaguariava, Brazil.
- Rev. R. and Mrs. Walker and family from Yakusu, Zaire.

Departures

- 6 November. Dr. E. Marsh for Berhampur and Mr. A. J. Casebow for Diptipur, India.
- 8 November. Mrs. D. Rumbol for Kinshasa, Zaire.
- 9 November. Miss S. M. LeQuesne for Dacca, Bangladesh and Miss R. W. Page for Brussels en route to Mbanza Ngungu, Zaire.
- 24 November. Miss W. Hadden for Yakusu, Zaire.

Births

- 16 November. At Chester, to Mr. and Mrs. D. H. M. Pearce, a son, Jonathan Andrew David.
- 25 November. At Guildford, to Mr. and Mrs. J. Mellor, a son, Andrew.

Deaths

- 16 November. In Arundel, Rev. Harold John Casebow, O.B.E., B.D., aged 72 (B.M.S. Zaire 1928-1962).

BAPTIST TIMES

You must have it to read the latest Church news from home and overseas

Thursdays - 5p

Send to the Editor for specimen copy

BAPTIST TIMES
4 Southampton Row,
London, WC1B 4AB

- 17 November. In Kisangani, Zaire, Rev. Andrew John Ogle, B.A., aged 26 (appointed B.M.S. Zaire, 1971).
- 29 November. In Bognor Regis, Mrs. Florence Elizabeth Raper (wife of Rev. R. J. Raper), aged 72 (B.M.S. India 1931-1961).

Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address. (27th October, 1973 to 3rd December, 1973)

General Work: Anon., £2.00; Anon., £5.00; Anon., (M.E.A.) £1.00; Anon., £2.00; Anon., (E.M.S.) £5.00; Anon., £5.00; Anon., £200.00; Anon., £10.00; Anon., £0.25; Anon., £1.75; Anon., £60; Anon., £5.00; Anon., £2.00; Anon., £1.20; Anon., £1.00; Anon., £15.00.

Medical: Anon., £4.00; Anon., (G.W.) £1.00; Anon., "In loving memory of Margaret and Arthur" MMF £6.00;

Gift & Self Denial: Anon., £0.50; Anon., £1.00; Anon., £10.00; Anon., £1.00; Anon., £2.00; Anon., £1.00.

Agricultural: Anon., £1.00; Anon., £1.75.

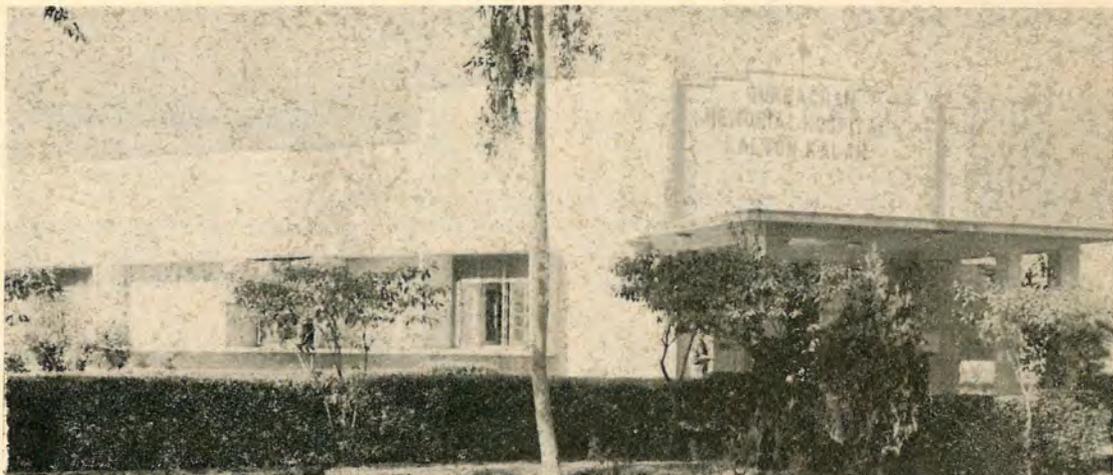
Relief Work: Anon., (E.M.W.) £5.00;

World Poverty: Anon., (R.P.) £1.00.

Widows & Orphans: Anon., "In memory of Winnie Davis and David Claxton" £300.00.

LEGACIES

Mr. W. Abbott	£50.00
Miss S. L. Barber	£100.00
Mr. F. C. Bond	£52.00
Mr. E. Davies	£1,364.00
Mrs. M. Davies	£21.62
Susie S. Deering	£20.00
R. H. Hall	£257.85
Miss E. E. E. Jones	£410.56
Annie M. Kane	£250.00
Muriel Kirk	£347.94
Mr. L. Miller	£81.84
Mr. G. E. Poulter	£252.87
Mrs. M. C. Scott	£350.00
Miss J. Sutherland	£100.00
Miss E. M. Taylor	£91.85
Miss D. G. Thomas	£500.00
Mrs. E. J. Wilkinson	£25.00



More medical care for villages

A COMMUNITY health programme, organized by the Ludhiana Christian Medical College & Hospital, has been based on the small rural hospitals at Narangwal and Lalton Kalan. Margaret Smith, one of our B.M.S. missionaries, has been involved in this work since its inception, about two years ago, living in Narangwal which is about seventeen miles south south-west of Ludhiana.

There is now a plan to set up four new sub centres and so far three of these have been opened. First, in the village of Gujjerwal which has a population of over 4,000. The second, was in the village of Shankar, a small village about seven miles from Narangwal,

and the third at Ranguwala, another smaller village about seven miles in the opposite direction.

One nurse is located in each village and has responsibility for carrying out a survey of the village and getting to know the people and being available to offer medical advice and attention. This places a large responsibility on girls who may only have two years training, one in general nursing and one in midwifery. There will therefore be need for regular supervision and this will be part of Margaret Smith's responsibility. The medical officer at Narangwal, who has oversight of the work, is Dr. Yunos Masih. Narangwal and Lalton Kalan have another link as well as medical in that the Rev. Isaac Maghi Ram is pastor of the two churches.

above—Lalton Kalan hospital, near Ludhiana, India.

below—Preparing dung fuel for winter at Narangwal, India.

(Photos by B. W. Amey)

