



## Change brings new situations

Ernest Madge, formerly Overseas Secretary, and now vice-chairman of the B.M.S., looks back to his first appointment

WHEN I first travelled out to China in 1935, most of the ports at which we called were part of the British Empire. The passengers in the P. & O. liner were all British, army and civil service personnel, with a goodly sprinkling of missionaries. Whether we liked it or not, we were part of the British presence in Asia, and we enjoyed a favoured status because we were members of the ruling race.

Being a missionary pre-war in most B.M.S. fields meant automatically assuming the position of leadership. We ran the churches and the institutions, and decided the policies to be followed. Missionaries were pastors, headmasters and headmistresses, medical and nursing superintendents, devoted, hardworking and dedicated to the cause of Christ, but always set aside a little from the people we sought to serve.

### Separation

Unless one lived in a big city, missionary houses were without electricity, water supply or drainage. For food, missionaries depended very much on local products, as it was very difficult and expensive to transport foreign made food-stuffs. Refrigerators were unknown, and radios were a nine-day wonder.

Sickness was a bigger hazard. In the absence of the drugs we now take for granted, stomach upsets, fevers and infections were more frequent and more difficult to cure.

Missionaries went overseas expecting to stay a long time, which brought about a more leisurely approach to orientation and language study. Separation from friends and families at home

was taken for granted—if one was living four to six weeks' journey from home, participation in family events, weddings, funerals and so on was out of the question. Children and parents were separated for long periods, such as would not be tolerated today, and even regarded as criminal neglect of one's family responsibilities.

### Ease of travel

In spite of all these things, the dedication and singlemindedness of missionaries brought with it a deep satisfaction. The long service, thirty or forty years, created friendships with missionary colleagues and national friends which were satisfying and productive of great fruit in the Kingdom of God. Long service produced generations of scholars who translated the Scriptures, recorded local customs and religious practices. We remember those missionaries who wrote books which were, and still are, highly valued by the people of the country concerned.

Much of this has gone now. There is hardly a place where B.M.S. missionaries live which is more than forty-eight hours' travel from London and very many are twelve to eighteen hours from London. This brings welcome opportunity for frequent reunions with families, churches and friends at home. But it also creates tensions. A letter from home with happy or sad news can give rise to an almost uncontrollable desire to dash home, to the detriment of the job in hand, with severe strain to the missionary.

The churches and institutions are much more highly organized. While missionaries are welcome and valuable members of staff, it is not they who chair committees, or whose presence or absence decide the continuance or otherwise of a particular project. The missionary slots into an ongoing programme, and in a big school, hospital or church may not have a very clear idea of what it is all about. When other strains arise, it gives rise to the thought that it does not really matter whether one stays or goes.

### More sharing

Climate and health hazards are no longer the problem that they were. The tropical diseases that claimed the pioneer missionaries have been more or less eradicated, but others such as



One of the first visits made as General Home Secretary was to Angola. Here Mr. Madge receives a gift of oranges

hepatitis have been endemic during the last few years.

Children can stay overseas for longer periods than used to be possible. Visits to parents in school vacations have helped those at school in the U.K. to take a real interest and share in their parents' work. Childhood friendships are maintained in a way not possible before.

Living conditions are easier, and the rising standards overseas have made the sharing of homes by missionary and national much easier. Africans and Asians have moved much nearer the West in food choices, clothes and furniture. This may be thought of as good or bad, but it makes regular contact and fellowship and, frequently, communion in Christ much easier.

It is much easier for church leaders to visit London and share in our committees. It is a great strengthening of our work that the leaders of the overseas church know our Secretaries, that we know them and that they know each other as they share in international conference.

Who can weigh these facts against each other and strike a balance? The twentieth century, and post 1945 in particular, is very different from pioneer days. But missionary service, leaving one's own environment for another country, still calls for deep devotion to Christ, a willingness to learn and a conviction that Jesus is the Saviour of the World. These qualities are still to be found in God's people, and we rejoice they are found in those new recruits whose photos and biographies appear in this issue of the *Herald*.

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## CALL TO PRAYER

The B.M.S. seeks for prayer support in a variety of ways.

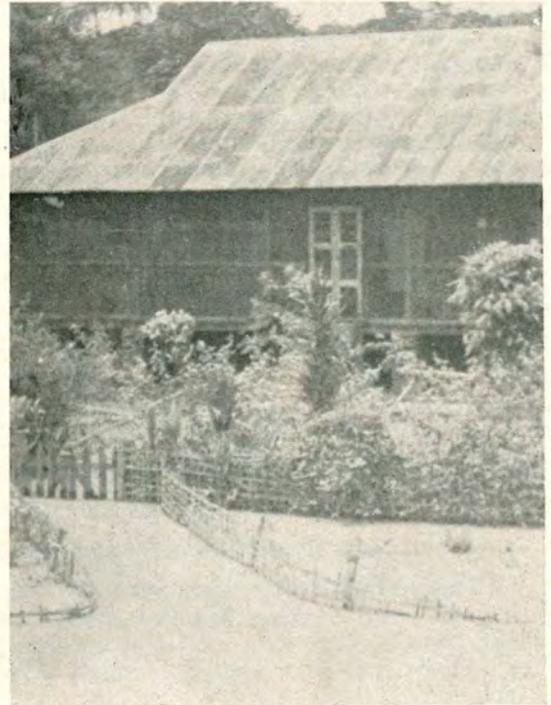
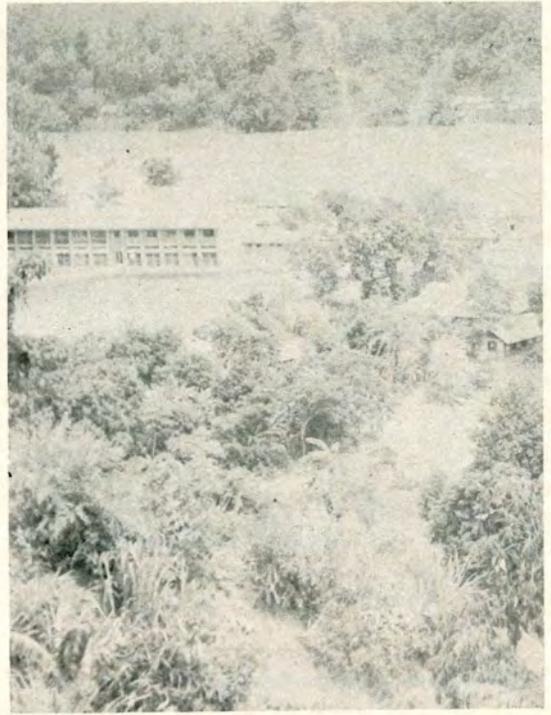
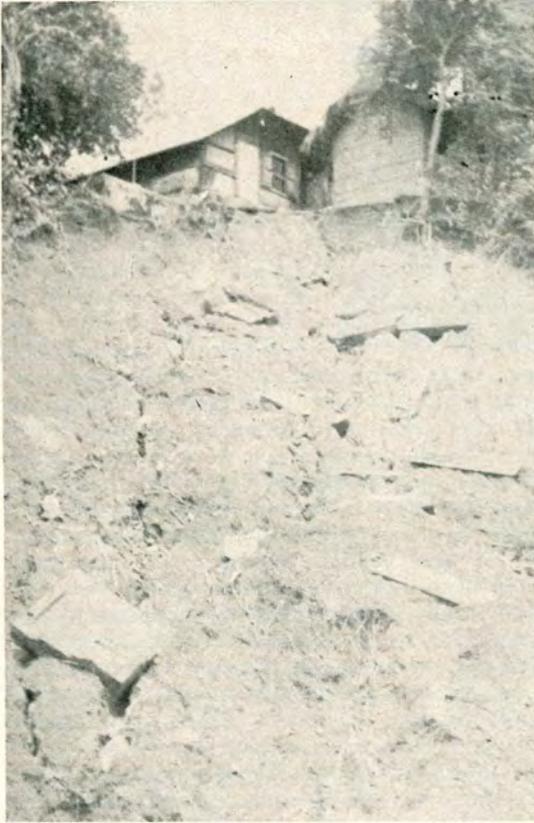
The Prayer Guide for 1977 will be on sale in September.

Each quarter missionary secretaries receive the "Call to Prayer" leaflets.

This year the B.M.S. invite you to arrange a prayer meeting for the work of the Society at home and overseas, in your home or church on its birthday

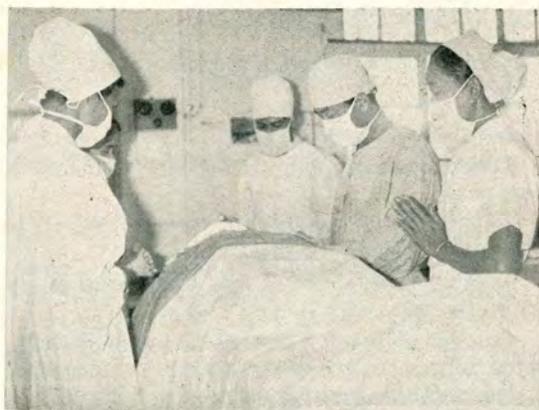
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## Floods at Chandraghona



**Dr. S. M. Chowdhury**, Medical Superintendent at Chandraghona, Bangladesh has sent photographs of the floods at Chandraghona. (above) A landslide leaves staff quarters in danger. (above right) Floods have reached the compound of the hospital. (right) Dr. Chowdhury and his family had to leave their house when it became surrounded by the flood water. This month the monsoon will be at its worst and further floods and landslides will be feared.

## Sight at Chandraghona



The hospital continues its work. (left) A tribal lady, blind in both eyes through cataract, is led in by a nurse. (above) There is prayer before the operation. (below left) Sitting up after the operation. (below) Leaving with sight restored but wearing eye shades.



## SHORT-TERMERS

Derek Rumbol looks at a new kind of missionary

**Roberta**, straight from University, to teach for two years.

**Jane**, having taught for several years in England, to Zaire for three years.

**Joanne**, a qualified nurse and midwife, to Zaire for two years.

**George**, eighteen years old, coming straight from school, offers to do general maintenance for six months, and pays for his own fare.

**Doug**, a retired electrician, offered to instal a generator, and was in Zaire six months.

**Bill**, a qualified doctor, spent one year in Zaire to keep a hospital open during a doctor's furlough.

These colleagues represent a far larger number of men and women who have gone to Zaire to help for a varying but limited time. They are known as "short term" missionaries.

All have given invaluable help and one or two have remained in the service of the Society far longer than they originally expected! They have all been welcomed with open arms by the church in Zaire, and by colleagues who are often overworked or who are trying to tackle jobs for which they have no training or experience.

Therein lies the great advantage of short term missionaries. They fill a need; they keep the work going; they relieve colleagues; they often bring a freshness and vitality to those who are being drained by the climate.

Short termers can, however, meet with a number of shocks. Joanne finds that she is expected to spend more of her time lecturing in the nursing school than working on the wards.

Karen, blonde and petite, finds herself facing a class of males in their late teens, all considerably taller than herself. The problem can be compounded in these nationalistic days when Karen's French is hesitant and the boys are about to prepare for their State exams. They may well feel insulted that someone so young, or with such poor French, should attempt to teach them.

And at all times, no matter how excellent her French, a teacher would be exceedingly careful not to allow the possibility that her material or her answers could be considered as slanderous to the country in which she serves.

The point is made, though, that as a short termmer does not usually have a period of preparation at a missionary training college, he should be especially careful to learn as much as he can of the country into which he goes, and be as sensitive as he can to the customs and feelings of people around him.

Roberta seemed to be able to adapt easily. She not only used French with an ease which was the envy of her colleagues, but even got a quick grasp of Lingala, and was on friendly terms with the Africans before you could say "*Tiens! Tiens! Tiens!*"

Frank, however, just seemed to have too many feet, and they always got in the way! He was impetuous, and that made things worse. Perhaps someone should have told him how and where to walk. But maybe Frank did not want to be told, and certainly not by an old, stuffy colleague. The African pastor also tried to explain to him that although Frank probably saw nothing wrong, his actions were offending the customs of the local people.

Bill, thrust into a position of leadership, discovered that, through no fault of his own, he was looked on as a rival by someone who thought he was being displaced.

There are many advantages in short term work. But it does mean that the work done will often be confined and specialized. There is not the time to use the language, even if one has really learnt it. There is no time to develop an "in depth" relationship.

Perhaps this is good? Perhaps this is the way we should go? Certain commercial and industrial companies send specialists to work for a few weeks or months, or for two or three years, on a particular task. At the Central Hospital in Kinshasa, a number of ex-patriate doctors stay two or four years. But I think they would agree that they lean heavily on colleagues who have a broader experience of the country and a knowledge of the local languages. European ideas and standards may have to be modified if they are

## IMMIGRANTS

Eric Payne looks at a recent challenge near by

THE mission field, they say, has come to our doorstep. Thousands of people from Asia, Africa and the Americas now live amongst us here in England. What does their presence tell us about the mission of the Christian church for our time?

First, their presence here indicates a continuing need in their own countries for political stability, food, medical services and even in many cases for adequate educational facilities. Basically, they come here because they find a better standard of living in this country than they can in their own. Their presence then, is a further reminder to us of the urgent need for taking the total gospel to their homelands. A gospel in which Christ is wholly presented to the whole community and to the whole man.

We so easily fragmentize our task as Christ's messengers and then neglect vital parts of our mission because of our own subjective thinking. We may think of the evangelistic, medical, educational and agricultural aspects of mission as we organize and administer, but surely the constantly recurring temptation to let these divisions obscure the essential unity must be resisted. No part, be it the so called spiritual or physical, is the whole, nor can it adequately meet the needs of men. Man cannot live by bread alone and yet he cannot live without it.

So therefore, in some ways, the presence of so many from overseas can be seen as a reproach that in the past we have failed to meet their needs to a large and significant extent. After over two hundred years of empire and mission from western "Christian" countries, people who have been governed and evangelized by the west still find that they have to leave their homes and emigrate to a distant, unknown and very dissimilar

country and culture in order to find a decent standard of life. Thus they remind us that we are all part of the same world. In the end no man, no nation, no group of nations, is an island in isolation from the rest of the world. Its resources belong to everyone and, try as we may, we cannot keep the major share to ourselves.

The presence of the "stranger within our gates" seems to point also to the inherent oneness and indivisibility of the mission of the Church. They are over here; they are over there; and here and there have drawn very close to each other these days. Sometimes in Christian Aid week, as we go from house to house we are told that we should meet the needs of the people at home first. But nowadays can we continue to say we have needs at home and forget those abroad? Surely "at home" and "abroad" in the context of modern conditions are almost meaningless terms.

Without doubt the pattern of life today is a close knit interwoven fabric of cause and effect enveloping the world. There is a wedding in a village in Pakistan and a fourth year boy from a Birmingham Secondary school packs up his books to attend. A Sikh grandfather in the Punjab has never seen his grandson, so twelve year old Makham Singh sets out from Sparkbrook on a 6,000 mile journey. It is harvest time in Azad Kashmir and a Bradford family is separated while the wife and mother go home to make sure the crop is evenly divided. And so we could go on, for the world is one; but are we one in our mission to its people, now living almost next door?

In some ways then our new citizens are a vivid, acted parable bringing home to us the urgent truth that all men everywhere are our neighbours whom as Christians we are commanded to love and adequately serve in unity of purpose and aim, to the end that men and women may be made whole in Christ today.

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*(continued from page 118)*

to be found acceptable to the people in tropical central Africa. A new person may well be irritated by the lack of speed and efficiency. Sometimes a more experienced colleague can help him see that there is a reason for being slower, and there can be a virtue just in being methodical, loyal and honest.

While Zairian church leaders continue to welcome short term help, they also cherish, still, in these changing days, those deeper relationships built up over the years, in mutual confidence and trust. Maybe the time is not too far distant when short term colleagues from Asia and Africa will come to help us in our missionary task here in this country?

### JOHN OTTAWAY

I have particular links with three churches. I was baptized at Kingsthorpe, Northampton, which is my parent's church. While I was at University I attended South Street, Exeter. The minister and members have given much help and encouragement. My membership is now with a smaller church near Exeter, at Bradninch, where I always feel assured of a warm welcome.

My destination is Zaire (exact location at present unspecified) where in September I shall start teaching English for a two year period.



### PAM SPRATT

I was baptized at the Baptist Church, Staff. I trained at Westhill. More recently I have been attending Rugby Baptist. At Christmas I left my job at Ford Middle School, where I had been teaching, to prepare for my future as a secondary school teacher in Zaire. I studied for a year at St. Andrew's Hall, where I am in Brussels attending to brush up my French before leaving for Zaire.



### DOROTHY ORFORD

I am a member of Woolwich Central Baptist Church, where I was baptized in 1969. I trained as a primary school teacher at Shenstone College, Bromsgrove, Worcester, for three years, leaving in 1971. During that time I attended New Road Baptist Church, Bromsgrove. At present I am learning French at a language school in Brussels prior to leaving for Zaire. I am going to the British Association School in Kinshasa where I believe I will be teaching six year olds. I hope also to help with the local church.



### JOAN MAPLE

I am a member of Greenford Baptist Church, where I was converted and baptized. After happy years of teaching in a primary school, a persistent feeling that I needed more qualifications led to my coming to Spurgeon's College in 1973 to study for a B.D. degree. Only in the last six months has it become obvious to me that the preparation and study are for working abroad, so in July I shall be going to Brussels to study French and then, at the end of the year, to Zaire to teach in a Theological School.



### ANN MATTHIAS

I have been in membership with the Baptist Church in my home town of Leigh, Lancashire for a little over three years. I qualified as a social worker and it is this training, and my subsequent experiences, that I believe God is calling me to share with the people of Nepal. Why me? I just don't know! What shall I be doing and where shall I be working are also unanswerable questions at the present time. I hope to go to Kathmandu this summer to serve Jesus Christ in whatever way seems appropriate in a country like Nepal.



**READY TO  
SERVE  
OVERSEAS..**

NEPAL BANGLADESH



### MAUREEN WOOD

I was baptized at Sidley Baptist Church, Bexhill, in July 1968, just prior to my nursing training. It was at Sidley that the Lord started the long work of preparing me for his service.

I am now in membership at Alder Road Baptist Church, Poole. It was at Poole that the Lord taught me so much about His deep love and care, through the love and care of his people and made me willing to be obedient to his call.

I hope to be serving at the Chandraghona hospital, Bangladesh, following language study.

### ANN GERMAN

I became a Christian seven years ago when I was attending Sion Baptist Church in Burnley where I was baptized. I am now in membership at Parkstone Baptist Church. Since becoming a Christian I have gradually been made more and more certain that I should serve the Lord overseas. Over the past few months, the way has opened up for me to go to Zaire. At the end of August I will be going to Kinshasa where I will be teaching in the British Association School. Before then I have to complete my course at teacher training college and then spend a few weeks in Brussels for French study.

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A view of one of the suburbs of Curitiba, Brazil

## A church is born

Michael Wotton reports from Curitiba, Brazil

**C**LOSE to the centre of Curitiba, the populous capital of Paraná, is a huge new suburb, with an area of well over two square miles. It has two striking features:

1. It is a middle class area, densely populated where just fifteen years ago there was open countryside with scattered houses. Nowadays in the big cities this newly emerging middle class is rapidly becoming a sizeable proportion of the population. The area also includes many poor folk, some of them desperately poor, and also some very wealthy homes.

2. It is an area without the gospel, with no Free or Protestant church. Why? This new middle class is extremely difficult to reach for Christ. So the Baptists and all other denominations too have been devoting their evangelistic energies to more promising areas.

To undertake evangelism in such an area

presents a major challenge! And with no more than an inner conviction that this was where the Lord wanted us to be, we moved in. We had no already existing church fellowship from which to reach out. And of course we had no church building: just our home.

How does one start? Clearly the first step was to establish contact with people: not *en masse* but as individuals. We did this in three ways:

1. I wrote a neighbourhood newsletter called *Boas Novas* (Good News), which, thanks to the devoted energy of the Youth Fellowship of the biggest Baptist Church in Curitiba, went out regularly (roughly alternate months) to the 3,000 homes immediately around us. The newsletter included a message explaining the good news of Jesus and offered our pastoral help to all and sundry.

It proved effective: people started coming to our home, requesting a visit, prayer or counselling. All of them were strangers. For example, Dona Júlia came along. She had been baptized in her late teens and soon after married a non-Christian who had promptly forbidden her to attend church. She was now over sixty and

her husband had just died. Isolated all those years from other Christians, she had kept the faith and now wanted the help and guidance of a minister. She is now a loyal and active church member. A man, broken hearted over his eldest son whose marriage was breaking up, came to ask us to pray, while the first to show up were two 12 year old girls, demanding to know when we were going to start a Sunday school.

We never had a huge response, but unfailingly after each delivery a trickle of folk would seek us out; interestingly most were non-Christians.

2. We did a door-to-door census, looking primarily for lapsed Christians. This census fell down rather, as we lacked the manpower to do it. But fifteen blocks were visited thoroughly.

In this way we found an elderly Baptist couple; pastoral visits there were much appreciated. Another lady, a grandmother, was excluded from membership of a Baptist Church about thirty years ago and had never darkened a church door since; later, when we started Sunday evening services she never missed and brought others as well.

3. My wife and I used every available moment for visiting. Whatever method may be used for the initial onslaught on the neighbourhood, there is no substitute for personal work and personal contact.

Our first visits were to homes contacted through the newsletter and the census. Some of these folk told us about others who needed a visit and very rapidly the circle widened. We found that doors opened to receive us. Before long a spate of pastoral needs and personal problems came our way. Often it meant the routine visiting of the sick and elderly; often it was anything but "routine". We ministered to a large family whose father had committed adultery with a teenage girl and consequently was in grave danger of being murdered by the girl's angry relations (a circumstance not uncommon in Brazil). We ministered to the bewildered and grief-stricken parents of teenage girls driven to breakdown through drug taking. We ministered to the dying and to the bereaved, to the burdened and the sin sick, to the depressed, the depraved and the self righteous. We ministered to the family of a compulsive gambler, to the mentally disturbed and to alcoholics. We ministered to

aggressive Catholics, demon-invoking spiritualists and to those who preferred fortune telling, voodoo spells and black magic to the Lord God. We ministered to the wealthy in their mansions, to the desperately poor in the squalor of their slum-shacks and to all types in between these two extremes. Our visiting was almost entirely to non-Christians and to folk right outside the church.

The first "organization" to be started was a Sunday school, just three months after we moved in. We began with a tiny number of children. Those who came enjoyed it and returned bringing friends. Rapidly numbers increased; hardly any of the children came from a Christian home, so we had more visits to make. Patiently we toiled on, concentrating on making fresh contacts in the neighbourhood. To this end, Holiday Bible Clubs, outings and picnics (to which anybody could come) all played a vital part.

This basic spade work in the neighbourhood is usually called "pre-evangelism" and is absolutely indispensable. How many churches hold an evangelistic preaching campaign after only a minimal involvement in the neighbourhood and then they wonder why people don't come flocking in to hear the message. Only after many months of intensive visiting did we feel that the time was ripe to start a preaching ministry with a Sunday evening service in our home. The opening service (in April 1973) attracted 24, all of them people we had visited.

After a rather fluctuating attendance in the early weeks, every Sunday in December we were packed out. So after a year and a half of coping in our own home (for one Holiday Bible Club we had three classes in the living room, one class in the hall, one in the dining room and one in the kitchen!) we moved into our own church building which was in fact just a small, wooden house, rented, with the interior walls removed.

In September 1974 we held an evangelistic preaching campaign for five consecutive nights, with a very able Brazilian minister as the preacher. The attendance increased until on the last night eighty people were squeezed inside, with a few others still outside (inside there was no longer even standing room). The vast majority were non-Christians; all of them were folk we had visited personally and, while many of our visits proved unfruitful of course, hardly anybody

began to worship with us regularly whom we had not visited several times.

As needs and opportunities arose, a few organizations got off the ground: Gill started a Girls' Club, very much on the lines of Christian Endeavour, and a Women's Meeting. I opened a Sunday school class for the adults, and devoted numberless hours to teaching the new converts and to inquirers' classes.

We worked in that area for just two years and ten months, until furlough brought us back to England, all too short a time. But at a conservative estimate, we saw twenty-five real decisions. Of these I baptized eleven; and three more ladies are longing to be baptized if and when their husbands give permission. When we left, the evening congregation was averaging over forty, with many more on special occasions.

This little church is now under the leadership of a Brazilian student pastor, José Belém, a most able and dedicated young man.

As, then, visiting and pastoral care were the key, what principles directed our visiting?

1. We accepted the obvious fact that the non-Christian is not a spiritually minded person.

Therefore, we need to start on his level and not on ours. This means that when visiting we shall say very little and give him every opportunity to talk to us. We ask him questions about himself, his family and his interests, not being inquisitive of course, but quietly drawing him out. During the first visit the principle aim is to make a friendship and build a relationship. On the one hand we never forced the conversation round to spiritual things; on the other, we never soft pedalled the gospel; and almost invariably my suggestion that I should read a few verses of Scripture and offer prayer was warmly welcomed.

2. We tried to be people-centred and not church-centred. We did not concentrate our visiting efforts to those who seemed most likely to come to church! We went on ministering to people regardless of whether they showed up at church or not. It's no use demanding a response from people as a condition of our continuing to be nice to them! Love, if it is genuine, just goes on loving.

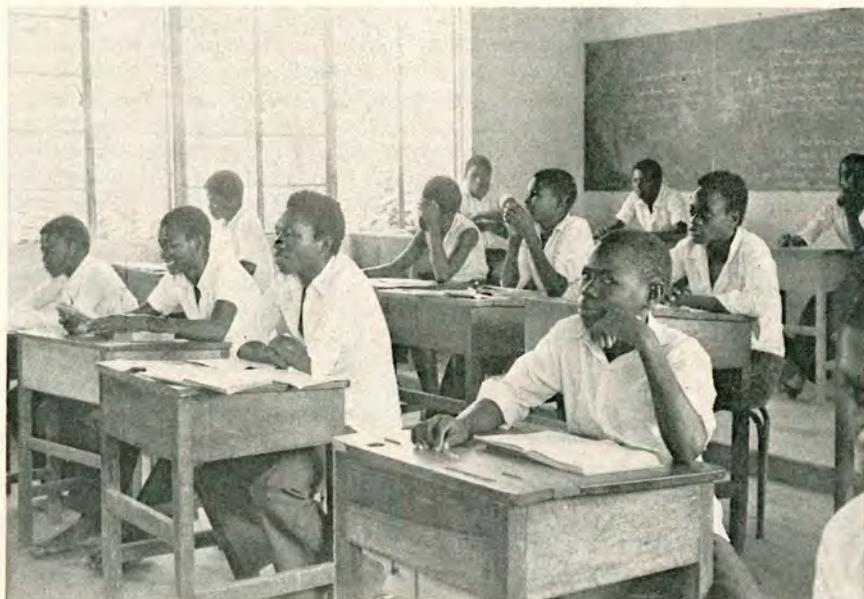
3. We never used kindly deeds as a lever to

get people to decision or even to church. There are those Christians who help folk in practical ways with the express purpose of getting them to church. With the best of intentions and the worst of results, Christians can say, "Let's send Mrs. so-and-so the church flowers; that should get her to church next Sunday!" But spiritual bribery does not work! And those who practise it are disappointed when people do not respond in the way they want them to, so they write them off as "ungrateful" or as "stony ground" and do not bother with them any more. The outsider can always tell whether our loving concern for him as an individual person is genuine or if it is just a camouflage to help us get our churchy hands on him. Our love needs to be big enough to take us above the "bribe" level of ministry. There is a strange paradox here: it is only when we are genuinely prepared to care for people and their problems, expecting nothing back (not even that they should receive Christ or attend our church) that the Holy Spirit begins to use our acts of love to speak to their hearts about the Saviour. We need to remember too that most people don't expect of us "instant answers" for their personal problems. What they need to know is that we care and understand. Few attitudes do more damage than glib "spiritual" answers to complex human problems.

4. We need to leave all the results with the Holy Spirit. Some Christians don't really believe that the Holy Spirit is capable of doing His own work! So they badger people or try to rush them into the Kingdom. I practically never invited people to come to church. If they are not at that stage of spiritual development to want to come, an invitation (however well meant) only embarrasses them and spoils the relationship. If, under the prompting of the Holy Spirit, they feel the need to come, they will come. Occasionally, of course, an invitation is necessary, such as for our opening service and for the five-night preaching campaign.

I must make it clear how indebted we are to Curitiba's First Baptist Church. They helped us by supplying essential personnel such as Sunday school teachers and, later, a few mature Christians to hold office. When our offerings were insufficient to pay our bills, the First Church was always willing to lend a helping hand financially. And their distinguished minister, Pastor Marcilio Gomes Teixeira, proved himself a kindly friend and wise counsellor.

## Secondary School students in Zaire



## The tests and tensions of change

The majority of the newly appointed missionaries whose photographs appear in this issue of the 'Missionary Herald' will be working in Zaire. In this article, John Carrington, who served in Zaire from 1938-1974, introduces some aspects of the contemporary situation.

President Mobutu and his government seized political power in 1965, five years after Zaire (then the Congo Republic) received its independence from the Belgian colonial authorities. The country was in a parlous condition and few people doubt that the political coup came at the right moment to prevent further deterioration and bitter fighting. The new leaders had the formidable task of welding together into one nation a mass of more than two hundred different tribes speaking as many languages, peoples drawn together into the colonial "bundle of life" by western diplomats plotting boundaries on the map of Africa laid on a table in Brussels.

Several decrees have been issued to urge people to forget their old tribal differences and think nationally: the name of the country has become Zaire in place of Congo; goods are purchased with a new currency called the Zaire in place of the Belgian franc; a new national style of clothing has been developed to replace European clothing now in disfavour; European names must be changed to ancestral forms, whether personal or geographical; there is a new national flag and a new national anthem.

The government are making a determined effort to capture the loyalty of the young generation. All uniformed youth organizations have been proscribed save the one political Revolutionary Youth Movement which takes control of discipline in schools, in the national University and in industrial concerns. Zairian history and geography must be taught in schools and linked with a special course of civics oriented towards the achievements and the future hopes of the political regime.

Mobutu (himself a Roman Catholic) has insisted that the Christian minority in his country—some 7 million people out of a total given now as 22 millions—cannot expect special privileges as used to be the case under the colonial government. So for the last two years Christmas Day has not been celebrated as a public holiday

and Scripture teaching may no longer be given in state-supported schools. Since most of the schools have been nationalized by now, this means that children will no longer get Bible teaching outside of Sunday schools or other classes organized by the churches at their own expense.

It is understandable that the Zairian government should want as much of the national business enterprises to be in the hands of Zairian business men rather than controlled by foreigners. To bring this about, a decree was made in 1974 obliging foreigners to hand over their businesses to Zairians who were judged capable by the local government authorities. Compensation was not necessarily available straightway; it could be delayed up to a period of ten years so that the business would pay for itself. A large number of Zairians took advantage of this and names over shops and factories in Zairian cities have ceased to have the cosmopolitan flavour we were used to two years ago.

One of our young business men in the church was unhappy about the way in which many foreigners lost their livelihood when carefully built up businesses were nationalized. Posho—a fictitious name—was concerned about the large quantities of rice which had been grown by villages around the city but which had not been evacuated to the centres for processing because dehusking machinery had broken down. He came to the missionary to ask about ways and

means of importing new plant so that the stocks of seed could be turned into much needed food. The missionary reminded him of European owned machines in the city which could become his under the new decree if only he would apply for a transfer to be made. "The Bible teaches us: Thou shalt not steal," was his simple reply. "Those machines are not mine and I cannot accept them. I want to buy my own."

Belena—another fictitious name—is a church leader among one of our Upper Zairian tribes where government insistence on an appreciation or ancestral culture—rather than a servile copying of things western—had encouraged some elders to reinstate a male initiation ceremony that had fallen into disuse for some years. The Christians in the area had earlier pronounced these rites as deceitful (women were told that "spirits" visited boys' camp when they were in fact initiated men playing on musical instruments) and refused to allow their children to participate. Belena felt that his faith demanded he make a stand against the old practices and once more he would not allow his son to participate. It meant a good deal of ostracism for him as well as for the boy. Suggestions were even made to him that in so doing he was opposing the central government and not simply the village elders. But he stood firm as did many other Christians in the group. His witness was especially interesting as being prompted by his own Zairian self—so often the missionary is regarded as responsible for action of this kind.



A Christian village chief and his wife in Lower Zaire

## A time of testing

If your child is ill you swiftly become anxious and fears can mount, even though doctors are soon available. Recently two of our missionaries, Colin and Doreen Foulkes, who have been in Bangladesh for less than two years, had a very anxious time when their son became unwell. Doreen writes:

IT all started early one Friday morning, our son Peter, who is 4½ years, woke with a slight temperature, so we told him to stay in bed. Around noon we became anxious, Peter's temperature had risen and he was drawing his knees up to his tummy. Could it be appendicitis? The afternoon slowly wore on, the earliest he could see a doctor was 5 p.m.

At last the time had come to set off. Making the child as comfortable as possible we set off on the mile long journey by cycle rickshaw. Arriving at the surgery we waited our turn sitting in the ladies waiting room. Our turn at last. The doctor, a very pleasant man, examined Peter and I asked in a somewhat feeble voice if it was appendicitis. "Maybe," came the reply, "the surgeon is

here now, I will send you to see him."

Carrying Peter from one side of the compound to the other we waited again. After seeing the surgeon I took Peter for a blood test then home to await results. Colin returned a little after 8 p.m. to say Peter must go to hospital at once, his blood count was very high and he had peritonitis.

If we were alarmed and anxious before it was nothing to what we were now. We had heard so many stories of Bengali hospitals, now our son was to go into one. Again, taking a cycle rickshaw we travelled the 2½ miles journey over bumpy roads to the hospital. After the usual formalities and entry fees we were shown the ward, having a few cobwebs brushed away. It was a fairly spacious room, with two adjoining rooms, one, the servants sleeping quarters (which was later turned into a dining room for us), the other a bathroom, quite small, with a tap in one corner. Colin went out to buy anti-biotic injections and we settled the patient as comfortably as possible with a saline drip in one arm and injections in the other.

Another bed appeared for

us and we all settled for the night. At 4 a.m. we were awoken by the Mosque, soon the day was in full swing. Peter's treatment continued, the surgeon saying that an operation at this stage was out of the question. We were anxious as to whether the right treatment was being given. We knew our colleagues were praying with us. God was on our side. It was a time of great testing and prayer and also a wonderful time for testing our Bengali as the hospital staff knew less English than we knew Bengali. The hospital staff were tremendous in their care and concern. Many patients and their visitors continually came to peer over Peter and inquire how he was. Peter made a quick recovery and will return to hospital at a later date to have his appendix out.

Our story does not end there. We are English. What would have happened if we had been Bengalis? We had money to pay for treatment. Many, too many, do not have enough for the next day's meal, let alone hospital treatment. Please pray for such that they may find their needs met in Jesus Christ.

## Missionary Record

### Arrivals

- 7 May. Mr. and Mrs. J. Mellor and family from Tondo, Zaire. Dr. R. J. and Mrs. Hart and family from Chandraghona, Bangladesh.  
16 May. Miss G. E. MacKenzie from Bolobo, Zaire.  
20 May. Rev. and Mrs. F. S. Vaughan and family from Francisco Beltrao, Brazil.  
30 May. Miss J. Sargent from Udayagri, India.  
4 June. Miss M. Bushill from Delhi, India.  
5 June. Rev. D. and Mrs. Doonan and family from Curitiba, Brazil.

### Departures

- 6 May. Miss D. Orford, Mr. J. Ottaway and Miss P. Spratt for study in Belgium.  
26 May. Mrs. E. Skirrow for Barisal, Bangladesh.

### Birth

- 12 April. In Edinburgh, to Rev. R. and Mrs. Young, a son, Graeme.

## Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.

(5th May-7th June, 1976)

General Work: Anon: £30.00; Anon: £10.00; Anon: £34.00; Anon: £1,000.00; Anon: £21.84; Anon: (P.C.) £72.00; Anon: £50.00; Anon: £1.00; Anon: £2.00; Anon: £7.00; Anon: £1.42; Anon: £1.00; Anon: (R.C.) £10.00.  
Women's Work: Anon: £5.00; Anon: £5.00.  
Medical Work: Anon: £10.00; Anon: £15.00.  
Relief Work: Anon: (E.M.W.) £5.00; Anon: £2.00.

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