



Subject File
of
Rodger Hedlund

Special Collections
OF ASBURY THEOLOGICAL SEMINARY

DOI: 10.7252/Archives.He.0251

Subject File of Roger Hedlund: Baptists in India 1980-1982
Archives Special Collection: Papers of Roger Hedlund
Digital version at
<http://place.asburyseminary.edu/rogerhedlundpapers/>

The copyright of this material belongs to Asbury Theological Seminary's Archives, B.L. Fisher Library. These items are available for noncommercial and educational uses, such as research, teaching and private study. B.L. Fisher Library has licensed the digital version of this work under the Creative Commons Attribution Noncommercial 3.0 United States License. To view a copy of this license, visit <http://creativecommons.org/licenses/by-nc/3.0/us/>.

For all other uses, contact:

B.L. Fisher Library Archives
Asbury Theological Seminary
204 N. Lexington Ave.
Wilmore, KY 40390



asburyseminary.edu
800.2ASBURY
204 North Lexington Avenue
Wilmore, Kentucky 40390

#

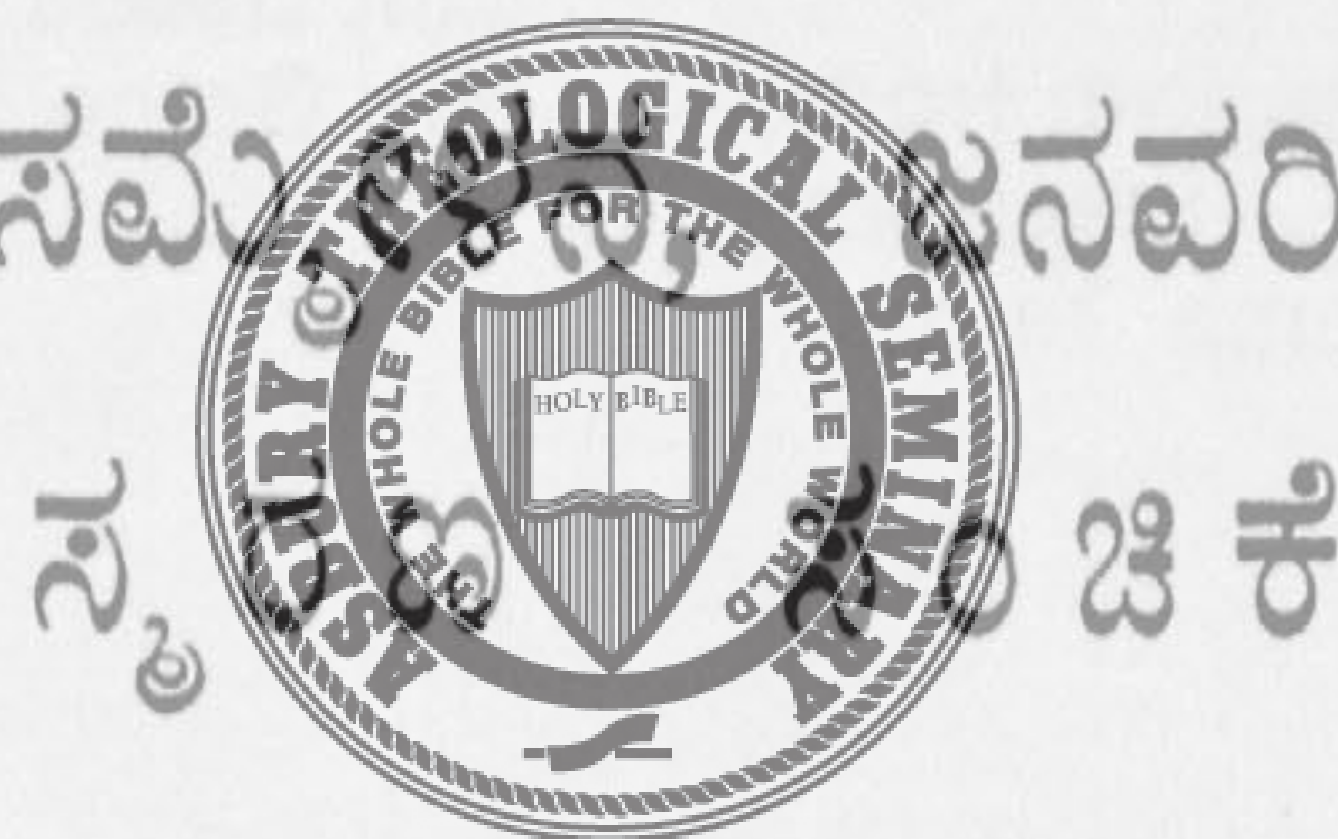
K.B.S.S.
SOUVENIR

3rd ANNUAL CONVENTION
January 14-16, 1980



ಕರ್ನಾಟಕ ಬ್ಯಾಪ್ಟಿಸ್ಟ್ ಸಭೆಗಳ ಸಮ್ಮೇಳನ

ಮೂರನೆಯ ವಾರ್ಷಿಕ ಸಮ್ಮೇಳನವು ಜನವರಿ 14 ರಿಂದ 16, 1980



NOT TO BE USED WITHOUT COPYRIGHT PERMISSION
OF ASBURY THEOLOGICAL SEMINARY

What is your kind of Christianity ?

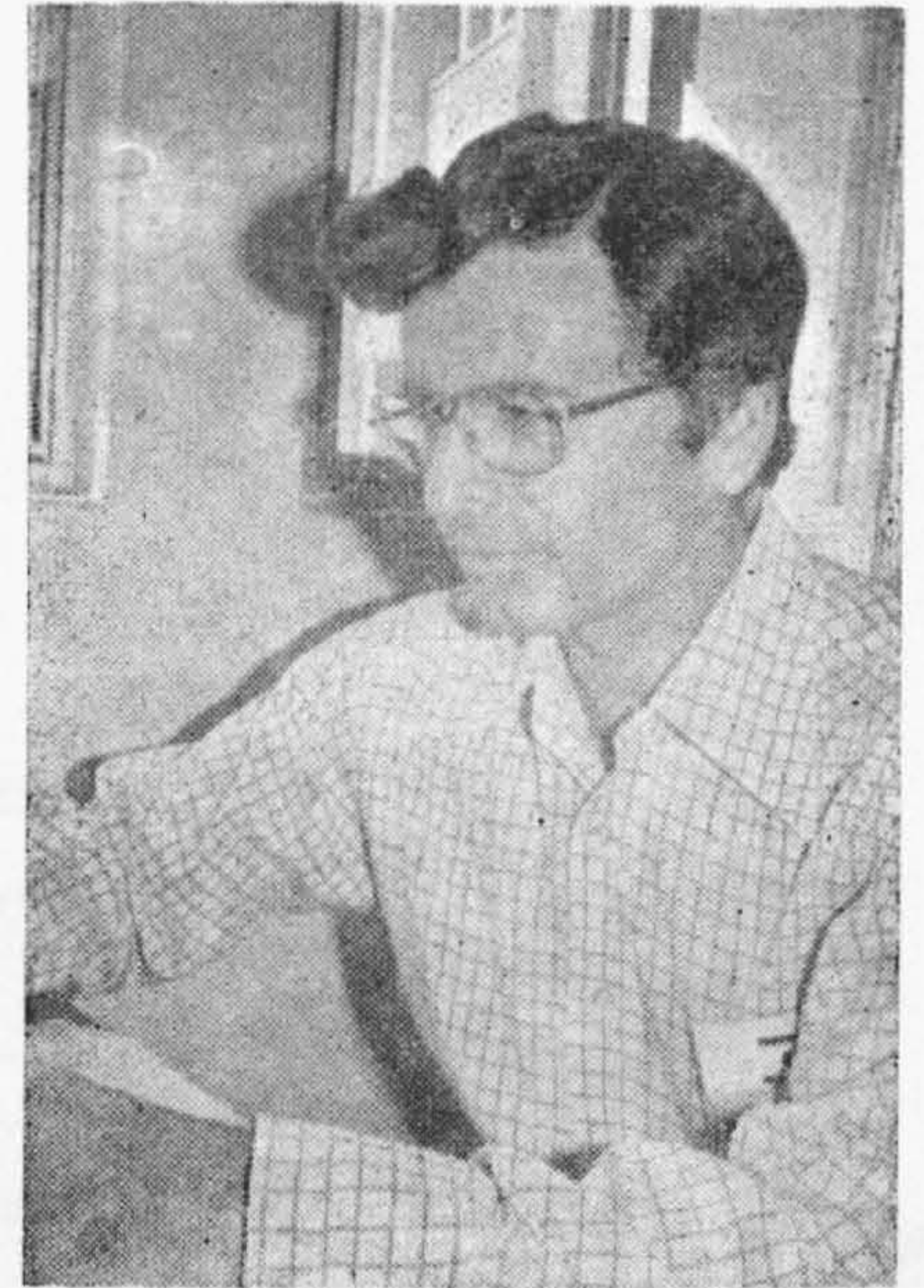
By Dr. JASON A. LEE

Is your kind of Christianity worth sending to the non-chrtisian world? Look closely at the question. It is not, "Is Christianity worth sending?" There is no question as to that. But what about **your** kind? The kind you showed by your life this morning, yesterday, last week. Is that what the non-christian in the world, in Karnataka, are waiting for, what is needed to revolutionize lives in India?

There is a kind of Christianity worth sending to the non-christian world. It is the kind that Jesus Christ lives. That is the only kind worth living. The only kind worth sending. Many honest Christians today will admit that this kind of Christianity is not worth sending. Why? Because many Christians are afflicted with spiritual paralysis through bondage to sin. My own personal life is a good example. I came to know Jesus Christ as my personal Saviour at the age of 9 years. At that time He freed me from the **penalty** of sin but it was more than 20 years later that I came to know that He offers to set us free from the **power** of sin. I am convinced that many Christians today are in bondage to sin and as a consequence, they are paralyzed in their spiritual life. They are paralyzed by the mistake of thinking that we ourselves must share in doing that while only God can do. Jesus makes two offers to everyone. He offers to set us free from the **penalty** of our sin. And He offers to set us free from the **Power** of sin. Both these offers are made on exactly the same terms. We can accept them only by letting Him do it all.

Why is it that all of us are willing to admit our justification is by faith only but we have the mistaken idea that sanctification comes with our own efforts, our will, our determination and strength helped by the power of Christ. Make no mistakes. Victory does not come because of our own efforts. This is the way to certain defeat. This is the reason so many Christians are so pathetically, miserably disappointed in the matter of a satisfying personal experience of sanctification, or weakening in newness of life.

How did you accept Christ's offer of freedom from the penalty of your sins? Yes, By faith. Freedom from the power of sins comes on the same terms. By faith.



What are the conditions of this Victorious life? Only two, and they are very simple. **Surrender** and **Faith**. "Let go and let God".

Some Christians have not surrendered unconditionally to the Mastery of Jesus Christ, to be sure they have surrendered their sins but not their wills. If you have been holding something from the Lord why not right now, turn over to Him all that you have and are for His complete Mastery.

Perhaps you did surrender everything but have not had the Victory you have longed for. The reason is that the Surrendered life is not necessarily the Victorious life. There is no victory without surrender, but there may be surrender without victory. We may have "let go" but if we have not yet "let God" we are sure to be defeated. We must realize that the work of victory is wholly and exclusively God's.

God has pledged to keep us from the power of sin, "Sin shall not have dominion over you for you are not under the law (where your works have something to do with it) but under Grace" Romans 6:14. One of my favourite verses is 2 Corinthians 12:19 "My Grace is sufficient for thee". Our Lord is waiting for us, not to pray for Victory but to Praise Him for Victory. We are not to ask Him to make His Grace sufficient for us. It is already so. We must simply take Him at His word and say "I thank thee, Lord". Let each of us claim the promised Victory from the power of sin by praying. I know that Jesus is meeting **all** my needs **now**, because His Grace is sufficient for me.

(Adopted from "Victory in Christ" by Charle G. Trumbull)



ಅಧ್ಯಕ್ಷರ ಸಂದೇಶ

ನೋಡಿರಿ ನಾನು ಯುಗದ ಸಮಾಪ್ತಿಯವರೆಗೂ ಎಲ್ಲಾ ದಿವಸ ನಿಮ್ಮ ಸಂಗಡ ಇರುತ್ತೇನೆ ಎಂದು ಹೇಳಿದನು—ಮತ್ತಾ 28 : 20 .

ಕರ್ನಾಟಕದಲ್ಲಿರುವ ಅತ್ಯಂತ ಪ್ರಿಯ ಬ್ಯಾಪ್ಟಿಸ್ಟ್ ಸಹೋದರ ಸಹೋದರಿಯರಿಗೆ, ಕ್ರಿಸ್ತಿಯೇಸುವಿನಲ್ಲಿ ನಿಮ್ಮೆಲ್ಲರಿಗೂ ನನ್ನ ಹೊಸ ವರ್ಷದ ಹೃತ್ಪೂರ್ವಕವಾದ ವಂದನೆಗಳು. ಕಳೆದ ವರ್ಷವನ್ನು ನಾವು ನಮ್ಮ ಕರ್ತನ ಕೃಪೆಯಿಂದಲೇ ದಾಟಿದ್ದೇವೆ. ಇದು ನಮಗೆ ಬಹಳ ಅಶ್ಚರ್ಯಕರವಾಗಿರುತ್ತದೆ. ಬ್ಯಾಪ್ಟಿಸ್ಟ್ ವಿಶ್ವಾಸದಲ್ಲಿ ನಿಂತಿರುವ ಜನರ ಮೂಲಕ ಈ ದಿನಗಳಲ್ಲಿ ಬಹು ಅದ್ಭುತವಾದ ಕೆಲಸವನ್ನು ಇಡೀ ಪ್ರಪಂಚದಲ್ಲೆ ದೇವರು ನಡೆಸುತ್ತಿದ್ದಾನೆಂದು ನಾನು ಬಹು ಹರ್ಷದಿಂದ ನಿಮಗೆ ತಿಳಿಸುತ್ತೇನೆ. ಕರ್ನಾಟಕದಲ್ಲಿರುವ ಹಲವರಾದ ನಾವುಗಳು ಬಹು ಚಿಕ್ಕಗುಂಪಾಗಿದ್ದರೂ ಪ್ರಪಂಚದಲ್ಲಿನ ಪ್ರಖ್ಯಾತವಾದ ಬ್ಯಾಪ್ಟಿಸ್ಟ್ ಸಂಘದಲ್ಲಿ ಸದಸ್ಯರಾಗಿ ಅವರ ಅನ್ಯೋನ್ಯತೆಯನ್ನು ಪಡೆದು ಕರ್ತನಲ್ಲಿಯೂ ಆತನ ಕೃಪೆಯಲ್ಲಿಯೂ ದಿನದಿಂದ ದಿನಕ್ಕೆ ಬೆಳೆಯುತ್ತಾ ಬಂದಿದ್ದೇವೆ. ದೇವರಿಗೆ ಸ್ತೋತ್ರ.

ಕಳೆದ ವರ್ಷ ಜನವರಿಯಲ್ಲಿ ನಾವು A. B. F. ಅಸಿಯಾಖಂಡದ ಬ್ಯಾಪ್ಟಿಸ್ಟರ ಆತ್ಮೀಯ ಸಮ್ಮೇಳನದಲ್ಲಿ ಭಾಗವಹಿಸುವಂತೆಯೂ ಮತ್ತು ಒಂದೆ ನಂಬಿಕೆ, ಒಂದೆ ಅನ್ಯೋನ್ಯತೆ, ಒಂದೇ, ಗುರಿ ಎಂಬ ಅನುಭವದಲ್ಲಿ ಪ್ರಪಂಚದ ನಾನಾ ಕಡೆಗಳಿಂದ ಬಂದ ಸಾವಿರಾರು ಬ್ಯಾಪ್ಟಿಸ್ಟ್ ಬಾಂಧವರನ್ನು ಸೆಕೆಂದರಾಬಾದಿನಲ್ಲಿ ಸಂದಿಸಿ ಅವರೊಟ್ಟಿಗೆ ಅನ್ಯೋನ್ಯತೆ ಪಡೆಯುವಂತೆ ದೇವರು ನಮಗೆ ತನ್ನ ಕೃಪೆಯನ್ನು ಇತ್ತನು. ಇದಕ್ಕಾಗಿ ನಾನು ದೇವರಿಗೆ ಕೃತಜ್ಞನಾಗಿದ್ದೇನೆ. ಈ ವಿಶೇಷ ಆತ್ಮೀಯ ಸಮ್ಮೇಳನದಲ್ಲಿ ನಾವು ತಿಳಿದ ಸಂಗತಿ ಏನೆಂದರೆ ದೇವರು ನಮ್ಮಲ್ಲಿ ತಂದಿರುವ ನಂಬಿಕೆ ಮತ್ತು ಅದ್ಭುತವಾದ ಅನ್ಯೋನ್ಯತೆ. ಇವುಗಳಿಗೆ ಹಿಂದೂಸ್ಥಾನದಲ್ಲಿನ ಇನ್ನೂ ಅನೇಕ ಲಕ್ಷಾನುಲಕ್ಷ ಜನತೆಯು ಬಂದು ಸೇರಬೇಕೆಂಬುದೆ ನಮ್ಮ ಮುಖ್ಯ ಗುರಿಯಾಗಿದೆ.

ದೇವರು ತನ್ನ ಈ ದಿವ್ಯ ಉದ್ದೇಶವನ್ನು ನೆರವೇರಿಸುವಂತೆ ಕರ್ನಾಟಕದಲ್ಲಿ K. B. S. S. ಎಂಬ ಸಂಸ್ಥೆಯನ್ನು ಸ್ಥಾಪಿಸಿದ್ದಾನೆ. ಇದಕ್ಕಾಗಿ ನಾವು ಕರ್ತನಲ್ಲಿ ಹರ್ಷಿಸುವವರಾಗಿದ್ದೇವೆ. K. B. S. S. ಸಂಘದ ಮೂರನೇ ವಾರ್ಷಿಕೋತ್ಸವದಲ್ಲಿ ನಿಮ್ಮೆಲ್ಲರನ್ನೂ ಈ ರೀತಿಯಲ್ಲಿ ನಾವು ಕಾಣುವುದು ನಮಗೆ ಬಹಳ ಸುತೋಷ—ಈ ಮೂರು ವರ್ಷದಲ್ಲಿ ದೇವರು ತನ್ನ ಅತಿಶಯವಾದ ಕೃಪೆಯಿಂದ ಅದ್ಭುತವಾದ ಸೇವೆಯನ್ನು ಕರ್ನಾಟಕದ ನಾನಾ ಭಾಗಗಳಲ್ಲಿ ನಡೆಸಿ ತನ್ನ ಸೇವೆಯನ್ನು ಅಭಿವೃದ್ಧಿಪಡಿಸಿ ಆಶೀರ್ವದಿಸಿದ್ದಾನೆ. ಇದಕ್ಕಾಗಿಯೂ ನಾವು ಆತನಿಗೆ ಕೃತಜ್ಞರಾಗಿದ್ದೇವೆ. ಈ ತನ್ನ ಉದ್ದೇಶವನ್ನು ದೇವರು ಸಾಧಿಸುವಂತೆ ನಿಮ್ಮಲ್ಲಿ ಅನೇಕರನ್ನು ಕರ್ತನು ಅದ್ಭುತವಾಗಿ ಉಪಯೋಗಿಸಿದ್ದಾನೆ-ಮತ್ತು ಉಪಯೋಗಿಸುತ್ತಾನೆಂದು ನಾನು ದೃಢವಾಗಿ ನಂಬಿದ್ದೇನೆ. ಇದರಲ್ಲಿ ವಿಶೇಷವಾಗಿ ನಮ್ಮ ಮಧ್ಯದಲ್ಲಿರುವ Southern Baptist ಪ್ರತಿನಿಧಿಗಳನ್ನು ದೇವರು ಅದ್ಭುತವಾಗಿ ಉಪಯೋಗಿಸಿದ್ದಾನೆಂದು ಹೇಳಿದರೆ ತಪ್ಪಾಗದು. ಈ ಪ್ರಿಯರು ನಮ್ಮ ದೇಶದ ಆತ್ಮಗಳ ಮೇಲಿರುವ (ಭಾರದಿಂದ) ಚಿಂತೆಯಿಂದ ತಮ್ಮ ದೇಶವನ್ನು ಬಿಟ್ಟು ಇಷ್ಟುದೂರ ಬಂದು ತಮ್ಮ ಆತ್ಮೀಯ ವರ-ಹಣ-ಸಮಯ ಮುಂತಾದವನ್ನು ಕರ್ತನ ಮಹಿಮೆಗಾಗಿ ಉಪಯೋಗಿಸಿ ಆತನ ಉದ್ದೇಶಗಳನ್ನು (ಚಿತ್ತ) ನೆರವೇರಿಸುತ್ತಿರುವವರಾಗಿದ್ದಾರೆ, ದೇವರು ಅವರನ್ನೂ ಮತ್ತು ಅವರಿಗೆ ಈ ಕೆಲಸದಲ್ಲಿ ಸಹಾಯವಾಗಿ ನಿಂತಿರುವ ಭಕ್ತಾದಿಗಳನ್ನು ಅಧಿಕವಾಗಿ ಆಶೀರ್ವದಿಸಲೆಂದು ನಾನು ದೇವರನ್ನು ಪ್ರಾರ್ಥಿಸುತ್ತೇನೆ.

ಇಷ್ಟುಮಾತ್ರವಲ್ಲ, K. B. S. S. ಮುಂದಿನ ಹೆಜ್ಜೆಯಲ್ಲಿ ಅನೇಕ ಪ್ರಖ್ಯಾತ ಕಾರ್ಯಗಳನ್ನು ಕರ್ನಾಟಕದಲ್ಲಿ ಕರ್ತನಿಗಾಗಿ ಸಾಧಿಸಬೇಕಾಗಿರುವುದರಿಂದ ಯಾವ ಉದ್ದೇಶದಿಂದ ದೇವರು ನಮ್ಮನ್ನು ಈ ಸಂಸ್ಥೆಗೆ ಕರೆದಿದ್ದಾನೋ ಆ ಉದ್ದೇಶವನ್ನು ನೆರವೇರಿಸಿ ನಮ್ಮ ಕರ್ತನನ್ನು ಮಹಿಮೆ ಪಡಿಸುವವಾಗಿ ಮುಂದರಿಯೋಣ. ಪಾಶ್ಚಾತ್ಯರ ಸಹಾಯದ ಮೇಲೆ ಮಾತ್ರ ಈ ಸಂಘವು ಆಧಾರಗೊಂಡಿರದೆ, ಕರ್ತನನ್ನು ಅಶ್ರಯಿಸಿವವರಾಗಿ ನಮ್ಮ ದೇಶದ ಅಭಿಮಾನಿಗಳಾಗಿ ಕರ್ತನಲ್ಲಿ ಒಂದೇ ಚಿಂತೆಯುಳ್ಳವರು—ಒಂದೇ ಗುರಿ ಇಟ್ಟುಕೊಂಡವರು ಪವಿತ್ರಾತ್ಮನಿಂದ ಐಕ್ಯಮಾಡಲ್ಪಟ್ಟವರಾಗಿ ಮುಂದೆ ಹೋಗುವಂತೆ ದೇವರುತಾನೆ ನಮಗೆ ಸಹಾಯ ಮಾಡಲಿ.

ಕೃಪೆಯು ನಿಮ್ಮೊಂದಿಗಿರಲಿ.



ರೆವ. ಬಿ. ಅನಂತ್
ಅಧ್ಯಕ್ಷರು
ಕೆ. ಬಿ. ಎಸ್. ಎಸ್.

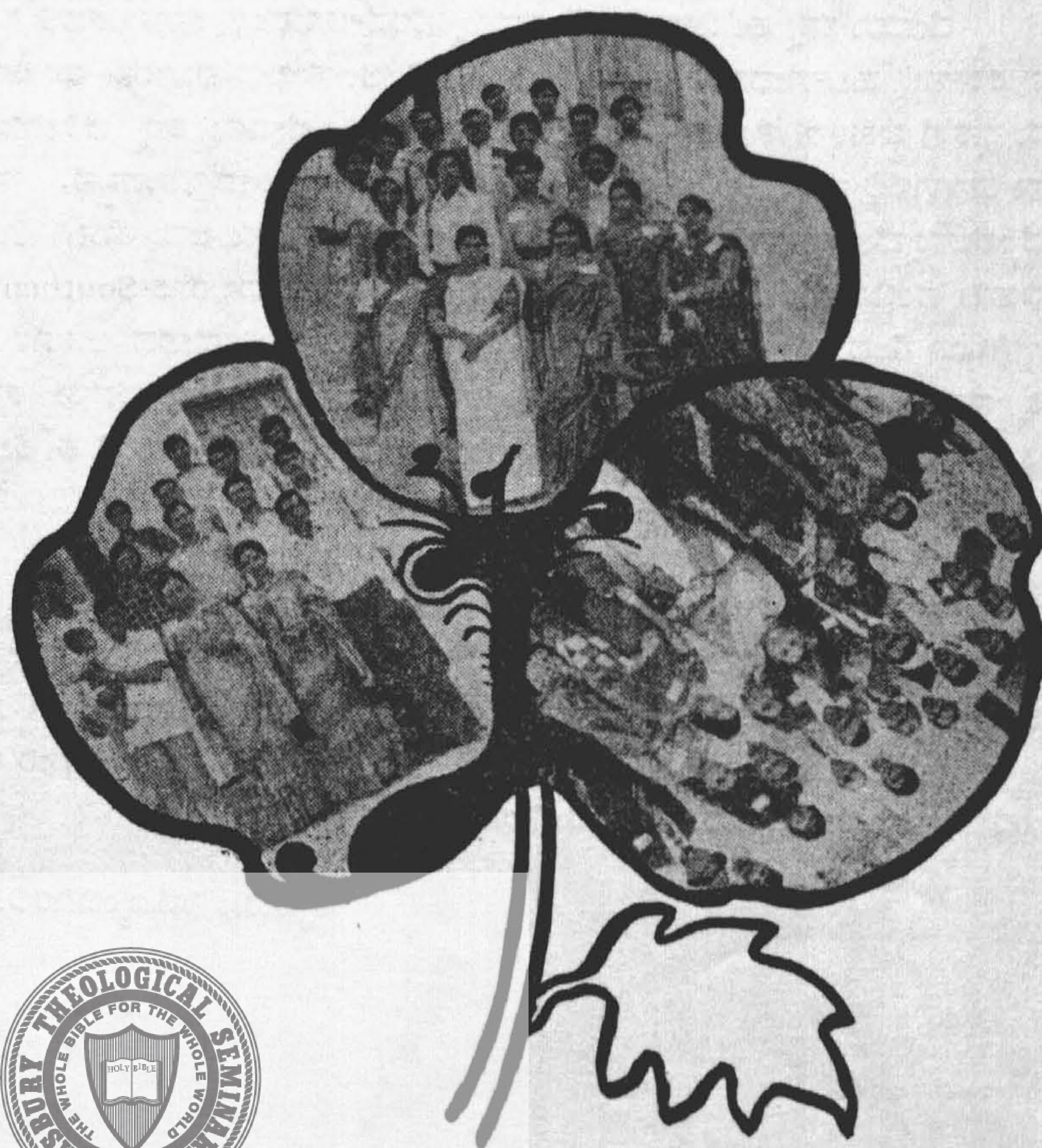
The First Asian Baptist Congress



“ONE FOCUS”

I count it as a privilege to share with you briefly about the First Asian Baptist Congress which was held in Hyderabad from 8th to 14th of January, 1979. The theme of congress was one faith, one fellowship and one focus. There were about 7000 registered delegates representing almost all the Asian countries besides USA and Canada. For the evening Gospel meetings there was a maximum attendance of 12,000 people on 3rd day. From Karnataka, there were about 130 delegates. Dr. M. Chenna Reddy, Chief Minister of Andhra Pradesh inaugurated the Congress. Eminent Speakers like Dr. Wong, Dr. Wikram Singhe, Dr. Goulding Dr. Drummond, Dr. Blackburn and Dr. W. A. Jones ministered the word of God: Every morning, there were Bible study sessions and seminars and every evening, Gospel meetings and cultural Programmes were presented. In the Baptist history in India, this was historic event and was the first of its kind. It was a time of great fellowship and spiritual awakening.

In the mornings, we studied the Book of Ephesians, the glorious theme of God in his own grace bringing together different cultures and nations into one faith and one fellowship for a common purpose was emphasised. Followed by the Bible study periods, seminars were conducted on the themes, Missions, Evangelism, Christian Education, Leadership, Ministry Aid and Development and Womens work, etc. I attended the Group meetings for women. These sessions were a great blessing to me in learning about the different areas of



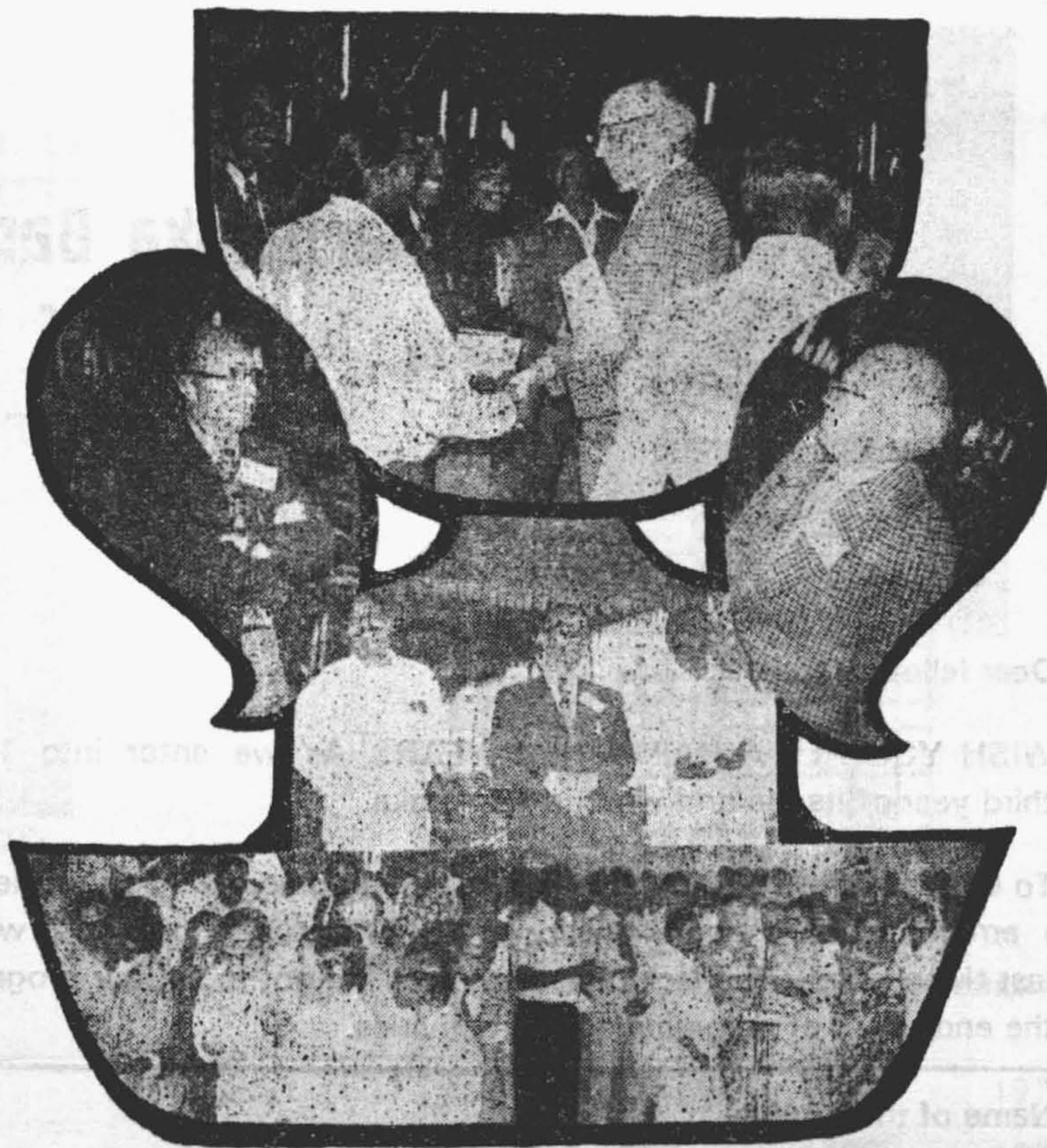
“ONE FAITH”

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION
OF ASBURY THEOLOGICAL SEMINARY

service, in which the Baptist Women in the Asian countries are involved.

In the Evening's great Gospel meetings, God blessed me abundantly through the inspiring messages of his servants. The messages of Dr. W. A. Jones were of great blessing to me. One particular message which he preached on 'Love of God' was the best message that I had ever heard in my life. It brought a great consolation to my disturbed soul which still had the marks of shock, which I suffered since the sudden demise of my beloved son, in May 1978.

Who shall separate us from the love of Christ? Tribulations or Distress or Persecutions or Famines? I am persuaded that neither death, nor life, nor angels, nor Principalities, nor power, nor things present, nor things to come, nor height nor depth, nor any other creature shall be able to separate us from the Love of God which is in Christ Jesus our Lord (Romans 8:35-39)



“ONE FELLOWSHIP”

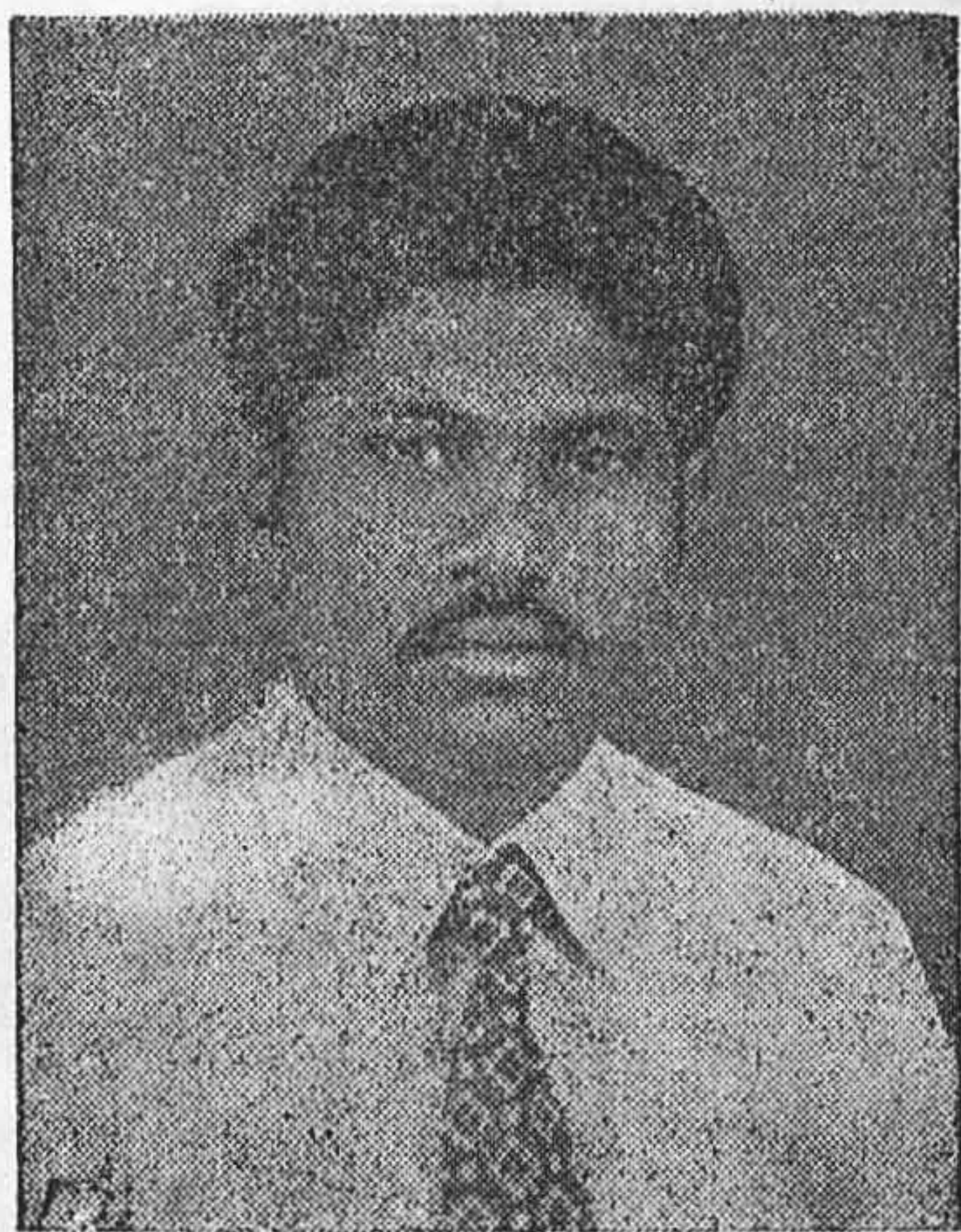
The First Asian Baptist Congress was a time of rich spiritual blessing in my life. As I returned, I returned with a renewed spirit with a new vision of the women's responsibility in the Local Church. I am greatly indebted to God and K.B.S.S. for making it

possible for me to attend this historic Baptist congress in Hyderabad. I profusely thank the O.P.D. staff or having given me this opportunity to present this of report.



The above is the report by Mrs. Victoria a staff Nurse in B.B.H. as shared in the Saturday chapel service. The reporter is pictured talking with Mrs. Terhuja the wife of the executive secretary of Baptist Union of India. Mrs. Victoria resigned her position in the Hospital to give more time in assisting her husband in his ministry.





Karnataka Baptist Sabhegala Samaikya in three years (1976 to 1979)

(A LETTER FROM THE SECRETARY)

Dear fellow-Baptists :

WISH YOU ALL A HAPPY NEW YEAR. As we enter into 1980, KBSS is passing the third mile stone - the third year of its life and work in Karnataka.

To GOD be the GLORY! He has been very gracious to us in the last three years. We have grown considerably. I am herewith giving statistics of KBSS for us to look as to what the Lord has done amongst us during the last three years. The lack of space forces me not to list our programme and activities, however the statics reveal the end result of programmes and activities.

Name of the Church	Membership in the years				1980
	1976	1977	1978	1979	
1. Bethel Baptist Church, Bangalore	52	49	55	65	70
2. Penuel Baptist Church, Srirampuram	25	21	26	14	18
3. Zion Baptist Church, Gangenahalli	80	43	37	28	30
4. Carmel Baptist Church Wilson Garden	2	85	45	35	47
5. Yelahanka Baptist Church	20	15	35	34	41
6. Faith Baptist Church, Tannery Road	10	18	13	25	25
7. Calvary Baptist Church, Bangalore-6	47	29	65	70	70
8. Coromondal Telugu Baptist Church, KGF	Nr.	NR	152	160	175
9. Bushanahalli Baptist Church	*	—	—	29	32
10. Mandabele Baptist Church	—	—	—	32	32
11. Nagamangala Baptist Church	—	—	—	31	41
12. Hope Baptist Church, Hebbal	—	—	—	21	23
13. Calvary Telugu Baptist Church, HUBLI	250	250	250	278	330
14. Ebenezer Church, Bangalore-25	110	116	122	126	136
15. Palnel Church, ITI	10	13	17	19	19
16. Beer Sheba, HAL	10	14	16	16	18
17. Pettit Memorial Church, K.G. Halli	250	130	240	250	252
18. Melby Chapel, Sheshadripuram	85	90	97	051	51
19. Ebenezer Church, Periyarnagar	38	40	44	45	45
20. Selvarayan Memorial Church, K. Byrasandra	NR	NR	NR	150	150
21. Telugu Baptist Church, Ourgam, KGF	—	—	280	280	284
22. Telugu Camps, Davanagere	—	15	11	37	46
23. Siriguppa (Bellary)	—	—	3	10	10
24. Bible Baptist Church, Davanagere	—	—	—	39	70
25. Salem Fellowship, Hubli	—	—	—	45	51
26. First Kannada Baptist Church, Mysore	—	—	—	23	26
27. Other villages and preaching points	—	—	—	30	30

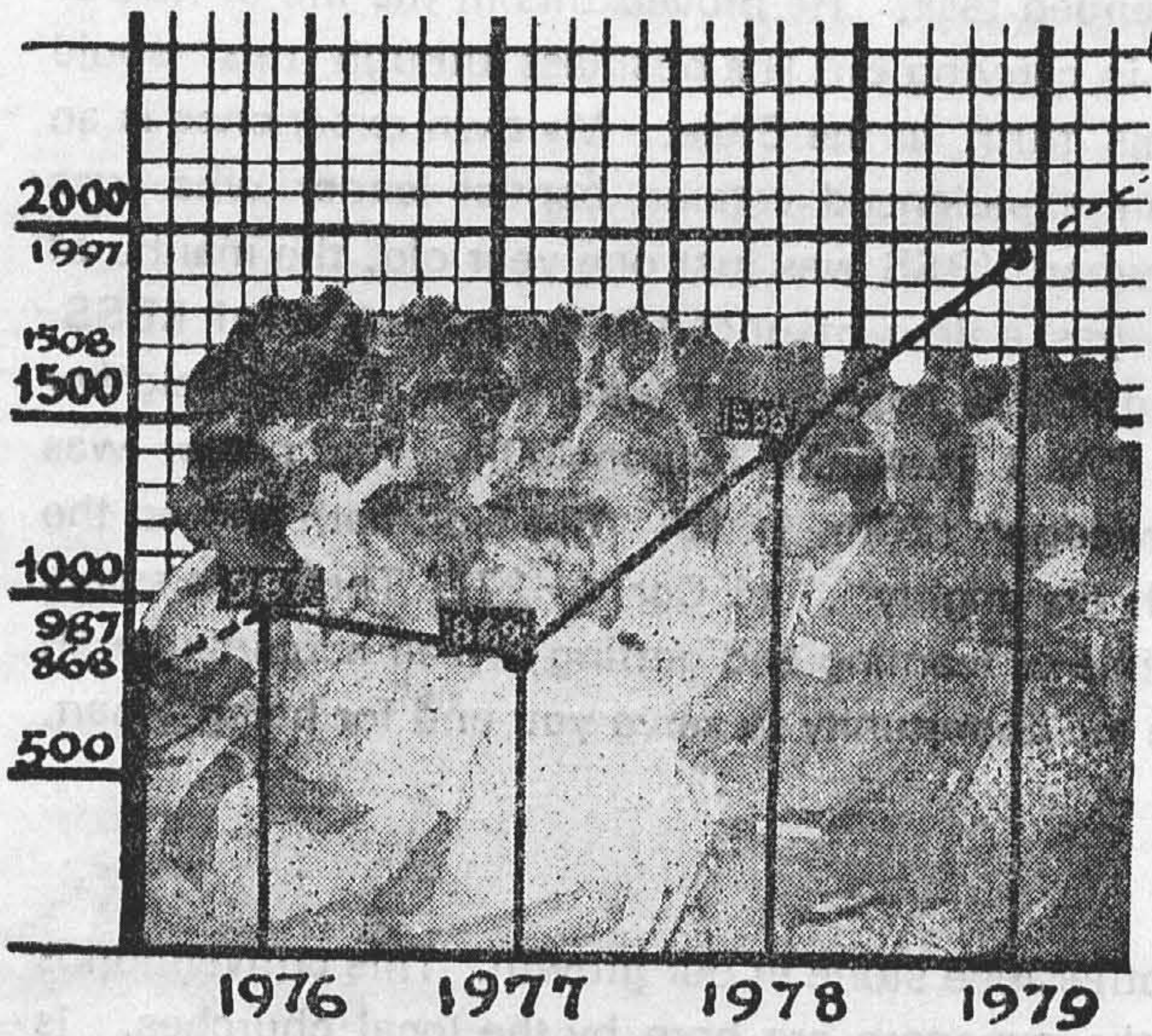
Six



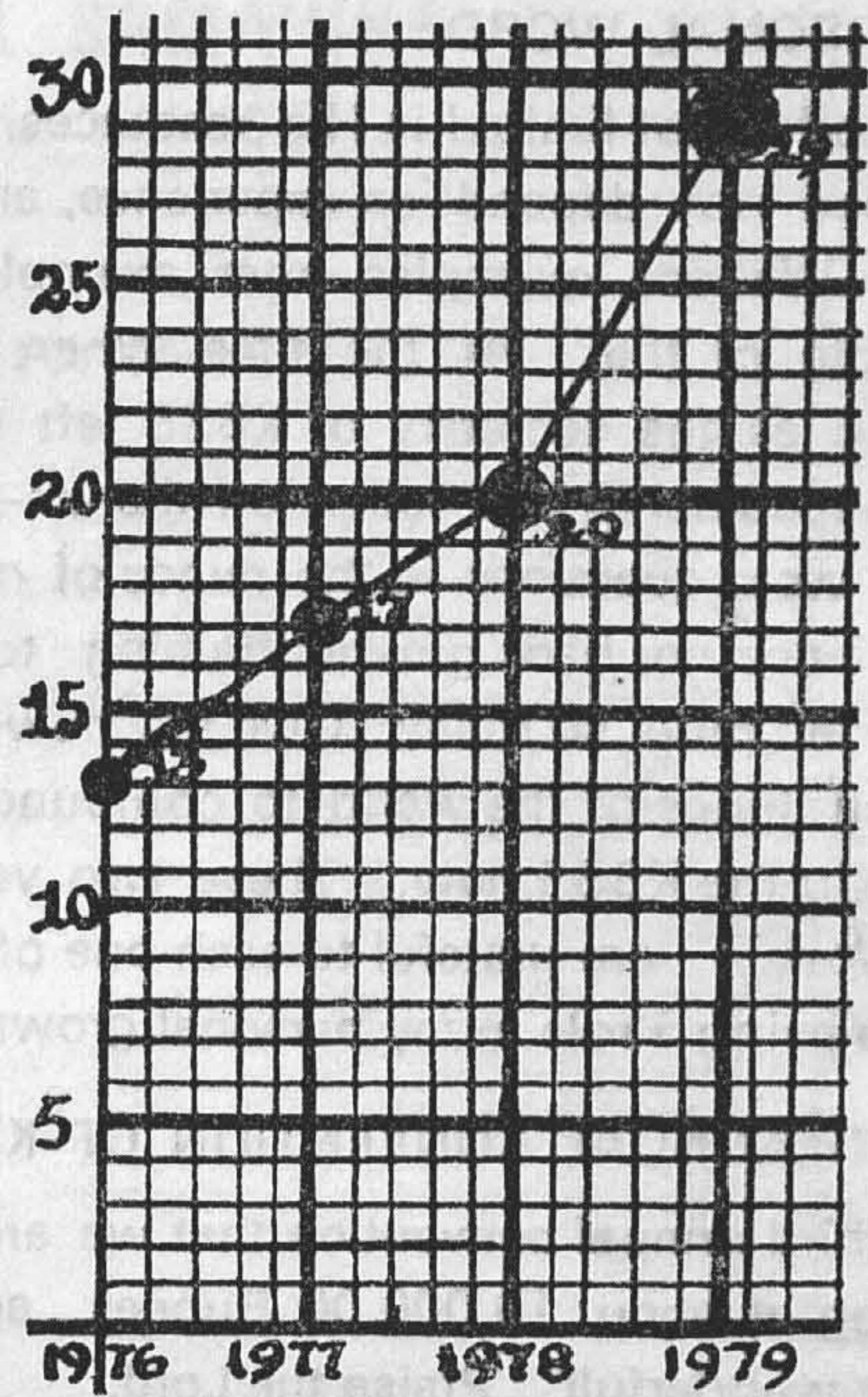
NOT TO BE USED WITHOUT COPYRIGHT PERMISSION
OF ASBURY THEOLOGICAL SEMINARY

gr. in smaller chs.
gr. in Villages (Hindu temples)

21
47

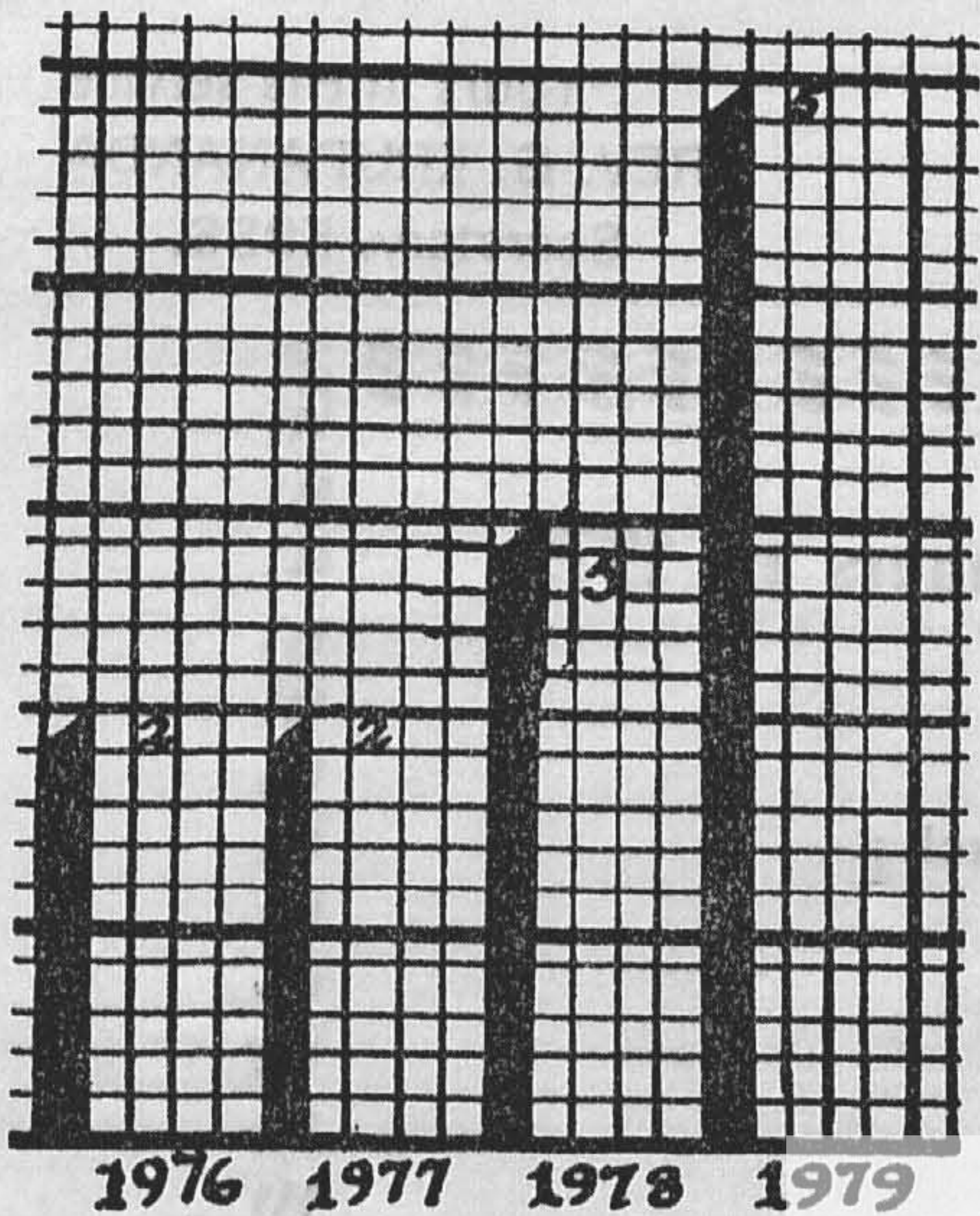


Graph showing the growth in total membership

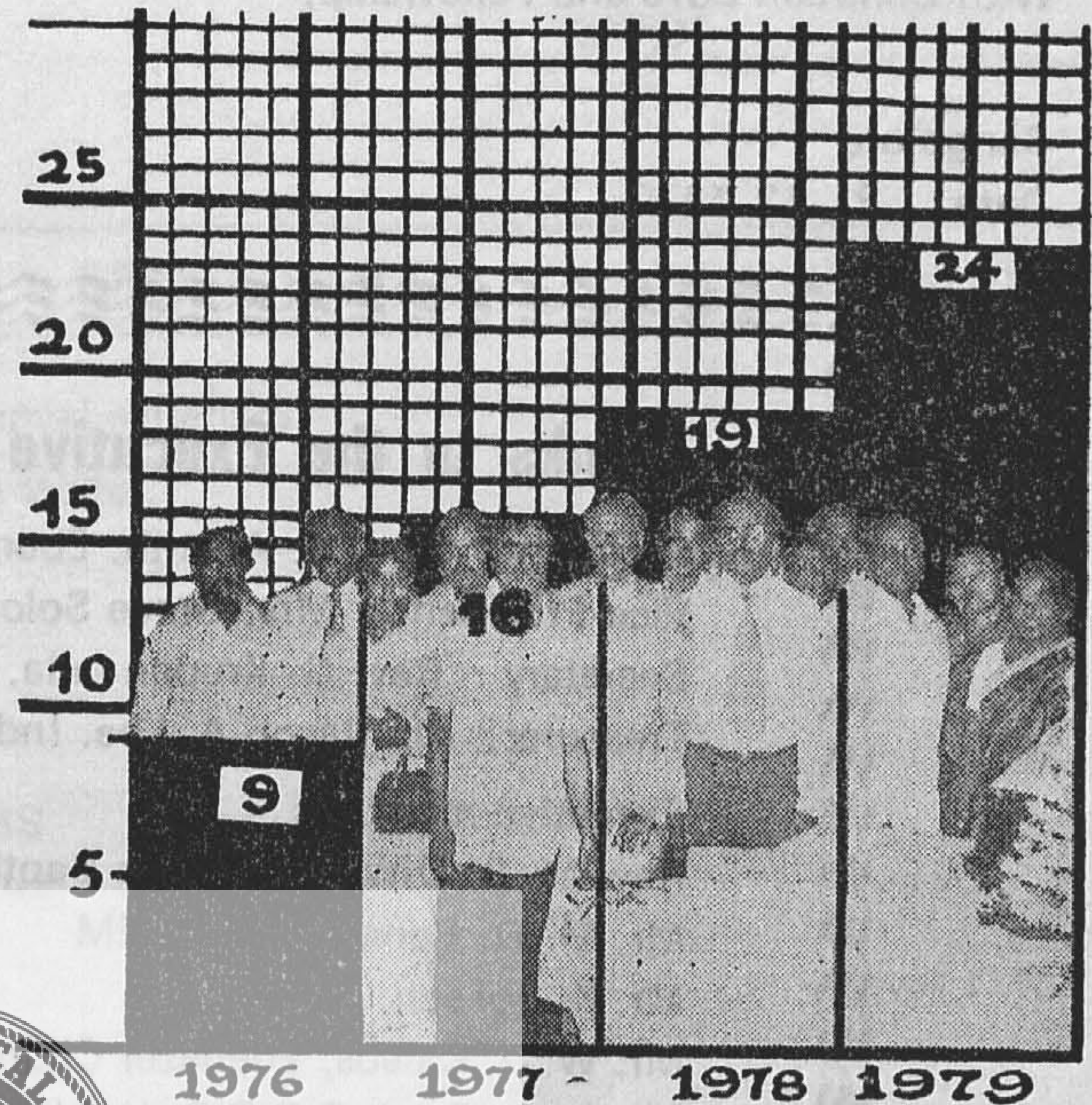


Graph showing the growth in member bodies

YEAR	1976	1977	1978	1979	1980
TOTAL MEMBERSHIP	987	868	1508	1997	2301
NUMBER OF MEMBER BODIES	13	17	20	27	33
NUMBER OF SELF-SUPPORTING CHURCHES	2	2	3	5	5
PASTORS AND EVANGELISTS	9	6	9	24	27
			74%	22%	20%



Graph showing the growth in self supporting Churches



Graph showing the growth in Pastors & Evangelists



PRAISE THE LORD

A PERSONAL WORD :

Our God is not limited in His resources to carry out his intended task. He proved this in the life of KBSS. He need not depend on experience, and wisdom of men in carrying out His business though this would help. We see examples after examples to illustrate this truth in the Bible. My own experience is an example of this. At the time When Rev. Ranga Rao an experienced veteran baptist leader who was serving as the secretary of KBSS left (in the year 1978) when KBSS was just one year old, the mantle of KBSS leadership had fallen on me un-expectedly. That was a time of uncertainty in the life of KBSS. There were questions in the minds of many as what was going to happen. I was aware I had neither experience nor back ground training to meet the need. As I took the responsibility, my prayer was and even more so today "Give me now wisdom and Knowledge" (2Chr. 1 : 10) "But God hath chosen the foolish things of the world to confound the things which are mighty". (1 Cor. 1 : 27) There is a sweet Spirit in the KBSS now. These two years have been a time of learning and getting myself acquainted with the Work. I am grateful to each one of you for giving me an opportunity to serve you and for being a part, and playing a role in my personal growth.

THIRD ANNUAL CONVENTION OF KBSS :

The third annual convention that we are in now is yet another mile stone in our growth. This convention is costing us about 10,000.00 Rupees., and about 90% of the expenses are born by the local churches. Is in't it wonderfull. Praise the Lord.

THANKS :

There is a SWEET SWEET Spirit in the KBSS. Let us unitedly endeavour to keep this up. Each one of the constituent bodies extended active co-operation in supporting the Samaikya financially. I am sure much more can be done. So let us pledge to do so this year. KBSS gratefully recognises and appreciates the financial assistance of Calvary Baptist Church of Bangalore.

KBSS is grateful to Indian Baptist Mission and Southern Baptist Convention of USA for all the help and encouragement given to us. The spirit of partnership shown and the fraternal role played by them is exemplary.

With Christian Love and Fellowship,

Bangalore

Date : 31-12-1979

Yours in His service
REV. G. KRUPANANDA
Secretary, KBSS.

Thanks to the Executive Committee Members of 1979.

President : Rev. B. Ananth, Ebenezer Church.
Vice-President : Mrs. Grace Solomon Raj.
Secretary : Rev. G. Krupananda, Yelahanka Baptist Church ;
Treasurer : Dr. Jason A. Lee. Indian Baptist Mission
Executive members :
Rev. M. B, Diwakar, Indian Baptist Mission
Mr. M. D. Ponnu Raju, IUEM
Mr. K. Joseph, IUEM
Mr. W. J. Calebs, Ebenezer Church
Mr. M.D. Paul, C.B.T.C. H



KARNATAKA BAPTIST SABHEGALA SAMAIKYA

383, Upper Palace Orchdrds, Bangalore - 563 006

BRIEF STATEMENT OF RECEIPTS AND PAYMENTS

for the period from 1-12-1978 to 31-12-1979

RECEIPTS		PAYMENTS	
	Rs. P.		Rs. P.
Subscriptions :			
Churches	4227.76	Travel	15,942.37*
Individuals	570.00	Salaries	31,190.77
Institutions	46,656.00	Campaigns	5,389.00
General Council	999.50	Publications	519.60
Miscellaneous	1,797.36	Retreats	5,050.00
Total Receipts	54,250.62	Correspondence and Stationery	4,623.99**
Balance brought forward from previous year	13,390.52	G.C. & Convention	3,476.30
Bank Balance	13,335.78	Petty Cash Account	100.00
Cash Balance	54.74	Miscellaneous	1,031.80
	<u>13,390.52</u>	Total Payments	67,323.83
		Closing Balance	317.31
		Bank Balance	174.23
		Cash Balance	143.08
			<u>317.31</u>
GRAND TOTAL	67,641.14	GRAND TOTAL	67,641.14

* Includes a sum of Rs. 9,041.75 towards FABC Travel expenses

** Includes a sum of Rs. 3,000/- being cost of Type Writer.

Bangalore
Dt. Jan. 14, 1980

Rev. B. ANANTH
President

Audited by
W. J. CALEBS
Internal Auditor

Rev. G. KRUPANANDA
Secretary

Dr. J. A. LEE
Treasurer



Treasurer's Report for the year 1979

This past year has truly been a good year for K.B.S.S. Our member churches contributed more than four thousand rupees to the K.B.S.S. treasury in 1979, this added to the gifts from individuals and the miscellaneous gifts amounted to 14% of the total receipts. Only 10% of the 1979 budget was planned to come from this source. You are to be commended for this, at the same time however this presents a challenge for our 1980 budget has increased. The percentage contributed by the member churches should also increase in 1980 to at least 20%.

As most of you will recall, 1979, was the first year for K.B.S.S. to have a proper budget. Much has been learned from this experience. The expenses in most accounts were kept within the budgeted amount. However, there is a deficit in the pastors retreat account. These deficits were offset by our reserve brought forward from 1978. Because of this reserve, the contingent fund was used to purchase a second hand typewriter and filing cabin for the K.B.S.S. office officially opened on July 2, 1979. Ebenezer Church is providing space for this much needed office. Thank you to the members of Ebenezer Church.

The rather large excess in the publications account is misleading, all of these funds have been used. Because of circumstances beyond control the majority of this expenses will appear on the books in 1980. Likewise the training programme for evangelists was not started so this money was not used.

The amount spent for church aid (salary) in 1979 is most surprising. 1979 started with only three pastors being paid from this account, but 1980 begins with nine workers. Truly remarkable growth! yes,

1979 was a good year for our state Baptist organization. 1980 can be better.

May I suggest that each church member find out what the Bible says about giving. The Bible has much to say about this subject and you may be surprised by what you learn. I am convinced that we are not giving to our churches according to the Bible. If we were our churches would not have many problems and consequently K.B.S.S would have much more money to carry out its ministry in Karnataka. Since we are not obeying God's principles of giving we are missing out on His Blessings. My prayer is that in 1980, each of us will receive every single blessing that God has for us.

Many of you are aware of the time involved in keeping accounts especially for the amount spent by K.B.S.S in 1979, I am most pleased to say that new accounting books have been setup and proper accounting procedures are now being followed. This could not have been done without the help of Mr. W.J. Calebs. Mr. Calebs has spent hours working on the K.B.S.S books. Thank you Mr. Calebs. We are most fortunate to have a man with his experience in accounting in our organization.

I encourage each of you to examine the treasurers report and books; ask questions about anything that is not clear. It has been an honour to serve as your treasurer in 1979. Serving with the officers and members of the executive committee has been a blessing. May God Bless each of us according to Luke 6:38.

Respectively Submitted
J.A. LEE, Treasurer.

THE APPROVED BUDGET OF THE KBSS FOR THE YEAR 1980

Account Name	Amount approved
1. Travel	Rs. 6,175.00
2. Evangelistic Campaigns	Rs. 8,550.00
3. Conference & retreats	Rs. 2,783.00
4. Aid to Churches	Rs. 38,000.00
5. State & convention paper	Rs. 4,750.00
6. Office expenses	Rs. 2,850.00
7. Capital request	Pending
8. Contigent	Rs. 3,322.00
Grand Total	Rs. 66,430.00



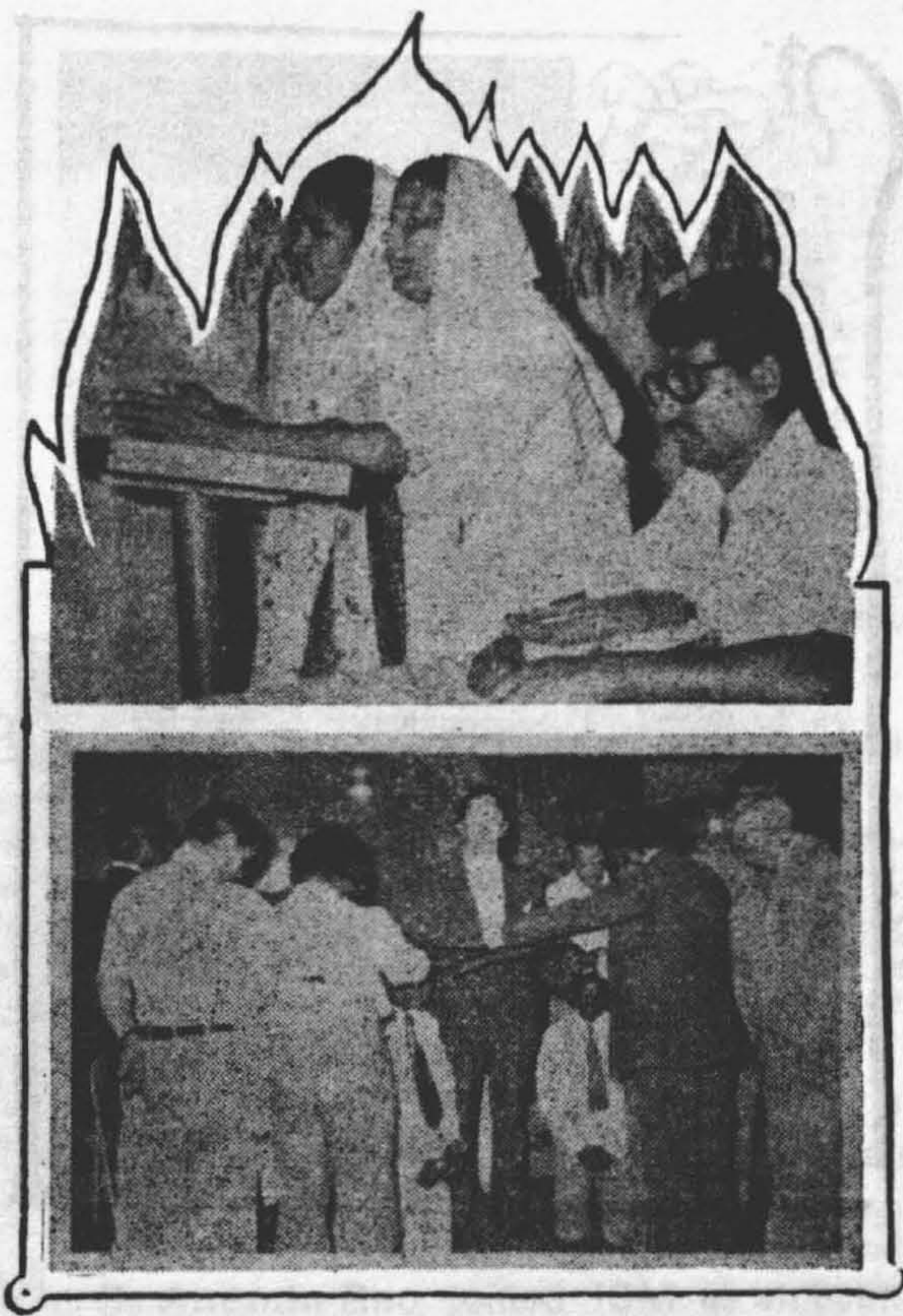
WORK AND WITNESS OF K.B.S.S.

- **E**vangelist B. J. Vijaya Kumar is working in about ten telugu camps around Siruguppa of Bellary district. Recently four believers were baptised in Siruguppa. A regular worship service is being conducted in Siruguppa where our evangelist is stationed.

- **R**ev. A. Jacob and Rev. K. Joseph were ordained in the month of June 1978. Dr. J. D. Hughey and Rev. Patterson were the honoured guests.

Rev. A. Jacob works with the community health department of the Bangalore Baptist Hospital. He has established a tamil fellowship which meets regularly for worship in the Hebbal area.

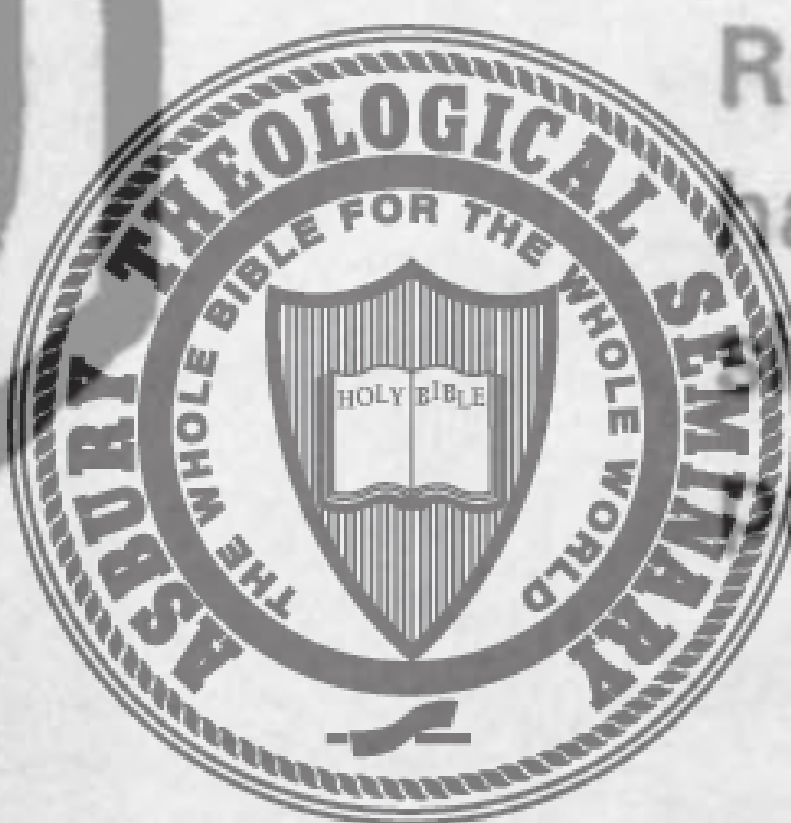
Rev. K. Joseph moved back to Bangalore from K. G. F. At present he is working with the fallow-up department of the B. B. H.

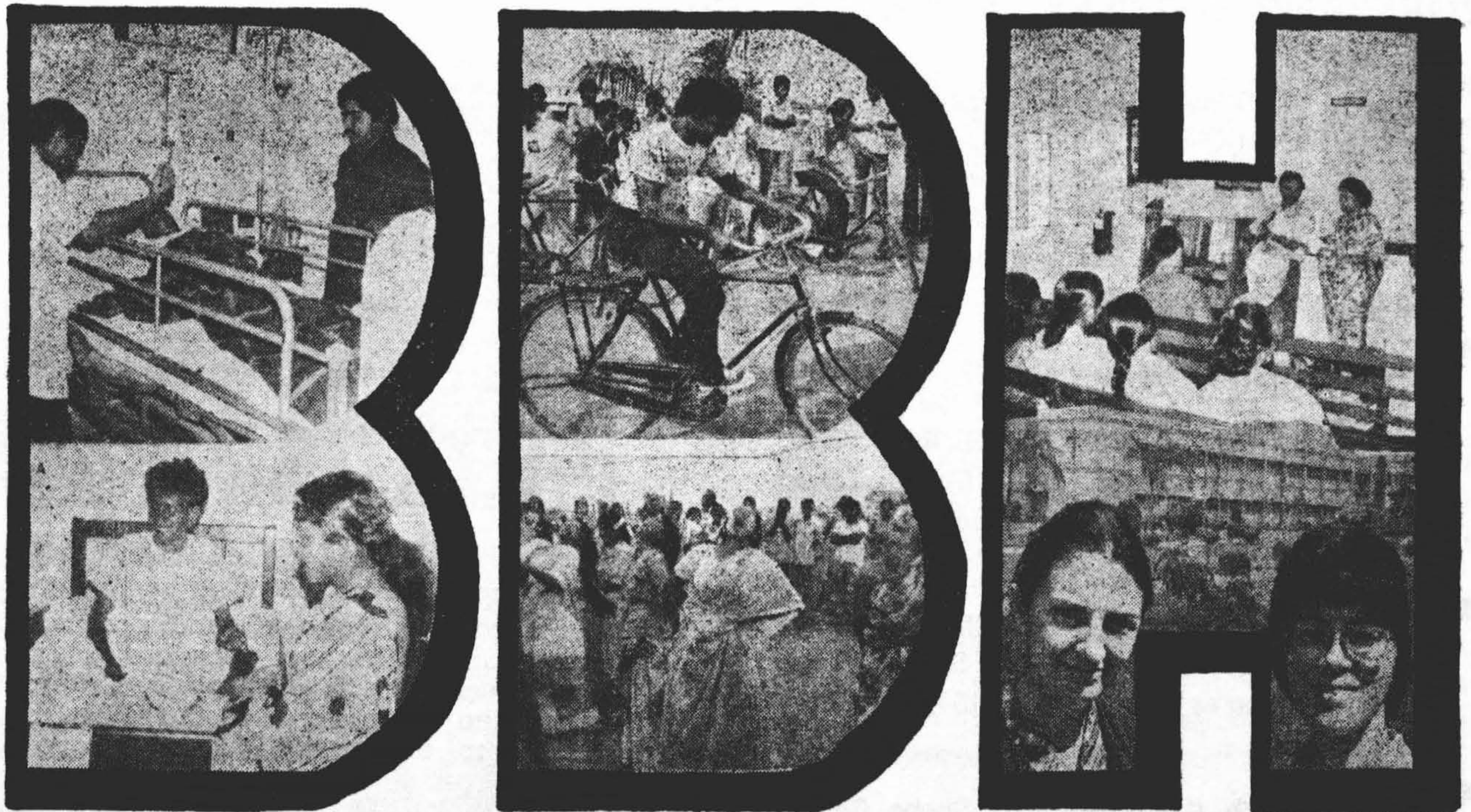


- **S**alem prayer Fellowship, a telugu church with about thirtyfive members, planted by brother C. H. Jesudas came in to the fellowship of KBSS from august 1979. Pastor and Mrs. Jesudass were blessed with a baby girl recently. Salem fellowship is a self-supporting church.

- **K**BSS evangelist Mr. David Prabhakar is having a rich harvest of souls in Mysore City. Eighteen believers were baptised during the last three months. A group of believers are meeting regularly for worship in Mysore which shall be organised as a regular church in the near future.

- **K**BSS is grateful to Calvary Baptist Church of Bangalore for their financial support. Their average annual contribution to KBSS is about Rupees 1500.00. Calvary is looking forward to have an experienced pastor to provide leadership. Pray that our Lord may lead a committed pastor to them





The Bangalore Baptist Hospital whose objective is to minister to the needs of total man places a great importance on evangelism. This is obvious by the fact that seven evangelists have been assigned to a 24 hour duty in the Hospital. Thanks to Dr. Rebekah Naylor, the chief of medical staff, a talented surgeon, who strongly believes in adding faith to the profession, she is also serving as the Chairman of I.B.M.

The following introductory remarks of Dr. Jason A. Lee, the director of Hospital evangelism from his report for the year 1979 gives us an idea to the tremendous witnessing opportunity that can be ours ; through the B. B. H. :

"In the period of time from July 1978 to July 1979 about 3000 persons became patients in the Bangalore Baptist hospital. During this same period, about 40,000 persons came to our hospital as outpatients. Thus we had an a opportunity to share Christ with 43,000 physically sick persons in these 12 months. This is truly a great opportunity. Just to find the time to talk to so many individually is truly a great undertaking. But, let us consider this a bit further. For every person admitted to our hospital, several family members and friends come to our hospital to visit. Many come several times. Likewise, for each person that comes to our hospital to see a doctor, one or more additional person comes. Assuming that three family members or friends visit an inpatient and one person comes with a sick person to our out-patient clinics, this bring the total number of persons coming to our hospital to 92,000.

is more of a true reflection of our opportunities to share Christ with individual persons at the Bangalore Baptist hospital."

Regular Bible study classes, saturady chapel services and periodical retreats provide opportunities for the staff members to grow spiritually. An active spiritual life committee is at work in meeting the spiritual needs of the staff members. During the year 1979 bibles were provided at half price to the staff members.

NEWS IN BRIEF :

MR. PHIL WHITE joined B.B.H. as its administrator. He came to Bangalore soon after completing his hospital administration course in Alabama, USA.

MISS GAIL HILL came to Bangalore few months ago to serve in the BBH as director of Nursing Services. Miss Hill has been studying kannada-Namaskara miss Hill.

WILLIAMS' are in States on furlough. "Van is studying hard and feels his programme will be helpful for the work at BBH. The girls have adjusted to their school and have many new friends. Wagner is walking, talking and into every thing. I am studying and enjoying it much..We look forward to your return to life and work in Bangalore in June 1980". Writes Mrs. Sarah williams from Baltimore where Dr. Van Williams is studying community health work.



INDIAN BAPTIST MISSION

(National Pastors and Evangelists)



(L to R) Rev. E.S. Sunder Singh, Rev. G. Krupananda, Mrs. Violet Paul Raj,
Rev. D. K. Paul Raj, Mr. C. Anjanappa, Rev. K. Prasada Rao,
Rev. ABR Sampath, Rev. M.B. Diwakar, Rev. A. Jacob, Mr. D. Ananda Rao,
Rev. N. Solomon Raj, Mrs. Grace Solomon Raj and Miss Nirmala.

Absent : Rev. and Mrs. K. Joseph and Mr. and Mrs. Putturaju.



INDIAN BAPTIST MISSION FAMILY



(L to R) Miss Elizabeth Wright, Dr. Jason A. Lee, Mrs. Carolyn Lee,
Miss. Karan Naiger, Rev. Dr. Dwight L. Baker, Mrs. Emma Baker
Mr. J. Phil White, Dr. Rebekah Naylor, Miss. Gail Hill, Rev. Jack Shelby,
Absent Dr. Dem Ward and Mrs. Susan Ward.



SOUTHWESTERN BAPTIST THEOLOGICAL SEMINARY
P. O. Box 22000
Fort Worth, Texas 76122

Cal Guy
Professor of Missions
School of Theology

October 6, 1975

Dear Friend of Missions,

The enclosed report is a product of the combined interest and effort of the Bangladesh Mission, J. D. Hughey, Area Secretary, and Cal Guy, Professor of Missions at Southwestern Baptist Theological Seminary. I was drawn into that picture in my capacity as Professor of Missions because the missionaries in Bangladesh became aware of new conditions and new opportunities growing out of the 1971 war for independence. Several of our missionaries lived through the danger, the heartache and the difficulties of the birth of the Bengali nation. They identified strongly with them in their struggle for independence and for national survival and improvement.

As the missionaries on the field began to make plans for the future they heard D. A. McGavern in a Church Growth seminar in November of 1974 give appraisal that conditions were ripe for great expansion and great harvest in the God given conditions of independence. They felt that an outsider with awareness of missionary principles and strategy could help them take a fresh look, give fairly objective review of the past, and make some bold plans for the future.

We spent six weeks during the summer of 1975 in that process. I visited on each mission station for a week. Extensive conversation with the missionaries and the Bengali Christians was an important part of the total process of discovering the actual condition at the moment, available resources and probable opportunities. Out of much conversation and prayer the enclosed plans were formulated. They were then left in the hands of the mission for decision and implementation. At this writing I do not have a record of those decisions so the paper as presented is a discussion document, not, at this stage, a determined course of action. When that is available it will be inserted as additional helpful information. After about a year of experiment and implementation I hope that we can update the report with actual examination of the results of the first year of working by the final plan which is defined by the mission.

One missionary expressed this opinion: "You come out here from a graduate school and suggest the simplest little nothing of a plan for us to follow. The remarkable thing about it is that it looks like it might work." His remark set some thought



processes in operation: most of my teaching has revolved around an attempt to lead us back to the simplicity, to the infinite reproducibility of the New Testament pattern. That pattern shows a great confidence in ordinary human beings who are touched by the message and the Spirit of Jesus Christ. It operates in remarkable freedom. We are not bound by their pattern but we surely need the liberty to do part of our work according to it. If we are not bound to follow it as the only pattern we surely must not be excluded from trying it as one alternative.

This basic plan solves a few important questions that are faced by all missionaries everywhere.

- 1) How do we get the Word of God in the ears and minds and hearts of a massive number of people?
- 2) How do we extend the time of the missionary so that with a limited number of missionaries we still have unlimited outreach with plans and processes which share the good news of God's love broadly with every nation?
- 3) How do we give enough attention to people who do not know the love of God and the Word of God that they hear about it over a long period of time in such fashion that any decision for Christ is automatically bound up with a community of like minded people who can encourage them toward the decision for Christ and facilitate their growth in a Christian fellowship?
- 4) How do you spread the Gospel with limited funds to an unlimited number of people? or, how do you start a massive number of people on the road to genuine discipleship in its fullest meaning, "conversion and perfecting growth in Christian graces following conversion", without depending excessively on foreign funds, foreign forms, and foreign personnel?
- 5) How do you provide for an ongoing Christian community which together learns more of the love and the grace of God and gives mutual encouragement toward walking in the Christian faith in an ever deeper relationship to Him and to fellow believers?
- 6) How do you make the gospel "audible and visible" to the multitudes of people by the simple effort of the redeemed community which, by its loyalty to Christ and its transformed life style, makes impact upon its neighbors. Re-stated: How do we get the gospel word and deed out of the semi-privacy of buildings into which Christians withdraw from the world and out again where "cross the crowded ways of life"?

- 7) How do you give ample opportunity for men to grow at whatever pace their spiritual appetite, aptitude and commitment elicit, being careful not to corrupt spiritual motives with material inducements? It is one of the biggest questions that missions faces and an area in which we have probably made some of our most serious mistakes.

This document gives at least initial answers, suggestive starts toward solutions of these and related problems. Although tailored specifically to the Bangladesh situation there are ideas and principles which can be applied to many mission situations. The document is sent on its way as a study tool, intended to express loving fellowship with everybody past and present in the Bangladesh mission, and with everybody else who is seeking earnestly to find the best ways to win the most people to that wonderful fellowship of the children of God.

Cal Guy
Southwestern Seminary
Fort Worth, Texas
October 6, 1975



NOT TO BE USED WITHOUT COPYRIGHT PERMISSION
OF ASBURY THEOLOGICAL SEMINARY

July 1975

I. Perspective - Entrance under difficult conditions

1. Militant, governmental, resistant, majority Islam
2. Old, unproductive, mission compound, caste churches
3. Little or no national leadership with vision, passion for souls, fruitful labor
4. A difficult language
5. Trying climate, transportation, economic conditions. The pressure of want created psychological problems for everybody.
6. Isolation from the rest of the world, and, to a degree, from each other
7. No overall plan, but a desire to see something happen. Each person tried "something", and often absence of response drove you to extra "work" and "things" you could do with American money. Almost a rule of thumb in missions is that "projects" which do not call men to Christ arise in inverse ratio to church planting.
8. Disillusionment with "rice Christians"
9. Inevitable development of a mentality of work, presence ("just staying here is all that is possible, all God expects").

II. GENUINE ASSETS, even out of the above considerations

1. You are here with some hard earned credentials, and in good standing with the government and most of the national leaders
2. A radically changed "climate" as a gift of God
ISLAM still quite strong but deeply discredited, no longer official, farther removed from the center of Islamic strength and pressure than when Karachi was the capital, a secular state, and an atmosphere of remarkable interest and freedom

GOD has prepared the soil by massive movements of history in a way similar to the incredible changes in Indonesia following Sept. 30, 1965. Note the statement of D. T. Niles: "We are nowhere commanded to prepare the soil. God does that! We are to plant the seed in soil prepared by the mighty hand of God." NOW seems to be God's URGENT, OPPORTUNE TIME in the new nation of Bangladesh.

3. An open atmosphere for evaluation and planning. When I was here 15 years ago there was no joint discussion, planning, examining. Fine hospitality was provided but safe distance was preserved from any "meddling" by a roving missions professor. Today is remarkably open. In it there is no reason to complain about the past (the past is prologue), to criticize men or records. Any examination of the past must be done to learn its lessons, illustrate real and potential problems, and use these to make the best possible plans for the future. We must be free to talk about the past, our past, without anyone feeling attacked or abused, only helped to understand problems.



4. Some Bengali leaders who have a desire for church growth and are open to your influence and the Holy Spirit
5. Probably more prayer support by 1000's of times than ever before. Part of this is generated by physical conditions, but rest in it and expect God to hear it.
6. The recent Church Growth Seminar. You are now and will be, on the leading edge of the evangelical thrust here. Use this precious, God-given opportunity to influence all groups toward the central priority and possible methods to accomplish them. Ask God for the kind of love that does not take offense at rebuffs but continues to lead in love.
7. The expectation of the Convention that productive strategy be found and followed. All of us work best under pressure. There is much wholesome, Holy Spirit generated pressure on the FMB and its missions to warrant enlarged streams of men and money.
8. A deep moving of the Holy Spirit in the homeland and on many mission fields that is giving his people new peace with themselves and their immediate families, a new love for each other, a great freedom from jealousy and insecurity, and a genuine hope that He will do great things impossible to merely human resources.

III. Some challenging but manageable problems

1. Working relationships with other Baptist bodies here.
Suggested answers:
 - A. Part of it is being answered by your wise use of the Guest House to benefit all mission groups. I do not remember seeing so effective an instrument of service and goodwill conducted by a Baptist Mission elsewhere. Congratulations. Now be free to use the channels thus opened.
 - B. Work on while others express doubts and opposition
 - C. Let the results speak for themselves
 - D. Do not come to terms with no growth, no church planting, no risk, no hope psychology.
 - E. Freely relate the fruit of your work among unreached people in all the most responsive places you can discover to whatever Baptist body can do the most good for them. People saved and churches planted, not a new Southern Baptist Kingdom in Bangladesh, is our mandate. We must not "compete" with any other group (Baptist, Catholic, Assembly, Adventist, etc.) but be an encouraging leavening agent for the entire nation. THINK BIG while staying humble.
2. A necessity felt by all of you -- and many Bengali leaders -- for a new, productive, infinitely reproducible pattern of work. This will be the major consideration of the meeting and this paper. It is noted here as a felt need, a long term problem simply to underscore it as a good problem which the harvest has led all of us to face. Our awareness of it is His gift, our first step toward solution.

3. Staying alive. An inventory of time spent in this process, especially as it involves the attempt to recreate USA amenities, is usually revealing, shocking, and quite creative in redirecting energies. The Indonesian missionaries were led by the Holy Spirit to a deliberate effort to lower the profile, look less "rich", move a bit closer to the level of the people to the extent they could do so without endangering family health, both mental and physical.
4. Team Effort. Every person feels that he must do something. If there is no team plan every man does his thing. Rarely is there in missions the kind of team planning and follow-through (like in football where the unknown guard makes a star out of the halfback) that is so important if the Kingdom is to grow by the exchange of ideas and convictions, and if the mission is to profit by the experience, successful and unsuccessful, of all members. We tend to repeat all the mistakes, to run up all the blind alleys of the past, failing to learn from history and the experience of others. Lack of team effort, or even freedom to make suggestions or ask questions of each other, has hampered progress, left "each man doing that which is right in his own eyes".

At this point I can detect no unified plans, policies, directions for the mission, ways of even knowing for sure what others are doing. The Miami Consultation gave heavy emphasis to job description and performance in line with it. If I understand correctly the Board members (trustees) that I talked to there, many of them will try to implement this emphasis in the future.

This emphasis on planning and executing should be seen, not as a threat but genuine help in fulfilling the basic drive that brought each of you to the field. It should be seen as welcome guidance growing out of group dynamics and growth decisions. This report, and all suggestions of mine growing out of it, are clearly understood by all as purely advisory, consultative in nature, in line with your invitation and long established mission policy. None of it will become your method of operation unless it commends itself to the group as wise and best in the current situation. I am perfectly comfortable in my role as "consultant without authority". By Board policy the mission is the policy making entity here. But I sense a unity among you about defining plans and policies.

When that is done you must face the universal problem of "missionary anarchy", willingness on the part of some missionaries around the world to ignore established plans and procedures for long range accomplishments in favor of meeting daily emergencies, doing errands that flow from immediate pressure but promise scant long term good, or simply upgrading the standard of living of the missionary at the cost of a major portion of his time and resources, both of which he and his board have, in theory, committed to creative spiritual purposes. Planning and printing goals does not accomplish anything unless there is hardnosed follow through, agreed upon by the group and enforced by some method of your own making.



NOT TO BE USED WITHOUT COPYRIGHT PERMISSION
OF ASBURY THEOLOGICAL SEMINARY

- Enforced is a new word in the missionary vocabulary, but you gals and guys are in the early stages of working under guidance like the rest of us "denominational servants" have been for years. I am required to meet classes, subject to pressure from above if I am sloppy about promptness and performance. When I am away from classes I am required to inform the dean in advance and to miss no more than an established maximum number per semester. Anybody checked on anybody out here lately? Do you have any method of checking on your own performance of assignments? Of reporting to the Mission in anything but vaguest, most general terms? If not I strongly recommend that something to accomplish that be incorporated into your strategy decisions. The Miami Consultation noted that we have had Conferences running out our ears! "Has anybody done anything different" as a result of them seemed to be a strong theme. It is a good one.
5. Pressure from the USA and from many factors here to spend a major portion of your energy on relief projects. Let us simply underscore the futility of relief today unless it builds the "golden man" for tomorrow. Much of the conditions calling for relief represent the accumulation of forces of neglect and man's inhumanity to man generated for generations by the prevailing religious and social patterns. We will only cooperate with those forces which can build up greater disasters for tomorrow if we fail to deal with causes at their root because we are too involved in mopping up the effects of those causes. Much of this is "unmoppable", but preventative measures of a spiritual nature can stop the flood of destroyed human beings. And, following hard on the heels of a spiritual foundation we can then express Christian compassion creatively by using our knowledge to help them help themselves on a permanent basis.
- Much mission effort world wide has shipped the fruit of Christian life at home to the foreign fields without planting deeply the roots that produced the fruits. In true wisdom, roots are far more productive than fruits although they take longer to plant. We want spiritual roots that produce permanent "home grown" fruits.

IV. Foundational Principles on which to build the structure of Strategy

1. Our number one priority is to see as many people find God's love now as possible. Jesus Christ as Savior and Lord is the greatest possible gift we can share in spite of the oft repeated maxim that you cannot just preach to a hungry man. Jesus did just that for most of his ministry as he lived among those poor that "ye have with you always".

Note: Most mission history reveals a pitiful failure to reach the innumerable people that God has offered to his reapers. After my 12th time through Latourette's 7 volume history of missions, teaching it in seminars, I suggested to the graduate students my opinion that 90% of those who could have found God's love by missions doing the right thing in the right place at the right time have been sent on down the road to hell by our

carelessness, selfishness, ignorance or blindness. Surely many have been passed by. We cannot turn back the clock but we can set our alarms to get with it tomorrow and ever after.

2. Redeemed people must be gathered into a community of believers. They must become the redeemed community that becomes the redemptive community. Both #1 and #2 require us to go beyond the stage of just being in the land, doing countless good deeds in his name, "getting out the Word", broadcasting to a jillion people to whom we'll never offer any actual decision making opportunity that calls them into the person-to-person fellowship that will help sustain them, or riding the range in a Ford V 8 or a VW, mistaking miles on the odometer -- and on our tired bodies -- for souls in the Kingdom. WE PLANT CHURCHES if we do our job. And we are careful to redefine church in basic New Testament-Bengali terms while divorcing ourselves from the comfortable cultural overhang of church "like it was down in Dixie" in favor of culturally compatible units that they can, under God, create, nourish, support and love in a relaxed identification.
3. Practice good psychology, sociology, anthropology as part of being wise as serpents and harmless as doves. Remember a few basics:
 - A. Men like to come to Christ without crossing social barriers. If they can find God's love and remain in the culture of their lifetime emotional identification they will be healthier Christians and will keep open lines of communication to others whom they can best influence.
 - B. "It is not good for man to dwell alone". With the best of intentions missionaries have "peeled individuals away from their cultural moorings" to make them dependent, sometimes almost depraved, creatures who hang on at the mission compound. Man needs the dignity and development of living happily among his own kind in usefulness to God and growth as a person.
 - C. Remember that it is easier to stay out than to get out, or as Roland Allen said, "As we begin, so we go". If the work at any stage of development is to be left in their hands it should be started with local initiative (i.e. within each little community, not with a Westernized, institutionalized leader who deceptively wears an indigenous name), and should meet only those needs felt by the local community and supported by them.
 - D. INCORPORATE SERVICE AND RESPONSIBILITY AS THEIR FIRST STEP.

Ill: God expects you to try to lead others to God's love tomorrow. Does God want you to read his Word to your neighbors everyday? Will you believers pool your resources to help your neighbors who are in crisis?

The most effective, long term relief and service to those in need grows out of the local body of believers. Only they can separate spurious requests for help from that genuine need which results from forces beyond local control. Only they can improve local conditions permanently and widely.



NOT TO BE USED WITHOUT COPYRIGHT PERMISSION
OF ASBURY THEOLOGICAL SEMINARY

- E. Remember that the greatest force for "lift" that you can place in this nation is a great host of changed lives who do not feel pressure to waste time and resources on evil indulgence, unreasonable costly social customs, or placating the spirits.
4. Come to operational terms with the church (better little congregations) as groups of human beings on the divine pilgrimage who cannot be expected to walk in flawless fulfillment of our ideals for American churches. (Perhaps they must be granted as long to change ingrained prejudices and customs as God granted us to start to begin to overcome racial wrongs.) Remember the "church's vocation of imperfection".

Consider the three major promises that seem to cover that initial step in salvation which we call conversion.

- A. Jesus Christ is my Lord. He is the fullness of God's love for me. Stay away from use of the word Savior except in connection with his overlordship. Someone has suggested that the Hindu may even say "the Lord or God of my choice". Consider permitting him to enthrone Christ as His Lord even without being absolutely sure immediately that the entire Hindu pantheon is a figment of imagination. It took Israel until the Babylonian captivity to reach that stage and stop flirting with idolotry.
- B. The Bible is the guide of my life, my sacred book. Gain commitment to doing the Bible even before knowing it. Then take with dead seriousness our obligation for planning and implementing your ministry to these new believers in such faithful fashion that they, in fact, do come to know much of the Bible which they will be led, by the Holy Spirit and your teaching, to love and follow.
- C. The little congregation of believers near me is my fellowship. With them I will read the Scriptures, pray and talk about God. When "persons in the society" -- their local culture -- in concert with others near them have made these three statements I believe they have made the basic Christian affirmations and are welcomed by God into the Kingdom. Only He can know for sure. Probably more people have been kept out of the Kingdom by being overly examined than have been hurt by being accepted too uncritically. IF THE RIGHT PLANS ARE MADE FOR NURTURE WE CAN ACCEPT WHAT PHILIP ACCEPTED FROM THE EUNUCH AS PROFESSION ADEQUATE FOR BAPTISM. It is a bit dangerous to get too far ahead of the New Testament and to rewrite the rulebook of the Scribes and Pharisees. (Take virtually all who come. Better nominal Christians than Muslim or Hindu.)

One caution: Baptism and probably any open confession, should be delayed until about 10 or 15 heads of families in close proximity to each other can declare for Christ together. They need the solidarity of numbers to withstand any developing pressure. After the initial group is baptized

I believe we should follow the New Testament in its understanding that baptism is part of the drama of confession that Jesus Christ is Lord rather than the Landmark heresy that baptism is the door to the church. Philip in Samaria, Philip with the eunuch and Peter with Cornelius set good examples. BAPTIZE CONVERTS AS SOON AS THEY ASK FOR IT ON THEIR OWN INITIATIVE AND AGREE TO THE THREE BASIC COMMITMENTS ABOVE, AND THEN PROVIDE FOR CONTINUING GROWTH UNDER THE LORDSHIP OF CHRIST, THE INDWELLING SPIRIT, THE INFORMING SCRIPTURES AND THE FELLOWSHIP AND COMMUNION OF THE BELIEVERS!

Note: In the New Testament there are no professional baptizers. "I thank God that I baptized none of you, but Crispus and Gaius.... for Christ sent me not to baptize but to preach the gospel.." I Cor. 1:14 & 17. I believe that baptism should be approved and performed by the local body of believers who can be a true New Testament congregation without a building, paid professional pastor or even a Hammond organ! If the local man can lead his people to the true profession -- surely the most important step -- why should he not baptize them also -- surely less spiritually demanding. Baptists have learned from the Catholics instead of the New Testament in all too much ecclesiology.

5. Find such personal freedom in the Loving Presence of the Holy Spirit that you can trust yourself to him -- and then trust him to lead you day by day to those whom he has prepared. Introduce them to the Word of God and trust the working of the Holy Spirit to teach them, with you as his helper -- not his boss -- what they need to know as Bengali Christians in their beginning stage. Do not try to become guardians of their doctrine. Lead them to read the Word and trust the Holy Spirit to guard the doctrine. Our task is not to introduce people to doctrine but to the living Lord.

In the same fashion do not become guardians of their morals. Keep leading them to read the Word and walk in the Spirit. He will convict them of those things that are essential to their growth and witness. Do not be their standard or their conscience. The Holy Spirit only is sufficient for that. Be very suspicious of the old wives tale that a sinful world is brought to conviction by a church that has no moral problems. Conviction is the work of the Holy Spirit, not of Christians who thank God they are not like other men. The church will always have imperfections, and imperfect men can see how they can belong to a company that tries to grow in Christlikeness but never pretends perfection.

This is God's work. The work of the Spirit can never be done in the strength and wisdom of the flesh. Expect God to take the weak and foolish things of this world to confound the wise. He just may do it through humble Bengali Christians given his presence.



6. Expect God to do today something like he did in the New Testament. One part of that concerns the multitudes that received God's love through the Holy Spirit. They were not surprised nor frightened when a church of 120 members (or perhaps 500) suddenly had 3,000, 5,000. Then the IBM machines broke down and they reported "multitudes".

A second part of that possibility is some repetition of New Testament miracles. Probably not through Western, largely mechanized, humanized expectations, but through their eyes, freshly opened to the majesty of Almighty God. In many, if not most, places where the Kingdom has made great advance there has come some kind of "power encounter" where the sovereign God demonstrates his supremacy. Let the New Testament instead of Western science speak to whatever happens here.

And learn more about the gifts of the Spirit. Fred Fisher says that he has not seen many greatly talented people in the churches he has known but enough "gifted" people to accomplish God's will. "To each one of us is (a) grace given according to the measure of the gift of Christ" Eph. 4:7. The gifts of the Spirit are given to equip God's people for ministry, not for personal emotional gratification. He will give wisdom and knowledge, pastors and teachers and evangelists, perhaps even gifts of healing if we trust him to provide all that is needed for the equipping of the saints that the saints, thus equipped, may do the work of ministry.

- V. Concrete suggestions for the consideration of the mission as it decides on a course of action to meet current opportunities.

1. Plan for maximum outreach - maximum exposure of the greatest possible number of people to the Word of God by encouraging the reading of a simplified translation of the gospels (probably The Man Who Gave His Life, is the best available now) in the yards and open places in the towns and country. Do planned visitation to find persons who are willing to be Elders in Charge of the reading time. Lead him to appoint a Reader. The Elder should be the most mature leader available in the small community. The Reader may be a school boy as long as the leadership (Elder) is mature. Also, encourage him to appoint a person in charge of Outreach, someone who will talk to other people in and out of the group about duplicating the reading in their yard (bari) or on the path in front of their door so that the neighbors passing by will almost have to hear and possibly will stop to listen. The Bible correspondence students could be encouraged to be Readers.

This plan copies the national plan to operate villages by the use of committees. The most successful developments in church growth have been those which track the local culture in the most profitable way, i.e. the town hall meeting in America really set the pattern for congregational government in the most successful denominations.

2. Emphasize several key features. A. Read every day. Most villagers cannot read. Encourage reading to them until they can memorize the total book The Man Who Gave His Life. Read it 50 or 100 times. B. It is to be reading just to let the Word of the great God speak for Him to my heart. No one is to be able to answer all the questions. Keep away from questions as far as possible. Dwell on the "good words", the "encouragement", the hope that it gives as the Holy Spirit honors his word. C. The group should, from the start, incorporate the idea of being most successful when they gather everyday to read and discuss the Word and when they show neighbors and relatives how it can be done and get them started in their own location. This is the reverse psychology of usual church life which tries to reach the nation by growing bigger and bigger units. Probably 8 or 10 adults is an ideal number, and then someone down the path 500 feet should be encouraged to start another one. D. The missionary or Bengali leader who starts this should never be the leader of the group. From time #1 lead the man in the community to be the natural leader and never shove him aside and reduce his dignity and stature in the eyes of his community by "showing him how it ought to be done". Only as they do it in a way natural and comfortable to them can we ever expect a truly indigenous church that is capable of infinite reproduction.
3. Provide continuous leadership to the Elders of these small reading groups. Someone should meet with them once a week to encourage the daily reading, answer their questions or help them solve their problems. Also to encourage them to enlist friends and relatives in doing the same thing. Let each missionary and national leader (like Joseph, or James or Simon or Mr. Folia or Pastor Halder) concentrate his efforts so that minimum travel time will provide maximum contact with the maximum number of Elders. Expect this movement to spread by example and therefore from one neighborhood to the next one. And expect and encourage it to spread rapidly.
4. Ask God for a sense of urgency. The new openness in Bangladesh may not last long. Go through doors with singleminded purpose while they are open. Stay away from plans that nearly all missions follow to create openings as long as the openings are already there.
5. Pray and preach to the existing churches that they may find a God given conviction that individual members ought to encourage their relatives and friends to start a group (groups) in their home villages. THEN PLACE RESPONSIBILITY FOR FOLLOW UP ON THEM SO THAT THEY MAY DEVELOP INTO TRULY USEFUL CHRISTIANS.
6. Plan levels of leadership and leadership training. Soon some Elder of a small group may show enough leadership and growth to begin to be leader at the weekly meeting of other Elders. Let the cream rise to the top. In an

unpaid spiritual responsibility like this there is maximum opportunity for growth to proceed at a rapid pace and the problems of separating money search from spiritual growth are eliminated. As the movement spreads there should develop 4 or 5 levels of leadership that will enable the missionaries and mature Christians to use their time in planning, praying, leading developing leaders who will grow as they are given both training and responsibility. Follow the principle of "expanding horizons" i.e. a man is healthy in spirit while growing, damaged while retreating! Expand the vision of the local leader. Use him for the next level of leadership as quickly as he develops. Do not expect men to return from town to lead the villagers but use men there to grow there and to progress on up the ladder of leadership.

7. For the first years of the movement ALWAYS TAKE THE TRAINING TO THE FIELD. More potential leaders have been destroyed in institutional hot houses than by pressure from the world. Let the training be a working, on the job type.
8. After a short time of reading The Man Who Gave His Life prepare a very simple, short pamphlet for use by the L men in teaching the Elders. Call this the Golden Man Manual. Do not teach this to the reading groups but to the Elders in order to prepare them to grow in well rounded outlook on the Christian life and to answer more wisely the questions and problems that arise in their small groups. It will probably be best to keep the reading groups always in the Word rather than a "teaching" or "preaching" situation for two reasons: This is the best way I know to lay deep foundations of the Bible in the life of the people (failure to do this is responsible for much of the weakness of mission congregations), and this pattern is infinitely reproducible by men who would not, could not teach. Keep the door open to this man. Perhaps teaching could be a special function of some special person appointed by the Elder or by the Elder himself if he feels able and willing. It should probably be at some other time than the reading time.
9. Stay out of the business of building buildings. There will come a time when many of these reading groups will want to have a central meeting place. Let this be the town hall concept with the co-op having a place to meet. If any place is necessary they, the Elders, will find one.
10. The missionaries must trust in the Lord and develop local leaders who are encouraged and trusted actually to lead. You need not run yourselves frantic if you follow a plan to lead leaders who lead other leaders -- on down to the village level. Then visit all these levels of work, not as master in charge but brother in encouragement. Let the Elders select their leaders and train them with your help.



11. Make extensive use of drama and music. Use the co-op building for this. Apply God's love to the practical day to day situation. Teach choruses that people will sing along the path. Encourage them to make up songs that speak of their experience with Jesus. Get someone to write Bengali type music (and I hope there is some different from the mournful Hindu type) for important Scripture passages. Use this as a device to teach the Bible.
12. In meetings with the Elders be sensitive to the time when their people, as understood by them, are ready for decision making. Lead the Elder to understand what is involved in accepting God's love through Jesus so that he, the Elder, will lead his people in declaring for Him in a way that encourages each other. We tend to be uncomfortable with talk about group decision but we have grown up in the concept of encouraging one person to "break the ice" and we then expect others to follow. And we count this kind of influence as valid. Here as there, it is. And it is of enormous importance in a non Christian community to have group backing in the decision. Plan to create it from the start. The group can also create a peer pressure for growth in grace and this is very much needed. Use the Golden Man ideal.
13. Always follow their patterns of communication in training sessions and group meetings that may develop. My guess about that pattern: Short attention span to anyone speaking or reading, discussion with persons nearby without any conception of discourtesy, listen a bit more, discuss...etc. Check this and learn to communicate in their pattern. You have not communicated until they have understood and tuned in! They live their superstitions. SHOW HOW TO LIVE LOVE.
14. Respect cultural differences! Muslims with Muslims, caste with caste, etc, Do not start this way and suddenly make demands for integration. Let Christian love be the product of Christian experience, not our demands. Suggest you let the home be the center for reading. Co-ops be centers where all can meet together if they feel free to mix there.
15. Do not make pre-reformation demands, i.e. do not tell them that they can come to Jesus after they break their bad habits, after they learn to love former enemies, after they prove that they mean it. Take their profession and then fill their lives with the Word of God so that it and the Spirit will make God's demands.
16. Harvest to the fringes. When people in a certain locality begin to respond to the love of God, give careful attention to that area, even to the neglect of other, less responsive areas. Movements usually expand in concentric circles, like ripples on a pond spreading from the rock thrown to make the first circle until the ripples reach the edges. Do not feel compelled to cover all the geography of the country to the neglect of being able to give encouragement to your growing "people movements".

17. Keep before you always the majority group, the Muslims. Be aware of our tendency to retreat from opposition into those circles that receive us with openness and warmth. This has often led missionaries to deal with the subservient, dependent people because they were too insecure to stand toe to toe with strong minded men who alone held the potential of able local leadership. The man or group who can fight against you has the best possibility of helping you in your cause if you can brave the seemingly hostile initial response and can tolerate men of strong personal will. They can be a great asset unless we demand the colonial response from local people. If you share God's love with Hindus only you may write the eventual collapse of your cause into your work. Surely God wants to love all Bengalis and all alike need him. Expect many among the majority group to respond to that love. Working in an area to help the whole village form a co-op after all are reading will help prevent getting side tracked to Hindus only.
18. Set worthy goals, work to reach them, and set up a system of records to guide each missionary in evaluating his own work, the mission in evaluating its work and planning for best use of its resources, and the area secretary in evaluating the work of each missionary, each field in the nation and total program. Develop an attitude that welcomes the guidance provided by goals, evaluation, mutual discussion of each other's work. Realize that the attitude that says, "this is my program and you stay out" is carnal, fleshly, sinful and not of the Spirit. Remember the unity of the Spirit, set out in Eph. 4. My suggestions about goals, given as a starter with the hope that you can have a larger vision than mine since you know the country and her needs better than I do:
- First Year
- 3,000 reading groups the first year
 - 300 L. men raised up from the Bari groups
 - 30 LL men from among the present workers, mature Christians and etc.
- All missionaries functioning as LLL men, training the LL men to take your place as they develop quickly. At the same time let the missionaries visit all levels of the movements, give encouragement as Paul did to many places, and act as trouble-shooter when necessary. Try to stay on top of problems as they arise rather than hoping they'll pass away. They probably won't without help.
- All missionaries talking to each other constantly, raising questions, making suggestions in the atmosphere of love and trust. If God cannot give that to the missionary family we are hopeless in even thinking that he'll do for the Bengalis with all their problems more than he'll do for us with our knowledge of Him and His will.
- 10 village simple co-ops functioning
 - 100 tradesmen trained



Second Year

- Evaluation and consolidation of plans
- Decisions about relocations, improvements, etc.
 - Keep your plan forming at all times, never frozen.
- 10,000 reading groups and a system of leadership to match it
- Greater emphasis on the development phase, using the experience and personnel of the first year to shape and reshape it, and to root it in Bengali initiative.
- 10 additional simple co-ops
- 100 additional tradesmen

19. Give careful consideration to the best possible use of the developments to date in your reading room-libraries. To this point they have not led to identifiable groups with cohesion and potential for on going development, but they have provided you with some available leadership at the L and LL levels (with possibilities for being led to expanding usefulness), and they have provided a precious harvest of knowledgeable young men who are fine potential contacts and readers under the sponsorship of their fathers or other village leaders. I had a conference with the library workers in the Feni-Raipur area with Carl as interpreter, explainer and motivator. This followed 4 hours of morning worship-explanation time in which the Spirit had been working warmly. R. T. had to return to Comilla for an afternoon session but Carl and I had time to meet with them from 4 until 7 p.m. It took quite a while to get them off their questions about how we can take care of these converts who've been booted out of their homes and how we can help them get out of the village (the traditional pattern of missions which makes a "mission station dependent" out of the convert and removes him from all communication and leadership back home) into our idea that we want them in the village, surviving on the local economy, and leading the village to the love of God as revealed in Scripture and to the better living that can flow from their relationship to it.

Now turn the energies and time of the men related to you to starting these reading groups in the bari, under your leadership giving guidance at the L level to the Elders from the bari, being cautious always to respect the dignity and local leadership of these Elders.

Keep hammering into these young men that we are to spread the love of God through His Word located in the bari, that the fruit of that Word will mature in God's time without their pushing for premature, programmed decisions. Let the urging for following Jesus fully come from the Spirit of God working in the people through His Word, not through our manipulation.



NOT TO BE USED WITHOUT COPYRIGHT PERMISSION
OF ASBURY THEOLOGICAL SEMINARY

After a year of making this kind of use of the existing facilities give careful evaluation of the total operation with the most possible objectiveness and open mindedness about keeping, changing or discontinuing the operation. Make these decisions in light of current operations, not in the sweet sentiments that cherishes the memory of Agnes Graham (or any other fine leader in the past) to the extent of freezing the future because of the past.

20. After developments of 6 months to a year begin to consider the location or relocation of missionaries in light of your experiences and evaluation. You may see a need to move missionaries as close to the scene of maximum action as possible. If so, let the demands of the work, not existing properties determine the move. (It seems to me a shameful waste of the life of the missionary and of finance to tie a term of service costing about \$80,000.00 to a house costing \$25,000.00. People and expansion, not housing, constitute our concern.)

The development of L, LL, and LLL levels of leadership could conceivably make it wise for all missionaries to function at the LLLL level, making their particular skills, gifts, and concerns available to the entire country through periodic travel. Do not "nest" in your station but keep open all options best for the work.

Take special care to evaluate whether the presence of the missionaries actually stimulates others to growth and leadership or, at some stage, restricts them. The Westerner can be overwhelming. This is not to take the missionary out of the field but to find the wisest relationship to it. Pray a lot about either kind of decision here, consider individual convictions, preferences and opinions, and hope to be led of God in unity toward the best answers.

ADDITIONAL CONCEPTS

(some of which may overlap earlier statements)

1. God begins with the peace and joy of his workman. Being precedes doing and what we are is more important than what we say. Expect God to love each missionary, to set him or her free, and then let his love do what he wants it to do in leading us to accept God's acceptance for ourselves and to accept and love others on the same terms.
2. Desire the same fulfillment, peace and prestige for the Bengalis that we expect for ourselves. Expect God to place real responsibility on them and to permit them to make their own mistakes just as we are permitted our blunders. "Lord, quota to us our mistakes even as we give generous quota of mistakes to the Bengalis. And let us love them in their mistakes as we expect you to love us in ours."

3. Remember that it is easier to vote and talk priorities than it is to be guided by them. In Solomon Island Christianity, Tippet tells how the missionaries voted priority to evangelism each year -- and then continued giving most of their time to raising the best pineapples in the South Pacific! Our priority: The Word of the love of God in Jesus in the ears of the multitudes now.
4. See pressure and persecution as part of the process. Stay out of processes and structures (pressing for "decisions" because we're anxious, establishing separate-from-the-community organizations called "churches" with their own separate "buildings", etc.) which unnecessarily call for opposition. But realize that Jesus is the "stone of stumbling and the rock of offense" which we cannot forsake without destroying everything we are or they can be, and accept any pressure that eventuates after we have given every consideration to the nations's goals and sensibilities. We do stand for Jesus as the only full expression of God's love and peace and salvation.
5. Follow-up or follow through is vital. Much missionary work sews with a needle that has no thread in it. Do not work to create openings where unentered openings already exist. Give nurture and shepherding to all that you start within the principles of leadership and guidance rather than doing the whole thing for them. Keep the word of God's love in the hearing of all who will listen. But realize that many people heard Jesus and deliberately turned away. We also will accept as inevitable the folding of many reading groups. Our solution? Start many others. Even with careful follow through be prepared for casualties, perhaps around the 50% level.
6. The best communicator in any place is the local man who knows everybody's kinspeople. Next best is a national from outside who has been trained in our process. Last is the foreigner. Major on communication, not just use of words, and on the local communicator. You communicate love by loving and being lovely.
7. After you have followed sound principles and thoughtful, careful planning expect God to honor his Word and to do great things. Expect miracles of outreach, response as God does "exceedingly abundantly above all that we ask or think".
8. Remember that people movements can be carefully turned into the love of God and the fruit of their response to it or they can be limited and thwarted. Walk reverently, expectantly around God given opportunities and make the most of them under His purposes and His guidance.

9. Beware of philosophy of justification of no-grow, or slow-grow missions. It can become a self-fulfilling prophecy. You have been conditioned by the past to timidity and low expectation. Great desire perhaps but low expectations. "Blessed is he that expecteth nothing for he shall not be disappointed" is not a very good motto for missionaries.
10. Mission station approach, to gather and serve a few Christians has destroyed outreach in many lands. Beware the apron strings mentality. Don't build anymore of these even if you have voted to do so.
11. Greatest growth everywhere has been in people movement response. The Karens in Burma, Bataks of Sumatra, Telegus of India etc, came together to the love of God. Let them support each other in decision making and keeping.
12. Internal demands for ethical growth are the most efficient. People are lazy about reaching someone else's goals. Scripture and the Holy Spirit will generate ethical expression; missionary demands cannot. The "Golden Man" can be a good goal that the Holy Spirit will fulfill.
13. The Christian movement would probably not have occurred at all in Europe or it would have been blotted out by the Islamic advance, as it was in Asia Minor and North Africa, if ignorant multitudes had not come in on unsatisfactory spiritual conditions to be led later to deeper -- or initial-discipleship. Better to have nominal Christians than nominal Hindus or Muslims. We will do all we can to avoid nominalism, to put the Word of God into the consciousness of people until it leads to adequate decision time on his leading and their response, but we will not nitpick about motives until they turn away in disappointment and disgust.
14. Move from intellectual acceptance of your new plan to work to emotional identification with it as soon as possible. This is best done by getting involved with it up to your ears as quickly as possible and being careful not to write it off because of initial discouragements. There are plenty of discouragements in any plan of work.
15. A major consideration: Win the winnable now that they may win later those who become winnable later. Probably we should not use either "win" or "convert" in our vocabulary out here because of the connotation that "win for me means lose for you" and because of the red flags the words may wave, but the concept of "win the winnable now" is vastly important.

DEVELOPMENT SUGGESTIONS OF CAL GUY TO BANGLADESH MISSION

1. Consider that we have a mandate from God and the urging of our convention to deal with the whole man. In fulfilling



this we have planned carefully to put the Scripture deeply and widely into the entire nation and to establish channels of communication and guidance to implement this. We are beginning with the Scriptures as the foundation of our attempt to lead men to receive the love of God through Jesus Christ and thus to build new men, the "Golden Man".

2. We will not use "bait", unworthy incentives, to persuade men to "join us" or to provide statistics to satisfy our ego or our job description. We fear the "rice Christian" result and the mission compound hanger on.
3. Our efforts shall be directed in harmony with the nation's objectives to create the "Golden Man" who can build his own and the nation's welfare. Given Christian motivation, character and wise, creative, catalytic guidance and assistance the Bengali people can grow to a more secure, healthy way of life. Bangladesh has a climate that is suited to a twelve month growing season for plants, animals, poultry and fish. The year round capability of water and soil farmed by the hands of "golden men" glowing with God's love can produce enough food and fiber for a nation of 80 million and sell enough to other nations to help the national economy.
4. Crisis needs will arise occasionally and our part in helping meet them will be determined by compassion, available resources, the existing situation and our principle of refraining from becoming permanent or semi-permanent means of support for any segment of the population.
5. Our aim shall be not to "give a man a fish" but to teach him to catch, or better still, to "fish farm" the existing waters here to raise his daily supply and sell some to provide income for him and protein for others. In creating these opportunities for betterment of the physical man we will consider ourselves in partnership with all forces of good will (i.e. banks, family planning services, health officers, the President, governors, village co-ops, agriculture offices, etc.) with which we can cooperate without compromising Christian principles in their broadest base, remembering that love is the first of them.
6. Because we believe that integrity is essential to permanent uplift we will try to follow response to the reading of the Scripture and build self help, total man programs in as much as possible into believing communities. If there is no desire to seek the love of God through reading the Man Who Gave His Life we would not enter that area.
7. As resources and leadership permit we will move on a priority basis, i.e. give attention to the most pressing universal problems which we can help to solve. Food production and preservation, production credit, family planning and public health and hygiene would seem to be the greatest current needs.

8. Suggested ways of dealing with priorities in #7

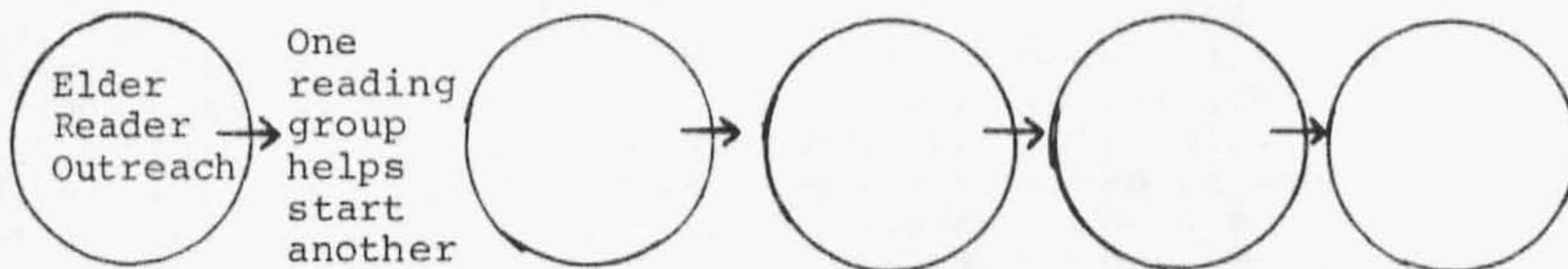
- A. Perfect the channels of communication and leadership training necessary for guiding and extending the Scripture reading process. This will accomplish our #1 priority and pave the way for fulfilling our urge to spread the love of God to the daily situation. In this we take our "want to" for granted and will try to shape these suggestions into a "how to".
- B. Organize the Elders (those in charge of the reading groups) into simple unregistered cooperatives.
- C. Lead them to select people of their choice from the village for training, one field of training for one man, in fish farming, duck raising and care, selection and care of more productive rice, and other areas of good production; family planning; public health and preventive medicine; production credit, etc. This package can be enlarged and changed as abilities and conditions warrant.
- D. Train these men, using people with actual experience who also know the love of God. Use the present setup in Feni already training men in upgrading crops, fish, poultry and cattle development to begin the training rather than hiring teachers. These young men who are tradesmen themselves can teach the tradesmen how to grow better rice, sorghum, soybeans, vegetables, and can help the trainees to take home enough seed, fertilizer and know-how to earn their living and provide new seed, and therefore improvement, to his co-op. They can learn fish farming, duck farming and take home baby ducks and fish. They can learn how to manage a co-op. They can learn how to get credit from a bank instead of the money lender, how to keep records and how to repay loans.
- E. Search for those who can train in other skills (family planning, etc.) somewhat like Dr. McCord has done. Keep the training related always to those persons living in the community and going back to it. Try to do it on a reproducing scale, i.e. the person who is trained is taught and led to pass it on to nearby cooperatives.
- F. Call these men D men and match them up with our L men, and, as our program develops, DD with LL, etc, Make realistic plans to train them in sufficient numbers to supply the demand as our program expands.
- G. Plan and finance a package that will send trained men back home with adequate supplies to demonstrate to that village -- and others nearby -- that it will work. If we teach growing vegetables, send seed and fertilizer for the demonstration plot (not for future personal or village needs. This will come as we lead them to use production credit). Use relief money or development money to get this trained man started, but avoid putting demonstration men on salary. They tend to ride a chair, push a pencil, not



get to the village and in the mud to do it. We want men located permanently in the village doing it and thereby leading and showing others how to do it. And we want to avoid hiring people whom we'd have to fire because they don't do what is needed or because we run out of funds or gas.

H. Lead them then to elect officers of a multipurpose co-op, help them register it, and then stand by for guidance as needed. Help the multipurpose co-op with production credit through normal channels but with a deposit system using Southern Baptist money that would be on deposit in Dacca Banks to cover losses. This would allow for a new production credit not based on land mortgage. This would help the "Golden Man" to exercise his faith. Fertilizer, seed, fish, poultry, seedlings, ducks, etc, need credit and pay dividends.

Illustration: Each circle represents several reading groups in one village. Each group will have the Elder (chairman), Reader and Outreach man. These groups will all meet together to form a simple co-op and they will select one man to represent the entire village for training in fish farming, one other man for duck raising, another for rice, etc. At present they will send these men to Feni where the training program is already working, already proved out.



All groups together select men for training.

After the training the Development man will return to his village (he has been away only 4 weeks and is not "weaned away") taking with him his skill which he has earned largely by his labor during training, enough fish and ducks or rice seed of a special strain and fertilizer to grow a small patch of seedlings to demonstrate its superiority and to provide this better seed for expanding production by men who buy seedlings and learn skills in the care of the rice, fish, ducks, etc. from the man trained in each trade. One man with one skill for one village first and then help him become DD, useful to train other men from other nearby villages

Go To Feni



to others. Development in one village will encourage others.

DEVELOPMENT SUGGESTIONS

Crop Production - Preservation

I. Costs (est) of training and outfitting tradesmen with enough "stuff" that they can start a self-reproducing cycle in their villages.

\$25,000.00 to train and equip 100 men, enough to do the entire package for 10 large villages. This would be 10 men to each village using and sharing by teaching his one skill. These villages should be scattered as widely as possible so that the Development can be seen and copied by the surrounding villages.

This will be one of the best ways I have seen to provide help toward permanent self-help and at the same time do what mission theorists have tried to do in providing a more secure base for a developing Christian movement. New Buildings on Old Foundations (an old book - c. 1940) by Merle Davis and The Economic Basis of the Church in the Madras Series are the classics in this field.

Skills:

1. Fish
2. Ducks
3. Chickens
4. Cattle-bulls
5. Rice
6. Soybeans, Sorghum, Corn
7. Potatoes
8. Wheat
9. Vegetables and fruit
10. Management, marketing and preservation of crops

The course of study now in effect in Feni could be used in all of these. The projected cost will include cost of transporting materials necessary for each man to "do his thing". Loan will be given for initial investments beyond the kit for such things as cultivation cost, etc. Follow up and checking for results will be made by his teachers (there is one teacher for each skill in the present program) and by Carl Ryther.

II. Establish a Production Credit Fund of \$200,000.00 to be deposited in Dacca Bank as a credit backup. Co-op will borrow all funds from the bank and we will not, to their knowledge, be connected with the credit process except as we help create, under God, a new man who can be a trustworthy credit risk and as we upgrade his skills and total economic base as outlined above (or in some better way you guys and gals may discover) so that he has the ability to borrow and repay. Co-op will borrow all funds from the bank to put projects into effect after the initial training.

Bank will be asked to continue loans without back up after 2 crops have been paid off, thus establishing the credit rating for the co-ops on their own record.

Our backup money would then be used for new co-ops until they have established their own credit.



Family Planning and Health

In this area I know of no pilot projects to give guidance. If the mission can learn from someone who is doing something then profit from their experience.

My best guess has been to experiment with a group of women in the bari where the reading is going faithfully to stimulate or even evaluate their interest and then to make available the pill for them to take together so that they keep each other motivated and on schedule.

Beyond that I have dreamed that our communication with them might give opportunity to encourage the vasectomy. If interest warrants I think you could promote participation by physicians who could take special training before coming out here (I understand that the operation is very simple) and arrange big "parties" for the men who surely would be encouraged by their wives to attend. I would put taka (50?) incentive to offset his "off from work time" as prime relief investment. Part of my hope that this can develop depends on the success of the development package, either the one I have suggested or something better you discover. If they have reasonable hope that their children will survive they will be more likely to receive the operation. This is a desperately needed service and I wish you could find the wisdom of Solomon and his "cucumber vines" to provide an answer.



BAPTIST UNION OF INDIA

CONSTITUTION

Published by :

R. TERHUJA

Executive Secretary

Baptist Union of India,

797112, Nagaland, India.



NOT TO BE USED WITHOUT COPYRIGHT PERMISSION
OF ASBURY THEOLOGICAL SEMINARY

Baptist Union of India

CONSTITUTION

(Adopted by the Quadriennial Assembly at Cuttack on January 29, 1980)

1. Name :

The Union shall be known as the Baptist Union of India, herein after referred to as BUI.

2. Aims :

The aims and objectives shall be :

a) To realise and give expression to the essential oneness in the Lord Jesus Christ of the churches of Baptist faith and order.

b) To provide means for united consideration and solution of their common problems and for proclamation of their common principles while maintaining the spiritual unity and cooperation with all believers in the Lord Jesus Christ in the common task committed to them.

c) To represent churches of Baptist faith and order in all matters where united action is called for.

d) To promote spiritual fellowship and partnership among the members to strengthen their faith and witness.

e) To give expression to their point of view on moral and social issues both at national and international levels.

f) To nourish and deepen the spiritual life of persons, family and churches under their jurisdiction.

g) To promote the missions of Christian stewardship among its members.



3. The Authority of the Baptist Union of India :

The Baptist Union of India will be Fellowship oriented. The regional congregations or local churches will maintain their complete independence and authority in management.

4. Membership :

Membership shall be of two kinds : a) Full membership and b) Associate membership

a) Full membership :

- i. A Baptist Organization such as a Union, a Council or an Association of Churches shall be eligible for full membership.
- ii. An individual Baptist Church or a few smaller Baptist churches whose affiliation with a large body is not practicable can be accepted after examination by the Executive Committee.

b) Associate Membership :

Organizations which are related to Baptist Churches and are registered and specialised in areas like missions, social concern, health and rehabilitation, socio-economic, theological and secular education. Associate members can participate in the deliberations of the Assembly. They shall have no vote.

5. Officers :

- a) A President
- b) 3 Vice Presidents representing the three regions. (It is agreed that for our purpose India can be divided into 4 regions, the South, North, West, and North East.)

For example, if the President is from the North-East, the 3 Vice Presidents will be chosen from the 3 other areas.

- c) An Executive Secretary— honorary or full— time.
- d) A treasurer— (honorary)

All Officers shall be bonafide members or affiliated bodies in full membership of Baptist Union of India. Each officer will hold office for a period of 4 years of or until the next meeting of the Assembly. They are eligible for re-election. The officers shall be elected on a rotation principle representing the different regions and according to the needs of Baptist Union of India.

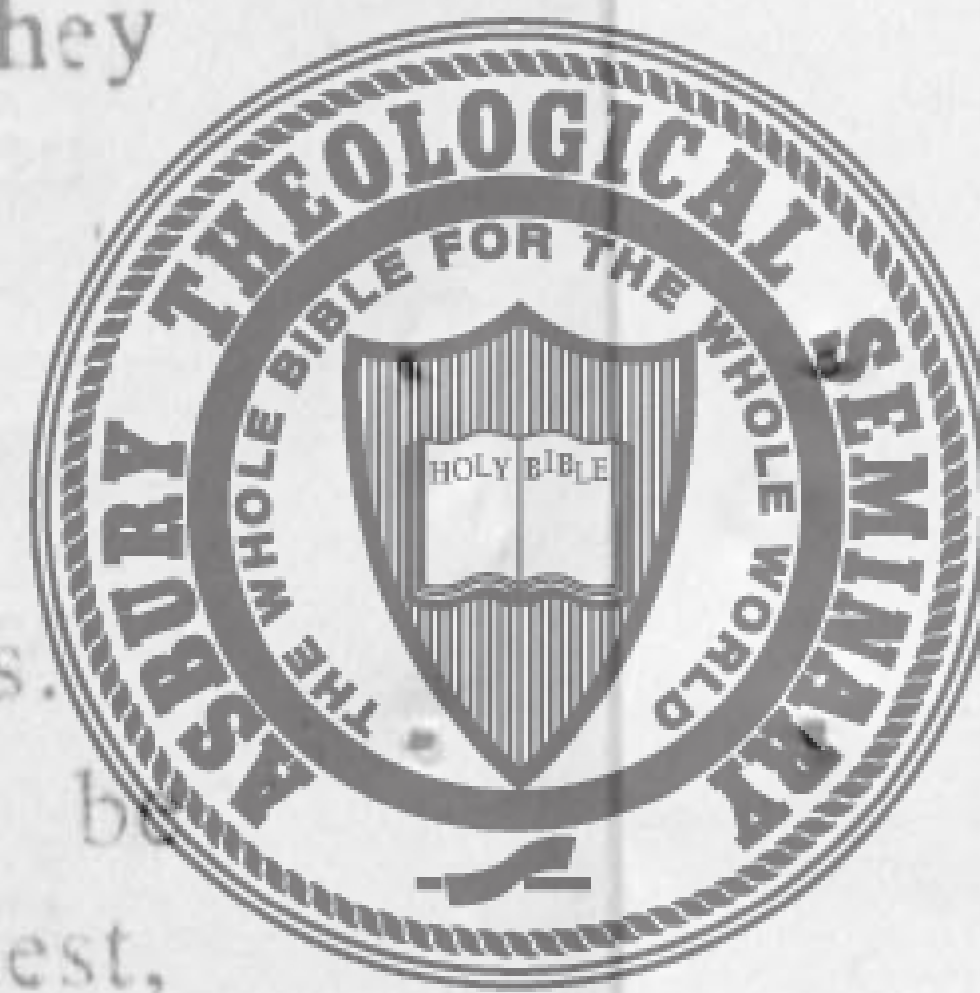
6. Executive Committee :

The Executive Committee shall be composed of the above officers and seven additional members. Care must be taken as far as possible, to give representation to the different Conventions, Unions and Councils in the Baptist Union of India. Both officers and the Executive Committee members shall be elected by the BUI Assembly.

7. The powers of the Executive :

The Executive Committee shall have power :

- a. To fill vacancies among the officers and members of the various committees of BUI and to do all interim business.
- b. If a member absents himself from attending the Executive Committee meeting twice consecutively, the Executive shall appoint a suitable substitute. This shall be done after informing the member concerned.



- c. To appoint not more than two coopted members to the Executive.
- d. To fix the time and place of the next Assembly of the Union, and to make necessary arrangements including the preparation of the programme.
- e. To recommend a panel for nominating committee for appointment by the Assembly.
- f. To appoint such special Committees as it may deem necessary and to determine their duties and terms of reference.
- g. To transact all business of the Union between Assembly meetings and report their actions to the member bodies.
- h. To arrange local, regional or general conference to promote and strengthen the aims and objectives of the Union.
- i. To appoint personnels for the promotion of BUI works as deem necessary when fund is available.

8. Membership fee or affiliation fee :

The following rates shall be the Annual Membership fee :-

a)	That for a minimum of 25 members the fee be	Rs.50/-per annum
b)	A Convention with a membership of 500 and above	Rs 100/- "
c)	" " 1,000	Rs 200/- "
d)	" " 5,000	Rs 300/- "
e)	" " 10,000	Rs 400/- "
f)	" " 20,000	Rs 500/- "
g)	" " 30,000	Rs 600/- "
h)	" " 40,000	Rs 700/- "
i)	" " 50,000	Rs 800/- "
j)	" " 75,000	Rs 900/- "
k)	" " 100,000	"



NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

OF ASBURY THEOLOGICAL SEMINARY

Associate membership fee :

Associate mebers shall pay a fee of Rs 50/-per annum

9. The Quadriennial Assembly :

a) THE GENERAL ASSEMBLY :

The Union shall meet in a General Assembly once in 4 years.

b) DELEGATION TO ASSEMBLY :

For the Quadriennial Assembly the member bodies are entitled to send delegates as follows :

- i) From 25 to 500 and part there of..... 3 delegates.
- ii) For every additional 1000 members and part there of 1 extra delegate.
- iii) In any way the maximum member of delegates from any convention shall not exceed 50 on the whole.

c) ELECTIONS :

Elections shall be by ballot unless otherwise requested by the General body.

d) QUORUM :

1/3 of registered delegates at an Assembly shall be the quorum necessary for all official actions and election of officers.

10. Associated Membership :

Associate members shall be entitled to one representative each. They shall pay the registration

11. By-Laws :

The Baptist Union of India shall frame its by-laws in accordance with the Constitution.

12. Amendment :

No change shall be made in the Constitution except by a two-third majority of those present at General Assembly. Three months notice must be given through the Executive for all such proposed amendments.

BY-LAWS**Duties of Office Bearers :****1. PRESIDENT :**

The President shall be the Chairman of the Quadriennial Assembly and shall preside over all its meetings, unless he requests someone else. He shall also be the Chairman of the Executive Committee meetings. The president shall be chosen very carefully from among leaders of the various regions. He may attend or depute anyone to attend any of the Regional Conventions. He shall be free to correspond with anyone or initiate correspondence with any person or organization when copies shall be sent to the Secretary atleast and other officers. The President shall be an honorary person.

2. VICE PRESIDENTS :

They shall preside over the Assembly sessions or the meetings of the Executive Committee at the request of the President. In case of absence or resignation of

death of the President, the first Vice President among the three shall act in the interim period. The Presidents shall be honorary persons.

3. EXECUTIVE SECRETARY :

- i. Among the officers he shall be either honorary or fulltime paid person provided the budget provision is made. His duty shall be to keep the minutes and all books in safe custody for permanent record. He shall communicate all actions of the Assembly and the Executive to the member bodies.
- ii. He shall be incharge of all correspondence between the National and International bodies on behalf of Baptist Union of India. Copies of all such correspondence must be sent to the President and as far as necessary, to the Vice Presidents and Treasurer.
- iii. He shall be incharge of the News Bulletin which be printed every quarter.
- iv. He shall be incharge of all minutes of the Assembly and the Executive Committee and should enter them into bound volumes and counter-signed by the President after each meeting or before the next meeting of the Assembly and the Executive.
- v. He shall endeavour to attend the different conventions with a view to create interest in Baptist Union of India and to bring the Baptist Churches into closer fellowship and understanding. He shall do this in consultation with the President.



- vi. He shall send quarterly reports concerning the Baptist Churches in different parts of India and share with one another information that will communicate inspiration to others so that they may learn from one another.
- vii. He shall submit report of his work at each Executive meeting.

4. THE TREASURER :

The Treasurer shall be an honorary person. The Treasurer shall receive all funds and shall keep account of all income and expenditure. He shall make payments as authorised by the Executive Committee. He shall through correspondence and by personal contacts raise the affiliation fee of each member body, and raise funds for the BUI. He shall also plan to attend the various Conventions and Council Meetings of the member bodies in consultation with the President and the Secretary.

- a) It shall be the Treasurer's main responsibility to raise the Budget amount for each year.
- b) He shall prepare the accounts for audit at the close of each year. The accounts will be audited by Chartered Accountants.
- c) He shall also prepare the Annual Budget for approval by the Executive.
- d) He shall present his Financial Report at each Executive Committee meeting.

5. QUORUM OF THE EXECUTIVE :

2/3 members of the Executive shall form a Quorum.



In a printed copy of the Constitution of BUI, it was written that the BUI was founded at Balasore, Orissa, in 1936. The same Constitution was published in the bulletin of BUI Vol. I No. 1 December 1974.

The work of BUI was renewed in the Bangalore meeting in 1976 and consequently the constitution was redrafted to meet the new needs. The Quadriennial Assembly of BUI at Cuttack adopted the revised Constitution of the BUI on January 29, 1980.

First Printing 500 copies, Feb. 8, 1980

Gospel Printing Press, Japaur-797112, Nagaland



NOT TO BE USED WITHOUT COPYRIGHT PERMISSION
OF ASBURY THEOLOGICAL SEMINARY

UNIVERSAL CONCERN IN INDIA

(REGD. SOCIETY NO. BOM 387/1976/G.B.B.S.D. • REGD. PUBLIC TRUST NO. F/4405 BOMBAY.)

REV. V. K. YANGAD
AREA DIRECTOR.

METHODIST CENTRE,
1ST FLOOR, POST BOX 4566
21, Y. M. C. A. ROAD,
BOMBAY CENTRAL,
BOMBAY 400 008.

CABLE : "UNICON DIA"
BOMBAY 400 008.
TEL. : C.O. 396789
374137

No. 375/81

4 September 1981

Dr. Maurice Blanchard
Georgia,
USA

Dear Dr. Blanchard:

Greetings in the Name of our Lord Jesus Christ!

Please refer to my letter no. 350/81 dated 20 August 1981 in which I have given you brief biographies of four candidates who are waiting anxiously to join UCI ministry.

Today I have sent you the following telegram for your immediate action:

"Kindly Permit by Cable Interview Four Candidates STOP
If More Delay Lose Good Workers - Yangad".

I am receiving reminders from these people requesting me to take action. I am in touch with them and am keeping them warm by writing them encouraging letters and asking them to wait for a little while. But I feel if we delay more they may become cold and may change their minds and join some other organisation. As you very well know that every organisation is in need of workers, in India.

I am very much impressed by their qualifications and call for the ministry. I feel they would be a great asset to our church planting ministry.

I therefore request you to kindly permit us to interview these candidates so that we may appoint them in due course. Please treat this as very urgent and let us know.

With all good wishes.

Yours in Him,

V.K. Yangad

cc: Dr. O. Cooper.
Mr. H. Vanderlip.



NOT TO BE USED WITHOUT COPYRIGHT PERMISSION
OF ASBURY THEOLOGICAL SEMINARY

VKY/rm

*needs greater
freedom to operate?*



CHURCH GROWTH RESEARCH CENTRE

Post Bag 768, Kilpauk, Madras-600 010, India

Telephone

Office: 109, 6th St., Secretariat Colony

663972

Publisher of INDIA CHURCH GROWTH QUARTERLY

Dr. R. E. HEDLUND, Co-ordinator *

N. J. GNANIAH Acting Director

Mr. John D. Main
1A General Bhagat Marg
Pune - 411 001.

11 December, 1981.

Dear Mr. Main:

Your letter addressed to Mr. Kumar Doss has come to me along with a copy of the 20 November reply by my assistant, Mr. Paul R. Viswasam. Thank you for writing.

Regarding the person of whom you wrote, he appears to be the kind that should be encouraged. We need many more such. The question is how to proceed. I can well appreciate the difficulty you have. One possibility would be to suggest a different denomination such as the Christian and Missionary Alliance which is beginning a church planting outreach in Pune. Rev. Dyck is their missionary in Pune, and the head of the mission is Rev. Gerald Carner in Bombay (Flat No. 3, Beacon Buildings, 3 Madame Cama Road, Bombay 400 021.)

Another organization to contact would be the Indian Nationals' Evangelism Commission directed by Dr. Arthur J. Dalavi (Post Box 1707, Secunderabad, A.P. - 500 003.)

What is this brother's background? Is he from the Churches of Christ in Western India? Doctrinally where do you feel he fits?

What can you tell me about the field? I am impressed that he has started several house churches. Do I correctly assume that these are viable, worshipping Christian congregations? Are they composed of new converts? Or "transfer" Christians? Are the Pune slums a receptive field? What is the potential in your estimation, for new church planting in the area?

P.T.O.



AN INSTITUTION OFFERING INDIAN CHURCH GROWTH STUDIES AND RESEARCH

SPONSORED BY CHURCH GROWTH RESEARCH CENTRE, MADRAS. REG. NO. 246/1978.

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION
OF ASBURY THEOLOGICAL SEMINARY

I ask the above questions for a reason. We have been asked by a major evangelical agency to suggest fields for church planting ministry in India, and I am wondering about Pune, hence my interest in the man and in the context. I will be grateful for what you can tell me. Many thanks for your anticipated response. All this is, of course, confidential at this point.

Yours for the Kingdom,

Roger E. Hedlund.

RH
pm.

one extra

पहला मोड़ First fold

अन्तर्देशीय पत्र कार्ड
INLAND LETTER CARD

पिन PIN

तीसरा मोड़ Third fold

भेजने वाले का नाम और पता :- Sender's name and address :-

CHURCH GROWTH RESEARCH CENTRE

POST BAG 768

KILPAUK

MADRAS - 600 010

पिन PIN

इस पत्र के अन्दर कुछ न रखिये NO ENCLOSURES ALLOWED



NOT TO BE USED WITHOUT COPYRIGHT PERMISSION
OF ASBURY THEOLOGICAL SEMINARY

दूसरा मोड़ Second fold

THE BAPTIST UNION OF INDIA

Quarterly News Bulletin

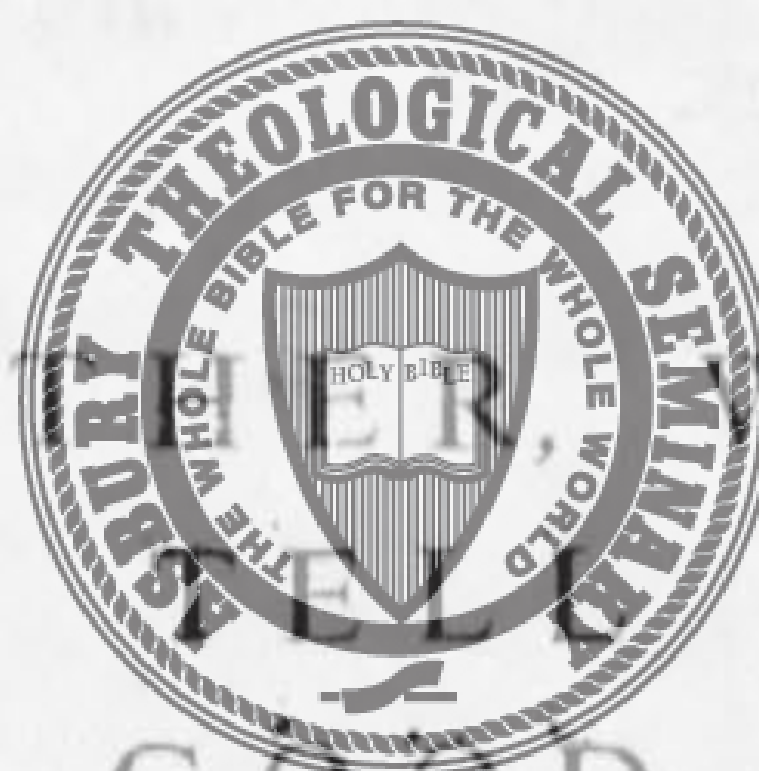
Vol. 2

1982

No. 1



The Second North East India Baptist Fellowship
November 11—13, 1981, Gauhati, Assam, India



TOGETHER WE CAN

THE GOOD NEWS

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

OF ASBURY THEOLOGICAL SEMINARY

From the Executive Secretary



R. TERHUJA

I greet you in the name of Jesus Christ. By God's grace. I have been in touch with the Baptist churches or organisations during the last 42 months up to March 1982. Praise God for the health and strength God has given to me. I thank you all for your cooperation and guidance through all those days.

India is a big country with over 683 million population. The Baptists are over 9 lacs of communicants and will have about 2.5 million in population. Most of the Baptists are from tribal areas and low income areas. Therefore some churches are depending on the parent Missions for extending the church works. Several Baptist churches need financial help to support their pastors, training programmes, educational programmes, economic development and constructing church buildings. These eventually makes the churches unstable and some lose membership when the people are drawn away by stronger movements which confront churches. But

now the Baptists need to realise that time has come for them to give for the extension of His kingdom.

In 1981, I visited seven different Baptist Mission fields; such as Baptist Church of Mizoram, Goalpara Baptist Union, Bengal Baptist Union, Samavasam Telegu Baptist Convention, Assam Baptist Convention, Fundamental Baptist Fellowship of India and Karnataka Baptist Sabhegala Samaikya. I spent more time in the North East India, visiting the conferences, meetings, organising Good News for Tribals, Vacation Bible School Sunday School (CEEFI), and Youth Fellowship. Economically, the people of North East India are very poor but they like to depend on their own resources and build up the churches. I will recall a few of my travel in 1981:

Baptist Church of Mizoram (BCM) — BCM belongs to the Baptist Missionary Society (BMS). They are about 33 thousand baptised members. Their headquarters is in Lunglei, the Southern part of Mizoram. I met the leaders and shared with them about the need of working together for reaching the unreached. I found that the BCM is sending missionaries to Gujrat, Assam, West Bengal, Central Bihar, Maharashtra and Tripura.

Goalpara Baptist Union (GBU) — GBU belongs to the Australian Baptist Mission. They are 6,670 baptised members in three tribal centres; such as Rabha, Garo, Bodo or Boro. The BCM missionaries (Mizo) are working with Rabhas and Nagaland

The Strength Of Local Bodies Of Christian Believers Called Churches

by Dr. Maurice Blanchard

American Baptist Missionary in Andhra Pradesh for Twenty-five Years

President of Ramapatnam Baptist Seminary for Fifteen Years

Through our experience in Russia and China in this generation, we have learned again that it is the individual Christian believer and the individual local church that can best resist Communist suppression and oppression. It is not the centrally organized and highly structured churches that have best stood up to Communist suppression. When the leaders of such centralized churches have removed, the whole structure has tended to fall apart. But the loosely organized, loosely administered, loosely controlled organizations such as the Baptists have been the ones that have carried on the best. And this has served to bear out the again importance of the Baptist insistence that the New Testament local, visible church is the one planned by the Lord.

When one looks carefully at Baptist terminology he sees in various countries around the various names applied to regional groups of Baptist churches. There will be a Baptist Federation of Churches, or a Baptist Union of Churches, or a Baptist Association of Churches, or a Baptist Convention or Churches extending over an area or a region. But there will never be a Baptist Church of Bengal, or a Baptist Church of Andhra, or a Baptist Church of Assam or any other region. The word **CHURCH** is meant to express a basic ideology, the Baptist doctrine of the church.

What is that ideology? It is expressed under two heads: (1) The visible, local church, and (2) The invisible, universal church. It means that each local church is the visible manifestation of the body of Jesus Christ, that it is directly responsible to, and ruled over by the Lord Jesus Christ, and that it may be associated with other local churches, inter-dependent with them, for the furtherance of the Gospel throughout the world. It further means that there is an invisible church made up of all believers in the Lord Jesus Christ, but that this invisible church can never be an organized, visible church.

Dr. Clyde Turner has written a small book on this subject of The Doctrine of the Church, and it is presently being translated into five languages of India: Telugu, Bengali, Oriya, Marathi, and one of the Naga languages. It will be sponsored by the Baptist Union of India, and made available on an all-India basis. In this article, I will give you a small foretaste of what is to come in that book, and I will write another article for a later issue of this Baptist News-letter.

The question that now arises is this: Is this ideology based in the Scriptures? And, if not, where does it come from? Baptists have consistently pointed to the New Testament churches as their models, and that is where we now turn. In the

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION
(to page 10)

OF ASBURY THEOLOGICAL SEMINARY

new Testament there are more than seventy places where a church or churches are referred to. In thirty-three places, churches are referred to as, "the churches of Judea," the churches of Galatia," The churches of Macedonia "the churches of Asia," and "the churches of the Gentiles." These churches may be big or small. They may be as large as the mother church of over five thousand members in Jerusalem with all the manifold gifts of the Spirit being exercised. They may be as small as the little church of twelve members in Ephesus or the household churches of Rome. But each local church is itself a church and joined with all the other churches in a province or a region as the "churches" of that area. Never once is there a reference to "the church of Judea," "the church of Macedonia," or the church of any other area or region. One may observe this fact in the earliest as well as the latest New Testament writings. In one of the very earliest writings one finds references to "the churches of God in Christ Jesus which are in Judea" (1 Thess. 2:14) 'And in the latest writing, near the end of the century, the Glorified Christ says to John: "Write what you see in a book and send it to the seven churches" (Rev. 1:11). It is significant that reference is made to the seven churches in Asia, not to the Church of Asia, nor to the Asian Church. All seven of these churches were in close proximity to each other, and all were in a particular region of Asia. If ever in the New Testament one would expect to find a reference to a Regional Church, he could expect to find it here. It represents the latest development of

church organization. It represents an area that was closely knit together geographically. Yet each of the seven "churches" is addressed individually. Surely this has a meaning for us.

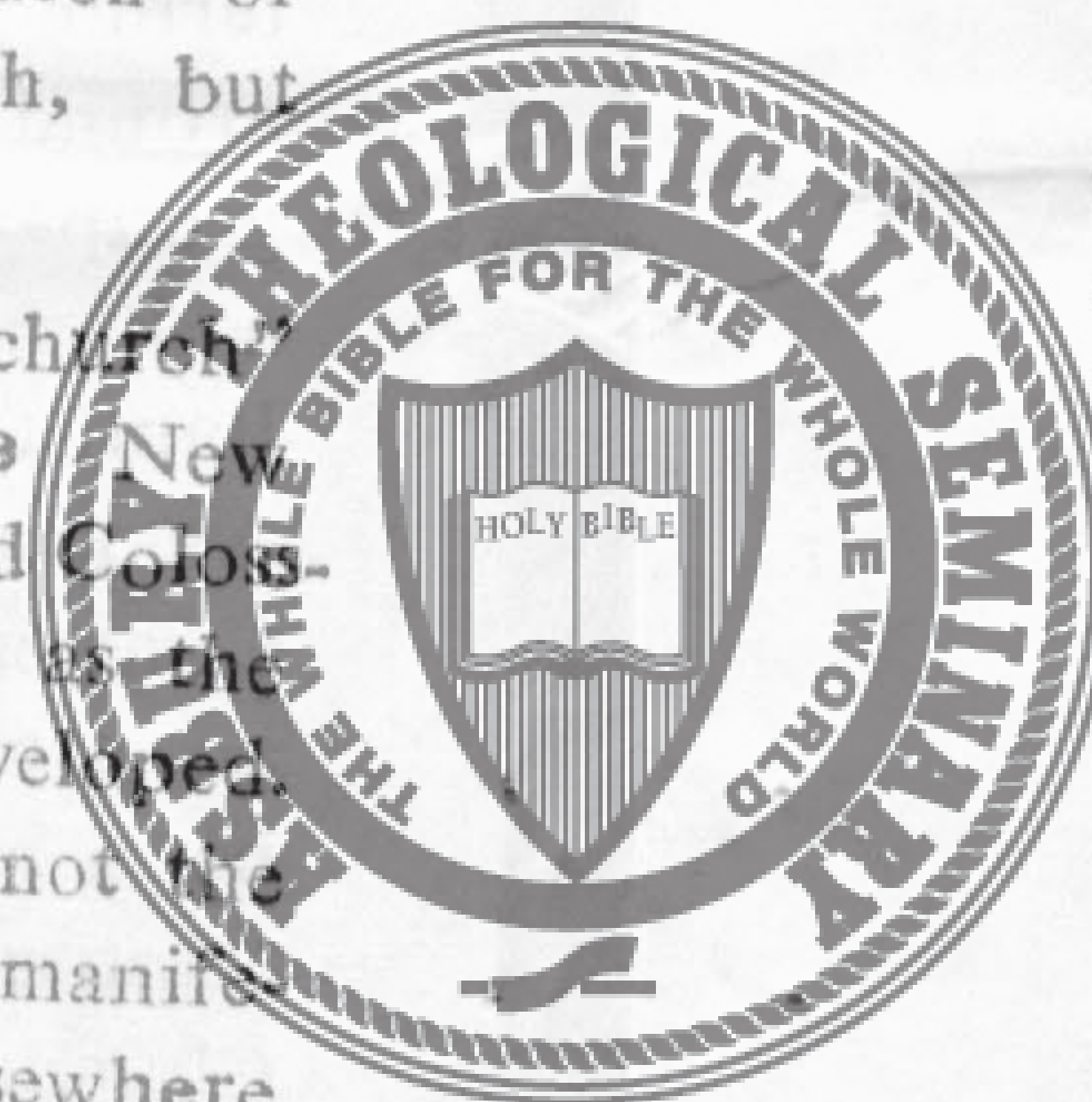
There is only one place in Acts 9 : 31 where you have a reference to "the church throughout all Judea and Galilee and Samaria." One should notice the exact language that is used. It is not the church of Judea and Galilee and Samaria, but "the church (or churches) throughout all Judea and Galilee and Samaria. " There is a difference between saying " the church of " and " the church throughout. " The words " throughout all " again emphasize the spiritual body of believers spread throughout all the region rather than the church as an organized regional church. When you have thirty-three other places that emphasize the " churches " spread throughout various regions , you can hardly establish a doctrine of regional church on this one, single, unclear reference in Acts 9 : 31. And if you check the reference to church in Acts 5 : 11, you find that the church that is mentioned there is the church of Jerusalem, not a regional church, but local church in the one city.

There is another meaning for "church" that needs to be examined in the New Testament. Throughout Ephesians and Colossians the doctrine of the church as the spiritual body of Christ is developed. This spiritual body is invisible. It is not an organized local church which is the manifested or visible body of Christ. Elsewhere in a few places, as in Hebrews 12 : 23, it is this invisible church of the ecclesia

in the Greek) which is referred to : " the assembly of the first-born. ". This church is made up of individual believers, not individual churches. All the local churches of the New Testament were never united as one organized church called the Body of Christ. Nor were two or three or a half dozen of them so united, or so called, There was never any effort to unite even a small group of churches in any one locality into a " church " which would be called the Body of Christ. There just was no such concept. On the other hand, these two concepts of the invisible church and the visible church are found side by side in Colossians, where in 1 : 18 and 24, the invisible church is said to be the Body of Christ, and in 4 : 15 the visible church is referred to as being a local body in the house of a believer. And that is exactly the reason why Baptists have never been willing to organize local churches into some organization which they would call a church. We have conventions of churches, federations of churches, associations of churches, but never a regional or national church.

We are finding in India today that while some of our Baptist Conventions and Baptist Unions are having trouble, the real strength of our life is in the local Baptist churches, and we are most thankful for this. The local churches are able to carry on their own work, their

own fellowship, their own witness, completely without the so-called overhead body, the Convention or the Union. And they are doing just that. One of our most respected leaders, himself a former seminary president, and the holder of a Ph. D. from Osmania University in Hyderabad, Dr. A. B. Masilamani, has gone so far recently as to suggest that maybe we ought to forget and drop the Conventions and Unions that are the seat of so much of our trouble. They may have been imported by the missionaries as a part of their Western type organization. In the west the historical order was first the local churches, and then, later, much later, hundreds of years later, the Conventions and the Unions, when the local churches began to feel the need for such association. Maybe we ought to just drop the top-heavy, structured administration represented by the Conventions and Unions, and let the local churches go ahead with their own clear duties of witness and fellowship. I am not yet convinced this is the best approach. But it is one option that needs to be considered as local Baptist churches press forward for the furtherance of the Gospel in India and throughout the world. The Baptist doctrine of the New Testament Church, it turns out, is best able to face the stress and the strain of this revolutionary age, whether it be in Russia or China, or India, or any other part of the world.



NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

OF ASBURY THEOLOGICAL SEMINARY

Baptist Heroes of Faith (N.E.I.)*

by

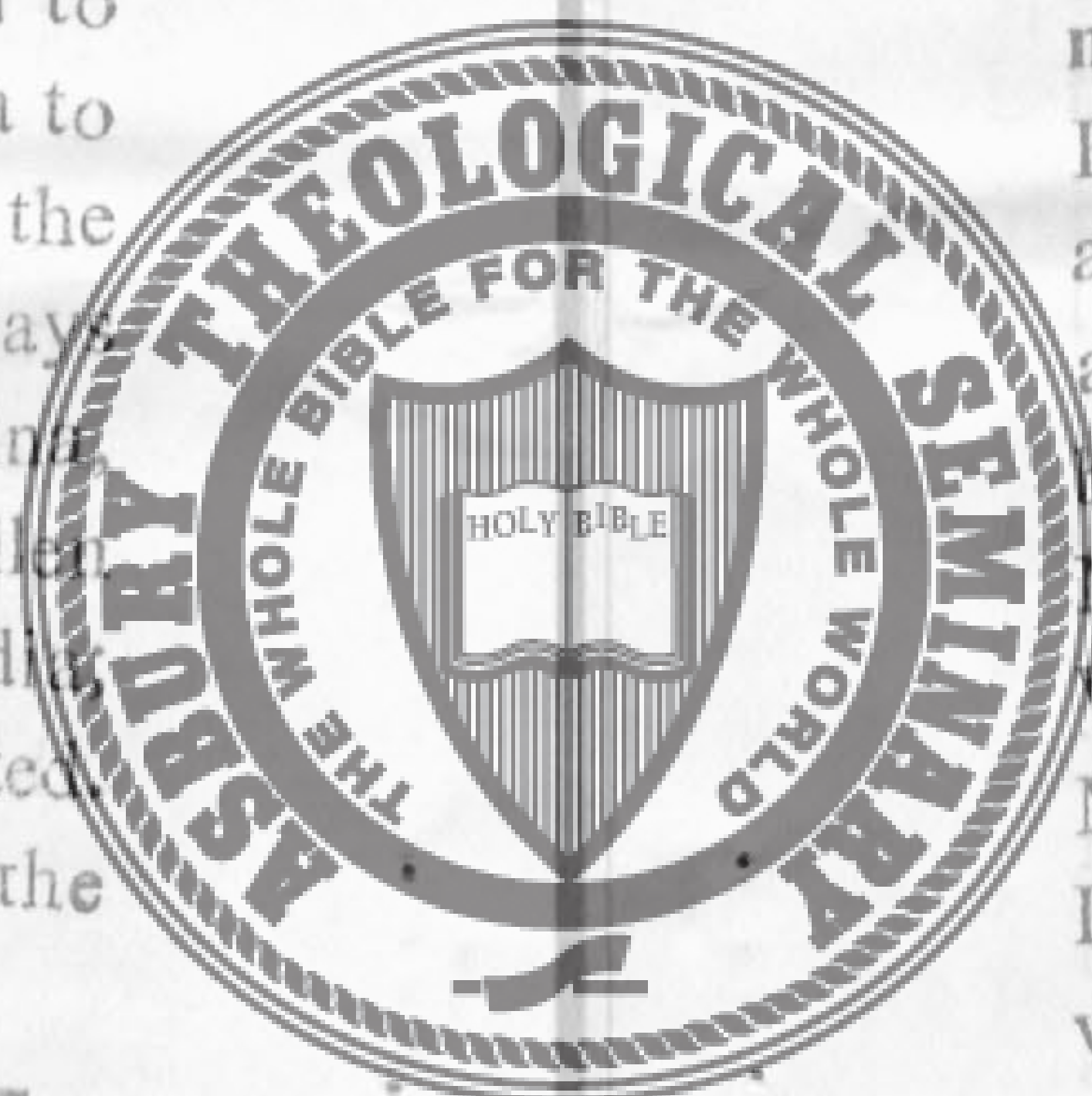
Dr. Renthly Keitzar, Professor
Eastern Theological College, Jorhat, Assam

The Baptists of North East India had their origins from three streams; the English, American and Australian Baptist traditions. The English stream had its origin in European Baptist denominational movement, more particularly within English congregationalism, and a later development of it may be found in the American and Australian (and also New Zealand) Baptist traditions. Thus the Baptist denomination in North East India is a confluence of all these three (or four) traditions. Whatever the name may be they all have a common heritage. The Baptists always try to preserve the simplicity of the gospel; they have ever sought to be free from the ecclesiastical authority; the Holy Bible, both Old and New Testaments, have been for them the supreme rule of faith and practice; and it is their claim that the roots of Baptist principles may be found within the teaching of the New Testament church and its polity. Hence the foundation of Baptist churches lies in the congregational type of Christianity as over against the ecclesiastical form of Christianity with all its sacerdotal ministry and institutionalism.

Without going in to all the details, the Baptist principles can be summarized in the following distinctives :

- the supremacy of the Scriptures
- the priesthood of all believers
- a regenerated church membership
- the autonomy of the local church
- two ordinances only: Baptism by immersion and the Lord's Supper
- the separation of Church and State, and
- religious liberty.

The Baptist Mission came to North East India in the second half of the nineteenth century. The first contact was with the Khasis : in 1812-13. Krishna Chandra Pal, an evangelist working under William Carey of Serampore, converted two Khasis. The Serampore Baptist Missionaries established a mission centre in Cherrapunjee; however, this early contacts did not produce any tangible results. Permanent establishment of Baptist work in north-east India probably began in 1836 when the British Commissioner F. Jenkins, gave a formal invitation to American Baptist Missionaries in Burma to start missionary work in this part of the country. The original plan was to find way to northern part of Burma and China but the missionaries were somehow fallen in love with the people of north-east India and then, the Assam Mission was started. Eventually, they began work among the Garos.



The first two converts among the Garos, Omed and Ramke, were baptized by Miles Bronson in the Brahmaputra River on February 8, 1863. The Nagas came in contact with the American Baptist Mission as early as 1840, but the actual work began only in 1872 with Dr. E. W. Clark as the first American Baptist Missionary. Then, in 1904, the Rev. J. H. Lorrain and the Rev. F.W. Savidge of Arthington Mission were invited to work for the English Baptists among the the Mizos of South Mizoram. Later Baptist missionaries from Australia and New Zealand came to work in some parts of Assam and in Tripura. Thus the whole of North East India was widely opened to the Baptist Mission. The seed of Baptist faith and practice is planted in North East India; it is sprouted with new shoots, are now struck roots deep into the soil, and are growing rapidly. The Baptist faith has come to stay here. Now the North East India has one of the largest Baptist communities in the world.

The Baptist Christians of north-east India are indebted to all the Baptist missionary agencies in England, America, Australia and New Zealand and their pioneer-missionary heroes of Baptist faith. Nathan Brown, Miles Bronson, Oliver Cutter, et al. are remembered as the pioneers in Assam and adjoining areas. Thus the Garos remembered M.C. Mason and E.G. Philips; the Nagas, E.W. Clark, S.W. Rivenburg, W.E. Witter, C.D. King, et.al.; the Christians of Manipur, W. Pettigrew; and the Mizos, J.H. Lorrain and F.W. Savidge. Their far-seeing visions and selfless sacrifices laid a firm foundation of Baptist faith in this part of the world. They will be remembered as foreign-

missionary heroes of Baptist faith in North East India in the history of Christianity in India.

Many followed in their footsteps in the proclamation of the gospel and the establishment of Baptist churches in different parts of North East India. The early converts, who can be honored as the first generation of Baptist heroes in North East India, like Omed and Ramke of Garo Hills, Godhula Brown, Tuni and Henry Goldsmith of Assam, and Zathanga of Mizoram, inherited the same enthusiasm and fervour to bear witness to the Lordship of Christ and to preserve and practise the Baptist faith. Their zeal and untiring labour resulted an abundance of harvest. One might say that much of the groundwork and even cultivation of Christian faith had been done by such national pioneers, and the credit was given to the missionaries under whom they worked. Without the assistance of such national workers the missionaries could not have achieved such evangelistic triumph in North East India.

The foreign missionaries did not come to establish mission colonies, they came to extend the Kingdom of God to every corner of the world. Eventually, the leadership had to be passed on to national leaders, the foreign missionaries must go away when the local leadership has come of age. The national Baptist leaders who were born, and educated, during and under the missionary era include such dynamic personalities, Rev. Longri Ao, Rev. L. Kijungluba Ao, Rev. Edward Singha, Rev. M. Savino, Rev. E. Stafford, Rev. D. Bhuyan, Rev. Dr. J. H. Thumra, Rev. Dr. I. Ben Wati, Rev. Dr. Lal Rema,

*This article is a brief summary of the two papers, viz. "Baptist Distinctives" and "Baptist Heroes of Faith in North East India" originally presented at the 20th Annual Meeting of the East India Baptist Fellowship in Gauhati, November 11-13, 1981.

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION
OF ASBURY THEOLOGICAL SEMINARY

Rev. K. I. Aier, Rev. Dr. Lal Hminga, and so on. They can be called as Baptist heroes of faith in North East India today. They are instrumental in bringing about national leadership in the Baptist churches in North East India on the one hand, and they also have generated ecumenical and international co-operation among the different churches in India and in the world. The Baptist Christians of North East India today look up to them for spiritual leadership and for the defence and preservation of Baptist faith so that the north eastern Baptist may join the "cloud of witnesses" in proclaiming the message of salvation in Jesus Christ in India and to the world.

In the following section some guidelines are given as challenges to the Baptist churches in North East India.

1) Baptists and Unity: One of the points in the Baptist Distinctives is the independence and autonomy of the local church as a visible form of the Church of Christ in a certain geographical area. However, this does not mean that a local church is absolutely independent of other Baptist churches because a local church does not exist alone; it is a member of the Body of Christ and so it belongs to that Body, the Church. Hence the Baptists believe in both independent and interdependent concept of the Church: they belong together in the Church as members of Christ's Body. This idea stresses the fact that the local churches in a certain geographical or political area must come together to form an association; and, then, some association can come together to form a convention or a council in the state or national level.

The Baptist churches in North East India are also organized in almost the same way, for example, the Ao Association, the Nagaland Council of Baptist Churches (Nagaland Baptist Church Council), the Council of Baptist Churches in North East India, and Baptist Union of India. In some area, the churches and associations come together along the line of semi-Presbyterian pattern as well, for example, the Mizo Baptist Church. Locally, the churches are brought together either under an association or a council and a visible form of unity is there. But there is no unity in a regional basis. This raises an important issue for the Baptists of North East India. The Baptist churches in north-east India as a whole must come together in closer unity, perhaps under larger Council, realising the fact that we belong together in a common heritage of Baptist faith. Let the North East India Baptist Fellowship be a living reality. The churches must still go forward to forming a Council of Baptist Churches in North East India bringing together all the Baptist churches in Arunachal, Assam, Manipur, Meghalaya, Mizoram, Nagaland, Sikkim, and Tripura. Finally, the Baptist churches are also members of the world-wide church and they must create the atmosphere of ecumenical relationships in both the denominational (e. g. BWA) and interdenominational (e. g. WCC) levels.

2) Baptists and Mission: The Baptist missionaries came from across the seas with their firm conviction and commitment to proclaim the message of salvation in Jesus Christ to all races and tribes of mankind in obedience to the commission of their Lord

and Saviour Jesus Christ (cf. Mat. 28:19-20; Acts 1:8). They gave their lives so that we might have salvation. In turn the Baptists of North East India must carry on the unfinished task which had been left untouched by the former Baptist missionaries. The original plan of the American Baptist Mission in Assam was to open a way to evangelize the Shan tribes of Burma and the Chinese. They could not reach them because they fell in love with our people for the sake of the Gospel of Christ. This was a blessing in disguise for our people because they could plant Baptist churches in this part of the world. That unfinished task of the Baptist Mission is now entrusted to the Baptist churches of North East India.

Many Baptist churches in Mizoram, Nagaland, CBCNEI etc. are now actively involved in missionary outreach and their missionaries are working in Assam, Tripura, Sikkim, Nepal, Arunachal, Andamans, and other parts of India. The mission of the church *per se* is all good and often challenging, but sometimes it is troubled by individual interests and competition. Such a tendency appears to be emerging even in our area. It is time to check and undesirable elements. What is needed is co-operation and co-ordination in such enterprise if the churches are keenly to evangelize the unevangelized. What is needed most is a united front: Baptists of North East India must constitute a United Baptist Missionary Society.

3) Baptists and Political Involvement: The Baptists have always stood for the principle of religious liberty and the separation of Church and State. They believe in the scrip-

ture of the individual's responsibility to God alone in matters of one's faith and eternal destiny. The doctrine of religious liberty safeguards the Baptists' belief in the priesthood of all believers and the separation of church and state. It means the state has no right to interfere with the religious beliefs and practices of individuals or congregations, and on the other hand, the church has no right to expect any financial support from the state. We must also remember the fact that the Indian Constitution guarantees to every citizen the "Freedom of conscience and free profession, practice and propagation of religion" (vide Part II No. 25). Religious liberty is guaranteed. The Indian Constitution might have inherited this concept of religious freedom from the American Constitution which is, again, a Baptist contribution through the effort of Roger Williams. And so as good Baptists who believe in the Baptist traditions and as good citizens of the country who uphold the constitutional right, the Baptists must stand for religious freedom in the country.

4) Baptists and Identity: It is remarked that to talk about the Baptist distinctives in an ecumenical age is irrelevant because people should rather be concerned about the unity of all churches. Again some others maintain that there is nothing distinctive about the Baptist faith. However, I would not subscribe to either of these two remarks. Because the Baptist maintain a distinctive place in the Body of Christ as members of one Body. Romans 12:4-5; 1 Corinthians 12:14-20; and Ephesians 4:4-16. Secondly, the Baptists subscribe to all the different tenants of Christian doctrine, but the so-called Baptist distinctives are their special characteristics and their historical heritage as a family within the universal Christian community.



NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

OF ASBURY THEOLOGICAL SEMINARY

This is our identity as Baptist; the Baptist distinctives are our identify makes to differantiate from other Christian communities. In one sense all of us who are gathered here are Baptist heroes of faith and we must know where we stand. We must

Goalpara Baptist Union (GBU) — GBC belongs to the Australian Baptist Missions. They are 6,670 baptised members with three tribal centres; such as Rabha, Garo, Bodo or Boro. The BCM missionaries (Mizo) are working with Rabhas and Nagaland Missionary Movement is working with Boro or Bodo. Praise God, for the churches are awakening in this field.

Bengal Baptist Union (BBU) — This is my third time to attend their pastors and leaders training at Calcutta. They could come together every year for training

Samavasam Telegu Baptist Convention (STBC) — I had a long correspondence with the General Secretary of (STBC) for my visit to his area. Twice they cancelled the programmes but later on I could visit them. It is a big field with 288,430 baptised members. I visited the churches in Vijayawada, Guntur, Ongole, Ramapatnam, Nellore, Kurnool and Hyderabad. (A second trip was made in 1982 January with a Gospel Team from Nagaland).

Karnataka Baptist Sabhegala Samaikya (KBSS) — I attended the 5th KBSS convention at Devangiri. KBSS belongs to Southern Baptist Mission, USA (Indian Baptist Misson is the name of the Mission in India). The IBM is supporting and encouraging indigenous organisation KBSS can independently function for establishing churches. Now they are over 2000 baptised members.

Assam Baptist Convention (ABC) — I visited Sibsagar, Assam Valley, one of the first Missionary centres in North East India. Now, the Executive Secretary of Sibsagar Baptist Association is looking after the Mission Compound. There is an Assamese Bible School which is sponsored by the

know way we Baptist, and not Presbyterians. Perhaps may of us are not good Baptist that is we do not know our Baptist Distinctives. Can we afford to lose our indentity ?

CBCNEI. The Ungma Baptist Church, Nagaland is paying the salaries of the Executive Secretary, a pastor, an evangelist in that area, which is considered a field of Nagaland Missionary Movements.

Fundamental Baptist Fellowship of India (FBFI) — I attended the general meeting of FBFI at Churchandpur, Manipur. FBFI belongs to Baptist Mid — Missions, Cleveland, Ohio, USA. There are 54 churches with 2630 baptised members in India. The FBFI wants to maintain its total separate identity in church polity.

The Missionaries came from the different countries and started their works in India. So the foreign missionaries did not try to work together as they had their own supporters back at home. With this kind of background the national leaders also followed the existing pattern to have developments in their own circle. However, with the change of time, Baptists have better chances of coming together for fellowship through BUI other and channels and the impact of united efforts for working together is being felt increasingly during the last two-three years.

Once there was a time when we have not heard the names of some of the Baptist organisations but now we come to know more about the other Baptists. You have seen that the Baptists are willing to come together for fellowship and for greater ministry of the Gospel.

With God's help, let us continue to pray each other and continue to work for others. So that the Lord will give a new vision to us that we may be able to serve Him better. It will be a joy to have visits between organisations, Churches and persons for evangelism and spiritual fellowship.

News Reports

The Angami Naga Gospel team- The Angami Baptist Church Council sent a gospel team to South India during January 1-20, 1982. Mr. & Mrs. R. Terhüja with six young singers, visited 12 Baptist churches in Guwahati, Calcutta, Kharagpur, Guntur, Ongole, Nellore, Kurnool, Hyderabad, Bangalore, Madras. Rev. G. Krupananda from Bangalore joined them at Guntur and they could visit the Baptist churches in Andhra Pradesh.

The Zeliangrong Naga Gospel team- The Gospel team is from Tamenglong, Manipur comprising 21, members, financed themselves, led by a lay leader, visited Calcutta, Madras, Trivandrum, Bombay, New Delhi during December 29, '81 to February 4, '82. Seventy years ago they received the gospel through the foreign Baptist Mission and now church renewal inspired them to go and share God's love with the fellow Christians in India. They presented gospel songs in western and Naga tribal tunes.

Asian Baptist Youth Conference — December 30, '81—January 4, '82 Mr. N. T. Murry, the President of Baptist Youth Fellowship of India

with 14 delegates attended the 7th Asian Baptist Youth Conference, Macau, Hongkong. There were 235 delegates from 13 different countries. Some of the delegates could make brief visit to Church of Christ in China on January 2, '82.

New Office Bearers of ABYC:
President — Mr. William Laurance Hellier, Australia
Vice Presidents — Rev. S. Serto, Guwahati, India
Mr. Tadao Watanaba, Japan
Secretary — Miss Laura Salvador, Philippines
Treasurer — Miss Surangki, Bangkok, Thailand.

The next conference is expected to be in North East India.

The third Naga Christian Youth Rally (Baptist) — The sixteen Naga tribes held a Youth Rally at Dimapur, Nagaland during February 4—7, 1982. Some 5000 people regularly attended the meetings. Today the Naga Baptist Youth Council is campaigning for a just and clean society and government. It calls for valuation of cultural roots and sounds the dangers of alcoholism.



NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

OF ASBURY THEOLOGICAL SEMINARY

JOIN PRAYER MINISTRY

Prayer ministry is praying for others, encouraging prayer programmes, organising prayer cells. Individual, church, organisation can join Prayer Ministry in your home town by praying for others.

Organise and encourage prayer groups: Men's group, Women's group, Youth group, Aged group, local church, leaders group, Secretaries group and so on.....

Observed national and International prayer day:

1. Baptist World Alliance day — February 7, '82 (Each year the first Sunday in February)
2. Baptist men's Worldwide day — April 24 or 25, '82 (Each year the fourth Saturday or Witness and prayer — Sunday in April)
3. Baptist Union of India day — November 14, 1982 (Each year the second Sunday in November)

Pray for the following Baptist Fellowship

1. Baptist World Alliance meetings :

Place : Nairobi, Kenya, Africa

Time : July 1-6, '82 — Women's Meeting

July 7-10 '82 — Evangelism and Education, International Missionary Secretaries, African Leaders Meeting

July 11-16, '82 — BWA General Council

July 16-21 '82 — BWA Men's Meeting

2. Second Asian Baptist Fellowship Congress

Place : Kowloon, Hongkong

Time : January 7-14, 1983

Theme : Healing of the peoples of Asian

Host : Baptist Convention of Hongkong

3. Baptist Union of India, Quadriennial — 1984 Searching for the venue and host.

THE NORTH EAST INDIA BAPTIST FELLOWSHIP (NEIBF)

— reported by Mrs. K. Terhüja

The second NEIBF was held at Gauhati, Assam, during Nov. 11-13, '81 at the headquarters of the Council of Baptist Churches of North East India (CBCNEI). As the fellowship is still in the process of formation, the Adhoc Committee members: Dr. O. M. Rao, Rev. D. Bhuyan, Rev. D. Darlong and Mr. R. Terhüja (convener) with the coopted member Rev. Imotemjen Aier, took the full responsibility of arranging the programme. (The first session was held at Dimapur, Nagaland during September 6-9, 1979). Some 45 delegates registered their names having come from five Baptist Missions as follows:

Missions	delegates
NBBCA—Shokimato	5
CBCNEI—Gauhati	30
GBU—Baghpara	3
BCM—Lunglei	6
TBCU—Agartala	1

A team from the Gauhati Baptist Church cooked for the delegates who were lodged in the mission houses. All the delegates and the participants were national. The Fellowship theme was, "Expect great things from God, attempt great things for God."

The speakers with subjects were:

Rev. K.I. Aier	- Expect great things from God
Rev. J.H. Thumra	- Attempt great things for God
Rev. K.T. Chungnunga	- Open door in North East India
Rev. O. Alem	- Renew Thy church
Rev. D. Bhuyan	- Empowered to witness

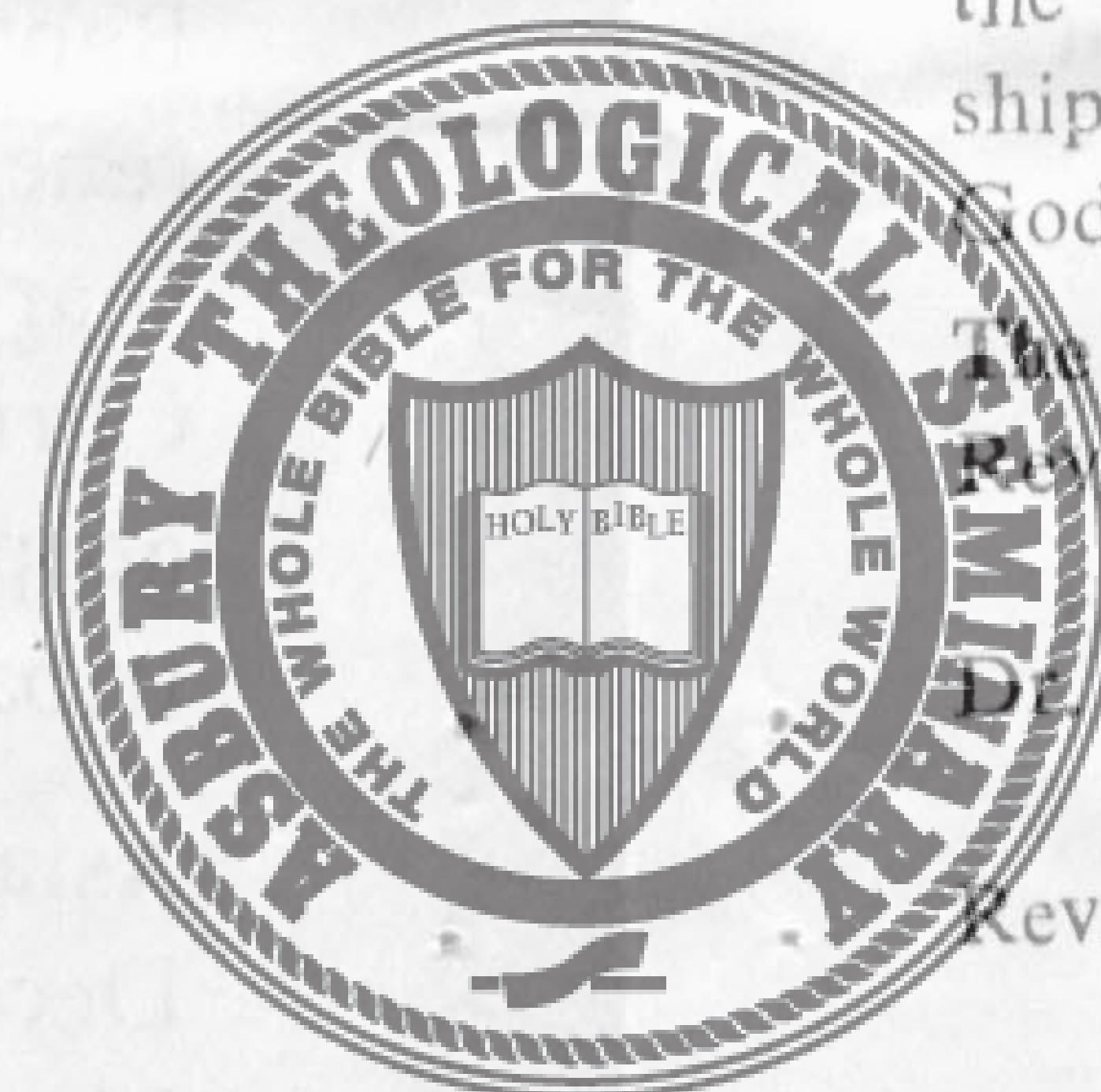
Rev. K. I. Aier : The text from Isa. 54:2,3 which inspired William Carey to form the Missionary Society in the 19th century still calls us to greater mission today. He quoted "Extend your church or extinct your church."

Rev. K. T. Chungnunga : Preaching from Rev. 3:8 and Joshua 1:3 he stated that the door seems to be closed in N.E. India to other people but spiritually God designs that doors are now wide open for evangelism. In 1968 the last foreign missionaries left Mizoram but the same year national missionaries were launched out. By now 34 missionaries are working in six states of India and the outreach mission budget is eleven lacs of rupees.

Dr. J. H. Thumra: His text was Isa. 54:1-3. To attempt great things, the Church must consider three things: Evangelise NE India as conditions are now ripe. Restructure Baptist church relations with a loose federation to embrace all Baptist Missions and create an identity for common witness. Theological education must undergird the Baptist churches.

Rev. O. Alem : Renewal results when Christ is made the head of the Church: when we yield to the will of the Holy Spirit; when we uphold the teaching ministry; and when we start discipling every church member.

Rev. D. Bhuyan : Effective witness is possible only when lives are transformed by the power of Jesus and the believer live out openly for his faith through work and service.



NOT TO BE USED WITHOUT COPYRIGHT PERMISSION
OF ASBURY THEOLOGICAL SEMINARY

NATIONAL CHAIN OF PRAYER

(Baptist Union of India)

Dr. Renthly Keltzar : read papers on Baptist distinctives and the heroes of faith in N. E. India. He listed seven points as being the distinctives. In N. E. India the Baptist owe their heritage to the British and the American streams.

Dr. O. M. Rao : led the Bible studies on the Acts. Paul likely spent three years only in preaching the gospel but spent some twenty years organising the churches he planted. Churches too today must work in unity and do follow up cares.

Some business session points :

a. NEIBF Constitution : The draft constitution of the NEIBF was received and sent to constituent bodies for endorsement and will be referred to the next meeting for final approval. The unique feature of of the constitution is geared toward mission outreach programme.

b. United Baptist Mission (Outreach) :

Members in general expressed that there must be greater coordination and united efforts in evangelism work. Visible sense of unity and concern were observed in much wider measure by members present.

The NEIBF Adhoc Committee Convener, Mr. R. Terhüja reported about a project of UBM that following the first joint Arunachal Baptist leaders conference during April 26—28, 80, at North Lakhimpur, Assam,

the Arunachal Baptist Fellowship was already formed.

c. **Next Meeting :** It will meet in the first week of November 1982 at either Tezpur of Assam or Lunglei of Mizoram.

d. The New Office bearers elected are :

President — Rev. D. Bhuyan
Vice President — Rev. K.T. Chungnunga
Secretary cum Treasurer — Mr. R. Terhüja

Judging from the reports and discussions, the Baptist churches in North East India are well engaged in evangelism work at grass roots level but the organisations lack coordination. The top missions also carry out evangelism work without any proper arrangement of comity of missions. It is felt that without striving for organic unity among baptist missions, each group can encouraged to do evangelism with certain provision for comity of missions immediately. It is also possible to work together with a united front for evangelism in new areas where the Goodnews must be presented without denominational or organisational bias. It certainly is necessary to focus mission goals with contextual needs and relevance in view. In our land, evangelism efforts should not create church quarrels and hardship. Therefore, the churches have formed the United Baptist Mission of North East India to reach new areas and 'together, we can tell the Goodnews'.

All the Baptists are requested to join the chain of Prayer from November 7th morning at 6:00 a. m. to 8:00 p.m. November 14th '82. A family, an Association, a regional language group can make the programme for those days.

Mission partners

Assigned date

NBCC, LCBM, Bombay Baptist Church	November 7, 1982
MBC, BBU, Berean Baptist, Bangalore	November 8, 1982
ABC, KBSS, GBU, CBCNEI	November 9, 1982
GBC, FWBCI, Carey Baptist, Church, Calcutta	November 10, 1982
TBCU, UBCCC' Lower Cir. Baptist Chapel, Calcutta	November 11, 1982
BCM, BUNI, CSS, India Suvatha Smithi, Kerala	November 12, 1982
CBCNC, NBBCA and UCI	November 13, 1982
STBC, FBFI, Union Chapel, Visakhapatnam	November 14, 1982

Please note that the assigned time will be from 6:00 a. m. to 6:00 a.m on the next day except November 14, 1982.

National Chain of Prayer will be concluded with the Baptist family prayer, when all the groups will join in corporate prayer.

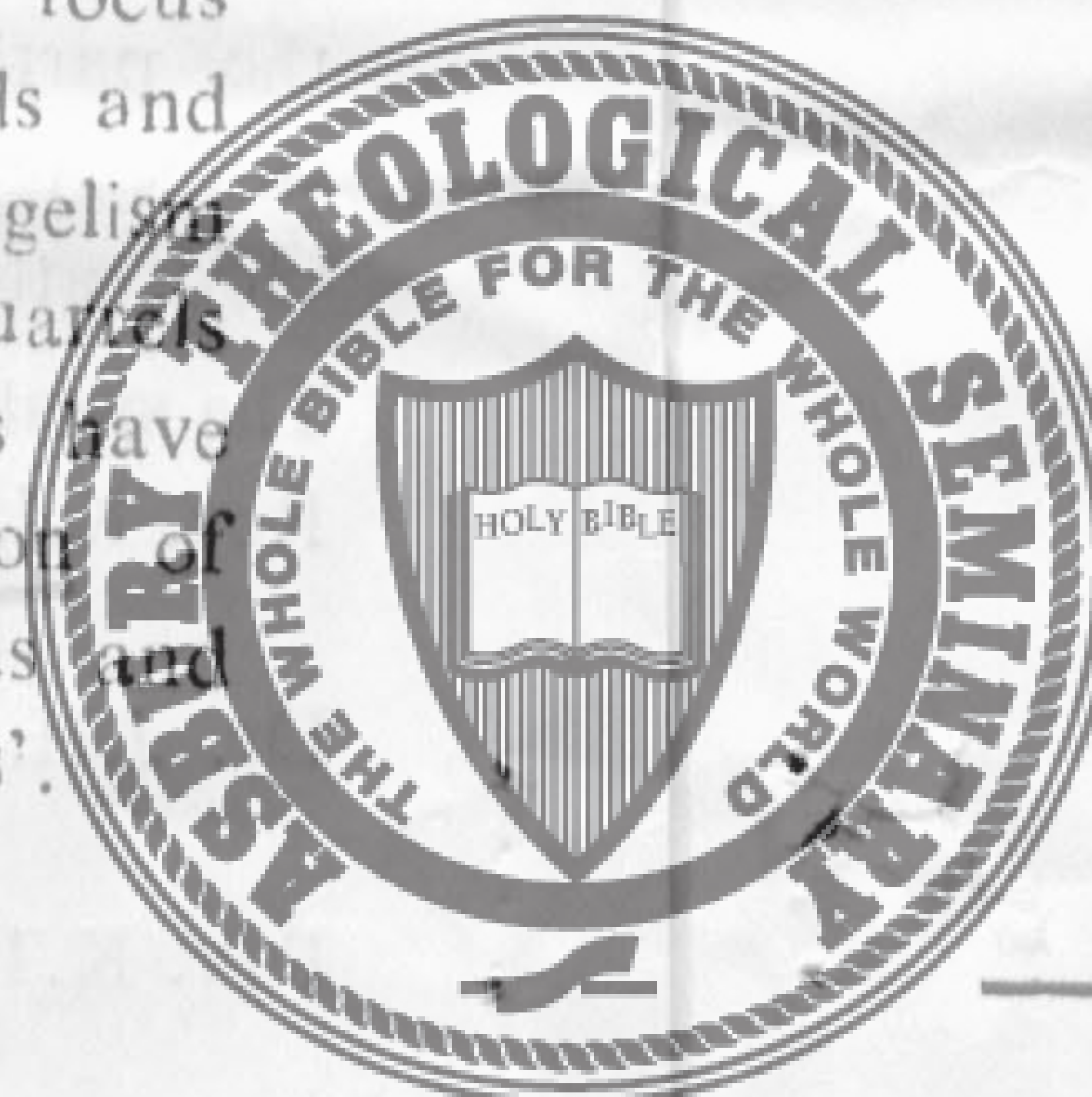
Baptist family Prayer time—6:00—8:00 p.m. November 14, 1982.

Lord, teach us to pray ...

Luke 11:1

... Pray for one another,
so that you will be healed.

James 5:16



*Edited & Published by Mr. R. Terhüja, Executive Secretary BUI.
Printed by Gospel Printing, Press, Dimapur, Nagaland, India*

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION
OF ASBURY THEOLOGICAL SEMINARY

BAPTIST UNION OF INDIA

Office Bearers



President

Rev. G Samuel
Baptist Church
3-5-170, Narayanaguda
Hyderabad, A. P., India

Executive Secretary

Mr. R. Terhija
Church Road, Dimapur
Nagaland, India

Treasurer

Mr. A. K. Saha
95 Elliot Road
Calcutta 16, India

Vice Presidents

Rev. K. T. Chungnunga
Baptist Church of Mizoram
Serkawn, Lunglei, Mizoram

Rev. Archie Shear
Kharagpur Baptist Church
Mid-napur, West Bengal, India

Rev. V. K. Yangad, UCI
21 YMCA Road, Bombay Central
Bombay 8, India

ASIAN BAPTIST FELLOWSHIP

Office Bearers



President

Mr. Johnny de la Fuente
P. O. Box 33, Iloilo City 5901
Philippines

Secretary

Rev. Edwin I. Lopez
P. O. Box 10057 (Main)
Quezon City, Philippines

Treasurer

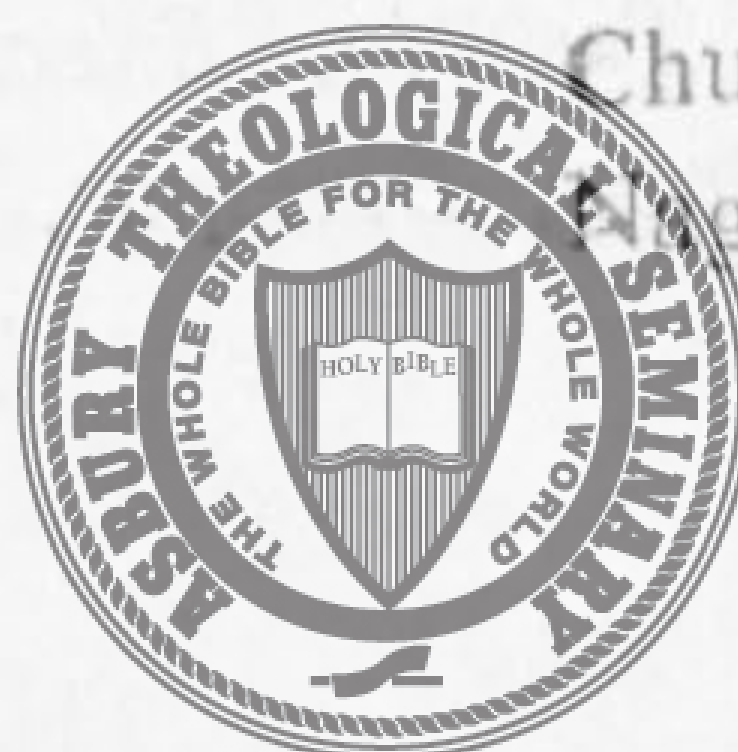
Mr. Norman Cheung
Room 501, Prosperous Bldg
48 Des Voex Road, Hongkong

Vice Presidents

Dr. Stan L. Edgar
P. O. Box 27390
Wellington, New Zealand

Mrs. Akiko Matsumura
3-3, 2-Chome, Tokiwadai
Itabashi-ku, Tokyo 174, Japan

Mr. R Terhija
Church Road, Dimapur
Nagaland, India



INDIAN BAPTIST MISSION

TELEPHONE : 31478
TELEGRAMS : "BAPTIST" BANGALORE

January 30, 1982

383, UPPER PALACE ORCHADS
BANGALORE-560 080, INDIA

Dr. Roger Hedlund
Post Bag No. 768
Kilpauk,
MADRAS 600 010


Dear Dr. Hedlund:

You must travel all over India except to Bangalore. Or have you been here and not visited us? I have some questions for you.

1. Concerning "India Church Growth Quarterly". I want all of our pastors and others to get a copy. How much is a reasonable contribution, say from one of our pastors? Or if it is now feasible for IBM to order, how much would be a reasonable contribution for 50 copies?
2. I plan to go to Bombay soon to meet with universal concern. I noticed Mr. C.D. Jebasingh is on the editorial committee for ICGQ. Is this the Mr. Jebasingh who is running the media workshop in Bombay? We have one of our men there now, so I'm wondering if its the same man. I would like to meet him while I am there.
3. In your work (research) have you done a study to determine how people come to Christ? What is the real motivating factor(s)? This certainly would be useful information in our planning of strategy. Engel's Evangelistic countdown chart, ^{is} useful in planning our work. Could you publish something and relate it to India? I have a feeling most people fit at (-) 7 or below but something more concrete would be better.

The last issue of ICGQ was very good. Emphasis must be given to the house church. I would like to see more of this in your publication. Especially showing the Biblical basis for the house church. The big community church is so engrained in all of us it will take much effort to change this.

It would be good to see you. What is your schedule? Are you going to Kodai for a month this year? When do you ever find time to write so many books?

Thank you for responding to  and

May the Son brighten your day

J. A. Lee
J. A. Lee

Coordinator - Church Development

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION
OF ASBURY THEOLOGICAL SEMINARY

Dr. J.A. Lee, Coordinator - Church Development
Indian Baptist Mission,
383, Upper Palace Orchards,
Bangalore - 560 080.

5 February, '82

Dear Jason,

Thanks for your letter of January 30, 1982. I was in Bangalore briefly in January and saw Dr. Baker at the U.T.C. gate, but I was hoping to come for an extended period of writing during February - March (but now that is being crowded out until April).

Your very kind words about the last issue of India Church Growth Quarterly are encouraging. Yet, I agree we need more emphasis on the house church concept in our evangelization. We will be happy to send the Quarterly to all your pastors, either individually or in a bundle according to your preference. We will happily accept any sizeable contribution (!) but a "reasonable" amount would be about Rs 500/= for 50 names or copies

Yes, Mr. C.D. Jebasingh is one of our members. He is also the GIFTS man.

Some people have criticized the Engel Scale approach as too "Western," but I have used it as a tool in seminars. It would be a good idea to have some "Indian" modifications. As a measurement device it is, of course, general and open to interpretation. It is useful in helping evangelists to think about a target population.

You have asked a difficult question regarding how and why people come to Christ. Motives vary and are mixed. The social factor is extremely important, both for and against conversion. The Harijan population, for example, seems determined to throw off the shackles of Hinduism. They seek social liberation and human dignity and are prepared to embrace whatever system may free them from the indignities of caste. It would be interesting to have a survey of this question among your churches and converts. You do the study, and we will publish it.



contd.....

Dr. J.A. Lee, Coordinator - Church Development
Indian Baptist Mission,

Shortly we hope to publish Jerry Rankin's study of Bangalore Baptist Churches. We are hungry for news and articles. Encourage your people to write!

Yes, we will definitely be in Kodai this summer during May.

Thanks again for your letter.

Yours in the Great Commission,

Roger E. Hedlund. ✓

cc: Mr. M.J. Kumar Doss

RH:pm



Rev. Jerry Rankin
Jalan Kupang Indah X/14
Surabaya
Indonesia.

23 February, 1982.

Dear Jerry,

Thank you for your most welcome and informative letter of 3 February, 1982. I have written to Dr. Van Williams about transmittal of funds (copy enclosed).

I am much encouraged that I now have a capable researcher in the field in Tamil Nadu. Pray that I will find other suitable persons for other language areas where we need to do some investigation.

From North India I have recently collected two interesting bits of information from a reliable informant from one of the indigenous missions (FMPB):

1) Punjab/Rajasthan - A neglected group of "Christians" who migrated from Pakistan (at partition time), have no churches, no Christian education and no pastoral care but are still called "Christians". They are Harijans (Chura?), but get no government aid. They need social uplift and Christian teaching. They are settled in South Punjab and North Rajasthan on the Pakistan border, probably number 5,000 - 10,000 are completely isolated, cut off from any Christian community.

2) Uttar Pradesh - In Uttar Pradesh the Harijans want to quit Hinduism. Careful strategy is needed, but there may be the possibility of a people movement. This requires a new approach not possible from existing Churches. However it would be difficult for foreign personnel to fit into this context. Suggestion: encourage a home church movement. Harijans need (and seek) social uplift, especially children's education. Village schools are needed but require dedicated teachers.

You may have some thoughts in connection with the above. More next time. I am keeping the October and November calendar open and will also ask Dr. Tuggy (CBFMS) to confirm his India dates

Yours in Christ,

Roger E. Hedlund. ✓

cc: Dr. Leonard Tuggy

Enclosure.

RH:pm



Dr. A. Leonard Tuggy
C.B.F.M.S.
Box 5
Wheaton
Illinois 60187
U.S.A.

23 February, 1982.

Dear Dr. Tuggy,

Greetings. You wondered about my relationship with Southern Baptists. I hope the enclosed copies will clarify. It is really CHURCH GROWTH RESEARCH CENTRE that is serving in a consultancy role.

Now we need to know the exact dates of your India visit. An India-wide Consultation of Baptist (and "baptistic") missions is planned, but the dates are not yet fixed. It would be very good if you could plan to enlarge your visit to include this meeting which may come in the second or third week of November.

And CBFMS should take steps to begin church planting in a new (Southern India) area. Let us trust God for the right personnel - and lay out a plan.

In Christ,

Roger E. Hedlund
Enclosure.

RH:pm



Dr. Van Williams, Treasurer
Indian Baptist Mission,
383, Upper Palace Orchards,
Bangalore - 560 080.

23 February, 1982

Dear Van,

Christian Greetings from CHURCH GROWTH RESEARCH CENTRE, Madras.

Jerry Rankin asked me to get in touch with you. I believe you have a copy of his February 3, 1982, letter to me regarding the collaboration of our office with Baptists, and in particular with Southern Baptists in India, in providing resource information for possible areas of new church planting. I am delighted that Baptists are taking this initiative. For several years I have been encouraging my own Board, the Conservative Baptist Foreign Mission Society, to undertake a new thrust and I believe this may provide incentive.

As of this month I have one full-time researcher in the field in Tamil Nadu. Another will begin in Western India a month or so from now, and this summer we hope to carry out a smaller survey in one part of Maharashtra. I need a Telugu speaker of the right sort to do some investigation in Andhra

But Jerry specifically requested me to write to you about the finances. He indicated about \$ 200 a month for 10 months (March to December 1982) has been sanctioned. I leave it to you to fix the rupee amount. We are indeed grateful for this financial assistance which makes it possible for us to carry out this project. If convenient you can send this to us by cheque made out to CHURCH GROWTH ASSOCIATION OF INDIA. Many thanks. Greetings to the family

Yours in Christ,

Roger E. Hedlund ✓

cc: Mr. Jerry Rankin
Dr. R.R. Curville

bcc: A.L. Tuggy
Dr. D.A. McGavran

RH:pm



INDIAN BAPTIST MISSION

TELEPHONE : 31478
TELEGRAMS : " BAPTIST " BANGALORE

March 23, 1982

383, UPPER PALACE ORCHADS
BANGALORE-560 080, INDIA

Dr. Roger E. Hedlund
Church Growth Research Centre
Post Bag 768
Kilpauk
Madras 600 010

Dear Dr. Hedlund:

Thank you for your letter of February 23rd. I do apologise for not responding earlier. I am also serving as hospital administrator and have been very busy getting ready for the Spring Board of Trustees meeting which was held earlier this month.

Yes, we did receive a copy of Jerry Rankin's letter of February 3, 1982, regarding financial assistance. Please let me know how you want us to handle this. Will you accept a dollar check or would you prefer rupees? Either way is alright with us, though if at all possible, we would prefer sending you a dollar check in order to avoid exchange fluctuation. I will send the March and April remittance as soon as I hear from you.

Sincerely,

Van

Van W. Williams, III
Treasurer - Indian Baptist M



Dr. Van W. Williams III
Treasurer
Indian Baptist Mission
383, Upper Palace Orchards
Bangalore - 560 080.

27 March, 1982.

Dear Van,

Thanks for your letter of 23 March, '82 received yesterday. We can receive either dollars or rupees. Please feel free to do which ever is more convenient to you. Cheques etc. should be made out to Church Growth Association of India.

Many thanks for your collaboration in the Gospel.

Don't work too hard. Will you be in Kodai this summer during May?

Yours in Christ,

Roger E. Hedlund. ✓

cc: CGAI Treasurer

RH:pm



NOT TO BE USED WITHOUT COPYRIGHT PERMISSION
OF ASBURY THEOLOGICAL SEMINARY



CHURCH GROWTH RESEARCH CENTRE

Date Feb. '82

Memo, From.....

To

Re.....

In U.P. ; Marjans want to
quit Amputation
- may be possibility of P.M.
(careful strategy needed)
- req. new approach
not possible from existing Chs.
(difficult for foreign persons)
- encourage home ch.
movement
need social uplift; children's
educ. (village schools needed)



NOT TO BE USED WITHOUT COPYRIGHT PERMISSION
OF ASBURY THEOLOGICAL SEMINARY

James Joseph

Pastor Paramanandam,
Calvery Baptist Church,
45, Pillaiyan Koil Street,
Vadapalani,
Madras - 600 026.

27 March, 1982.

Dear Pastor Paramanandam,

Thank you for your letter of 24 March, 1982. I am happy to participate on the 4th. April. But before ordination we must plan a proper examination of the candidate. I will be willing to assist in this and will be happy to help you plan that as well. My main concern is that this should be done according to the proper Baptist understanding of Church and ministry. Ordination, in Baptist understanding, is never by an individual but by the congregation. But the congregation can invite anyone from outside to assist, especially in examining the candidate. I do feel rather strongly that this procedure should be followed.

Are there any others you would like to include? Rev. Augustine Moses from Hindustan Bible Institute, for example, is a Baptist.

I wish I could see you in the next day or so.

Yours in Christ,

Roger E. Hedlund. ✓

RH:pm



Dr. A. Leonard Tuggy
C.B.F.M.S.
P.O. Box 5
Wheaton
Illinois 60187
U.S.A.

3 April, 1982.

Dear Leonard,

Thank you for your letter of 25 March, 1982. This was helpful. Enclosed is a copy of my letter to Jerry Rankin suggesting some possibilities for the Baptist Consultation. I do hope you can reserve a couple of days for this as I feel it is of considerable importance for evangelization in India as well as of interest to us as Baptists.

Communal
I will try to send you something about the Harijan revolt. Yes, the reported conversions to Islam are part of that. In Central India it is into Buddhism - front page news. I will enclose a copy of an article by George David who is a Brethren evangelist in M.P. and very alert to the situation. Christians generally have been strangely silent on the matter, but we need to give it serious consideration as it has implications for evangelization. The recent communal clashes between Hindus and Roman Catholic Christians in Kanya Kumari and other places as well as between Harijans and Hindus are also related. Radical groups have vowed to destroy Christianity in Kanya Kumari (the District is now 52% Christian) In general there has been a reaction from Hindu leaders resulting in violence and threats of violence. It is not the first time in India that vested interests have feared the loss of those whom they have oppressed for centuries.

But the Development Project recently proposed by us is not directed toward Harijans but to a "Backward" Community (which is quite a different classification). The potential here is enormous and the need great. Rev. Gnaniah would be able to tell you some more about this. He will be in the States May - July, sent on a preaching tour to several countries by his Mission. I will ask him to get in touch with you. If he is not in the Chicago area, perhaps you could talk by phone

Pray for us and for personnel and other needs.

In Christ,

Roger E. Hedlund. ✓

Enclosures: 2.

cc: Rev. N.J. Gnaniah
Dr. D.A. McGavran

RH:spm



NOT TO BE USED WITHOUT COPYRIGHT PERMISSION
OF ASBURY THEOLOGICAL SEMINARY

North India - Responsive Gyps

CHURCH GROWTH RESEARCH CENTRE



Date..... 11 June '82

Memo, From..... RA

Interview with Bro.
Francis Joseph

Haryans (Chamars)

- responsive in U.P., Rajasthan, Haryana
- resisting Hindus
- (half pop. in these areas consists of Haryans + Scheduled Tribes)

7,749.20
331.20

7,418.00



NOT TO BE USED WITHOUT COPYRIGHT PERMISSION
OF ASBURY THEOLOGICAL SEMINARY



CHURCH GROWTH RESEARCH CENTRE

1 June 82

Date.....

Memo, From.....

Jerry Rankin

To

Reg

Greetings! I have your letter had hoped to see you when we arrived back in Madras, but have instructed the office staff to pass on any/all info.

- 1) Look forward to seeing you June 16-19,
- 2) Oct. should be fine for Dept. consult.
- 3) Our book publisher is ELS (Ev. Lit. Service) in Madras. Costs are reasonable. Mr. V.M. Abraham is our friend, very easy to deal with. We have a publishing agreement with ELS re: titles on Mission/ch. gr. /evang. I believe they also do Kannada at Bangalore. And Tamil. Perhaps others.

ELS also does several languages including Tamil. Mr. Francis may have further suggestions: printing is cheaper in Madurai.

For Hindi we need to go North. Hope later.



In Christ,
D. J. Hedlund

Dictated on 3 July, '82
typed on 5 July '82.

Rev. K. Imotemjen Aier
CBCNEI Office
Panbazar, Gauhati
Assam 781 001.

Dear Rev. Aier,

Greetings in Jesus' Name from Madras!

Trust all is well with you and yours. Sorry I have not been able to schedule our CHURCH GROWTH ASSOCIATION OF INDIA meeting as talked about. I think our next meeting should include a mini-consultation on the "McGavran Institute" in which we come with concrete plans and proposals for action. Or the other possibility is to meet for a paper-reading conference in which each one would present his contribution for the McGavran festschrift on growing congregations. Now I find I am to be in North Bihar during the last week of October. Might this also be a good time for us to meet in Calcutta? Please give me your opinion and suggestions 1) on the date and place, and 2) about the mini-conference idea.

But I write about another matter. I have just received the BUI Quarterly News Bulletin which gives a lot of interesting information about Baptist groups in India. But I am a little concerned because the writer has used an unfortunate expression which could cause misunderstanding. He says the BCM "belongs to" the BMS, the GBU "belongs to" the ABM, etc. I think I understand what he meant. But the enemies of the Gospel could misuse such a reference as a basis for their false charges. We know there is no foreign missionary work at present in North East India, and that there has not been for many years. But this wording makes it appear as if the churches themselves were the properties of outsiders. Yet we know that is not true. The report, as written, could damage the cause of Christ, I fear. The indigenous leadership and vigorous character of North East Indian Christianity does not reflect in this article. I am writing this to you rather than to Mr. Terhuja. Since Mr. Terhuja is not known to me I felt he might misunderstand, and it would be better if a comment come from you rather than from me.

Could you give me some more information about the United Baptist Mission; is this a new mission structure for the various Indian Baptist groups already doing missionary work? We need this information for our files and for our study of indigenous missions.



Rev. K. Imotemjen Aier

3 July, 1982.

ASBURY

Many thanks for your continued interest and prayers. I am hoping Rev. Gnaniah may consent to joining CHURCH GROWTH RESEARCH CENTRE as administrator/director. We are in process of adding one staff member and possibly another. I continue to need help. We also need to locate suitable facilities for programme and staff housing... When do you plan to be in Madras? Please let me know. It would be nice to be able to meet.

God bless.

Yours in Christ,

Roger E. Hedlund.

cc: Dr. C. Lal Raminga
Mr. Jerry Rankin

RH/rk



NOT TO BE USED WITHOUT COPYRIGHT PERMISSION
OF ASBURY THEOLOGICAL SEMINARY

OWEN COOPER
CHAIRMAN
P. O. BOX 388
YAZOO CITY, MS 39194

Universal Concern Foundation, Inc.

July 8, 1982

Rev. Bontha Samuel
Rev. Sadanand Patra
Dr. A. B. Masilamani
Dr. C. Devasahayam

Gentlemen:

The matter of training lay pastors and other workers in India is of continuous concern and occurs frequently in all communications regarding future needs for work in India. I wanted to write the four of you about an idea that has been "buzzing" around in my mind about training of some pastors and lay workers for more effective Christian service.

The idea is briefly outlined as follows:

1. There would be selected three teachers in India who would be well qualified to teach a combination of subjects that should be helpful in training pastors (who have little formal training) and lay leaders of the various churches.
2. These three would constitute the faculty of a "roving seminary". They would be employed full time to carry on an instructional program.
3. The year would be divided into six two-month segments. In each of these two month (60 days) segment the three teachers would go to some place in India and conduct a 40-day intensive training program.
4. During the twenty days between these sessions the teachers would return to their homes for rest, reading, and attention to needed family and personal matters.
5. The curriculum for each of these training periods would be tailored somewhat to meet the needs of the area where they would be conducted. Local church leaders would select from a list of subjects to be taught by the teachers those that would be utilized when the "roving seminary" moved into their territory.
6. Some suitable place would be selected where the classes would be conducted. The place should be adequate to provide at least two classrooms, a place where the students could spend the night and a place where the teachers could spend the night. These should be chosen in areas where the costs would be minimal but they should meet certain acceptable minimal standards.
7. There would be a board of advisors who would give general direction to the work, evaluate the work, establish a schedule for the places where the teaching would be held, and look after other general administrative duties. The execution of the duties such as correspondence, maintaining files, and requests for the sites of the schools, etc could be handled by the director of the seminary as desired and necessary.
8. The schedule for the schools would be based on applications received with priority given to requests from the areas cooperating with UCI and other groups such as BBU, OBEC, etc., etc..



NOT TO BE USED WITHOUT COPYRIGHT PERMISSION
OF ASBURY THEOLOGICAL SEMINARY

-----OVER-----

9. Requests for at least 3 or 4 schools should be scheduled before the program is inaugurated.
10. A minimum of at least ten students would be required to have a school and probably the maximum number that could attend would be approximately thirty students.
11. Those who could attend would depend on the groups sponsoring the school. I would think that (a) those pastors and lay leaders among the group sponsoring the school would be given priority; (b) prospective pastors and lay leaders who might relate to the sponsoring group would be given second priority; (c) young people who may be feeling the call for the ministry of Christian service would probably come next; (d) lay persons (men and women) who are involved in church leadership positions (not pastors) but who desire the opportunity for further training could be involved (e) those from Baptist churches who were not identified with the sponsoring group; (f) those from other denominations who might be interested.

From the above they should be able to get a minimum number of students to attend the schools.

12. Financing: (a) the faculty would be paid through UCI or some source similar to UCI. The travel expense and the living expense of the faculty would be paid while they were away from home; (b) a modest charge would be made to students participating in the schools. This charge may not cover expenses although the expenses would include only living expenses plus books and supplies. Assistance could be supplied to students who would not otherwise have total financial resources available. Sponsoring groups, churches, and others could provide scholarship funds for the students; (c) a nominal rent for a meeting place could be paid if this were absolutely necessary in order for a school to be conducted.
13. Selection of the faculty should be given very serious consideration. Only teachers thoroughly grounded in the Christian faith, committed to winning the lost of Jesus, interested in establishing churches as the Body of Christ, and qualified to instruct in their respective disciplines should be considered. Those chosen should be given reasonable surveillance and if they deviate from the purpose for which they are chosen, they should be replaced.

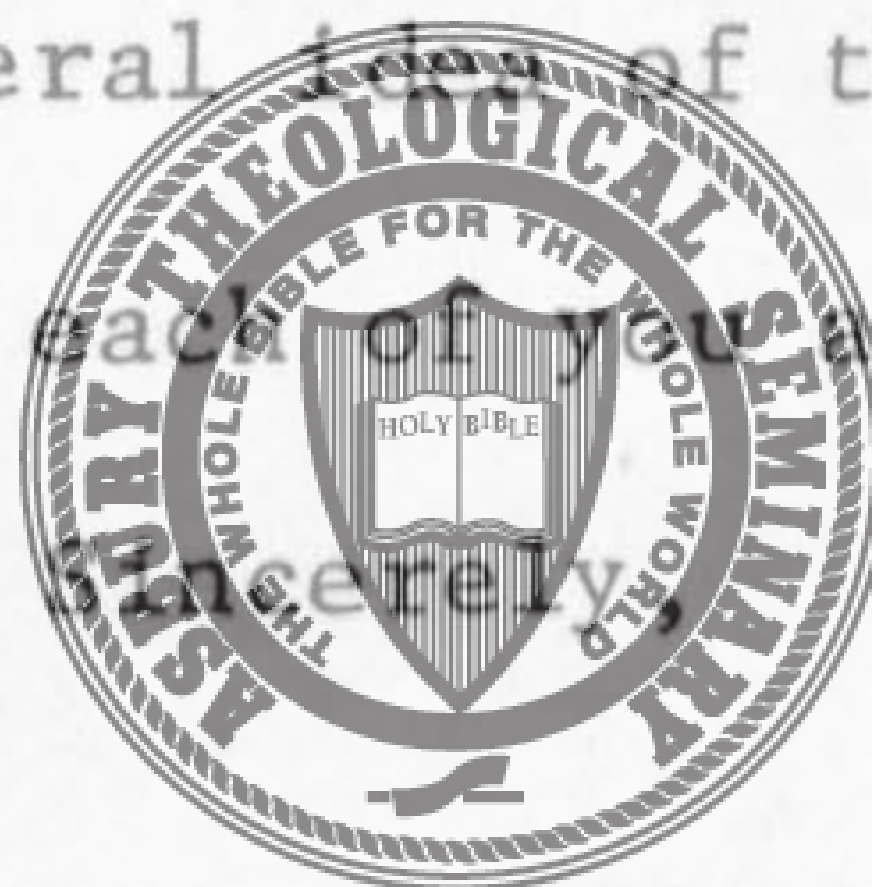
I believe that during the first year six schools might be held with an average participation of fifteen students. This would be a total of ninety. In future years this could well increase to where approximately one hundred and fifty could be given instruction each year.

From those attending the faculty a careful evaluation could be made and perhaps individuals indicated who might be able to move into positions such as church planters, pastors, missionaries, and other positions which they may not now hold.

Incidentally, repeat schools could be held in areas where there had been previous sessions. In these repeat schools former students could be given added instructions and new students could be given basic instructions or participate with the former students in joint instruction.

I have written each of you many times about many things. I write you again seeking your evaluation of this concept. Please think it over carefully, pray about it, and give me your response. I would also appreciate it if you would fill out the enclosed questionnaire and return it so that I could have some general idea of the cost of such a venture.

We pray God's choicest blessings upon each of you as you effectively toil in His Vineyard.



Rev. G. Samuel
Baptist Church
3-5-170 Narayanguda
Hyderabad 500 029.

18 July, 1982.

Dear Rev. G. Samuel,

Greetings in Jesus' Name.

Mr. Jerry Rankin who was here this week gave me your address and told me of your work in Hyderabad. I believe you are also President of the Baptist Union of India.

We would be pleased to be on the mailing list to receive information, news letters, etc. from and about BUI. Our office compiles information about Christian organizations in India. You may have seen our 1980 publication, INDIGENOUS MISSIONS OF INDIA. We also produce INDIA CHURCH GROWTH QUARTERLY and will be happy to send this to you regularly.

During August I hope to visit Hyderabad briefly (perhaps on 8 August) and would be interested to see something of your ministry, if possible. Mr. Jerry Rankin mentioned that you have a city churches association which is actively engaged in outreach. The story of the growth and development of Baptist churches in Hyderabad should be an interesting study...

Cordially yours in Christ,

Roger E. Hedlund. ✓

RH/rk



NOT TO BE USED WITHOUT COPYRIGHT PERMISSION
OF ASBURY THEOLOGICAL SEMINARY

OFFICE OF THE BAPTIST CHURCH OF MIZORAM

SERKAWN, P.O. ZOTLANG—796691, LUNGLEI.

MIZORAM, INDIA.

Rev. Dr. C.L. Hminga
General Secretary.

Phone No. 50

NO. BCM/54/82/1-1 Dated Serawn, the 21th July, 1982.

To

Dr. R. E. Hedlund
Church Growth Research Centre
Post Bag 768, Kilpauk
Madras - 600010.

Dear Roger,

A copy of your letter to Rev. Aier dictated on 3 July, '82 has just reached me. Thank you for the same and I was interested to read it. It was good to hear what you have been doing.

You have made an important observation about the BUI Quarterly News Bulletin. I know the writer Mr. Terhuja and I shall mention it next time I have an opportunity to meet him. He is a sincere lay leader and was very likely unaware of the danger of misunderstanding his explanation.

I seem to get more and more busy with my special work here and the Bible Translation work that I have not been able to give much time and thoughts to other matters. I often thought of writing articles for our Church Growth Quarterly but I could never find times to do so. I shall appreciate to continue to get news of your progress.

Yours in Him,



Hminga

(C.L. HMINGA)

General Secretary
Baptist Church of Mizoram.

Mr. Idicheria Ninan
C/o Post Master
Palghat - I
Kerala 678001.

Dictated on 23 July, '82
typed on 26 July, '82.

Dear Idi,

Greetings in Jesus. I reached home safely yesterday, and am now preparing for next week's trip. Many thanks to you and to all for the kindnesses shown. Please convey my special regards and appreciation to John Zachariah and to Mrs.(Dr.) Zachariah. It was an enjoyable time.

I failed to get Eapen's address. He said he would help me get information about the Baptist groups in Kerala. This will be useful to the responsible, legitimate Baptist boards and Christians who are trying to get correct information so that they can educate the constituency...

Also you seemed interest in a study of the many small Bible schools in Kerala. Here is what I would like to find out: 1) the curriculum faculty, standards, student enrollment and qualifications, course of study, diplomas offered, etc., 2) the results - the most important point of the study - where are the graduates, what they are doing, are they effective in the field as church planters, reaching non-Christians, etc., this needs to factual information (how many during what) leading to an evaluation (there may be the people doing most of the evangelization of non-Christians in this country, or they be "sheep-stealing", but we need to find out how much of each in terms of statistics); **Last** of all, how much is purely "hum bug" (bogus). In other words we should get a factual survey which will prove/disprove many assertions/opinions. If you can do this it will be a great service.

Thanks for meeting my travel expenses. I have turned this in as an "honorarium".

Yours in Christ,

Roger E. Hedlund. ✓

cc: R.Raja

P.S. You mentioned oneeaabout something on church growth principles in practice in student ministry. Also did you collect the Indigenous Ministry Survey Questionnaire back from the students? And other Questionnaires as well?



Rev. Vern Middleton
Northwest Baptist Theological Seminary
3358 S.E. Marine Drive
Vancouver, B.C., Canada V5S 3W3.

14 September, 1982.

Dear Vern,

Greetings. I see by Paul Kerr's appointment to the FMB that you must have decided to stay with the Seminary. If you have influence, I would strongly urge a fresh start in India. By the end of the year I will be prepared to offer recommendations as to areas and people groups. I have recommended that CBFMS appoint a couple for development work among a backward community in South. A church planting team approach can emerge as a separate entity comprised of indigenous personnel.... A similar plan could be carried out by FEBC of C.

Vern, we are trying to locate and identify the various Baptist groups in India. Do I recall that your people have some connection with some Baptist workers in Kerala? There seem to be several such, but we really know little or nothing about them. It would be appreciated if you could help with this project. Please give names of individuals and groups (and addresses) of any such you know of around the country. We are trying to compile a list. This will be of value for several purposes. You realize, of course, our information is put to legitimate use and is kept confidential as well (i.e. we do not publicize sensitive information).

CHURCH GROWTH RESEARCH CENTRE has been able to engage in several worthwhile research efforts this year, thanks to funding from Southern Baptists and World Vision India primarily. These funds are designated strictly for research. Please pray this may continue in future. But we struggle in other areas. We do not have funding for the Quarterly at present, nor for our training programme. In November McGavran is coming for a seminar co-sponsored by Food for the Hungry (Dr. Yamamori) and we are attaching a one-day consultation on church growth training in India. Pray for this that needed finance and other meaningful decisions may emerge. We have, in faith, added a staff member as "lecturer" to help develop the training programme: she is writing self-study courses as well as teaching a church growth course for us in one of the local Bible collages. But we badly need our own facilities to really make the "McGavran Institute" an active reality with short residential courses. We will be counting on your college's willingness to recognize "credits," and we hope for something similar with other countries.

Our other great need is for an director. We are praying and searching. This is quite desperate; it must be the right person.... Please make this a regular prayer point for us. Any suggestions?



Contd./

Rev. Vern Middleton
Northwest Baptist Theological Seminary
Contd./

14/9/'82.

When do you plan to visit India? I just returned from 3 weeks of isolation at Kodaikanal to do some serious writing on a Biblical theology of mission for publication next year (revision of Yavatmal cyclostyled lectures notes). Today Evangelical Literature Service is releasing a small book of papers delivered at conferences etc. during 1981 called BUILDING THE CHURCH. Have you gotten a copy of ROOTS OF THE GREAT DEBATE IN MISSION? I need to help E.L.S. push that one: I hope you can use it as a required textbook. It is cheap and contains major documents (1910-1980) as well as my revised lectures.... William Carey Library stocks it, or you can order direct from E.L.S. or CHURCH GROWTH RESEARCH CENTRE....

Greetings to the family. How is everyone? Do you get out CBFMS prayer letters? Karl is entering Calif. State Polytechnic University (Cal Poly) at Pomona this month. Lisa is in Madras with us finishing high school by University of Nebraska correspondence. We all keep busy.

In Christ,

✓ Roger E. Hedlund.

RH:pm



NOT TO BE USED WITHOUT COPYRIGHT PERMISSION
OF ASBURY THEOLOGICAL SEMINARY

Rev. Paul Kerr
Fellowship of Evangelical Baptist
Churches in Canada, Foreign Board
74 Sheppard Avenue West
Willowdale, Ontario M2N 1M3
Canada.

14 September, 1982.

Dear Rev. Kerr,

Congratulations on your recent appointment as Associate Director of the Foreign Board! We may not have met, but I have heard of you many times since coming to India in 1974 at which time I taught at Union Biblical Seminary, Yavatmal, along with Vern Middleton. My wife and I are related to CBFMS; our present assignment is to the CHURCH GROWTH RESEARCH CENTRE in Madras.

Your forthcoming visit to India is of interest to us. The friends at Paratwada (Achalpur) are looking forward to your visit. We wish to invite you to visit South India as well. You will have read something about South India in Christianity Today (August 6) and a recent Missionary News Service report. The potential harvest is vast: an aspect not indicated in these reports. Apart from our work in CHURCH GROWTH RESEARCH CENTRE, we are interested in a new Baptist thrust in India. With this in view we are engaged in some field research to help determine promising new fields for church planting for the Southern Baptists among others. It would be a privilege to show you something of responsivity that is here. If possible try to arrange your flight to allow some time in Madras (we have international flights to Bombay, Singapore, etc.) We would be pleased to have you here.

Yours in Christ,

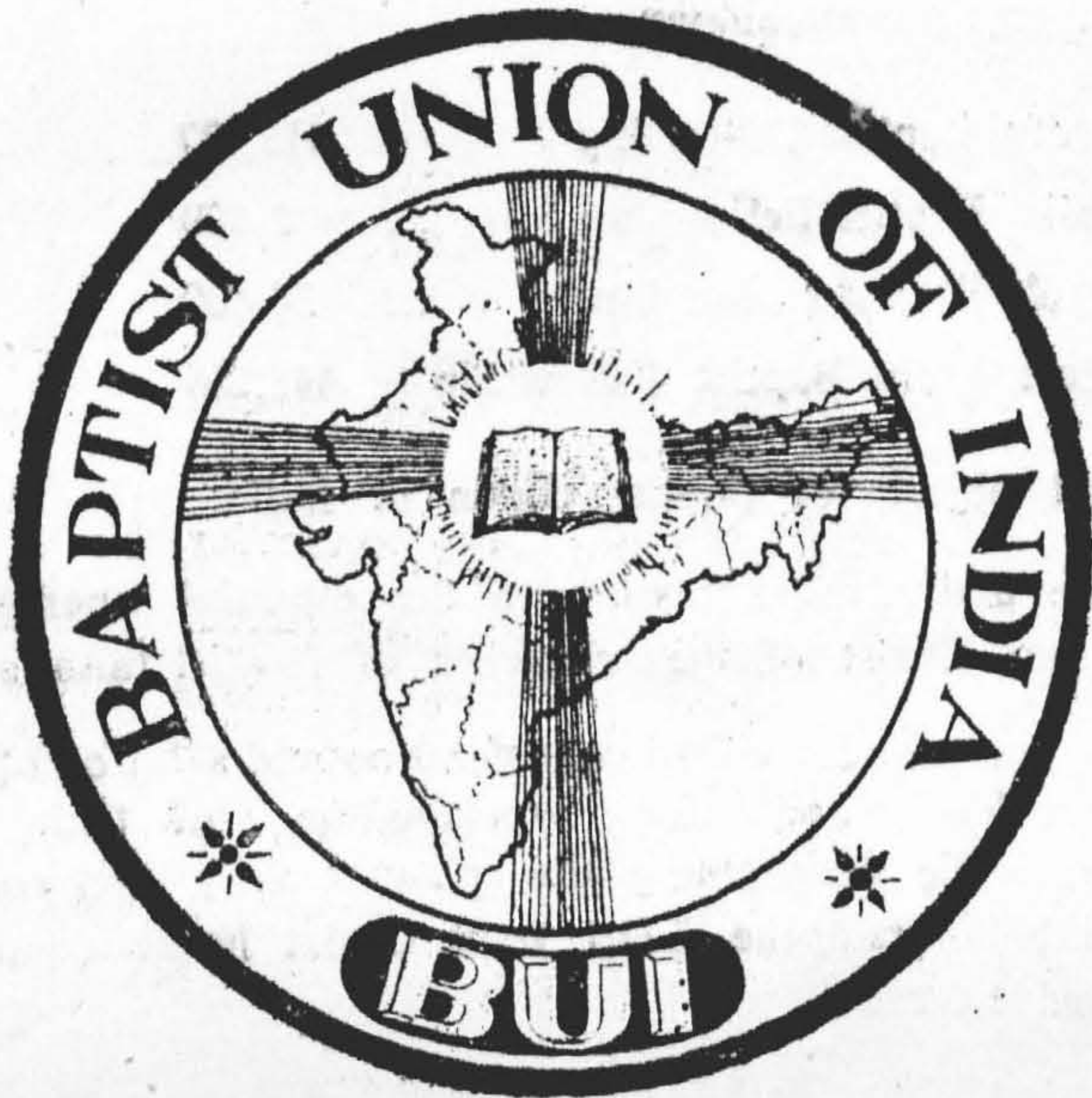
Roger E. Hedlund. ✓

cc: Rev. Vern Middleton

RH:pm



BAPTIST UNION OF INDIA



Baptist Union of India is a fellowship open to all Baptist groups, churches in India.

The Baptist Union of India having about 900,000 baptised members form the second largest Baptist group in the world ; the first being USA and the third is USSR.

**REMEMBER NATIONAL 'BAPTIST PRAYER DAY'
OF INDIA NOVEMBER 14, 1982**

Join National Baptist Chain of Prayer: November 7—14, 1982

Be joyful always, pray at all times, be thankful in all circumstances.

This is what God wants from you in your life in union with Christ

Jesus.



1 Thessalonians 5:16-18.

There are twelve Baptist foreign missions working with 22 Baptist organisations in India. It will be more than 5600 Pastors and more than 900,000 baptised members working as a team to testify the living God.

Baptist membership is as follows:

South India Baptist Fellowship	...	415,427
West India Baptist Fellowship	...	2,500
North India Baptist Fellowship	...	34,480
North East India Baptist Fellowship	...	448,166

The aims and objects of Baptist Union of India:

1. To realise and give expression to the essential oneness in the Lord Jesus Christ of the churches of Baptist faith and order.
2. To provide means for united consideration and solution of common their problems and for proclamation of their common principles while maintaining the spiritual unity and cooperation with all believers in the Lord Jesus Christ in the common task committed to them.
3. To represent churches of Baptist faith and order in all matters where united action is called for.
4. To promote spiritual fellowship and partnership among the members to strengthen their faith and witness.
5. To give expression to their point of view on moral and social issues both at national and international levels.
6. To nourish and deepen the spiritual life of persons, family and churches under their jurisdiction.
7. To promote the obligations of Christian stewardship among its member bodies.

BUI office

Church Road : Dimapur

Nagaland : India

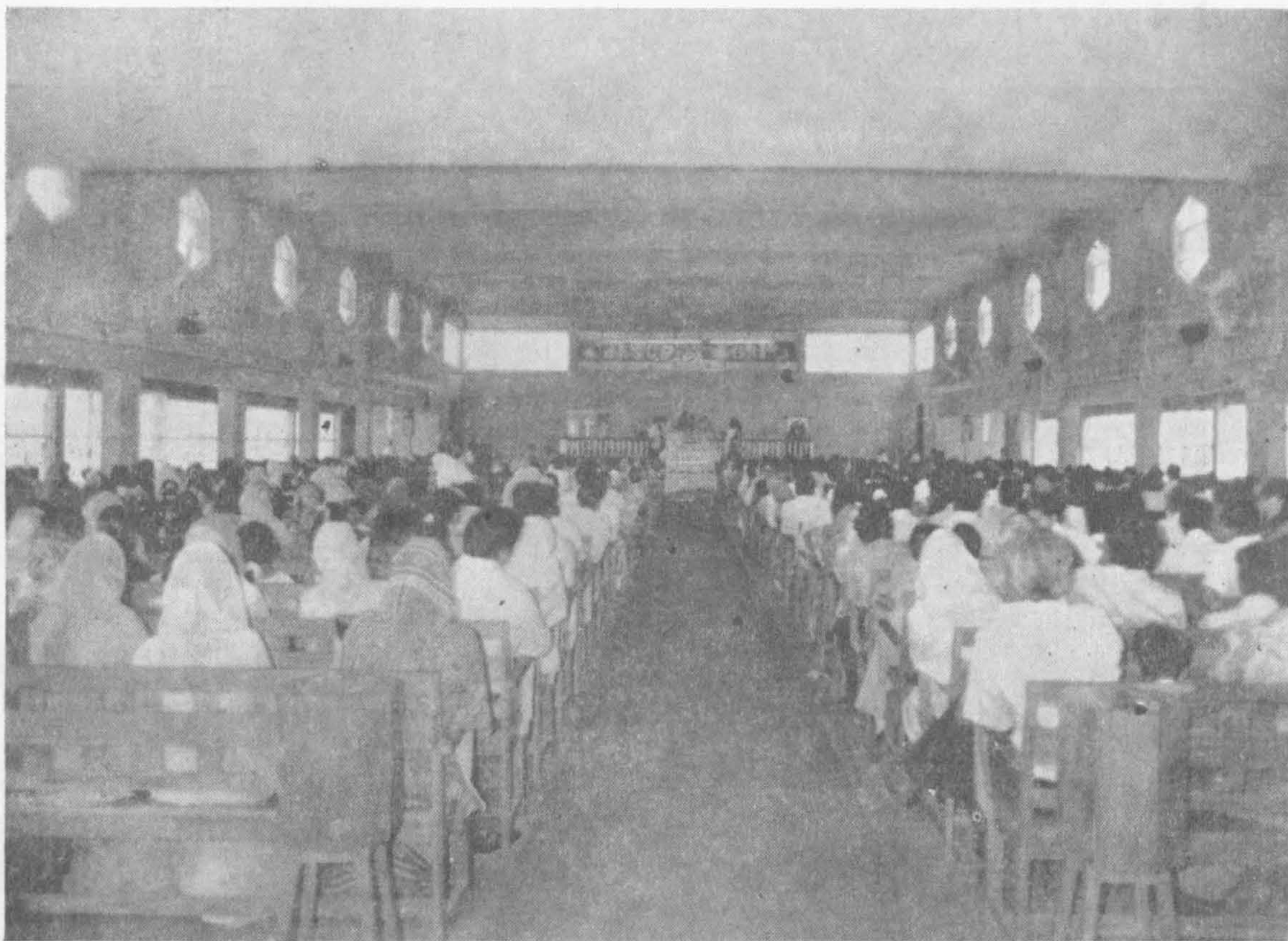


Gospel Printing Press, Dimapur 1981

BAPTIST CHURCH HYDERABAD

Annual Report

1981 - 82



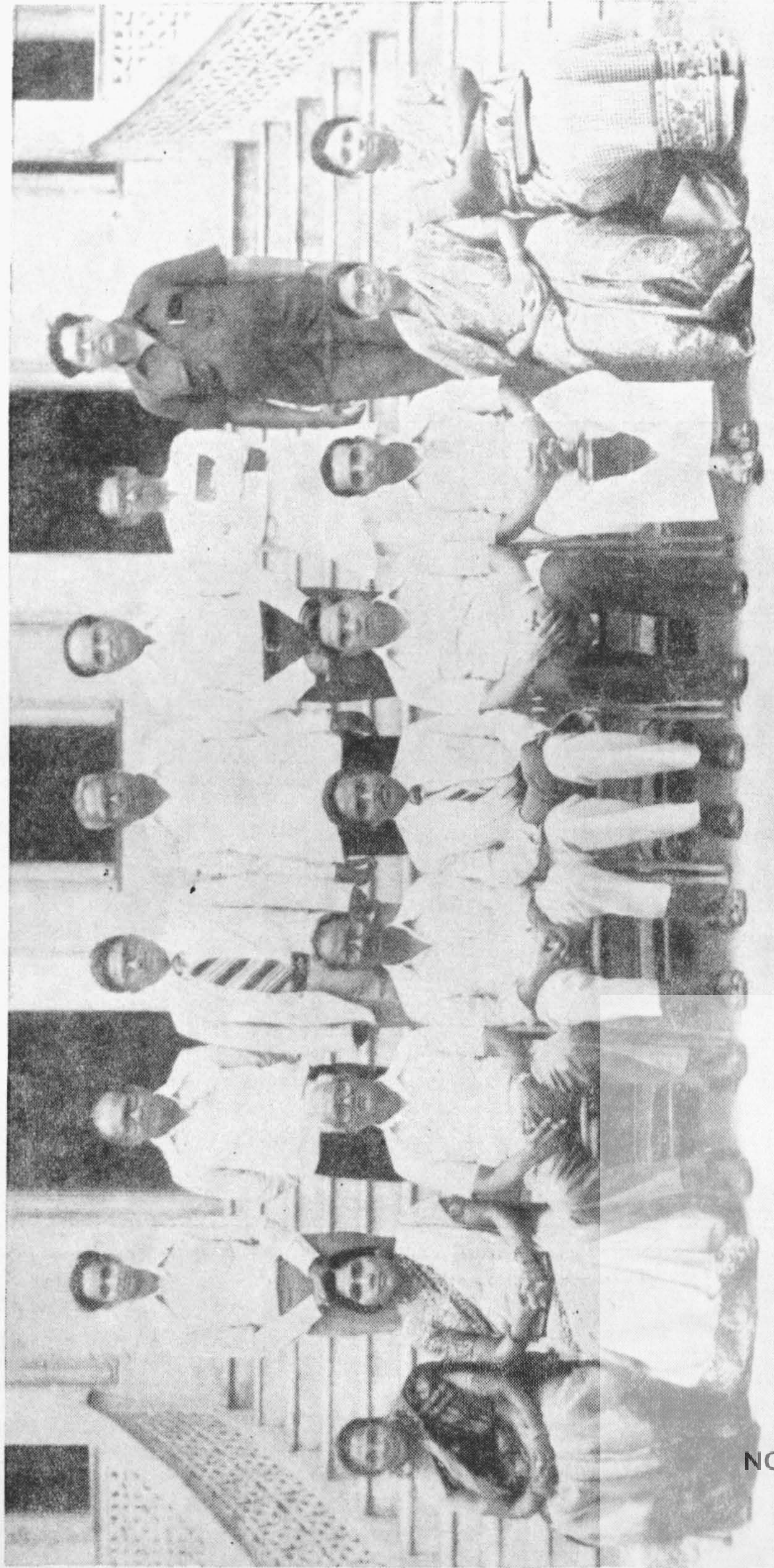
Church Congregation in Worship

"O Give thanks to the Lord, for his steadfast love endures for ever!"

Ps. 118 : 1



NOT TO BE USED WITHOUT COPYRIGHT PERMISSION
OF ASBURY THEOLOGICAL SEMINARY



Sitting L/R : Mrs. A. Shantha Alfred, W. Secretary; Mrs. R. Narasing Naik, W. Vice-President; Mr. K. N. Padma Rao, Treasurer; Mr. K. M. Paranjyothi, President; Rev. G. Samuel, Pastor; Mr. P. D. George, Secretary; Mr. C. A. Chandrasekar, Chairman, C.E.F.; Mrs. K. S. Stanley, W. President; Mrs. G.S. Obadiah, W. Treasurer.
Standing L/R : Mr. C. Manohar David, E. C. Member; Mr. P. Victor Isaac, Chief Deacon; Mr. T. Alfred, E. C. Member; Mr. G. Obadiah, E.C. Member; Mr. D. Christ Das, S.S. Supdt.; Mr. A. Kanthaiah, Chairman Gospel Committee; Mr. G. Obadiah, BYF Director.
Members not in the photograph : (1) Mr. V. Bhushanam, Executive Member and (3) Mr. P. Dinakar George,

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION
 OF ABBURY THEOLOGICAL SEMINARY



BAPTIST CHURCH HYDERABAD

Annual Report for the year 1981-82 presented to the
 Annual General Body Meeting held on 25-4-1982

SECRETARY'S REPORT

Dear Brothers and Sisters,

Greetings to you all in the precious name of our Lord and Saviour Jesus Christ.

In the 12th Annual General Body Meeting held on 26th April 1981, the following office bearers and Executive Committee members were elected; namely :

OFFICE BEARERS :

- | | | |
|----------------------------|---|---------------------------|
| 1. Mr. K. M. Paranjyothi | — | <i>President</i> |
| 2. Mr. P. D. George | — | <i>Vice-President</i> |
| 3. Mr. D. Francis Paul | — | <i>Secretary</i> |
| 4. Mr. A. Kanthaiah | — | <i>Asst. Secretary</i> |
| 5. Mr. K. N. Padma Rao | — | <i>Treasurer</i> |
| 6. Mr. C. A. Chandrasekhar | — | <i>Chairman, C.E.F.</i> |
| 7. Mr. P. Victor Isaac | — | <i>Chief Deacon</i> |
| 8. Mr. G. Obadiah | — | <i>Director, BYF</i> |
| 9. Mr. D. Christ Das | — | <i>Superintendent, SS</i> |

COMMITTEE MEMBERS :

1. Mr. G. Jesu Das
2. Mr. T. Alfred
3. Mr. G. John
4. Mr. V. Bushanam
5. Mr. P. Dinakar George

WOMEN'S COMMITTEE :

1. Mrs. K. Suseela Stanley
2. Mrs. R. R. Narsing Naik
3. Mrs. A. Shantha Alfred
4. Mrs. G. Sunila Obadiah

The new Executive Committee was installed in the worship service on Sunday the 3rd May 1981.

Due to the resignation submitted by Mr. D. Francis Paul, the Executive nominated Mr. P. D. George then working as Vice President, to be the Secretary and Mr. G. John, member, to be the Vice President and co-opted Mr. C. Manohar David to be Executive Committee Member.

During the period under report, the Executive had met 20 times to transact the business of the church.

The monthly bulletin of the church, 'SANGHAVANI' is being published every month regularly by the Programme Committee.

The Harvest Festival and the Thanksgiving service were conducted on 10th & 11th October 1981 respectively. The Harvest Festival was inaugurated by Mr. T. Ponnaiya, IPS, Comr. of Police. Dr. Dwight Baker, I. B. M., Bangalore gave the Message in the Thanksgiving Service on Sunday the 11th Oct. 81

The 12th Anniversary (First pushkaram) of our church was held on 14th December 1981. In that connection Revival Meetings were conducted from 12th to 14th December 1981. Rev. D. Franz Joshua, an experienced servant of God, gave inspiring messages during those three days.

M/s. T. Alfred and P. Victor Isaac, elders of our Church have been elected to the City Baptist Churches Association to be Secretary and Executive Member respectively for the year 1982. Mrs. D. Francis Paul, a member of our church has been elected as President of the Baptist Women's Association for the year 1981-82. Mrs. T. S. Alfred, a member of our church was elected as Recording Secretary of the Telugu Baptist Women's Convention at its Annual Meetings held on 2nd to 4th October 1981 at Nandyal. We congratulate all the above members for having been chosen to shoulder greater responsibilities for God.

This year Mrs. Shantha Alfred and Miss K. Rhena Moses have undergone S.S. Teachers Training at Narasaraopet conducted by the Telugu CEEFI.

CHURCH MEMBERSHIP : At the time of last General Body meeting there were 723 members on the rolls of our church. As on 31-3-1982 there are 796 members. We are glad to inform that there were 42 baptisms during the year under report.

SUNDAY SCHOOL : The Sunday School activities have been carried out and continued successfully this year. About 130 students are attending the Sunday School. The children are taught by most dedicated enthusiastic and experienced teachers.

As usual, the Vacation Bible School has been conducted from 11th to 20th May 1981 successfully. More than 225 children ranging from age groups between 5 and 18 years have attended the V. B. S. and the 10 days' V. B. S. Programme had been very useful for all the children and the youth. In this connection, I must acknowledge the liberal contributions by our friends and members. Their liberal contribution together with the contribution by our church made it possible to conduct the V. B. S. successfully.

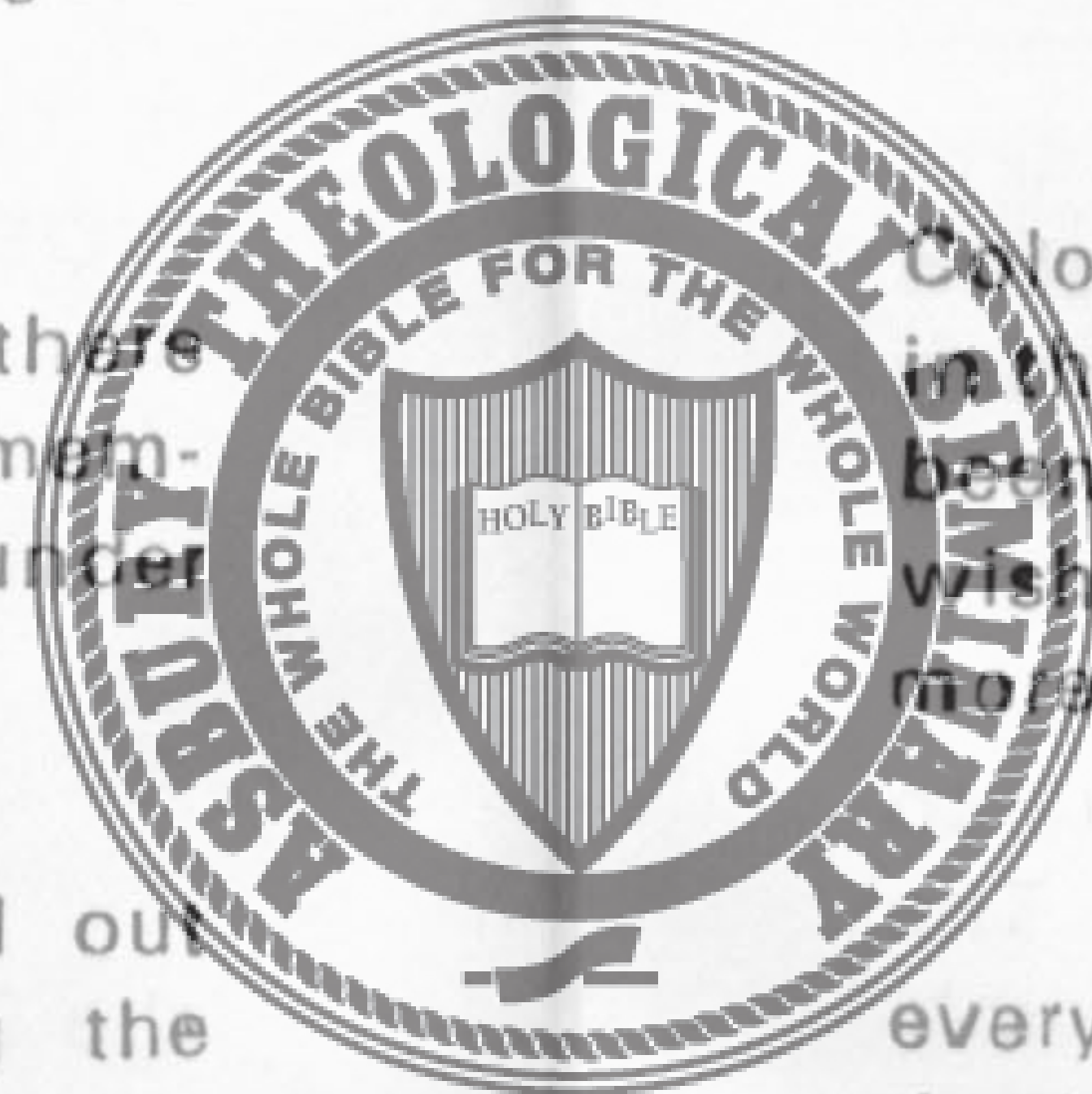
During the year the Sunday School children were taken to the Zoological Park for One Day Retreat on 26-10-1981. They had a good time of various Bible programmes, Bible game, Quiz etc., In the evening, Rev. Roy Robertson, Director, T. E. L. and Bro. P. Jacob Prabhu were kind enough to participate and entertain the children with a very interesting puppet show, which the children enjoyed very much. Many teachers and parents also participated and the One Day Retreat was a grand success. The Christmas Eve for the Sunday School children was celebrated on 23-12-1981 whereat our church member and well wisher Mr. P. P. Williams, I. A. S, was the Chief Guest. Mrs. Williams also attended and distributed the prizes for the various items of competitions conducted during the year.

On 23rd December 1981, the Sunday School children celebrated Christmas Eve. A small drama entitled "The Creation" was staged by the children directed by one of our Sunday School Teachers, Mr. A. Luke.

The Sunday School activities during the year have been conducted successfully and thanks to the Sunday School teachers for their co-operation. Our thanks are also due to Miss Priscella and Miss K. Rhena Moses in assisting and carrying on the onerous activities of the Junior Church this year. Above all we acknowledge co-operation and guidance extended by our pastor and the church elders and the parents. All Members are requested to pray so that our Sunday School may grow from strength to strength in the years ahead and prove to be a guiding force for the general growth of our tender children and prepare them for the extension of His Kingdom in these last days of His Second Coming.

HOME BIBLE SCHOOLS : There are 3 Home Bible Schools at Malakpet Colony, RTC Cross Road and Dilsuknagar being run by our church members in their houses for the benefit of christians as well as non-christians and have been proving a great blessing to young children to know about Jesus Christ. I wish many of our members to start Home Bible Schools in their houses to attract more non-christian children to learn about our Saviour Jesus Christ.

WOMEN'S COMMITTEE : The Women's Committee hold their meetings on every Saturday. They conduct prayers, go for visiting the sick at hospitals, do the distribution of tracts, distribution of fruits and bread to the poor, and hold cottage prayer meetings.



NOT TO BE USED WITHOUT COPYRIGHT PERMISSION
OF ASBURY THEOLOGICAL SEMINARY

During the year the women took keen interest in visiting the houses in our Village Gospel Centres such as Ramanthapur, Rahmatnagar, Hayatnagar, and Vanasthalipuram. They attended Lay Women's Retreat held during the period from 22-8-81 to 24-8-81 at Suryapet. Nine members attended Women's Convention held at Nandyal during the period from 1st to 4th October 1981.

Christmas Eve was celebrated and many women members participated in the Candle Light Service.

The members spent a Day with Bible at Medak on 8-1-1982 along with the Women Association of Malakpet Colony.

The 22nd Deccan Women's Convention was held at our church during the period from 11th to 14th February 1982. Pastor P. L. Paranjyoti gave inspiring messages. The World Baptist Women's prayer meeting was also held in February 1982 in our church.

On behalf of the Women's wing, I thank all the members for their co-operation and liberal contributions as and when required. Special mention may be made for the hearty co-operation and liberal contributions at the time when Deccan Women's Convention was held in our Church premises when our women members played the part of hosts.

GOSPEL COMMITTEE: The main theme of our Church is to spread the gospel in the villages where gospel work was never in vogue. So the evangelists have covered about 100 villages. Out of the 6 Rural Gospel Centres, one centre, namely Ippaguda, in Jangaon Taluk was handed over to Jangaon Field and the concerned pastor was transferred to Choutuppal vice Mr. Ramakrishna Reddy whose services were terminated. Sri Sadhu Sunder Singh who resigned the Government job is now working in the Vanasthalipuram centre. Bro. Gideon a saved and healed leper of Korremula village is also working on an honorarium in the village ministry. Pastor John who was brought over to Choutuppal has made good efforts with the local Government officials to acquire 2 acres of site for the use of the church and school at Choutuppal. He is briskly going ahead with the project. I request you to pray for the project.

We are happy to inform that one more Gospel centre has been established in Rahmatnagar in December 1981. The centre has already started functioning and regular worship service is being conducted. The house for Pastor and his family for the Church has been acquired in Rahmatnagar.

Thus the out-reach Gospel work of our church has been increasing due to the co-operation and prayers of our members and several well wishers. The contributions from the various centres are sent to the General Fund of our church. Sunday Schools and Cottage prayer meetings are being conducted in almost all the said centres.

The names of the evangelists and the centres where they are working are as follows:

- | | |
|-----------------------------|-------------------|
| 1. Mr. N. John | — Choutuppal |
| 2. Mr. K. Sudhakar | — Hayatnagar |
| 3. Mr. U. Samuel | — Ramanthapur |
| 4. Mr. P. Sadhu Sundersingh | — Vanasthalipuram |
| 5. Mr. Gideon | — Korremula |
| 6. (Pastor to be appointed) | — Rahmatnagar |

13 members from villages have taken baptisms during the year.

I am thankful to our pastor Rev. G. Samuel, Mr. K. N. Padma Rao, Mr. S. Sadanand, Mr. P. A. Krupanandam, Mr. Alexander Inder singh, and Mr. Thiophelus for their guidance and support in the village ministry.

CHURCH EDIFICE FUND COMMITTEE: The Chairman Edifice Fund Committee was all along very busy in completing many items of works such as glass fittings, electricity fittings etc. Making of additional benches for choir and deacons was taken up and completed in a record time. Repairs of the old church building was also done. Two cellars of the vestries have been completed. With a view to have better environment of the church, a partition wall was constructed in between the new sanctuary and the old building. It is proposed to plant some saplings all around the church to have a better appearance.

By and large, the gathering for worship services and more so on festive occasions is enormously increasing. On festive occasions, shamianas are erected and chairs are procured to make necessary seating arrangements for all people who attend the functions. We are grateful to the liberal contributions of members for completing any item of work, and we are looking forward to provide more benches for the church itself. So we request the members to pray for the completion of our future projects.

We are happy to inform the members that our sixth instalment of Rs. 22,194.80 towards ECLOF loan was cleared off in the last week of March 1982 and we have only one more instalment due for payment. We could not have done all these things without the co-operation of the members. I am happy to inform the members that some children of families have contributed very liberally when the Pastor and elders approached the members for funds. It clearly indicates the enthusiasm and co-operation even from the children for the developmental activities of our church.



NOT TO BE USED WITHOUT COPYRIGHT PERMISSION
OF ASBURY THEOLOGICAL SEMINARY

All the members can physically see the improvements in electrical fittings, and as mentioned above some more benches are to be added. It is proposed to have better lighting arrangements in and around the church very shortly.

The Chairman, Edifice Fund Committee has undertaken every item of work as a challenge and completed in a quick succession of time. But for his agility and quick decisions, these items of work could not have been completed.

BAPTIST YOUTH FELLOWSHIP. The activities of this wing are steadily increasing month by month. As usual, they conduct their programmes on all Mondays, having in view specific theme on each meeting. On every Thursday prayer meetings are conducted. The youth are requested to gather more number of youngsters on the specific days in the week.

This wing is one of the important wings of the church. On every Christmas occasion almost all the youth members participate in carols which is a very encouraging sign. Besides this, the youth along with the elders including members of women fellowship participate in visiting various places in Gospel Ministry and distribution of tracts. Their activities are always on the higher side during the vacation periods.

During the year the youth attended a retreat at Ramayapatnam. The Pastor Rev. G. Samuel gave special messages on the topics "The seven churches of revelations". Many youngsters were very much benefitted on the series of messages given by the Pastor.

DEACONS: We are very happy to record and report that the board of deacons has been doing commendable service.

CHURCH CHOIR: Our church is having a fine choir party. The delightful part being played by the choir is most encouraging in all programmes of our congregation. All the choir members invariably attend to all the rehearsals for building up a good team. By and large, more members who are gifted with good voice are participating in the choir.

ENGLISH SERVICE: Regular English worship services on Sunday evenings have been arranged for the benefit of the members who are unable to attend the morning service and also to encourage some of the members, who do not understand Telugu language. In the initial stages, the attendance was not very encouraging but by and large it has shown marked improvement. On second Sunday of the month holy communion is administered by the Pastor.

On 20-12-81 candle light service was conducted. Rev. Dr. A. B. Masilamani gave the message on the occasion. The highlight of the service was the songs, and dialogues conducted by the English Choir led by Mrs. Raghuvver depicting the birth; life, death and resurrection of Lord Jesus Christ.

During the month of March 1982 Rev. Dr. Franz Joshua has delivered a series of messages on the theme 'cross'. All the members who attended the service enjoyed the messages.

Mr. Alexander Indersing has been the convener of English service during the reference period. The English choir is functioning very well.

MARRIAGES AND HOME CALLS: During the period under reference as many as twelve marriages were celebrated in our church and two members namely Miss Stella Isaac and Mr. P. John Prakasam took heavenly abode.

BIRTHS: On behalf of the Church, I congratulate and pray for those who are blessed with children during the year

TRAINING: Two members of our church, namely Mr. R. Asirvadham and Mr. V. Sambasiva Rao are undergoing theological training.

FORIEGN VISITORS: We had the fellowship with many foreign visitors. We appreciate their concern and love for our church and the ministry.

The statements of audited accounts of all the wings of our Church for the year 1981-82 are also herein appended for approval.

The members of the executive and the members of the Church are highly grateful to the Pastor Rev. G. Samuel. His inspiring messages, devoted service to the church and above all his scintillating efforts in encouraging all the members more so the youth is worth to be remembered. We thank the Almighty for having such an impeccable and devoted Reverend for the all round improvements of our church in all it's activities. The mighty and holy sactuary with its full amenities exuberantly speak of the endearing work of the pastor and the elders of the church and all those outsiders who have been watching the progress has nothing to say except raising thier eye brows to express their admiration. I appeal to all the members assembled here to pray for the pastor, his family and all those who spared no pains for the rapid development of the church.

Our special thanks are due to the pastor for his relentless drive in collecting the special funds in connection with the repayment of ECLOF loan and for the purchase of site at Rahmatnagar.



NOT TO BE USED WITHOUT COPYRIGHT PERMISSION

OF ASBURY THEOLOGICAL SEMINARY

VILLAGE MINISTRY

On behalf of all of you I take this opportunity to thank the office bearers of all the wings for their full co-operation in all the activities. But for their support such rapid growth and development would not have taken place. Above all the Almighty's blessings are always showered on our church. While we are growing from strength to strength I appeal to all the members to extend their hearty co-operation in our church projects. We are particularly proud of our members who come forward with their tithes, liberal contributions and special offerings. During the period from 1-4-81 to 31-3-82 the expenditure towards the activities of our church and out reach programmes have been met from our own resources without seeking help from overseas.

I extend my hearty thanks to the auditors Mr. P. A. Krupanandam and Mr. P. P. Wilson for auditing the accounts of all the wings within a short notice.

I once again thank all the members for their co-operation and patient hearing. May God bless each and every member of our church

Hyderabad

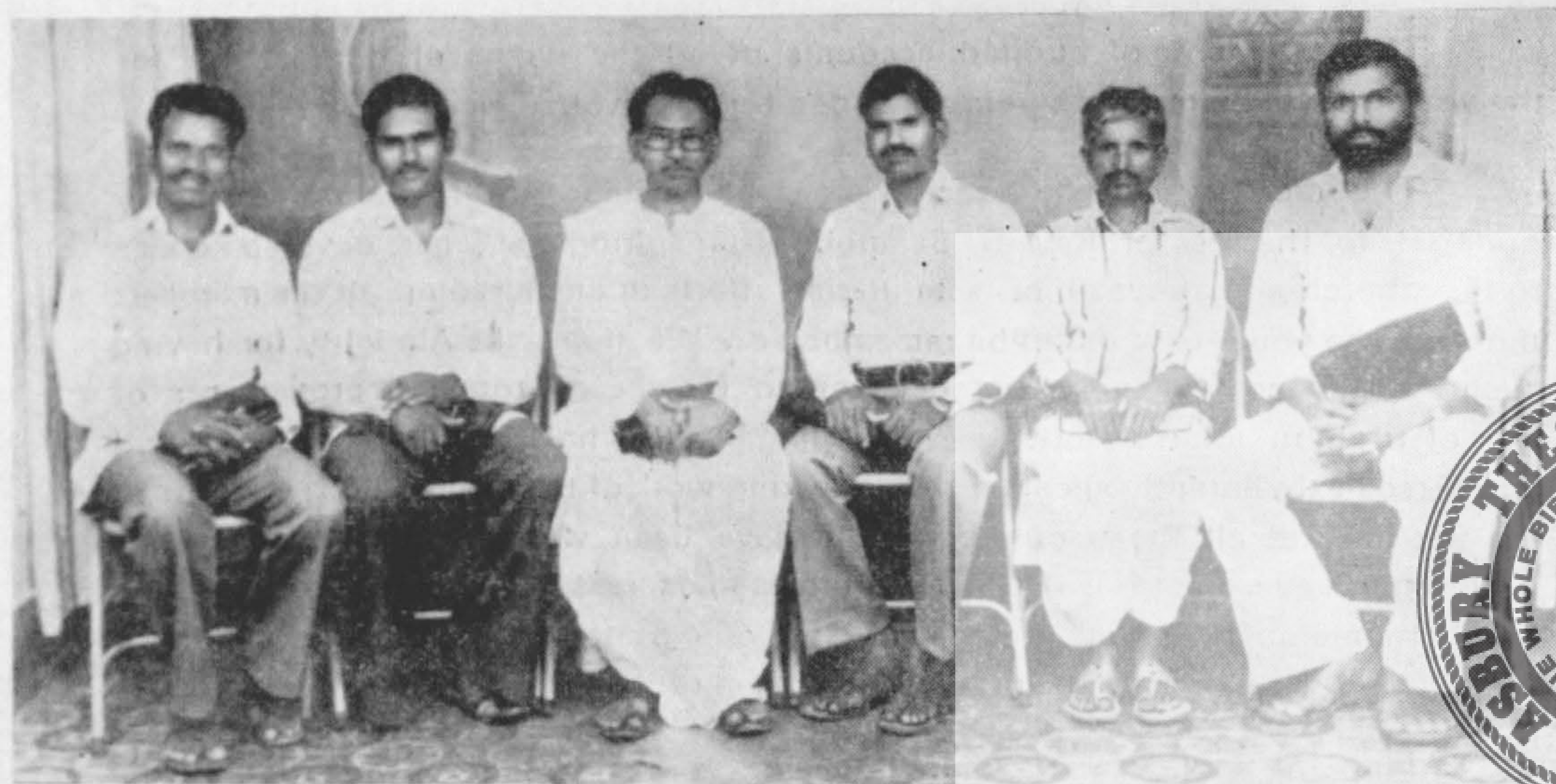
25-4-1982

Yours in His service,

P. D. GEORGE
Secretary.



Inauguration of Rahmathnagar Baptist Church on 6-12-1981



Our Evangelists with Gospel Committee Chairman



NOT TO BE USED WITHOUT COPYRIGHT PERMISSION
OF ASBURY THEOLOGICAL SEMINARY

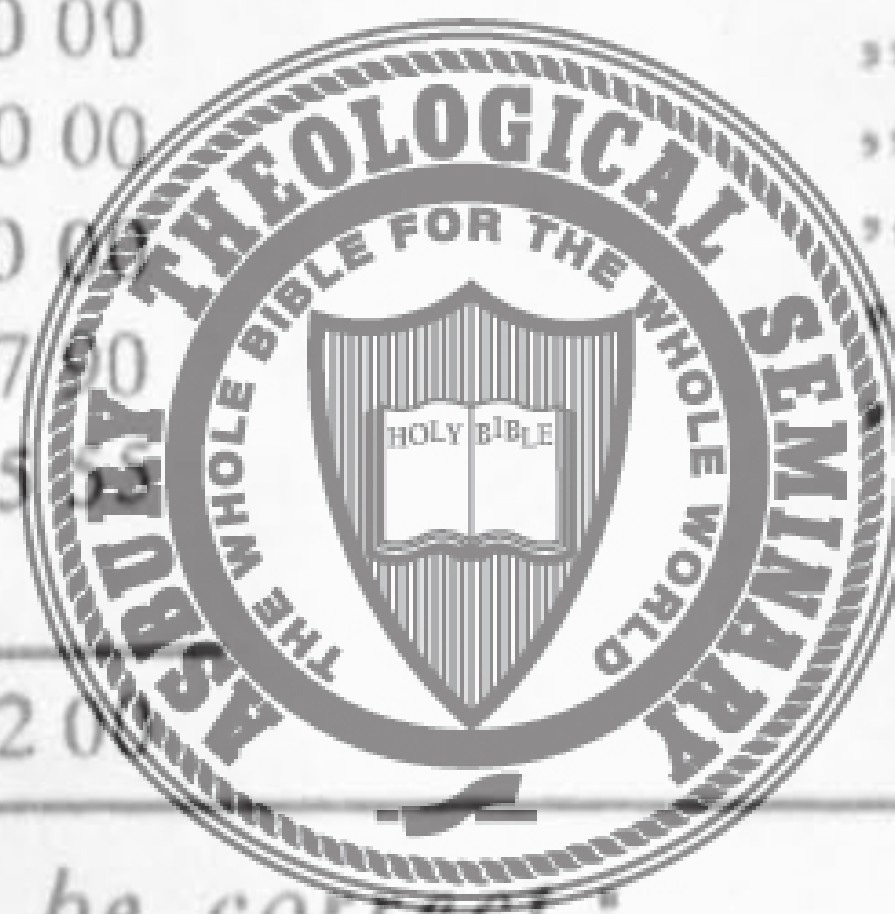


Christmas Celebrations at Rahmathnagar

BAPTIST CHURCH HYDERABAD

General Account - Receipts and Expenditure statement for the year ending 31st March 1982

RECEIPTS	Rs.	Ps.	EXPENDITURE	Rs.	Ps.
By opening balance:			To Salaries	14,971	25
Cash in the bank on 1-4-81	1054	35	Maintenance	1,593	10
Cash on hand	814	25	Holy communion	736	95
Tithes	83,149	60	Conveyance	1,480	98
General collection	39,002	39	Hire charges	3,037	80
Sunday school	2,264	03	Electric current	2,963	20
Youth	559	65	Water taxes	1,093	20
Women's Committee	2,257	25	Municipal taxes	3,434	40
English service	5,810	20	Telephone charges	1,890	80
Poor fund box	95	90	CBA subscription	830	00
Gospel fund box	73	10	Printing & Stationery	5,013	90
Recd by lending Church premises for marriage	900	00	Gift & Donations	5,280	00
Rent from CEEFI	4,693	51	Poor fund	305	00
Electricity charges from CEEFI	133	07	Refreshments	1,754	05
Bank interest	169	10	Repairs	604	00
Rehmathnagar assembly	3,900	00	Postage	238	00
Ramanthpur	1,000	00	Bank charges	15	00
Hayathnagar	1,000	00	Medical reimbursement	311	37
Water taxes from CEEPI	18	00	Eccl of loan repayment a/c	27,000	00
Thanks giving service	16,237	95	Thanks giving service	853	12
Telephone calls	169	60	Cemetry contributions	540	00
Christmas carols	376	30	Advertisement	300	00
Refund of advances	100	00	Purchase of Hymnals	213	75
Refund of imprest cash	100	00	Rehmathnagar site a/c	27,000	00
Transfer from Edifice fund	130	00	Advances	750	00
Transfer from Gospel fund	850	00	Miscellaneous	1,121	20
Miscellaneous (sale of key chains, song books)	497	00	Imprest with President & Secretary	125	00
Transfer from fixed deposit	3,095	00	Transfer to Edifice fund	30,708	00
			" Gospel fund a/c	22,245	20
			" Womens committee a/c	2,700	00
			" Sunday school a/c	4,370	55
			" Youth	1,500	00
			Closing balance		
			Cash in bank as on 31-3-82)	3390	98
			Cash on hand	81	20
Total :	1,68,452	00	Total :	1,68,452	00



Audited and found to be correct:

Sd/- P. P. Wilson
Auditor

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION
OF ASBURY THEOLOGICAL SEMINARY

K. N. Padma Rao
Treasurer

BAPTIST CHURCH HYDERABAD

GENERAL ACCOUNT - RECEIPTS STATEMENT FOR THE YEAR ENDING 31st MARCH, 1982

Sl. No.	ITEMS	April 1981	May 1981	June 1981	July 1981	August 1981	Sept. 1981	Oct. 1981	Nov. 1981	Dec. 1981	Jan. 1982	Feb. 1982	March 1982	Total
1.	Tithes	5356 00	5108 50	2514 00	4184 85	6526 00	4021 30	3915 00	6743 35	13477 20	20573 40	6650 00	4080 00	83149 60
2.	General Collection	3161 69	2559 45	2558 82	2340 27	3059 26	2689 30	2010 95	3412 50	5530 15	5040 25	3337 75	3302 00	39002 39
3.	Sunday School	157 10	183 38	357 65	125 40	162 10	141 60	190 60	203 95	129 50	302 05	154 40	156 30	2264 03
4.	Youth	33 90	44 90	78 55	-	47 00	136 70	45 50	-	-	-	110 40	62 70	559 65
5.	Women's Committee	-	92 30	-	178 80	241 50	222 25	-	-	380 90	272 45	-	869 05	2257 25
6.	English Service	214 25	392 75	449 80	550 70	437 55	368 70	477 40	922 65	695 50	585 25	253 35	462 30	5810 20
7.	Poor fund box	18 10	6 15	7 10	-	25 60	-	2 50	-	5 95	29 70	-	0 80	95 90
8.	Gospel fund box	17 65	0 55	6 60	-	13 80	-	5 45	-	5 35	21 75	-	1 95	73 10
9.	Recd. during marriage	-	100 00	300 00	200 00	-	-	-	-	150 00	-	-	150 00	900 00
10.	Rent from CEEFI	-	-	-	-	-	1693 51	-	500 00	500 00	-	2000 00	-	4693 51
11.	Electric current	-	-	-	-	-	-	-	35 22	37 95	-	59 90	-	133 07
12.	Bank interest	-	-	96 50	-	-	-	-	-	72 60	-	-	-	169 10
13.	Rehmatnagar Assembly	-	-	-	-	-	-	-	-	-	1000 00	1400 00	1500 00	3900 00
14.	Ramanthpur	-	-	-	-	-	-	-	-	-	-	1000 00	-	1000 00
15.	Hayathnagar	-	-	-	-	-	-	-	-	-	-	1000 00	-	1000 00
16.	Water taxes	-	-	-	-	-	-	-	6 00	-	-	12 00	-	18 00
17.	Thanks giving	-	-	-	-	-	-	16237 95	-	-	-	-	-	16237 95
18.	Telephone	-	-	-	-	-	-	88 15	-	-	-	63 75	18 00	169 90
19.	Christmas	-	-	-	-	-	-	-	-	-	376 30	-	-	376 30
20.	Refund of adv.	-	-	-	-	-	-	-	-	-	-	-	100 00	100 00
21.	Refund of imprest cash	-	-	-	-	-	-	-	-	-	-	-	100 00	100 00
22.	Trns. from Edifice	-	-	-	-	-	-	-	-	-	-	-	130 00	130 00
23.	„ G. F.	-	-	-	350 00	-	-	-	-	500 00	-	-	-	850 00
24.	Miscellaneous	-	160 00	5 00	-	-	-	-	1 00	170 00	123 90	38 00	-	497 90
25.	Trans. from F. D.	-	-	-	-	-	-	-	-	-	-	-	-	3095 55
		8959 69	8647 98	6374 02	7930 02	40512 81	12068 9	22973 50	11824 67	21655 10	28325 05	16079 55	10933 10	166583 40

Audited and found to be correct :

Sd/- P. P. Wilson
Auditor

Sd/- P. A. Krupanandam
Auditor

K. N. Padma Rao
Treasurer

NOT TO BE USED WITHOUT COPYRIGHT PERMISSION
OF ASBURY THEOLOGICAL SEMINARY



BAPTIST CHURCH HYDERABAD

GENERAL ACCOUNT - EXPENDITURE STATEMENT FOR THE YEAR ENDING 31st MARCH, 1982.

Sl. No.	ITEMS	April 1981	May 1981	June 1981	July 1981	August 1981	Sept. 1981	Oct. 1981	Nov. 1981	Dec. 1981	Jan. 1982	Feb. 1982	March 1982	Total
1.	Salaries	1453 75	1210 00	81 25	1291 25	1325 00	1425/-	1350/-	1350/-	1130/-	2810 00	1325 00	220 00	14971 25
2.	Maintenance	106 25	325 20	152 75	127 50	176 00	123/-	96 40	70 00	167 00	92 00	41 00	116 00	1,593 10
3.	Holy communion	77 90	32 50	59 45	63 50	57 50	76/-	-	73 50	-	73 50	140 00	83 10	736 95
4.	Conveyance	127 00	110 00	-	40 00	103 50	73 30	162 50	112 60	162 20	166 35	233 75	189 78	1,480 98
5.	Hire charges	860 00	500 00	-	500 00	-	117 80	-	-	-	1060 00	-	-	3,037 80
6.	Elec. current	-	-	-	1019 80	173 10	474 75	-	315 55	-	490 00	245 00	245 00	2,963 20
7.	Water taxes	546 60	-	-	182 20	-	182 20	182 20	-	-	-	-	-	1,093 20
8.	Municipal Taxes	-	-	-	-	2060 64	686 88	-	-	-	686 88	-	-	3,434 40
9.	Tel. charges	-	379 60	-	-	-	-	572 65	392 00	-	-	546 55	-	1,890 80
10.	CBA subscription	70 00	70 00	-	70 00	140 00	70 00	-	70 00	70 00	70 00	200 00	-	830 00
11.	Ptg. & Stn.	700 50	1428 60	445 70	313 25	181 50	135 00	301 00	251 60	250 25	466 00	479 20	61 30	5,013 90
12.	Gifts & Donations	600 00	-	-	-	-	-	-	-	2750 00	230 00	700 00	1000 00	5,280 00
13.	Poor fund	30 00	-	10 00	-	10 00	60 00	35 00	20 00	70 00	20 00	20 00	30 00	305 00
14.	Refreshments	331 30	32 35	54 15	3 70	72 80	92 65	93 80	188 85	424 05	232 75	131 15	96 50	1,754 05
15.	Repairs	-	-	245 00	-	65 00	-	75/-	75/-	20 00	80 00	-	44 00	604 00
16.	Postage	116 00	62 00	-	-	-	-	-	-	6 60	-	50 00	3 40	238 00
17.	Bank charges	-	-	2 00	-	-	-	9/-	-	-	-	-	4 00	15 00
18.	Medical Bills	-	-	-	-	77 80	-	107 10	-	50 00	-	-	76 47	311 37
19.	Loan repayment	-	-	-	-	-	-	10,000/-	-	-	5000 00	12000 00	-	27,000 00
20.	Thanks giving	-	-	-	-	-	-	853 12	-	-	-	-	-	853 12
21.	Cemetry contribution	-	-	-	-	-	-	-	540 00	-	-	-	-	540 00
22.	Advertisement	-	-	-	-	-	-	-	-	300 00	-	-	-	300 00
23.	English service Hymnal	-	-	-	213 75	-	-	-	-	-	-	-	-	213 75
24.	Rahmathnagar site	-	-	-	-	-	-	-	-	7000 00	7000 00	7000 00	6000 00	27,000 00
25.	Advances	-	-	-	-	-	-	-	-	-	700 00	50 00	-	750 00
26.	Misc.	452 35	-	-	1 05	-	-	-	2 00	59 40	226 40	360 00	20 00	1,121 20
27.	Imprest with President	-	-	75 00	-	-	-	-	-	-	-	-	-	75 00
28.	,, Secretary	-	-	-	-	-	-	-	-	50 00	-	-	-	50 00
29.	Tr. to Edifice fund	3100 00	1628 00	-	2600 00	850 00	7130 00	8300/-	450/-	2750 00	2100 00	1800 00	-	30708 00
30.	,, Gospel fund	1240 00	1332 20	2108 00	1400 00	1840 00	1400 00	1400/-	2325/-	2700 00	4000 00	-	2000 00	22245 20
31.	,, Women Committee	-	-	-	-	-	-	-	-	250 00	-	1500 00	-	2700 00
32.	,, Sunday School	450 00	1345 00	5 60	-	-	-	800/-	50/-	1000 00	179 55	-	342 40	4370 55
33.	,, Youth	-	-	300 00	-	-	-	500/-	-	-	-	-	-	1500 00
TOTAL		10,261 65	8455 45	3538 90	7826 00	7230 84	13796 58	24837 77	6286 10	19209 50	25683 43	26821 65	10531 95	164979 82

Audited and found to be correct:

Sd/- P. P. Wilson
Auditor

Sd/- P. A. Krupanandam
Auditor

K. N. Padma Rao
Treasurer



NOT TO BE USED WITHOUT COPYRIGHT PERMISSION
OF ASBURY THEOLOGICAL SEMINARY

BAPTIST CHURCH HYDERABAD
EDIFICE FUND ACCOUNT FROM 1st APRIL 1981 TO 31st MARCH 1982
ABSTRACT

RECEIPTS	Rs. Ps.	EXPENDITURE	Rs. Ps.
By Cash on hand as on 31-3-1981	1,405 67	To Labour charges & Purchase of Wood for big benches	4,498 50
„ Cash in Bank as on 31-3-1981	752 73	„ Labour charges & Purchase of wood for small benches	4,975 00
„ Donations	11,005 00	„ Labour charges & Purchase of wood for Tables fixing marble stones	1,110 00
„ First Friday Collections	178 41	„ Glass fittings	11,700 00
„ Transfer from General Account	30,708 00	„ Welding charges to Mr. Hussain	500 00
„ Bank Interest	32 80	„ Colouring grills	1,650 00
„ Transfer from Women's Committee	100 00	„ Purchase of Cement	2,108 50
„ Sunday School Children Contribution	102 00	„ Labour charges for reflooring the roof of old building	1,962 75
„ Sale of Scrap Iron	25 00	„ Purchase of Bricks, Sand & Red Soil	1,145 00
„ Special Drive Collection	15,209 00	„ Labour chages for foundation to cellars & compound wall	1,492 0
		„ Maintenance & Repairs	5,743 69
		„ Purchase Electrical Material & Repairs	2,320 10
		„ Expenditure on Harvest Festival & Church Anniversary Day	2,157 05
		„ Furnishing Guest Room	2,450 00
		„ Typing and Stationery	48 25
		„ Expenditure in connection with special Drive collections	504 02
		„ Transfer to General Account	130 00
		„ Transfer to Loan Repayment Account	6,050 00
		„ Rahmatnagar church compound wall	5,000 00
		„ Conveyance	906 10
		„ Refreshments	336 90
		„ Purchase material & Labour charges for fixing frames	410 95
		„ Cash in Bank as on 31-3-82	612 23
		„ Cash on Hand as on 31-3-82	562 17
Total	59,518 61	Total	59,518 61

Audited and found to be correct:

Sd/- P. P. Wilson
Auditor

Sd/- P. A. Krupanandam
Auditor

Sd/- C. A. Chandraseker
Chairman
Edifice Fund Committee

BAPTIST CHURCH HYDERABAD
GOSPEL FUND ACCOUNT FOR THE PERIOD FROM 1-4-1981 TO 31-3-1982

RECEIPTS	Rs. Ps.	EXPENDITURE	Rs. Ps.
1. Opening balance as on 31-3-1981		1. Salaries paid to Evangelists	19,000 00
Cash in Bank	1,545 80	2. Transferred to loan account	5,000 00
Cash on hand	1,185 92	3. Transferred to General account	850 00
2. Interest	408 80	4. Conveyance charges	1,730 55
3. Deposit to open an account in Canara Bank	10 00	5. Refreshments	774 00
4. Cheque deposited in Bank	264 65	6. Medical Aid to Evangelists etc.	300 00
5. Sale value of 4 Bibles and 5 Telugu Hymnals	150 00	7. Five Name Boards of Churches of our village Ministry	500 00
6. Donations raised by the end of March 1982	9,400 00	8. Financial help given to Bro. Aseervadam and Bro. Sambasiva Rao to study Seminary	1,025 00
7. Transferred from General Fund	22,245 20	9. Purchased 4 Bibles and 5 Hymnals	150 00
8. Received from Jesus Heals Campaign	1,000 00	10. Expenditure incurred on the visit of Hayathnagar by Bro. Don. Richard	108 00
		11. Postages Ack. and telegrams etc.	37 90
		12. Stationery and printing charges	209 00
		13. Rent for Vanasthalipuram Assembly	500 00
		14. Incidental Expenditure for acquiring land at Choutuppal for Church	500 00
		15. Purchased Gospel bags for distribution of tracts	120 00
		16. Amount deposited in Canara Bank to open an account.	10 00
		17. Jesus Heals Campaign Pamphlets Printing	144 00
		18. Amount paid for Rahmathnagar last instalment	2,000 00
		19. Expenditure incurred in arranging public meetings of Jesus Heals Campaign for 4 days at Hayathnagar and Ramanthapur.	1,000 00
		20. Purchased one Projector for village Ministry	800 00
		21. Miscellaneous	100 10
		Closing balance as on 31-3-1982	
		Cash in Bank	1,024 65
		Cash on hand	327 17
Total	36,210 37	Total	36,210 37

Audited and found to be

Sd/- P. P. Wilson
Auditor

Sd/- P. A. Krupanandam
Auditor

Sd/- A. KANTHAYYA
Chairman,
Gospel Fund Committee

BAPTIST CHURCH HYDERABAD
WOMEN'S COMMITTEE
STATEMENT OF RECEIPTS AND EXPENDITURE FROM 1-4-'81 TO 31-3-'82

RECEIPTS	Rs. Ps.	EXPENDITURE	Rs. Ps.
By Opening balance	3 70	To Amount transferred to Gen. Fund	2257 25
„ Transfer from general fund	1200 00	„ Amount of conveyance incurred	125 45
„ Transfer from general fund towards DWC	1500 00	„ Amount towards Suryapet Women's retreat	252 50
„ Amount unspent out of the amount transferred from general fund towards DWC	574 05	„ Amount incurred towards Women's convention at Nandyal	562 50
„ Amount of collections from amongst Women's Committee	2075 75	„ Amount given to CBWA	50 00
		„ Amount incurred towards Women's Christmas Eve	307 80
		„ Amount paid towards the registration fee towards DWC	30 00
		„ Amount incurred towards typing charges	20 00
		„ Amount incurred towards Misc. Expenditure	20 55
		„ Amount transferred to Edifice fund	100 00
		„ Amount given to DWC convention expenses from our women's committee	1500 00
		„ Amount incurred towards refreshments	77 45
		„ Amount given to World women convention	50 00
Total	5353 50	Total	5353 50

Audited and found to be correct :

Sd/- P. P. Wilson
Auditor

Sd/- P. A. Krupanandam
Auditor

Sd/- G. Suneela Kanthakumari
Treasurer
Women's Committee

BAPTIST CHURCH HYDERABAD
BAPTIST YOUTH FELLOWSHIP

Statement of Accounts showing receipts and expenditure from April '81 to March '82

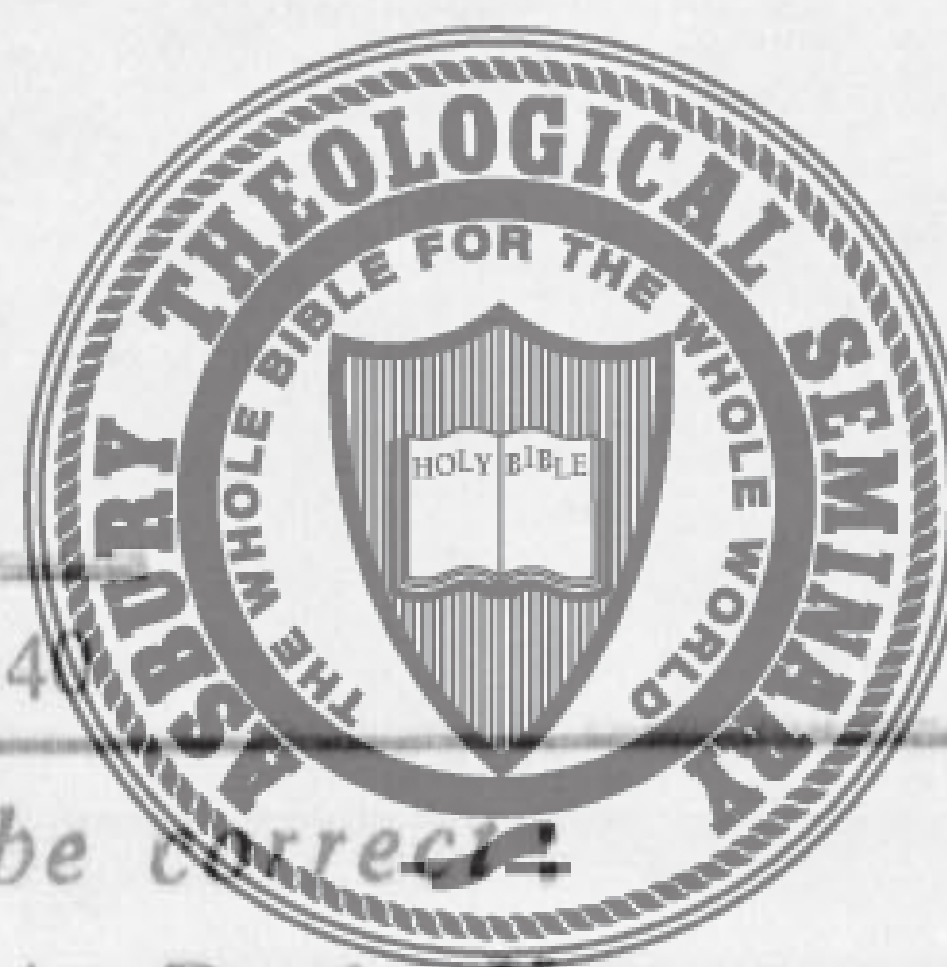
RECEIPTS	Rs. Ps.	EXPENDITURE	Rs. Ps.
By Amount of monthly collections	599 40	To Amount remitted to treasurer (Gen. Fund)	559 65
„ Amount transferred from general fund	1500 00	„ Amount of T. A. Bills for 10 delegates to attend Jangoan Youth retreat	300 00
„ Amount of donations collected for youth retreat	670 00	„ Amount of T. A. Bills for 4 delegates to attend Ramayapatnam Youth retreat	494 50
„ Amount of registration fee towards Youth retreat	274 00	„ Amount of conveyance incurred	140 60
		„ Amount of food expenses incurred for two days Youth retreat at our church	1176 95
		„ Amount paid to guest speaker for Youth retreat	110 00
		„ Amount of printing and stationery	123 25
		„ Amount of prizes for Youth retreat	78 45
		„ Amount of labour charges	20 00
		„ Amount of Misc.	40 00
Total	3043 40	Total	3043 40

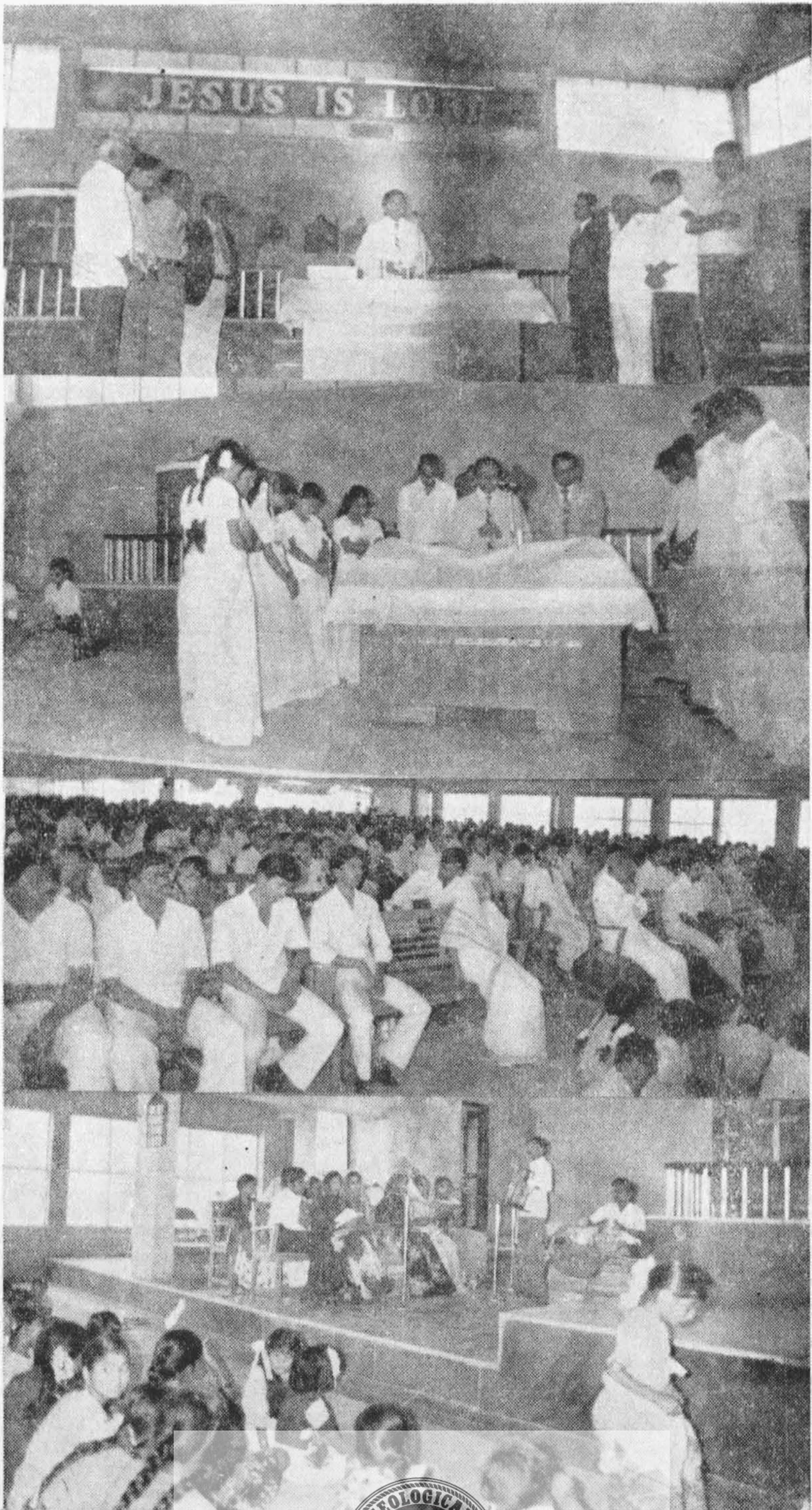
Audited and found to be correct

Sd/- P. P. Wilson
Auditor

Sd/- P. A. Krupanandam
Auditor
NOT TO BE USED WITHOUT COPYRIGHT PERMISSION
OF ASBURY THEOLOGICAL SEMINARY

Sd/- OBADIAH, G.
Youth Director





1. Pastor, elders and deacons at the Lord's Table
2. Receiving New Members into Church Fellowship on Sunday
3. A Section of Congregation at Worship Service
4. The Church Choir and the Children



NOT TO BE USED WITHOUT COPYRIGHT PERMISSION
OF ASBURY THEOLOGICAL SEMINARY

OUR CHURCH ACTIVITIES

BAPTIST CHURCH HYDERABAD

3-5-170, Narayanaguda
HYDERABAD - 500 029 A. P., INDIA

PHONE : 223447
(Estd. 1969, Regd. No. 69/69)

MOTTO : Go ye into all the World and Preach the Gospel to every
Creature - Mark 16 : 15

Weekly Programme :-

	Summer - Winter	
Sunday	8-30	9-00 A. M. - Sunday School.
	9-30	10-00 A. M. - Junior Service (for children below 12 years of age)
	9-30	10-00 A. M. - Worship Service in Telugu
	6-30	6-00 P. M. - Worship Service in English
Monday	6-30	6-00 P. M. - Youth Fellowship
Wednesday	6-30	6-00 P. M. - Cottage Prayer Meeting (at the residence of a Member as notified in the SANGHAVANI, Church's monthly bulletin)
Thursday	6-30	6-00 P. M. - BYF Prayer Fellowship
Friday	6-30	6-00 P. M. - Prayer Meeting
Saturday	5-00	4-30 P. M. - Women's Fellowship
	6-30	6-00 P. M. - Choir Practice

Special Programmes :-

1. Participation at the Lord's Table every Sunday during Worship Service.
2. Fasting Prayers upto mid-night on the first Friday of every month.
3. Village Gospel Ministry :-
To reach the unreached villages with the Gospel around Hyderabad city with 6 Gospel Centres covering 25 villages under village Gospel Ministry of the Church.
4. Special singing of the Church Choir at all services and special programmes.
5. The Church Anniversary Celebration on the 14th December of every year.
- and the usual CHRISTMAS, NEW YEAR, GOOD FRIDAY, EASTER, ANNUAL THANKS - GIVING SERVICES.

Please Pray for the Church and its members in all its Programmes -

May God Bless you.

