

checkpoint.

SPRING 2018 CHURCH MISSIONARY SOCIETY MAGAZINE

SALT OF THE EARTH
LIGHT OF THE WORLD



From the Editor



CMS is committed to wholeness in mission—the biblically grounded idea that holistic ministry means loving people in word and deed. Word and deed are inseparably joined up, first in the life of Jesus, then in the lives of all of his disciples as they live in God’s kingdom. This truth of Christian living and speaking is well captured by Jesus’ statement in Matthew 5—that his disciples are salt and light in a fallen world. So faith in Jesus’ saving work means expressing our ‘saltiness’ in what we say and what we do.

In this edition of *Checkpoint*, we want you to see the many ways in which wholeness in mission can be expressed in the lives of our workers. All CMS missionaries, regardless of their location or the nature of their ministry, are trying to live out what it means to be a disciple of Christ. Some are Bible teachers in the face of great poverty. Others are aid workers where it is illegal to proselytise. But whatever their situation—whether it is teaching carpentry to young Tanzanian men, transforming the lives of French students through study of the

word, or faithfully providing vital healthcare to those in need—CMS missionaries around the world are seeking to integrate word and deed in every aspect of their lives and relationships.

For Jesus’ own holiness manifested itself in clear proclamation of the kingdom of God, just as he taught his disciples to pray, “Our Father in heaven, hallowed be your name, your kingdom come.” At one and the same time, Jesus’ holiness resulted in daily practical compassion as he drove out unclean spirits, healed the sick in fulfilment of prophecy, fed the hungry as God himself fed his people in the wilderness and, ultimately, as he defeated sin and death by his powerful word and resurrection.

We would love you to read the stories in this edition constantly hearing Jesus’ words: “Peace be with you. As the Father has sent me, even so I am sending you” (John 20:21). Jesus himself is the foundation and example for living and proclaiming his gospel to the nations. Therefore may we show Christlikeness in our own living and proclaiming.

Gordon Cheng

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Cover image: a Kenyan woman (photo credit: Sally Abboud, daughter of CMS missionaries Norm and Janelle Gorrie).

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CMS is a fellowship of Christian people and churches committed to global mission. We work together to set apart long-term workers who cross cultures to share the gospel of our Lord Jesus Christ. Our vision is for *a world that knows Jesus*. We aim to do this by:

- Reaching gospel-poor peoples for Christ
- Equipping Christian leaders for church and society
- Engaging churches in cross-cultural mission

More articles at:
checkpoint.cms.org.au



Summer Conferences

Every year, thousands of supporters gather at CMS Summer Conferences all around Australia to be challenged by faithful Bible teaching, refreshed by fellowship with others and inspired by gospel workers, as together we seek a world that knows Jesus.

2019 LINE-UP

“It’s a time where, as a family, we are refreshed spiritually, physically and emotionally. We are constantly encouraged and challenged by the Bible talks and reminded of the wonderful way God is at work around the world through the ministry of CMS and the part we might play in that.”

Stuart Maze, CMS NSW & ACT



INTERNATIONAL SPEAKER

Peter Thein Nyunt

Peter is Head of Missions Studies and Postgraduate Studies at Myanmar Evangelical Graduate School of Theology, as well as the Director of The Rakhine Missions Band for Christ, who so far have reached over 2,000 Buddhists for Jesus. He is also the author of *Missions Amidst Pagodas*.

Peter will be speaking at several CMS Summer Conferences.

BIBLE SPEAKERS



CMS NSW & ACT

Gary Millar



CMS QNSW

Simon Manchester



CMS SANT

David Williams



CMS TAS

Greg Anderson



Wei-Han Kuan



CMS VIC

Anne Zaki



CMS WA

Andrew Prince

CMS Summer Conferences are for you!

cms.org.au/summer-conferences

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CMS QNSW
SUMMER SCHOOL
4-9 JANUARY 2019

CMS SANT
SUMMER ENCOUNTER
17-19 JANUARY 2019

CMS TAS
SUMMERVIEW
10-13 JANUARY 2019

CMS VIC
SUTS
16-19 JANUARY 2019

CMS WA
SUMMERFOCUS
2 MARCH 2019

DISCIPLES

OF

word and deed





CMS Director of Training and Development **David Williams** helps us to see that wholeness in mission begins with a biblical perspective on the true nature of poverty. Read on to learn how this affects our approach to holistic mission.

A tale of two robberies

John works as an *askari*—a night watchman guarding a small cluster of middle class houses in Nairobi, Kenya. He is paid once a week, an income that just about enables his family to survive. They live in Kibera slum, one of the largest informal settlements in sub-Saharan Africa.

One day, John was walking home after picking up his pay packet from the company office. He was mugged; the thieves not only stole his salary, they also stole his uniform and boots. He was left in only his underwear. He found some clothes and rushed back to the office. His manager was furious because John had lost his uniform. He told John that if he couldn't find the money to buy a new uniform before his next shift, then he would be fired.

John is poor. His family might never recover from this trauma.

A few months ago, a thief walked into St Andrew's Hall (where I teach future CMS missionaries) and stole my wallet, my driver's licence with my home address, my car keys and my house keys. I had to change my door locks, re-code my garage remote, cancel all my bank cards, report the theft to the police and deal with the insurance company.

I am not poor. My life was slightly disrupted for about 14 hours.

The Bible on poverty

The Bible has a complex and sophisticated view of poverty. It certainly does not view poverty as 'not having enough stuff'. There is, of course, a material element to poverty. But the Bible teaches us that our poverty is primarily *relational*. It often refers to the poor by using the expression "the widow, the orphan and the alien"¹. Each of these is a relational definition. The widow has lost her husband, the orphan her parents and the alien her community. The widow, the orphan and the alien are poor because they do not have a relational network to care for them. They are trapped in a web of poverty.

The web of poverty is complex. It entangles people through a number of overlapping strands. These include obvious themes like material need, sickness and physical weakness. They also include themes such as vulnerability, exploitation, injustice, oppression and isolation. Poor families, like John the night guard's, are trapped in a web that disempowers them. They do not have the relationships that enable them to address these problems. Poverty damages relationships and mars your self-esteem. A friend who has experienced terrible poverty told me, "I hated what poverty did to me: it made me mean and selfish, I made bad decisions and it messed up all the relationships in my family."

The Bible understands the relational nature of poverty and so addresses poverty in relational ways. In the Old Testament, the nation of Israel is supposed to structure its community life so that the poor are included, not marginalised. The covenant makes specific provisions for the widow, the orphan and the alien. These provisions are relational as well as material. The poor are gathered into the life of the village, they are included, dignified with work and so their material needs are met. The book of Ruth tells a beautiful story of the way that a widow and a widow/alien are gathered into the community at Bethlehem and provided for through covenant faithfulness.

In the New Testament, the Lord Jesus offers a much more radical way of addressing poverty. He proclaims a message that is good news to the poor. How can the proclamation of the gospel be good news to the poor? The answer to this question lies in our understanding of the nature of poverty. Poverty is about damaged and broken relationships and a damaged and broken self-identity. The gospel message heals and restores these. The good news of Jesus Christ restores my relationship with God and gives me a new identity. I am his child, loved by him and rescued by him. I have worth, I am valued and I am loved. The good news of Jesus Christ also gathers me into a new community. I belong, I am part of a new humanity, I have a new family. This family includes me and cares for me. The New Testament's description of this care certainly includes care for my material needs. Just as the widow, the orphan and the alien are incorporated into the nation of Israel in the Old Testament, so they are incorporated into the local church in the New Testament.

Reconciliation with God is the greatest need of every human being.

The Bible on wholeness in mission

This understanding of poverty and the Bible's response to it underpins CMS's policy about wholeness in mission.

We believe that mission belongs to God. The Bible is the story of God creating the heavens and the earth, rescuing his broken world, redeeming a people for himself from all nations, and reconciling all things under the Lordship of Christ. God is bringing glory to himself as history moves

1. Deut 10:18; 14:29; 16:11, 14; 24:17f; 26:12-13; 27:19; Pss 68:5; 82:3; 94:6; 109:12; 146:9; Jer 22:3; Ezek 22:27; Zech 7:10; Mal 3:5 etc.





towards the day of Christ's return. Mission is God's activity and he commissions his people to participate in his mission.

We recognise that the world is broken and damaged because of human sin and therefore falls under God's wrath and judgement. Reconciliation with God is the greatest need of every human being. We believe that the cross stands at the centre of salvation history. The death and resurrection of Jesus Christ is the decisive and central act of God's mission and stands at the heart of our theology of mission. Redemption is only possible because of the substitutionary death of Christ on the cross. God's Church is gathered as people respond in repentance and faith to the proclamation of this gospel.

The Church is God's new creation breaking into this damaged world. God gathers his people into his Church, into local gatherings of those who have been redeemed by Christ's death and filled with his Holy Spirit, living new lives of love in obedience to and in the likeness of Christ. The Church is the breaking into this age of the new heavens and the new earth, demonstrating God's power and wisdom. The Church is both the outcome of God's mission and a participant in God's mission.

The community of God's people bear witness to the costly and sacrificial nature of the gospel of Jesus Christ. The world hears from them the gospel of Christ crucified and sees in them lives that are cross-shaped. This cross-shaped integration of word and deed in the lives of God's people is salt and light to a watching world.

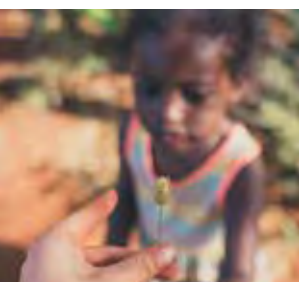
A cross-shaped mission that integrates word and deed

Word and deed are integrated in the lives of God's people, gathered into holistic communities. As the community of God's people live under God's rule, loving God and loving neighbour, they are a holistic community. This means boldly proclaiming the gospel and calling people to repentance and faith in Jesus Christ. It also means, among other things, radically loving the poor, the dispossessed and the needy, advocating for them and campaigning against injustice and evil—especially for those who are our brothers and sisters in Christ. Word and deed are integrated in the life of each believer and in the life of the Church.

All CMS missionaries are disciples of Christ whose lives are characterised by a desire and commitment to witness to him through the verbal proclamation of the gospel and by the demonstration of his love and justice. No matter where they are located or the nature of their ministry, they are committed to proclaiming the gospel in ways that are appropriate to their context. Equally, all are committed to living in a manner worthy of the gospel as they live out the love and justice of Christ in every circumstance. Where possible, all CMS missionaries are members of local churches where their commitment to holistic discipleship can be lived out.

This is wholeness in mission and we believe that it is for every believer in every country. This is not just for missionaries but for every faithful disciple of the Lord Jesus Christ.

Images: From top left, CMS missionary Ian Hadfield baptises Sai Man in Kowloon, Hong Kong; CMS missionary Bethany Vaughan with a friend in Phnom Penh, Cambodia. Bethany reaches out with the love of Christ through a street ministry that rescues and supports trafficked girls.



cms.org.au/wholeness-in-mission

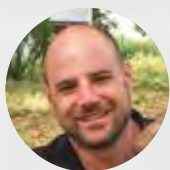
CMS seeks to honour God in the way it pursues wholeness in mission. Read the policy paper referenced in the article here.

care



Caring is more than just giving money. To better understand the needs of CMS missionaries why not sign up to receive their quarterly newsletters and prayer points? Go to cms.org.au/missionaries to find missionaries from this *Checkpoint*.

TRANSFORMATIVE WORD



CMS missionary **Josh Apieczonek** (serving with his wife, **Susannah**) teaches the Bible to university students in France with the **Groupes Bibliques Universitaires de France (GBU)**. Read how a ministry of teaching God's word can transform lives, from problems of self-image to dealing with devastating loss.

Christian ministry in France is not as straightforward as you might imagine. French society uses the law to heavily restrict public expressions of faith (such as praying and singing) and applies institutional pressure to stop activities like meeting in schools for Bible reading, even if this is not, strictly speaking, illegal. A French group has even written booklets for French Christians to explain what they can and can't legally do at schools, universities, government offices and public spaces.

Because of this, I often struggle to explain to those who don't follow Jesus exactly what it is I do with students. Part of the challenge is worrying that any mention of the Bible, Jesus, God or Christianity will shut down the conversation. Secular and French culture both imply that Bible reading is a weird, abstract exercise that must be cordoned off from the 'real' world. Christians can unwittingly acquiesce when we see the Bible as separate from the rest of life.

But as Christians committed to wholeness in mission, we truly believe that when we study the Bible, we're studying the author of life itself! We are convinced that the fear of the Lord is the beginning of wisdom, and that Christ crucified is the wisdom of God. To teach the Bible is to address the person at the deepest level, training them to walk in step with the gospel and lead self-controlled, upright and godly lives in the present age.

So we in the GBU persist in bringing God's word as we have opportunity—meeting in public places like libraries, cafeterias, common rooms and even outside, with Bibles open so that people can see us and join us. I don't preach at university and only rarely in our night events. But I assist in leading Bible studies, meeting leaders and meeting one-to-one with individuals both regularly and informally. So I can see that the Bible is finding its way into people's lives in all sorts of ways. Here are two such stories.

cms.org.au/transformation-in-France

*The word of God is alive and active (Hebrews 4:12).
Read more stories about the transformative power
of the word of God in the lives of students here.*

Pierre STORY

- ✓ IDENTITY IN CHRIST
- ✓ CITIZEN OF HEAVEN
- ✓ FRENCH STUDENT

Pierre, a PhD student in cloud computing, admits to worrying about his rapidly receding hairline and the negative impact on his marriage prospects. We reflect on what faith in Jesus looks like in his situation. Our studies in Luke's gospel remind him that the one who has authority over demons, sickness, storms, sin and death is unlikely to be undone by hair loss. Following up a few months later, he is surprised to remember the level of anxiety he had. When I ask why, he says, "Because, remember? God's got it sorted. I don't need to worry."

Christine STORY

- ✓ PERSEVERING FAITH
- ✓ DEPENDANT ON GOD
- ✓ FRENCH STUDENT

Christine, a feisty student in HR, loses her father to sudden illness yet refuses to stop leading the uni Bible group during this trying period. She says preparing for the group is sometimes the only thing pushing her to keep reading God's word and sustaining her through her devastation. We find comfort for her in reading the Psalms together and helping her preach to herself the promises of God in the midst of her tragedy.

From fears of baldness through to grief in a time of devastating loss, these are just two of many French student stories that have arisen and been deeply helped by the study of the word of God. To join with others in reading the word of God—whether in conversation or through speaking to an evening Bible gathering—is a profound expression of caring holistically for a person.



CMS has supported mission in France for nearly three decades. If you know the gospel and can speak French or are willing to learn, consider serving in student work or church planting with CMS. Get in touch with your local branch (see back cover for details).

SERVING WITH INTEGRITY

IN SOUTH EAST ASIA

CMS worker E (serving with her husband, T, in South East Asia) teaches part-time at a university, while also being involved in community development with their neighbours. Here E demonstrates how a simple conversation can open up opportunities to serve in word and deed.

What does a commitment to wholeness in mission look like when it comes to daily life in our bustling Asian city? Sometimes, it starts with a neighbourly conversation that leads to opportunities to serve.

The story of Mr Su

It was during the 2018 New Year holiday that we first met Mr Su. He'd noticed our family was gardening and sat down to chat. In many ways, he was like other locals: struggled to make ends meet, loved social connection and followed the majority religion while retaining many animistic beliefs. In other ways, he was different: he was quick to bring up religion and was unusually harsh and defensive of his beliefs. At the end of the conversation, it surprised us when he asked for money for cigarettes. We politely refused the request and figured this may well be the last time we saw Mr Su.

However a week or so later, T noticed Mr Su walking past. He was on his way to the police station to report his employer for not paying him. He'd been refused help by several neighbours but was touched that T offered help without being asked. In response to several displays of such practical love, his heart softened. His harsh defence of his beliefs seemed to melt and he listened carefully to T's story of God the shepherd, who seeks and saves the lost (Luke 15). Mr Su quickly came to a point of wanting to be a 'sheep' under the care of this shepherd.

Over an intense couple of months, we sought to minister to his spiritual, physical and social needs. We accompanied him as he sought to reconcile with family who he'd not seen for 20 years. We helped him get medication for his

dangerously high blood pressure. We found a Bible for him in his heart language, and an optometrist from our local church fitted him with glasses so he could read it. He visited many evenings to join us for dinner and to ask questions about what he was reading. During long car trips, we'd share more stories about God. It was exciting to witness the change in his life and his desire for others to experience transformation.

So how is Mr Su now? He finished minding the house behind us and moved to a village several hours away. We'd love to say that he's continuing to grow, but when we last visited him, we left feeling a heavy weight of concern over what we heard. But we remain convinced that God has called him out of darkness and that Mr Su understands the truth. We pray that he would continue to read the word, find a community of believers and that we would have further opportunities to disciple him.

Committed to wholeness in mission

To be dedicated to wholeness in mission in a way that cares for people like Mr Su, is to be committed to living out the Christian life in the place where God has led you. During our training at St Andrew's Hall, we were encouraged that word and deed should be integrated in the lives of God's people. This resonated with us strongly. One of the St Andrew's Hall staff referred us to a worldwide community development program. This program seeks to achieve physical, spiritual, social, psychological and environmental change in empowering and sustainable ways. We learned about a program contextualised for countries like ours and only months later, discovered that an organisation using

During our training at St Andrew's Hall, we were encouraged that word and deed should be integrated in the lives of God's people, and this resonated with us strongly.

this model was based in the very city we were about to move to.

While our primary commitment in this city is teaching at university, it's been exciting to work alongside a local team who train and mentor people in community development. Just before we arrived, a community of believers in a village not far from us started implementing this program. The change in one particular family was so evident that their non-believing neighbours asked to start a new community! This new community is being mentored by our local team to strive for true health in their lives, both spiritually and physically. They have received training in income generation, biogas production and health care. Part of each meeting is dedicated to discussing matters like worldview, truth and spirituality.

The bonus is that this ministry doesn't have to be separate from our university work. We've been able to invite our students to see and be involved in the community development work we are doing. The biology department have helped train the farmers in biogas production, the medical students have been facilitating the basic health education sessions, and the English students have been involved in a local high school program.

What does this mean for us?

It's been exciting to be part of a team of people serving in this country. We don't see this as merely a platform to sharing the gospel. We see this as the work that God is doing in his world—bringing people to complete health and harmony with himself, themselves, each other and the environment—and therefore proclamation of the gospel,

as well as radical love. In a country where cross-cultural workers can be received with suspicion, we feel we have been able to serve with integrity.

What could it mean for you?

If we serve like Jesus then it requires an integration of word and deed. We hope you are encouraged that striving for *a world that knows Jesus* doesn't mean neglecting the physical needs of those we serve. Please pray that workers around the world would be holistic and effective witnesses in their communities. We pray that the Church in Australia would seek the same.



cms.org.au/holistic-ministry-at-bingham

CMS missionaries Shane & Naomi Rubie serve at Bingham Academy in Addis Ababa, Ethiopia. Find out how they care for their students holistically here.



Father, we pray that CMS workers would proclaim the gospel and show Christ's love in all they do. Please use them to bring spiritual and physical healing and care to all they meet. We ask that Christians in Australia would also live cross-shaped lives as they follow Jesus. Amen.

We are
the salt of
the earth and the
light of the world.
We show the love
of Christ as we
boldly proclaim
the gospel.

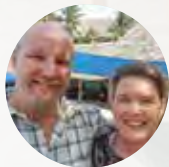


*CMS is looking for Christians
who will serve across cultures.*

Where will you serve?
cms.org.au/opportunities



A SOLID FOUNDATION



CMS missionaries Matthew & Samantha Archer serve in Bunda, Tanzania at the Boys Brigade Mara Training Centre (BBMTC). They provide young men with the opportunity for a better standard of living, alongside a solid foundation in the gospel of Jesus Christ.

At BBMTC, young men have been learning carpentry skills alongside the Bible since the centre’s establishment in 2014. Many of these men have no opportunity for work or study in their villages, so BBMTC is meeting a great need in providing them with the trade skills to earn an income, as well as a good understanding of the gospel so they can return as leaders in their village Boys Brigade groups.

The idea of teaching carpentry to Bible students first came to Matt when he saw how many were unable to pay for the necessary books for their studies. The profits from selling a stool or small table would cover those costs, if only they knew how to make one. Matt eventually established a carpentry course at Bunda Bible College, which proved very beneficial for the pastors. However, it was in travelling to many Boys Brigade groups in village churches that the idea of BBMTC became fully fledged.

“Many young Boys Brigade leaders had very little opportunity for work in their villages and a good quality of life. They also lacked the confidence and ability to teach the Bible to the younger boys. We saw the need to help young men gain skills to enable them to earn an income. We also saw the great need to equip them with a good understanding of the gospel and the Bible,” explained Matt.

Matt was a carpenter with many years of building experience before he attended Bible college and joined CMS. There were many carpentry needs in the Tanzanian villages and a need to train tradespeople to fill the increasing demand that accompanied

a rise in the standard of living. It was a natural fit and in 2014, BBMTC opened its doors.

“We wanted to teach a holistic way of life,” said Matt. “So we took a holistic approach, helping the young men physically as well as spiritually. The aim of BBMTC is two-fold—to teach young men trade skills to enable them to return to their village homes and earn an income through self-employment; and to give them a good understanding of the gospel and the ability to teach in the Boys Brigades in their village churches.”

Now in its fifth year, the BBMTC also has welding and electrical classes, with future plans to offer driving, mechanics, computing and plumbing. The centre is very close to achieving its goal of self-sufficiency and received government approval at the beginning of 2018 to be recognised as a Vocational Education Training Authority (VETA) centre.

So could they have simply taught trade skills and been faithful witnesses to the Lord Jesus on the side? While it’s possible, Sam thinks the two-fold model of BBMTC is more effective.

“We’re not just here to help people’s standard of living improve. Our deep desire is to see people’s hearts



transformed through coming to know and understand who Jesus really is. You can teach carpentry and witness on the side, but we have found that teaching the Bible well helps the students to learn so much more.”

By the end of their studies, many of the students speak of Jesus as their Lord and Saviour and choose to be baptised, declaring their desire to live for him. They are then able to return to their villages and thrive in both self-employment and local church ministry.

CMS is committed to equipping Christian leaders for church and society. Please continue to pray for and support ministries like BBMTC, which train young people in professional skills and gospel ministry, so that they too can be disciples of Christ who serve their communities in word and deed.

Images: Top, in the classroom; Above right, young Tanzanian men learn carpentry skills.



Many CMS missionaries, like the Archers, are involved in ministries that teach, train and mentor people to serve in their churches and communities. You can help equip Christian leaders all over the world by making a generous financial donation at give.cms.org.au.



Bearing one another's burdens

CMS worker J (serving with her husband, L, in East Asia) ministers to international students in a busy megacity. With all the students living far from home and family, the need for the local church and Christians to care holistically for people is emphasised all the more.

In this megacity, our particular focus is the international students who come from every corner of the globe. This is the story of God's work in the life of Eliza*, a Kenyan sister, and some of her experiences while living in this city.

Eliza and Roland

Eliza came from a background where priority for her education was not her parents' concern in their large family with older siblings, and male siblings as well. Yet God in his sovereignty has provided for her to scrape through one educational opportunity after another, and here she is doing a masters degree in a foreign country, enabled by a scholarship. This great blessing also brings many hardships. The scholarship is basic and luxuries are not included. Black skin can lead to unwanted attention, or even scorn and rejection. She has had people stand up when she sits beside them as they do not want to be near her on public transport.

When Eliza discovered she was pregnant to Roland*, her Christian boyfriend also here in this city, she moved off campus to a small apartment they could afford, far from her school.

But sin cannot be kept hidden forever. Their child (and her tummy) grew, and eventually they confessed. They repented and were restored before our church community. Then the relationship I had been building with Eliza was able to deepen further. As a mother of four, I knew more about pregnancy than my Kenyan friend.

A plan to show God's grace

One day I found myself on the metro going to visit Eliza in her apartment. The long journey to get there highlighted the challenge she faced when she needed to go to class or meet with her supervisors. My main objective was to go and listen to her, understand her world, and if it seemed appropriate, invite her to consider moving in with our family.

Eliza and Roland had come to understand more deeply than ever the shame and guilt we bear for our sin—but also the absolute forgiveness, newness and freedom that come with Christ's blood and our repentance. But here they were, far from their home and with no relatives in the country.

So how could they navigate this complex situation where Roland rightly desired to care for the mother of his child? To honour their King, living together was not yet the best option. They were stuck.

We embraced the consequences of their actions by giving them this new option, which involved cultural flexibility for all (it took courage to move into our noisy house for a pregnant thesis-writing student!). But we are so glad we offered and she accepted.

A triumph of God's grace

A number of months prior to all this, I had been praying specifically with my husband for more opportunities to love African women in our community. We had also been praying about a new apartment, as our rent was being raised at the end of our lease.

God knew all this. He knew that he would provide us with an apartment on the same campus as Eliza's university. He knew that this campus also has a large African population and that many of the women on it are friends with Eliza. He knew that I would have more than enough opportunities to befriend a wider range of African women.

He knew that although we were about to move house and that would be busy, he would also organise the timing of the negotiations between Eliza and Roland's families such that they would give permission and bless the marriage the day after we moved house.


He also knew that my experience of being a bridesmaid multiple times, my husband's upbringing in Tanzania and Kenya, and our own wedding organising would be very handy background for supporting this couple through their two-week engagement. He knew it would be useful in helping galvanise the wider international church community to walk with Eliza and Roland to a joyous celebration of their marriage.

He knew that Eliza would need to defend her thesis before her wedding and organised this with days to spare. He knew that my home birth experiences and the friendship I have with one of my midwives in Australia would be very useful when Eliza endured a three-day labour.

Reaching the Campus to

REACH THE WORLD

CMS is committed to student ministry as an unparalleled means to reach young people with the gospel, and equip them for life and ministry as disciples of Christ. Many university students are establishing the direction of their lives during this time, and are more open to Christ. But who will teach and train them? With millions of students worldwide, there is both great opportunity and great need for student workers on campus.

MILLIONS OF UNI
STUDENTS 
WILL GRADUATE HAVING
NEVER HEARD OF JESUS

STRATEGY:
 **41**
GOSPEL WORKERS
AT OVER **24** UNI CAMPUSES
IN OVER **14** COUNTRIES

REACHING OVER
13.5m
EQUIPPING
CHRISTIAN STUDENTS 
PROCLAIMING
THE GOOD NEWS

Our approach



Under God's sovereign grace we play our small part in reaching the campus to reach the world.



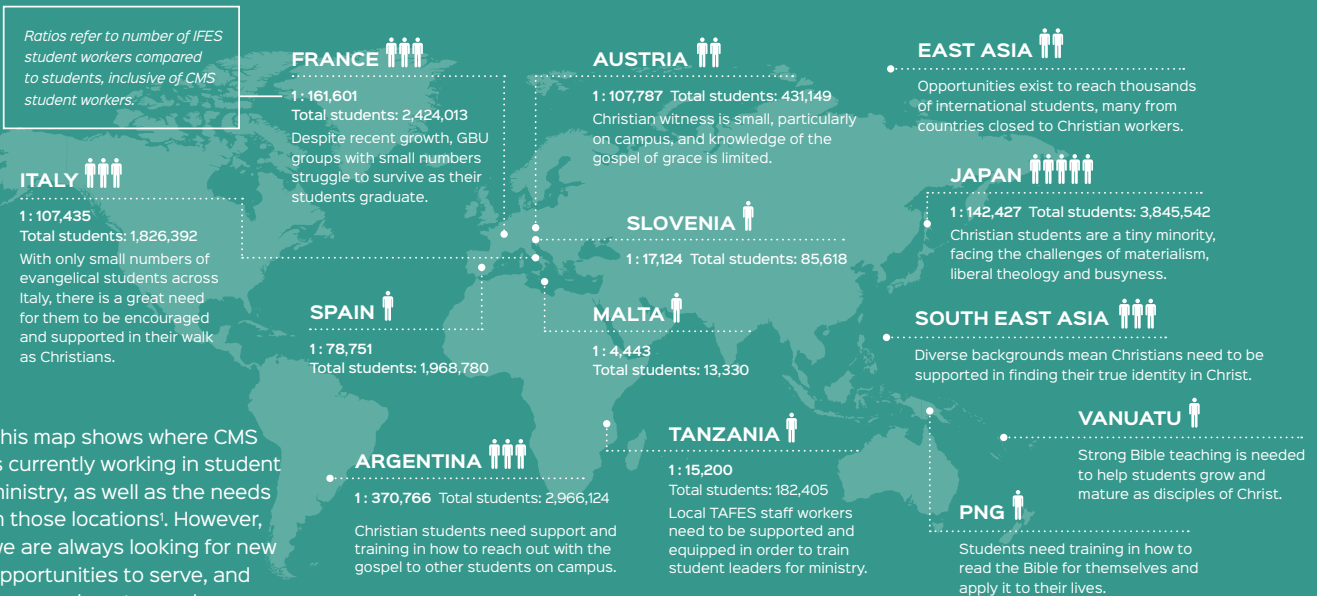
We take seriously our commission to make disciples of the nations and mature disciples of Christ.



We value committed prayer, careful selection, ongoing language learning, deep cultural insight and strong pastoral care.



CMS missionaries are equipped with theological education and specialised cross-cultural training.




This map shows where CMS is currently working in student ministry, as well as the needs in those locations¹. However, we are always looking for new opportunities to serve, and more workers to send.

Could that be you?

 = number of missionary units.

[cms.org.au / opportunities / student-ministry](https://cms.org.au/opportunities/student-ministry)

1. Statistics and information provided are based on country profiles from uis.unesco.org (2015 and 2016 data), ifesworld.org and the CMS Prayer Diary 2018.



My main objective was to go and listen to her, understand her world, and if it seemed appropriate, invite her to consider moving in with our family.



He knew that it would be out-of-the-box strange when the local nurses asked me what my relationship was to this young Kenyan woman. These nurses watched while myself, her Kenyan-then-husband, her Kenyan best friend and my Asian-American mum friend together supported Eliza for three days and nights. He knew this would cause the whole nurse community at the hospital to scratch their heads, because in this monocultural Asian city, the blend of skin tones just did not make sense to be sharing such an intimate life experience as labour.

He knew. He saw all this in advance. He honoured the desire of our dear Kenyan friends to live for him and welcome their little boy into the world knowing about his grace and responded to with a life of thankful purity and holiness.

Our God is a God who cares for those who are not yet born. He cares for the sinner. He cares for the nations to love one another in their differences, for the disempowered and the struggling. He uses us as we are, in the peculiarities of our lives that he has given and shaped. May we be the nations that 'bear his name' (Amos 9).

Like L and J, all CMS workers are committed to wholeness in mission, regardless of their ministries or locations. As they serve in their various circumstances, please pray that CMS workers would always seek to care for the whole person, just as the Lord Jesus did throughout his ministry in the gospels.

cms.org.au/andrew-reid-on-amos

In preparing to read Amos with her women's group, J listened to talks by Andrew Reid, a Bible teacher who has spoken at CMS Summer Conferences. Hear him speaking on Amos here.

care



Does your church have a link missionary that they support? Get in touch with them and ask how you can best be caring for them and supporting their ministries. If your church doesn't have a link missionary yet, contact your local branch to find out how (see back cover for details).

HONOURING THE KING

loving his people

CMS worker R teaches English as a foreign language in Eurasia. She explains why she goes to the extra trouble of learning the language and culture of her students, when she is trying to help them speak English.

I was recently at my friend's wedding. She is my school manager and is fluent in English. We use whichever language we feel like using when we communicate with each other, and at the wedding I spoke to her parents in the majority language. But my deep desire is that next time we meet, I will have learned enough to speak to them in their own heart language.

For anyone who does not know God, this attitude may seem unusual. After all, it is entirely possible to live in an English-speaking bubble in a foreign country, especially if you have a job as an English teacher. So let me explain why I see that for me, learning multiple languages, as well as learning a new culture, is an expression of God's love.

God loved us

God is the God of all peoples. He does not limit the way to himself through one particular language or culture. He speaks all languages. He knows all cultures. And in seeking to draw people to himself, God showed the way of reconciliation by sending his Son as a man into our world: "In this is love, not that we loved God but that he loved us..." (1 John 4:10, ESV).

We have a vastly different culture on earth to that which is in heaven! Yet Jesus revealed God's love by entering into this world and learning the language and culture of the people of Israel. Love drove him to enter into our daily lives and experiences, yet without sin.

Following Christ's example

Therefore, just as Christ crossed barriers and boundaries to become one of us, so I want to follow his example by taking on the language and culture of those amongst whom I live and serve.

My friends in Eurasia like to joke that I am one of them. Would they do so if they could not see that I genuinely love them and am trying to understand them and their language and culture better? Despite my failures to understand, they can say that I am one of them because our relationships are couched in a context of love. Even when I communicate with friends in English, they know I have put effort into learning their language and that impacts the relationship in a positive way.

What's more, although many people know a little English, there are many who do not. In Eurasia, this is true for the majority of older people, as well as people who live in villages rather than cities. How can we talk to them if we do not learn their language?



I want to follow [Christ's] example by taking on the language and culture of those amongst whom I live and serve.

This attitude applies to other aspects of culture. Take the example of physical touch. As a woman, I am now used to walking down the street with my arm linked in my friend's arm, or even holding hands. It came as a bit of a shock the first time! However this is appropriate to the culture.

Ultimately, the reason for all these acts of love is because of God's own self-giving: "...he loved us and sent his Son to be the propitiation for our sins" (1 John 4:10, ESV). You can ask God that my words and actions will lovingly point people to God himself.

During a five month intensive course at St Andrew's Hall in Melbourne, CMS missionaries are taught that language is relationships and relationships are language. Without one, the other cannot thrive.

A deep understanding of language and culture enables missionaries to speak the gospel in heart languages, so they can love and build friendships in culturally resonant and appropriate ways.

pray



Pray that CMS missionaries would persevere in learning language and growing in their understanding of the cultures they serve in. Pray that the fruits of the Spirit would grow in them and be evident in their words and deeds.

LIFE & WITNESS in Tanzania



CMS missionary Liz Burns teaches at Msalato Theological College in Dodoma, Tanzania. Discover the importance for Liz to live a life consistent with the gospel, both inside and outside the classroom.

When I first started teaching at Msalato, it was a shock to the system. Although I had previously taught part-time classes in Swahili and English, full-time teaching in a college affiliated with the Anglican Church university (St John's University of Tanzania) was a big change.

The complexity of college life

Our students arrive at college often only a year or so out of school, having finished the equivalent of Form 4 (Year 10). Many have never written an essay and often English, the language of tertiary education, is their third or fourth language. For many it is the first time they have moved away from home; others are already married with two or three children. If they are married, they are trying to support their family each holiday break by working in the fields or as labourers to help provide the basics of food and education for their children. As such, unexpected medical issues provide great stress, with students borrowing from their extended family and friends.

As a new staff member, I joined a community of about seventy students, eight lecturing staff and ten auxiliary staff, including guards and cooks. We were from five countries and there were at least eight different tribes represented, the dominant group being the local Wagogo. That's a lot of different people, traditions and cultural norms to put together, as well as different theological backgrounds and great variety, particularly amongst the students, as to biblical knowledge.

Teaching students from the word

Last year in my first-year Old Testament Overview class, only half the students had arrived during the first week of lectures. No one knew how to use a computer or the format of an essay. I was unsure if half of the students understood my accent, others clearly did not and so the time in the classroom, at least in the first month, had to be divided between English and Swahili, with many students preferring that everything be taught in Swahili even though all their essays and exams are submitted in English. Most of the class had been involved



**Everything you do
is a statement of the
reality of your faith
and which things you
hold as important.**

in choir ministry in their churches and others in their school Christian group. However, few had read much of their Bibles, although nearly all had previously preached in their churches and been involved in various outreach programs as organisers or leaders.

It soon became apparent no one had read very much of the Old Testament. Few recognised Judah or Joseph, Joshua or Samson. David was a king but who was Samuel? Solomon was the king with many wives but what was the temple? Lots of material had to be read and considered. There were many light bulb moments as we realised that no one is perfect, no one is able to follow God's commands, everyone sins, the Old Testament is not only about God's anger but also about his patience with unfaithful people, sin is not breaking rules but breaking trust and relationship, marriages usually have problems and children do not always respect their parents. We learned to see the similarities between the Old Testament and life today, to see how patient God is with us. We learned a little more about the awesomeness of God. Some finished the semester determined to preach more accurately, to read more of the Scriptures or to live lives more in line with what they had learned.

Being a model in the community

So what does it mean to be a missionary lecturer in this context? As lecturers we become counsellors, advisors, friends, prayer partners, advocates and extended family members. Everything you teach in the classroom is measured against what is seen in your daily life. Everything you do is a statement of the reality of your faith and which things you hold as important. How you cope with the uninvited guest, or the local drunk who has come to beg for money, or the student with a sick family member or the demon-possessed child, or the student who has failed an essay is discussed and evaluated and considered as a model of Christian character and life. Will you lend a student some money, contribute to a bride price, attend a six-hour wedding, spend two or three hours at a funeral of a college neighbour, learn local language, wear local clothing, walk into a sick person's room, pray with

the fellowship or go door knocking with students? Students then decide, based on these and copious other events, whether your lectures and teaching are likely to be any good for ministry, or just something to learn in the classroom and be forgotten after the exams.

If you get some of these things right, you then become the advisor in many practical and spiritual matters. You become the person to ask about how to improve a marriage, how to educate children, how to deal with demons, how to train church elders, how to get a brother out of jail and many other issues. You become a member of the community who is hopefully showing Christ through every aspect of life.

One of the things that I have learned while at Msalato is that we must encourage our students and the Church to read the Bible to find God's answers to life's questions. We can ask God to handle the same things again today as he always has in times past, and learn from him how to face them tomorrow. The Bible is a book to be trusted, even when our leaders or friends might not be available or wise. And what a privilege it is to be able to teach that in a college in Tanzania, where I learn more and more all the time about God and his people.

cms.org.au/serving-in-unexpected-ways

CMS worker S shares how he seeks to serve holistically even when unexpectedly finding himself as a businessman in South Asia.



Pray that the students at Msalato Theological College would read their Bibles and be transformed by its teaching. Pray that Liz Burns and her fellow staff would persevere in their own lives and doctrine (1 Timothy 4:16).



CHRIST OUR MODEL

CMS workers G & R serve in Nepal using their engineering and medical skills to show Christ's love. They explain how Jesus' example of addressing the whole person, physically and spiritually, is an inspiration to care for the poor, marginalised and needy.

“My God left the glory of heaven to come and serve us lost and needy people. He is my inspiration to come and serve people in need here.”

This was the answer I (G) gave to a visiting government officer when she asked me why I had left Australia, the land of opportunity, when many from Nepal have left, or want to leave, to live in countries like Australia. The officer had arrived unannounced to check on what work the expatriate visa holders were doing. I knew the government suspicions that many foreigners are here under false pretences to proselytise. I wanted to be honest, but not jeopardise my visa.

Perhaps there is more acceptance of religious motivation here, but that day she didn't probe further and moved onto other questions. While government officials and adherents of the majority religion may not want to see the Church growing, many still respect the quality care and selfless service that they see demonstrated by churches and Christian organisations.

A biblical basis for healthcare

“As the Father has sent me, so I am sending you.” This is the model of mission we see in John 20:21. As gospel workers in Nepal, we are privileged to have seen how healing and caring for others is foundational in ministry and kingdom endeavours.

The Bible tells us that suffering, pain and death result from sin, but redemption, healing and life are part of God's restoration plan. Throughout the Bible, we see God bringing healing, and in the New Testament in particular, healing and caring for others is evidence of the reality of the kingdom. For Jesus, wholeness in mission included proclaiming the kingdom, teaching, and healing or meeting the physical needs of those around him. He had compassion for people who suffered from whatever cause, be it spiritual, physical, mental or emotional. For him, it was just as easy to say, “Your sins are forgiven,” as it was to say, “Be healed, pick up your bed and walk.” His healing ministry was not an add-on to increase popularity. In Matthew 11:4–6, Jesus claims that the healings show that he is the Messiah. So the healings were both a sign of the kingdom and the coming of the kingdom.

Jesus handed his mission on to his disciples to continue in Matthew 10. The apostles later continued it by preaching

the gospel together with healing and alleviating human suffering. Wholeness in mission requires both aspects to be held together. Jesus' instructions in the Great Commission to teach them “to obey everything I have commanded you” (Matthew 28:20) include the understanding that entering the kingdom will mean exemplifying the Good Samaritan and loving our neighbours. So it is from the Bible that we come to understand healthcare as a valid expression of Christian love and not just an excuse for a visa.

Two stories of faith

Nepali Christians have a very high view of God's healing power. Many come to church to pray before going to a clinic or hospital and prayer meetings frequently include health issues. At our local Nepali church where we attend, 68-year-old Bir Bahadur* struggles with poor eyesight, troublesome arthritis and leprosy-related disability of his hands and feet. He comes forward for a healing prayer after each service, expectantly bringing his physical needs before the Saviour, while continuing to trust in God's grace and persevere in faith. Like many others at our church who carry outward scars, have reduced ability or are economically poor, his spirit rejoices in the abundant life he has in Christ. We have learned from and been blessed by him and others, being deeply challenged about what it means to rejoice in all circumstances.

Many in the Nepali Church also have stories to recount of God's healing intervention. Raj* shared with us a story quite typical of Nepali believers: “My grandmother was very ill when I was a teenager, and even though we called the Hindu healers and visited the local health facility, she continued to get worse. Some Christian neighbours offered to pray in Jesus' name. She became stronger within a few hours and soon became completely well. After that, my father and all our family trusted Jesus, even though we experienced a lot of persecution from other relatives and our community. Our family has become Christian since we saw the power of the Lord Jesus and I am doing ministry now.”

The impact of holistic healthcare

We are seconded to a national Christian organisation that seeks to reach the most needy, marginalised and unloved in Nepal. We use our professional skills—engineering



Our family has become Christian since we saw the power of the Lord Jesus and I am doing ministry now.

and medical—as part of a team demonstrating Jesus’ love through healthcare and community work. Many who have come to the hospital have also heard about Jesus and been irresistibly drawn to the source of love. Observing the way Christians act and care for one another has been a key factor in changing non-believers into seekers.

However, it is not only expatriates who are able to offer this life-changing love. In the 65 years since the Nepali Church was established, there has been amazing growth. From the first baptised believer in 1951, the Church has grown to more than one million believers today. And despite legal restrictions against open proclamation, the wholeness in mission that Jesus exemplified can have tremendous impact.

We see this in our church as they seek to respond to the increasing numbers of frail elderly in our community without adequate care and with no social support system. Our church’s vision to provide care is now taking the form of building a 10-bed aged care centre adjacent to the church, and planning activities to support other elderly people still living at home. We have seen some amazingly sacrificial

giving for this project from people who have very little themselves. It is a joy to see an emerging church in a less resourced country already demonstrating to its community the holistic love Jesus.

Just as Jesus is G and R’s motivation to go, he is also their motivation to stay. CMS is committed to long-term mission, because we believe it provides deep cultural insight and strong pastoral care, resulting in effective gospel witness. Will you commit to faithful prayer, care and financial support for our missionaries as they serve God across cultures?



Could you consider going long-term? Perhaps God has placed it on your heart to go where there is a need for gospel workers. Or perhaps you’re only just now thinking about it. You can find out more about becoming a missionary at cms.org.au/go.

PRAYER OPENS DOORS

CMS workers N & R served in hospital leadership in Tanzania and now teach medical students in South East Asia. Read how the gospel is breaking down barriers as they seek to glorify God in every situation.

“People will not say this to your face, but the community had lost confidence in the diocese and the church. But now they see that God is working in the hospital, and it is once again returning to be a Christian place. It is showing God’s love. Because of what is happening in the hospital, people have confidence in the church again—they are going back to church.”

This was said to us when we were working in north-west Tanzania as health professionals. In our last year in that location, we were placed in positions of hospital leadership, as the local caretakers were found to be embezzling money and turning patients away. The hospital was under the diocese and so as the situation became worse—including open conflict between church leaders and the involvement of witch doctors—people stopped going to church. During our time there, we were able to introduce the Bible to the daily hospital handover and management meetings, ensure a good health service and see miracles of healing that had people praising God.

We are now ministering in a country where proselytising is illegal, however being a Christian is not. We are in a privileged position of seeing God’s gracious gift of love being poured out into the community through better health services, but we are also in a privileged position of being ‘shining stars’ amongst those who don’t know Jesus, and mentors to those who do know Jesus.

An opportunity to offer peace

One week, our medical students had been preparing diligently for their final exams, but as they waited to enter the exam hall, they sat anxiously fingering their meditation beads. Given their anxiety, R asked if she could pray for them. At this stage, they were happy for any extra help, so agreed. The following day, as they waited for their next exam, R told them she would pray for them again, however as we were in a more public environment, she didn’t offer to do this out loud—nationalistic feelings were high and this included anti-Christian sentiments. But as she was leaving, the students stopped her and asked her to pray out loud, like yesterday. Trusting God, she did. Two days later, R asked one of her students why they had asked her to pray out loud.

“Teacher, during the first exam we were all filled with a peace we have not known; it was not normal. We knew it was from your prayers and we wanted to feel that again. Your prayers are different to ours and when you prayed, it was as if you were talking to your Father.”

R was then able to speak of where that peace came from and that indeed God was her Father.

Many people we meet in Australia often focus on the nature of our roles overseas rather than the opportunities our roles have given us in reaching the unreached. These opportunities allow us to be present amongst local Christians to encourage and disciple them, as they reach the unreached and care for their community. For us, we believe that people need to understand that they are Christian first and that whatever we do, in word and deed, is done with the desire to see *a world that knows Jesus*.

Teacher, during the first exam we were all filled with a peace we have not known; it was not normal. We knew it was from your prayers and we wanted to feel that again. Your prayers are different to ours and when you prayed, it was as if you were talking to your Father.



There are certain skills that allow those who want to convey Jesus’ love to serve in places where gospel workers are not normally encouraged to serve. Could God be challenging you to take up some specific opportunities that use those skills? See cms.org.au/opportunities/professional.

MISSIONARY SPOTLIGHT

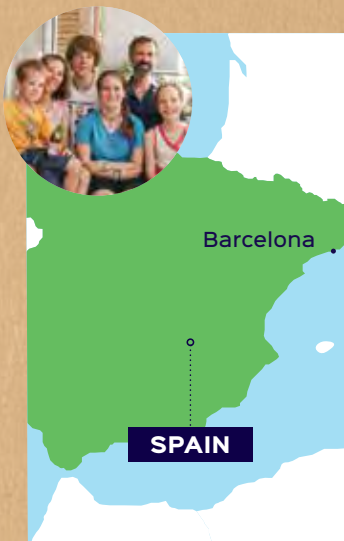
Checkpoint asked: "What is an unexpected way you have found yourself serving on location?"



"One of the main tasks ABUA asked me to do was to build up graduate support at a national level. We planned to travel around north-east Argentina and renew contacts, so I sent a WhatsApp message to a large number we planned to visit. I didn't mean to create a WhatsApp group, but that's what I did, and it became a national group of grads and friends who share information and pray for the ABUA movement constantly! It has also led to WhatsApp groups reading the Bible together and sharing daily observations using the Swedish method of Bible study."

Peter Blowes serving with Terry in Argentina

cms.org.au/blowespt



"Over the last two years, we have taken on responsibility for the Commission of Fiestas at our local public school. This has meant that two Australians are organising local cultural activities! We've been motivated by how often Jesus attended parties and celebrations, and talked about them. That's what the kingdom is like and we want to show locals that Jesus knows the best way to have a good time!"

Andrew + Dominique Gifford serving in Spain

cms.org.au/giffordad



"We have both been presented with opportunities to help the widows and those in prison. There is no social security here, as many would know, and prisons are certainly not like we know in the West. Wendy has also had the privilege of being involved in helping with Langham Preaching in the region, which has been unexpected and wonderful."

Graham + Wendy Toulmin serving in D R Congo

cms.org.au/toulmingw

MISSION NEWS

CMS attended GAFCON

Some CMS staff and missionaries had the opportunity to attend the third Global Anglican Future Conference (GAFCON) in Jerusalem on 17–22 June 2018. GAFCON brought together approximately 2000 leaders from across the Anglican Communion, seeking “to restore Anglican commitment to biblical truth by uniting faithful Anglicans under Christ’s lordship and revitalising authentic gospel mission”.¹ Our CMS passion and vision was echoed in the GAFCON theme: Proclaiming Christ Faithfully to the Nations. It was a privilege to spend time with so many like-minded brothers and sisters, strengthen long-term friendships, build new ones, and grow our mission connections around the world. CMS also had the privilege of sponsoring several church leaders, particularly from Tanzania, to attend.

1. www.gafcon.org/jerusalem-2018/information-for-delegates



CMS QNSW appoints new General Secretary

In April 2018, CMS QNSW announced the appointment of Mark Fairhurst as the new Branch General Secretary. Mark had been working with CMS NSW & ACT for the past 12 years, most recently as Partnership Support Coordinator. Prior to this, he spent 19 years in church ministry in north-west Sydney.

Mark and his wife, Leanne, moved to Queensland in early July and Mark commenced his new role on 30 July, with the continued support of John Menear through the transition, who had been acting Branch General Secretary since September 2017.

Please pray for Mark and Leanne as they settle into life and ministry in Brisbane and for Mark as he takes on this new position with CMS QNSW. Give thanks for John Menear’s dedication and service to the branch over the last 11 months as acting Branch General Secretary and pray for an ongoing smooth handover.

UPDATES

DAY 19 – CMS TRAINEES COURSE 2, 2018



SAM & SHAN-SHAN CHRISP (CMS NSW & ACT) *Jasmine (3), Elijah (4 months)* Planning to serve in Taiwan.



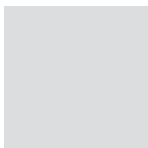
MARTY & JENNY FOORD (CMS WA) Planning to serve in Singapore.



N (CMS NSW & ACT) Planning to serve in South East Asia.



S & P (CMS WA) *I (4), Z (2), baby due 1 August.* Planning to serve in the Middle East.



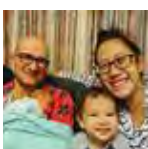
DAY 7 – SOUTH ASIA

S & I have postponed their Home Assignment until July 2019. It will now be their final Home Assignment.



DAY 12 – TANZANIA

Geoff & Martha Boye will be returning to Australia in September 2018 for final Home Assignment.



DAY 28 – VANUATU

Joel & Tiffanie Atwood welcomed their second child, Timotheus, into the world on 20 June 2018.

GIVING THANKS



Wanda Sams

We praise God for the life and ministry of Wanda Sams, who died in Forestville on 20 March, aged 89. Wanda served the Lord with CMS as a pastoral worker in Tawau, Malaysia from 1963–67. As well as caring pastorally for Christians in the parish, she sought to draw some of the visiting naval personnel to consider Christ when their ships were in port. We thank the Lord for Wanda and ask him to comfort those who loved and miss her, including her siblings, Don and Barbara, and her former colleagues, Elsie Elliott and Sylvia Jeanes.



Gloria Short

We praise God for the life and ministry of Gloria Short, who died in Sydney on 1 May, aged 92. Gloria and her late husband, Ken, served the Lord with CMS in Tanganyika from 1955–64. After a tour of parish ministry in Berega, Tabora and Mwanza, they worked at Msalato Bible School from 1960, where Ken was the first principal. While Ken taught the emerging Christian leaders, Gloria reached out to the girls in the adjacent boarding school and provided loving hospitality to the college community. On their return to Australia, Ken was General Secretary of CMS NSW & ACT and later Assistant Bishop in the Diocese of Sydney. Gloria’s ministry focused on loving and supporting the female CMS missionaries. We thank God for Gloria’s life and ask him to comfort her children, Kathryn, Marion and David.

BOOK REVIEW

DEYOUNG, K & GILBERT, G. 2011, WHAT IS THE MISSION OF THE CHURCH? MAKING SENSE OF SOCIAL JUSTICE, SHALOM AND THE GREAT COMMISSION, CROSSWAY, USA.



Review by Canon Sandy Grant, minister at St Michael's Cathedral in Wollongong for over 13 years.



I loved DeYoung and Gilbert's book when it first came out and have recommended it many times since. It very carefully explores and defines what mission is according to the Bible, and keeps the focus firmly on evangelism and disciple-making.

It addresses in a useful and clear way the question of 'widening our understanding of 'mission' to include social justice, while not being dismissive of such issues. So it also explores 'whole gospel' concerns and the important place of helping the poor from a well-argued biblical framework.

My way of putting this is that mission is about what you move somewhere to do. And we are sent, whether near or far, to make disciples of Jesus. But disciples also love and seek to do justly wherever they are, beginning with our neighbours! And we don't have to go anywhere to do that (though we may). But that is not the mission per se.

No doubt some evangelicals may see it as too conservative or narrow, but if so, they will have to grapple with DeYoung and Gilbert's biblical arguments. This book comes warmly recommended by former CMS missionaries and Summer Conference speakers like Peter O'Brien, D. A. Carson and Mark Dever.

Book reviews can be found at [Checkpoint Online](#). Go to cms.org.au/review-amy-oxley for a review of Robert and Linda Banks' recent book on the life of CMS missionary Amy Oxley, an excellent example of wholeness in mission. From the review:

This meticulously researched biography by Robert and Linda Banks is a delight to read. It is not a tedious list of dates and places, but an engaging and very accessible story of one of Australia's earliest missionaries to China... In 1896, Amy wrote, "I am so glad to be in China, for I begin to see how much these people need Jesus." Those words are as true for all people groups today as they were 122 years ago.

GET INVOLVED!

Go to cms.org.au/get-involved OR complete this form:



pray

I will pray for the extension of God's kingdom and would like to receive prayer updates about CMS missionaries and their locations.

MISSIONARY NAME/S



care

I will show practical care for CMS missionaries and the communities in which they serve.

Visit cms.org.au/get-involved/care to find out more OR fill in your contact details to receive information about caring for CMS missionaries.



give

I will give money to CMS so the work of proclaiming Jesus can continue.

Visit give.cms.org.au OR fill in the form below:

I will give a: monthly gift one-off gift

Amount: \$25 \$50 \$100 \$200 other \$

I will pay by: direct debit cheque/money order
(please mail the form) (pay to 'Church Missionary Society')

Credit card: Visa MasterCard Expiry: /

Card no. CVV:

NAME ON CARD

SIGNATURE

Please send me information about making a bequest to CMS.



go

Visit cms.org.au/go OR talk to someone about serving as a missionary by contacting your local branch (see back page).

Title _____ First name/s _____

Surname _____

Street address _____

Suburb _____

State _____ Postcode _____

Phone (H) _____ (M) _____

Email _____

Name of church I attend _____

Best days/times to contact me _____

MAIL THIS TO YOUR CMS BRANCH
(SEE BACK PAGE FOR DETAILS)



Where could you use your skills?

Many CMS missionaries are using their professional skills in communities all around the world, as they proclaim gospel hope and call people to repentance and faith.

Could you bring your professional skills to the mission field?

**Thank God for the
love he has given me
for these people.**

Norm & Janelle Gorrie, Kenya

cms.org.au/opportunities/professional



CMS (Church Missionary Society) works with churches to set apart, equip and support long-term workers who cross cultures to share the gospel of our Lord Jesus Christ.

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