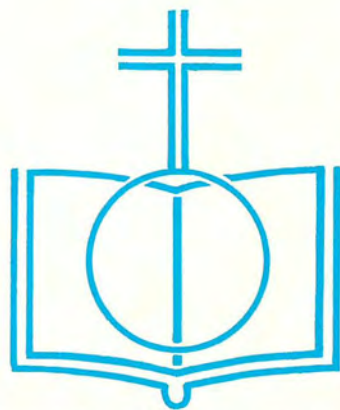


Missionary

HERALD

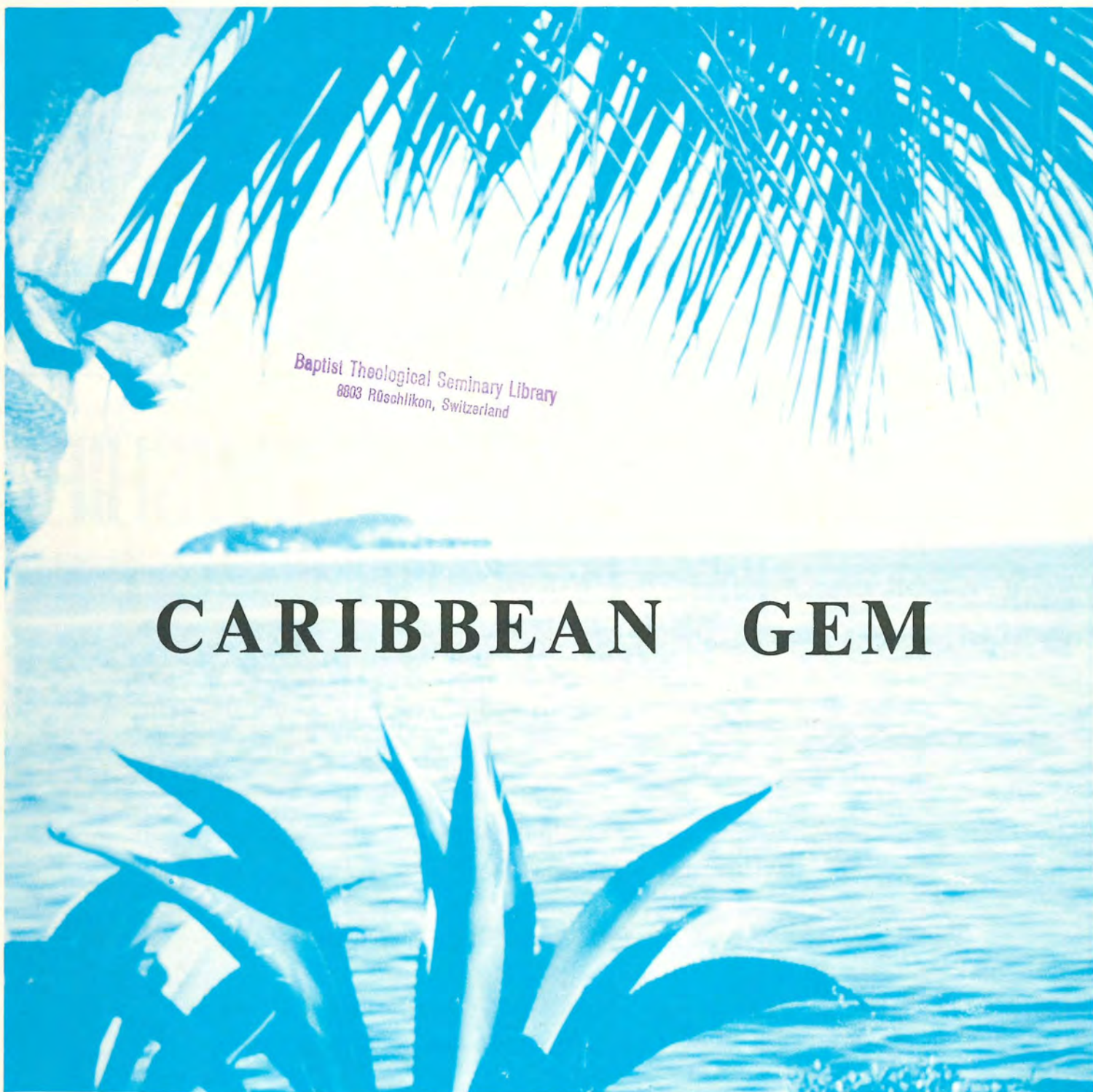
The magazine of the Baptist Missionary Society



MARCH 1979
Price 10p

Baptist Theological Seminary Library
8803 Rüschlikon, Switzerland

CARIBBEAN GEM



BAPTISTS SHOULD BE

... informed about what Baptists believe.

The 'Baptist View' series includes books on

**AUTHORITY
BAPTISM
THE MINISTRY
THE CHURCH
FREEDOM
CHILDREN IN THE CHURCH**

60p each, plus postage, from

BAPTIST PUBLICATIONS
4 Southampton Row, London WC1B 4AB
(Tel: 01-405 9803)



The junior's magazine
of the BMS has a new
LOOK!

Through the year we shall be looking
at many aspects of life for people in
countries where we work. Such as
Home Travel Worship
Holidays Education Music
Encourage the children in your church
to read

LOOK! – Price 3p

Order from:
BMS, 93 Gloucester Place, London W1H 4AA

BAPTIST HOLIDAY FELLOWSHIP

Holiday Plans for 1979

Family Hotels at MINEHEAD Somerset and TYWYN (Snowdonia) Wales
provide a happy, Christian atmosphere

Can we take you in the steps of Jesus
staying at Jerusalem and Galilee? – 14-day tours

Full details of 1980 Oberammergau tours now available

These and many other tours are available. Write or phone for illustrated brochure to:
Booking Office, Room 10, No. 1 The Esplanade, Minehead, Somerset. Tel: Minehead 3473

THE
MAGAZINE
OF

THE BAPTIST MISSIONARY SOCIETY
93/97 Gloucester Place, London W1H 4AA
Tel: 01-935 1482

Secretaries
Rev A S Clement
Rev H F Drake, OBE

Editor
Rev A E Easter

Enquiries about service to:
Rev (Mrs) A W Thomas

Films, slide sets, posters, maps, literature
are available depicting our work

Departments concerned with
Young People's, Women's, and Medical
support work are always available
to offer help and advice

We share in the work of the Church in:

Angola
Bangladesh
Brazil
Hong Kong
India
Jamaica
Nepal
Sri Lanka
Tanzania
Trinidad
Zaire

Printed by
Stanley L Hunt (Printers) Ltd
Rushden, Northamptonshire

COMMENT

Trinidad's first association with Christianity came, perhaps, with its sighting by the lookout aboard the ship of Christopher Columbus, as the expedition sailed west in search of a new route to India. As that tiny vessel approached this most southerly of the Caribbean islands, it appeared to the lookout as though they were approaching three small islands coming into view over the horizon. They later turned out to be the three hills in the south of the island and so on 31 July 1498 Columbus and his companions named the island Trinidad, after the Trinity.

Protestant work in the island was begun by coloured people. Negroes, who had once been American slaves, fought with the British in their raids on American territories during the war of 1812. Later these ex-slaves were settled by the British on Trinidad and each was given 16 acres of land. These people practised believer's baptism and organized themselves as a Baptist fellowship.

First Baptist missionary

The first missionary appointed by the BMS to Trinidad was George Cowen who went out in 1843. He established a work in Port of Spain and when, later, he was joined by another missionary he handed over this church in Port of Spain to the new man, William Law, and he himself went to work and witness in the south of the island.

By 1897 the Society judged the Baptist community in the island to be of such maturity that it could maintain and propagate itself, and so all BMS personnel were withdrawn. This action, however, was discovered to be premature and in 1946 the

Trinidad and Tobago Baptist Union invited the Society to stand with them in the work once more. So the association between the BMS and the island was renewed.

Waiting for the rebirth

Trying to describe the capital of Trinidad, Port of Spain, someone once said that the Renaissance had discovered its main street with its mixture of flamboyant architecture. But, he added quickly, that the renaissance never came to Trinidad. Now if the rebirth in the arts passed the island by, the rebirth in the spirit also is yet to come for the vast majority of its people.

This island is noted far and wide for its Carnival, a time of gay abandon when most of the senses are indulged. Yet it is thought that this festival which precedes Lent takes its name from the Latin 'carne-vale' meaning 'farewell to the flesh'. It is believed that in those early days 'carne-vale' was the beginning of self denial and the approach to Easter.

Speaking in 1940 the Secretary of State for the Colonies said, 'If a healthy society is to be built up in the West Indian Islands, then it must be built up on the foundation of Christian religion and Christian ethics.'

The battle to achieve this is still being fought. The training of pastors to build up the saints, and the training of lay people to share their faith with others, is an important part in the strategy of mission in Trinidad today. It is a demanding work calling for much patience and much devoted service in the Master's name.

BRIEF ENCOUNTER

by Betty Jacob, hostess at the Mission House

Arriving in any new place after dark can be very confusing, so landing on an island I had never visited before and could not see because night had fallen, meant that my first impressions were formed by the unexpected warmth that pervaded the plane as the door was opened after nine hours in the air.

At Piarco Airport, in Trinidad, I watched amazed as all the luggage was brought by truck to the airport building and we all proceeded to find our own luggage in the darkness outside! The passage through customs was amazingly easy as I had nothing of value to bring into the country, just a few gifts for the family and the inevitable mail for BMS colleagues.

The journey from the airport to the house where I stayed covered only a few miles, as this was situated in the north of the island, not far from the capital, Port of Spain.

Beyond my dreams

I had always hoped that one day I would, somehow, visit one of the areas of the world where BMS missionaries are working, and where Baptists in Britain have a share in the

ongoing work of the Kingdom overseas, but Trinidad never came into my imaginings! So, despite the inevitable family separation involved, I was delighted when my son-in-law was appointed to a lectureship in the University of the West Indies and based in the Engineering Faculty in Trinidad. It was after their first year on the island that I had the opportunity to visit a field of the Society's work and at the same time to spend Christmas with my first grandchild and his parents.

Trinidad is not geared to tourism as is the neighbouring island of Tobago, and there is no public network of buses and the like. So everywhere there are cars; they come from all directions and give the impression of going in all directions too. During the time that Christine and John have lived on the island they have visited almost every area and know the more unusual places to see as well as the more known and popular. Although separated by some miles from the three BMS couples now working in the south, they manage frequent visits to them, especially at the times when the Baptist Union of Trinidad and Tobago have their

meetings, for John serves on the Executive Committee.

The spice of life

Trinidad is known by another name, 'the land of the humming bird', but it is also the land of the scarlet ibis, sugar cane, citrus fruit, cocoa, coffee, rum, the pitch lake and, of course, those marvellous steel bands and Carnival! Such a variety for an area only the size of Essex, roughly 60 miles long and 40 miles wide.

Trinidad is the most southerly and nearly the most easterly of the islands of the Caribbean. Despite its smallness it has a variety of cultures and traditions stemming from its discovery by Christopher Columbus in 1498. Then it was inhabited, so the history books say, by the Arawaks, but through the centuries Spain, France and Britain, as well as emigrants from Africa, India and America, have all woven their own pattern into the life of its people. Hinduism and Islam claim many faithful followers, as do various forms of voodoo practices. Feast days are kept nationally for all religious beliefs and faiths. Mosques and Hindu temples, clean and attractive, are part of the landscape in the more developed and residential north of the island. The population in these days is multi-racial with inter-marriage being the accepted thing.

To reach the south of the island one now travels on a new dual carriage motorway, known as the Princess Margaret Highway. This stretches to San Fernando and, growing along the roadside, stretching as far as the eye can see, is the tall, waving sugar cane. At San Fernando one finds the second largest Baptist Church, and in Princes Town, the headquarters of the Baptist Union, which is based at the rear of the new Baptist Church. They are hardly comparable with 4 Southampton Row, but then the number of churches within the Union is but 20 or so.

Along the Moruga Road

From this point, going due south, one is travelling on the Moruga Road, going through some of the Company villages where the first Baptists to arrive on the island were housed. The Moruga Road takes a winding course through mile upon mile of bush, with dense vegetation on either side including grapefruit and orange groves, and tethered here and there are a few goats, a bullock, or some cows. One sees masses of flowering shrubs and trees — perhaps a plantation of teak trees or



The house where Betty Jacob stayed

continued on page 39



Sugar cane in flower





BRIEF ENCOUNTER

continued from page 36

the beautiful orange-flowered Immortelle Tree, grown to give shade and protection to the smaller cocoa and even smaller coffee bush. Bumping over the pot holes and the precarious bridges, one passes in the Company villages a Baptist school and the Baptist Training College for Girls. At intervals along the road one detects a well-trodden pathway leading into the bush which eventually comes to a small settlement. The Cowen Hamilton High School is also on the Moruga Road and eventually, beyond the bush, one sees the sea, gleaming in the sunshine at Moruga Bay, where Christopher Columbus is said to have landed. In the bay are the many fishing boats which are part of a man's livelihood. It was immensely exciting to be close to the work of the Society, even though there was no opportunity to meet any of the members.

Like many other nations these days, Trinidad is experiencing the wealth of liquid gold. With a population of something over one million people, there is also a serious problem of unemployment. The government has ambitious plans to provide free health and social services as well as other welfare and educational projects. Secondary education for all over 11 years of age has not yet been achieved and new schools are being built.

Trinidad is rich in many aspects. There is the grandeur of its mountains and the beauty of its lovely beaches. Her people are lively and friendly. The island has great natural riches needing competent leaders to channel the resources for the good of the whole community.

Slaves of Jesus Christ

The Church of Jesus Christ, particularly the Baptist Church, is only a small part of the island's people. The majority of Baptists are in the south of the island and some of the churches are very tiny and very poor. In 1814 the British Army was embarrassed by several small companies of soldiers fighting against the Americans in the States. These regimented companies were made up of freed slaves who, when the war was over, were unable to settle in America as they were wanted men. Trinidad had just come under British rule with a new Governor who, hearing about the problem facing the army and seeing the need for land in the south of the island to be opened up and developed, offered the British Army a home for these Company soldiers. The first arrived in

Trinidad in 1815 and were settled in their Company groups, the villages taking the appropriate names of Fifth Company, Fourth Company, etc. To this day, these Baptist churches still have in their membership descendants of those first slaves. Each man was given 16 acres of land to develop and cultivate and on which to build a house for his family. Then they were left, almost forgotten in those isolated areas of the bush. Today, the chances of being lost are less remote, although off the better tarmac roads, it is still possible to drive many miles without a glimpse of habitation.

The first Baptist missionary from Great Britain to arrive in Trinidad was the Rev George Cowen. His work was centred on city church of St John's in Port of Spain. Worshipping in St John's is very like worshipping in England. The choir wear dark red gowns trimmed with gold and there are many English members of the church. Hymns are sung from our Baptist Hymn Book! The minister, the Rev Ken Cadette, is at the moment the President of the Baptist Union, and exercises a gifted leadership among the Baptist churches.

Our more continuous work in Trinidad in recent years dates from 1946, and since that time the BMS has played a part in the training of ministers and laymen and in the overall ministry of the church, through the presence of our missionaries on the island.

My visit was indeed a brief encounter, but it was long enough for me to feel the Spirit of the Lord in that place, and to rejoice that our partnership in the gospel with our Baptist friends in Trinidad is still a living and vital part of our total work within the BMS.



*top left: Carnival
bottom left: Muslim Mosque, Port of Spain
top right: Hindu Temple, Curepe
bottom right: Spanish Church, Moruga Bay*



SAY WHAT YO

by Margaret Popham

Before leaving the United Kingdom for Trinidad in 1974, I was assured comfortingly that, as it was an English-speaking island, there would be no necessity to learn a new language. Imagine my dismay on discovering that for at least the first two weeks I could barely understand a word that was said! Standard English (whatever that is!) is spoken by some, but the common parlance for the majority is the Trinidad dialect. This is fascinating, vivid and often humorous. It took quite a time not only to understand the dialect itself, but also to become accustomed to its unfamiliar cadences, and longer still to find myself using Trini-English words and phrases easily and naturally in conversation. But there often lurk unsuspected verbal traps for the unwary, even when one has been in the island long enough to know better!

Be specific!

Take, for instance, the tea incident. Marilyn

was the young woman who helped me in the home, and my custom was to take a refreshing drink in the heat of mid-morning when I was at my desk doing study and preparation. Usually this was a glass of fruit juice, but very occasionally I would have coffee instead. On the day in question I decided, just for a change, to ask for a cup of tea, and in a few minutes Marilyn brought in . . . a cup of coffee. 'Why?' you ask. Because, stupidly, I had temporarily forgotten that 'tea' in Trinidad is a blanket term. What in England we call tea, in Trinidad is green tea; coffee is coffee-tea; or you may prefer cocoa-tea, or even Coca Cola-tea. Very confusing!

Then again, there are the names of meals. The second meal of the day is breakfast, and answering my question about her plans for the day following morning service on Sunday, the senior citizen who used to travel out to

the Fourth Company Church with me would reply, 'I'll take my breakfast and then have my rest.'

'Scavengers' and 'taskers'

Now come with me to the local bakery. We have decided that we do not want a cut, sandwich loaf but an ordinary one — so we ask for a 'butter-bread' in Trinidad. We have to learn to be specific about potatoes, too, for the kind we are used to in Britain has to be distinguished from the sweet potato, equally common, by the description 'Irish potatoes'. And, by the way, we put our shopping in the trunk of the car, not the boot.

In the tropics the domestic rubbish needs to be cleared frequently, and this work is carried out, daily in some areas, by 'scavengers'. During a shopping expedition, the Trini housewife may be buying new clothes — 'a pants' for the son, 'a shoes' for the daughter. In the market as you purchase your fruit and vegetables, the kindly stall holder will probably throw in a little 'lagniappe' (extra) over and above the requested weight of goods. If it is the dry season (January to early July) sugar cane transporters will rumble past frequently, the huge lorries called 'taskers'.

Graphic and attractive

Many Trinidad dialect words are not found in the dictionary, but are more graphic than their Standard English, perhaps rather staid, counterparts. For instance, there is 'mamaguy' instead of 'deceive'. 'Don't mamaguy me!' cries the indignant Trini to a neighbour. And if you happen to hear that there is a 'commesse' somewhere in the vicinity, you may be sure it is trouble of some kind. In the local speech, pronouns are used differently and are fewer in number. 'She goin' by she mother today' means that mum may expect a visit from her daughter; except, of course, that 'mum' is not used in Trinidad — it is



Tunapuna market

U MEAN!

always 'mummy'. The French influence is noticeable too, as when the child replies, 'I have five years.' The teenager may remind his friends that, 'It have only a few more days to Carnival.'

The next scene is a classroom at the Baptist Training Centre for Girls, where a geography quiz is in progress. All the students have open before them, atlases, and the excited reply to the challenge, 'Who is going to be the first girl to find Bombay?' or Montreal or wherever, is not our rather prosaic, 'I've found it' or 'Here it is' but, much more attractive to the ear, 'Look it here!' or 'Look at it!' with triumphantly pointing finger.

When is a waiter not a waiter?

If a friend whom you 'go by' (visit) says she has a few figs for you, do not be surprised when she thrusts into your grateful hands a bunch of bananas. Before you leave the shady 'gallery' (verandah) of the house, she may bring out a waiter with some glasses of ice-cold fruit juice or Coke on it, for in Trinidad a waiter is a tray. In a few minutes you may be offered 'a nex' one', for 'another' is rarely if ever used in the Trinidad dialect speech. The neighbour you meet in the street may not be able to stay talking for long, if she has to visit 'a sick' or bury 'a dead'. As the car is nearby you offer her a 'drop', not a lift. One of the joys of Trinidad and elsewhere in the Caribbean are the many palm-fringed, sandy beaches from which one may take a 'sea-bath'.

When I returned to the UK and met again the friend who had reassured me about the English-speaking island of Trinidad, I was tempted to exclaim in 'true-true Trini style', 'You makin' joke!'

The communication of the Spirit

But, and it is a very big but, having said all that fairly lightheartedly, it has

to be remembered that there exists a communication between those who love and serve the Lord Jesus Christ which transcends all differences of nationality, race, colour and language, because it is a fellowship of the Spirit. So in Trinidad, that island of much music and song, as elsewhere in the world where BMS missionaries are living and working, one finds in the company of the redeemed, brothers and sisters in Christ from diverse backgrounds, who in the apostle's words are 'filled with the Spirit, addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord' with all their heart, 'giving thanks in the name of our Lord Jesus Christ to God the Father' (Ephesians 5: 18-20). It is in moments like these that dialect difficulties pale into insignificance for the missionary in Trinidad, as 'together . . . with one voice' we 'glorify the God and Father of our Lord Jesus Christ' (Romans 15:6) and eagerly anticipate the Day when, still together in the heavenly places, we



Margaret Popham in cane field

shall sing the new song before the throne of God and of the Lamb.

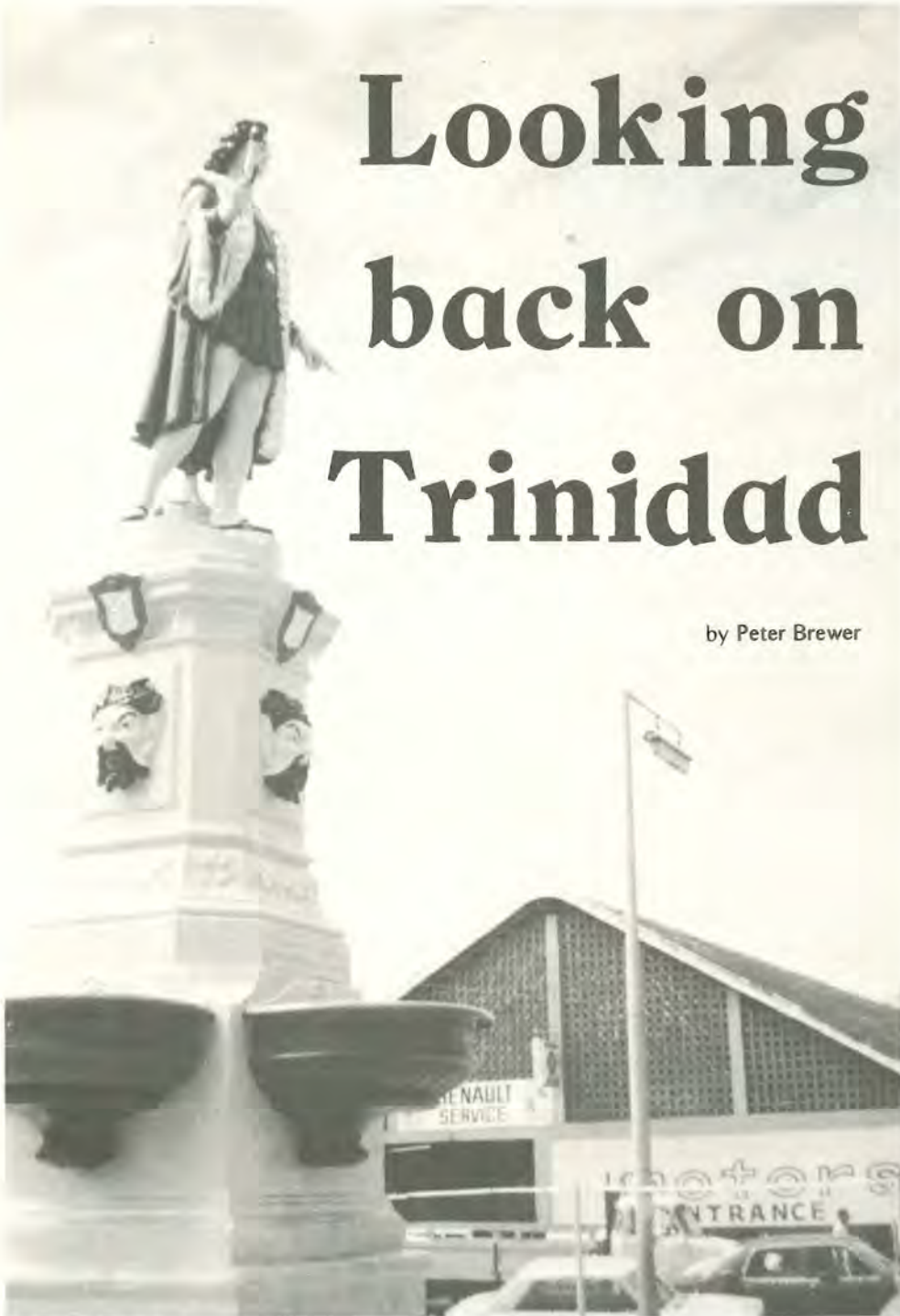
But until that Day comes, we must do all in our power to 'learn the language' of those to whom God has sent us, that through the art of communication we may commend our Saviour to those who as yet do not know that new song. Will you pray for those who are endeavouring, often painfully, to master the thought forms and language of a culture different from their own, that the Good News may continue to be told, heard, understood, accepted and shared, wherever our missionaries are serving? And will you consider, too, the possibility that Christ may be calling *you* to go and join them?



Baptist Girls' Training Centre, 5th Company

Looking back on Trinidad

by Peter Brewer



Christopher Columbus Statue, Columbus Square, Port of Spain

'A traveller who was making his way slowly and painfully along the road noticed a very respectable hat lying in the way, which seemed worth retrieving, so he carefully dismounted from his animal and cautiously tried to draw it to him with the crook of his stick, but what was his astonishment when he lifted the hat, to see the face of someone under it, who exclaimed in a piteous tone, 'For heaven's sake, go and get assistance, there is a mule under me!''

This tale was a standing joke in Trinidad in the days when the BMS first began work there, and refers, of course, to the fact that

in the rainy season the country is turned into a sea of mud. The story comes from a Mr L O Inness, who back in 1904 wrote a pamphlet to commemorate the Diamond Jubilee of Baptist Missions in the island. Inness was a local businessman, and a deacon of St John's Baptist Church in Port of Spain. He could remember the early days of Baptist work in the island, because his father had been schoolmaster and catechist under the first BMS missionary in Trinidad, George Cowen. He recalled helping his brothers to pull off their father's long boots, 'which used to be coated with mud and pretty well filled with water' when he came home.

Dancing Dervishes

But Mr Inness tells us far more than about the condition of the roads. He gives a vivid picture of what the first BMS missionaries had to contend with, and were still contending with at the time when he wrote his pamphlet. Here, for instance, is his description of an all-night meeting:

'The all-night shouting meetings have also been a bone of contention between the missionary and the churches and I regret to say that it is still giving trouble. The meetings, though perhaps they originally had good results, had gradually resolved themselves into orgies, owing principally to the presence of unsympathetic visitors, who made a practice of attending those meetings to have a lark and laugh at the antics of the "shouters", and the presence of numerous sellers of strong drink, who attended as if it were a theatrical performance, and plied a busy trade. The shouting consisted of singing in a loud voice and clapping of the hands of the whole congregation, while now and then someone worked up by the excitement would begin to jump up violently, and shout until they had worked themselves into a kind of cataleptic fit, when they fall down unconscious and remain so for some time. They are supposed to be then under conviction of sin, and after coming out of the fit are expected to make a profession of faith. It has been however conceded by every honest minded pastor, that members gained under those conditions generally prove very unsatisfactory, as far as Christian living is concerned, and very difficult to control. This kind of thing savours very much of the Dancing Dervishes, and is not like any Christian practice I have ever heard of.'

Oddities explained

It was, however, the religion of many of the churches of south Trinidad which called themselves Baptist and, as Mr Inness indicates, the missionaries were distressed at practices of this kind. These churches were known, and still are known, as the 'Company Village' churches, and can be seen on the BMS map of Trinidad as 3rd Company, 4th Company, 5th Company and 6th Company. (What was once 1st Company has now become Mount Elvin, and 2nd Company has disappeared.) Why these names? Someone asked me on deputation whether the names on the map came from the presence of the Boys' Brigade in the area; but though this explanation is attractive, it is not the right answer. The Company Villages are so called because

back in 1813 some negro ex-soldiers settled in the area company by company, giving their company numbers to their villages. These men had originally fled from slavery in the southern United States, had taken service in the British colonial forces, and on disbandment had been granted land in south Trinidad. This was in effect their pension, and from the Government point of view was designed to open up the country, which was then solid tropical forest. The effect was to introduce people calling themselves Baptists into the island, for most of the men had become Baptists in America. Only much later, in 1843, did the BMS arrive.

Progress from unpromising beginnings

This background goes far to explaining the oddities which Mr Inness, and the BMS missionaries, noted in the Baptist villages. These villagers were simple folk. Few could read or write. Their pastors were chosen by themselves (often, according to Mr Inness, from among those having the loudest voice!) and these leaders themselves knew no more than their people, and were not maintained full-time for pastoral service. The background of slavery, military service, and isolation in the forests, naturally led to a mixture of genuine Christian faith with superstition and paganism. To say this is not to condemn, or to be unsympathetic. The truly astonishing thing is not that there is an admixture of paganism among these congregations, but that a genuine, if untaught, Christian faith has survived at all. That there has been progress from these unpromising beginnings is due to two things, firstly the patient labours of missionaries, both of the BMS and the Southern Baptist Convention, and of some of the local pastors, and secondly, the social changes which have opened up the Baptist areas to new ways. The last has probably been the most important. No longer are we dealing with totally ignorant and uneducated folk clinging defensively to their own peculiar customs. Many of the people, especially the younger ones, are now easily the equal of their contemporaries in Britain. They are no longer content to stick by the old ways. Nothing like the kind of 'shouting' meeting described earlier is experienced now. There is still superstition, and there are still the moral lapses which so distressed earlier missionaries, but in these respects too there seems to have been improvement.

Revival yet to come

It is doubtful whether there has ever yet been a real revival or renewal in Trinidad. The work seems always to have been slow and uphill. But in my judgement (for what

it is worth) the signs are better now than they have ever been. The central problem is the recruitment and training of a devoted and capable local pastorate, and this is now being tackled firmly. At present there are only two full-time trained pastors actually in charge of churches, and a young man preparing to go to college, perhaps next year. There is also a local training programme. The Baptist Union has recently been given a fairly thorough re-organization, which should help in keeping it going in the right direction. It has recently adopted what sounds like an ambitious 10-year plan for development.

During my own seven years of service in the island I used to think that progress, though it was being made, was painfully slow, like

that of the traveller in mud-bound Trinidad. It is slow, and it does require patience. But when we take the longer view, and survey the progress made from the beginning until today, we get a better perspective. Although no one working in the Trinidad situation is going to find it easy, relations between missionaries and the local churches have improved vastly in recent years, there is better local leadership than in earlier days, and there is a greater willingness to look out and look ahead. There is no room for complacency, but much for continued prayer and thought both for our BMS colleagues and their local co-workers who continue to keep God's work in progress in this small but significant field.



After church at St John's, Port of Spain

CHRISTIAN OR MUSLIM MILKMAN?

by a new missionary in Bangladesh

We arrived at the Mission Compound and were shown into the flat which would be our home for the coming year. The next few days were taken up with becoming fully resident in the place: finding out where the Post Office was, arranging police permits, bank accounts, cashing facilities etc, and among these many settling-in arrangements just as in England, we enquired about a milkman. It so happened that at that time there was a good milkman coming around the neighbourhood from across the river. He had one or two cows and as far as we could find out no one had any complaints

about his milk. By this I mean, of course, his cow's milk, for in a language other than English you may well have to be more specific about whose milk you are talking about.

The milk turns sour

The arrangement was made and our milkman started to bring milk at about 10.30 each day. He carried it on his shoulder in a metal container with a coconut palm leaf in it to keep the milk fresh. Everything was very happy for a couple of months or more, but then one day a woman came to our flat and, as she was very friendly and pleasant, we asked her to come in. It is good to be able to make contact with the local people in this way. In the course of the chat she told us that her husband had just acquired a cow, and that it would be good if they could sell us milk because they needed more customers.

Well, we pointed out that, unfortunately for her, we already had a very good milkman and his service was quite satisfactory. (Now in England that would probably have been the end of the matter, but the unsuspecting new missionary was about to have his eyes opened.) Then our cook, who by this time could make himself understood to us, pointed out quite strongly that this person was a

Christian whereas our milkman was a Muslim, who really should not be seen in our house.

In a flash I understood that even in a simple matter like employing a milkman, far deeper issues are involved out here. The inference bearing strongly upon me was that if I am a Christian and I have come to Bangladesh to help other Christians, and if, as I say, I am their brother in Christ, then I should employ my Christian brother. This would be taken as a sign of the genuineness of my love for him. Bear in mind too that Christians are ostracized by Muslims in all sorts of ways, which means that Christians should 'stick together' in the face of a numerically overwhelming Muslim opposition.

Ostracism by Christians too

I could leave the story here but maybe you will be interested in my decision. I pointed out that there was no possible reason why I should sack my milkman: the milk was good, he was always on time, and he was friendly and cheerful. I was sorry but the milkman would not be changed. So here I am, an enigma — a strange breed of Christian who employs a Muslim milkman. I explained to my cook that as far as I can see God loves the Muslim and we should love him too.

The Christian milkman and his family do not speak to us now, although I speak whenever I see him. The anguish of the missionary life is just beginning.

What would you have done? Is your milkman a Christian? If not, why not?



Roadside shop, Barisal, Bangladesh, and Muslim lady

AN OPPORTUNITY TO SERVE WITH THE BMS

The following skills are needed:

An Accounts Clerk

A Competent Typist

A Records Clerk

Two young people
(preferably with a
knowledge of typing)

To work at the Mission House

Apply to:
Mr C Turner,
BMS, 93 Gloucester Place, London W1H 4AA



This is BMS missionary Jackie Whitelock who teaches at the school for missionaries' children in Dacca, Bangladesh. Jackie comes from Hartlepool and is supported by her home church there, Regent Street Baptist.

Last year two more churches began to take a special interest in Jackie and the work she does through the BMS. One of these is Grays Baptist Tabernacle, Essex, who decided they wished to adopt Jackie after she had visited them on a deputation weekend. The other is Mumbles Baptist Church, Swansea, where the children began to take a closer interest in Jackie through the young people's project 'Fly a Missionary'.

Here then are three churches which have a personal link with the work of the BMS. In the British Isles there are altogether some 2,750 Baptist churches. These to a greater or lesser degree are concerned about the work of the Society and show their commitment through their interest, prayer and giving. It is the responsibility of the Home Department to maintain, encourage and increase that commitment.

No personal link

There are about 200 missionaries carrying on the work of the BMS overseas. Perhaps 150 churches have one or more of their members serving amongst them. Remembering that there are altogether some 2,750 Baptist churches in the British Isles, we see that 2,600 of these have no personal link with the work of their Society. A personal link

The Link up Scheme

is advantageous because it encourages interest and support of the mission as a whole.

Hence, Rev Vivian Lewis, the Assistant Secretary for Promotion, is encouraging churches to be involved in the link up scheme. Through the scheme churches, who do not have a missionary from among their own members, may be linked up with someone serving overseas in whom they can take a special interest. They are encouraged to learn about that person's work, the situation in which the missionary is involved, the work of the national church, the country itself, etc. In this way, through a personal link, the interest of the church is widened through the individual to the Society as a whole and to the mission of the national church.

If you would like to increase your concern about God's work overseas through the BMS, get in touch with Mr Lewis. He will link you up with a particular missionary and will arrange for you to receive prayer letters and, where possible, a photograph for you to display on your church notice board. Your missionary will always be glad to receive letters from people who are concerned about the work, although it will probably not be possible to answer all letters individually.

In that the Society provides for the missionaries and gives financial aid in respect of their work, it is expected that all support in money shall continue to be sent to the Society.

Book Review

PEOPLE IN PRAYER: Ten Portraits from the Bible by John White
Published: Inter Varsity Press, £1.10

The most profitable way to understand prayer is to study the prayers of Scripture, but they are strangely neglected. In this book Dr John White gives ten unusual expositions of prayers, eight from the Old Testament and two from the New.



Each prayer is set in its context in the life of the person praying. Lessons are drawn from the attitudes and details of each prayer, lessons that we may well learn for our own praying, and also for our living. The insights Dr White gives into the meaning of prayer and the Christian's relationship to God will bring a greater depth and reality to the prayers and lives of many. His primary theme is that it is really God who takes the initiative in all our praying as He seeks to draw us to Himself.

The prayers of intercession challenge our own prayers for the peoples of the world. Abraham is assured of God's love and justice towards men. Moses is aware of the terrible nature of the people's sin but pleads with God to forgive them. Daniel is concerned for the honour of God's name as he prays for the restoration of Jerusalem. Paul prays on the basis of the great truths of the faith for the central spiritual needs of the people. 'If we would intercede for others, then we must soak our minds in Scripture that the Holy Spirit may have fuel to light within us.'

EWB

DO YOU KNOW WHAT

THIS IS?

18-24 March

"Now faith is the assurance of things hoped for, the conviction of things not seen" (Hebrews 11:1)

TRINIDAD

At this time last year travellers in the islands of Trinidad and Tobago were undergoing a period of frustration and difficulty, owing to a lengthy dispute in British West Indian airways. For the housewife, shortages of basic commodities have made food shopping a nightmare. However, on the Baptist front, despite some setbacks there is a spirit of optimism in the Union, and BMS missionaries are giving their support to and playing their part in ambitious plans for a ten-year programme beginning this year. The aim is to deepen Christian commitment in the Union's life and to make its work and witness more effective.

Sunday: Baptist Union of Trinidad and Tobago. Rev. V. A. Cadette, President. Life and work of the Union's Executive Council.

Monday: Alex and Kathleen Robertson (1975). Alex is pastor of Princes Town and Fourth Company Churches. He is also Director of the Union's Teaching Programme.

Tuesday: Women's Work of the Union, led by Beryl Saunders of the Fifth Company Church.

Wednesday: Norman and Margaret Walker (1977). Norman pastors the church at Point Fortin.

Thursday: Educational work: Cowen Hamilton Secondary School; Baptist Primary Schools at Fifth Company, Marac and Hindustan; Baptist Training Centre for Girls.

Friday: David and Patricia Hoskins (1977). David is pastor of the Fifth Company Church.

Saturday: Miss M. Edwards (Bangladesh/India 1928-61); Rev. A. C. and Mrs. Elder (China/Brazil 1940-70, Home 1970-75); Mr. and Mrs. B. G. Ellis (India 1947-66).

Map on page 56

16

It is page 16

of the 1979

B.M.S. Prayer

Guide.

Each year the prayer guide is prepared to help you in your praying for the missionaries and work of the Society. Week by week our thoughts and prayers are directed to a particular country or aspect of the work, and day by day individuals and specific situations are brought to the Lord in prayer.

Do you already make use of the prayer guide in your support of the BMS? If not, why not start now?

Price 30p

Obtainable from: Publications Dept,
BMS, 93 Gloucester Place,
London W1H 4AA.

In this issue of the *Missionary Herald* you have learnt something of the background and situation of the work in Trinidad. In a later issue you will be hearing about the work going on at present by the three BMS couples there now.



POCKET GUIDE TO CHRISTIAN BELIEFS

by I Howard Marshall

Published: Inter Varsity Press, £1.25

Here is a book that fulfils a vital need. Traditional Christian beliefs raise questions in the minds not only of theologians but of many other people. This book is an admirable, positive, though not dogmatic, statement of Christian beliefs. Its approach to Christian doctrine is thoroughly biblical. It is intended to be a study book for the use of Christians seeking to understand their faith more fully. Many Scripture references are included and questions for further study and discussion are placed at the end of each chapter.

The author is a scholar of considerable expertise, but he also has the gift of expressing doctrines in simple terms. Dr Marshall has very wise things to say about such difficult matters as the authority of the Bible, the problem of suffering, 'baptism in the Holy Spirit', creation and the last things. He points out the error of taking symbolism too literally and constantly seeks to show the relevance of biblical teaching to today's situation.

We need such books as this to help clarify our minds on what we believe so that we may commend with understanding and sincerity the faith of our hearts.

EWB



LONG SERVICE PRESENTATION

For 60 years Miss Frances Garrett faithfully served as missionary secretary of the United Baptist Church, Charles Street, Leicester. When she retired from this post last year, the church made a special collection to mark the completion of this long term of service. The proposed plan was that the gift be used for an article of equipment or a particular need in the medical work of the BMS, in which Miss Garrett has a special interest.

At the annual auxiliary meeting at which the presentation was made, Dr Arthur Kirkby described Miss Garrett's dedicated service. She was inspired by her father who was unable to serve overseas in a medical capacity because of ill-health, but who nevertheless maintained a keen interest in missionary work. Her own service was in various capacities and marked by perfection in attention to every detail.

The photograph shows BMS missionary, David Jelleyman, receiving on behalf of the Society a cheque for £200. Next to Miss Garrett is Dr Kirkby. This gift is being used to purchase physiotherapy equipment needed at Chandraghona Hospital, Bangladesh. The equipment will be a great help to Maureen Lacey who is responsible not only for the ordinary physiotherapy of the hospital, but also for that connected with the leprosy work at Chandraghona. Miss Garrett is particularly pleased that the gift should go to Chandraghona Hospital where Christine Preston, who is in membership at the Robert Hall Memorial Church, Leicester, also works.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address. (28 November-18 December 1978)

General Work: Anon (EMW): £5.00; Anon: £30.00; Anon: £10.00; Anon (Cymro): £14.00; Anon: £25.00.

Gift and Self Denial: Anon: £5.00; Anon: £2.00; Anon: £1.00.

Medical Work: Anon (MMF - In loving memory of Margaret and Arthur): £10.00; Anon: £20.00.

Women's Work: Anon: £4.00.

Legacies

	£	p
Mrs K H E Berry	500	00
Miss A E Casselden	100	00
Mrs E Easton	90	72
Mrs M Morris	200	00
Miss M B Pickett	50	00
Mrs M M Powell	200	00
Mrs A H Stedman	250	00
Miss E M Wigner	1,375	00
Mr V G Williams	50	00

MISSIONARY MOVEMENTS

Arrivals

Rev F S and Mrs Vaughan and family on 14 December from São José dos Pinhais, Brazil.

Miss G Hunter on 16 December from IME Kimpese, Zaire.

Rev F J Grenfell on 16 December from Kinshasa, Zaire.

Departure

Rev D J and Mrs Hoskins and family on 30 November for Fifth Company, Trinidad.

LANGTON

Langton Christian Centre offers splendid views of beautiful Pembrokeshire, with excellent beaches within a few miles. Langton is great for a family holiday. Accommodation is in dormitories, with mobile homes available for families.

For young people aged 14 years and over, and families.

11 - 25 August

BEXHILL

This venue in Sussex is a favourite among schoolers. Accommodation at Ancaster House is mainly in small dormitories, but a few single rooms are available.

For young people, minimum age 14 years.

'A': 28 July - 11 August

'B': 11 - 25 August

BIDEFORD

This new centre in Devon is sure to be an instant success. Accommodation at Edgehill College is in small dormitories but a few single rooms are available.

For young people aged 14 and over.

4 - 18 August

PHAB '79

A week of fellowship, fun and recreation shared by physically handicapped and able-bodied young people, at the Duke of York's School, Dover.

28 July - 4 August

Age limits:

P/H 15 - 30, A/B 16 - 25

£22 (including all excursions)
Special application forms must be used for PHAB. These are available from:
Geoff Evans, 41 Parklands Drive, Fulwood, Preston, Lancs. PR2 4SJ.

BOOK EARLY TO AVOID DISAPPOINTMENT

Enquiries and bookings to:
BMS/YPD,
93 Gloucester Place,
London W1H 4AA.

FEES

For Bexhill, Langton and Bideford (weekly bookings accepted): £26 + VAT per week for those aged 14 years and over.
Reduced rates for children. A non-returnable deposit of £6 is required on booking. £29 + VAT per week for overseas students.

With a plus!

HOLIDAYS

BMS
Summer
Programme