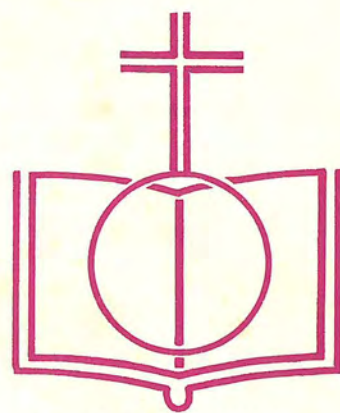


Missionary

HERALD

The magazine of the Baptist Missionary Society



FEBRUARY 1981
PRICE 12p



Baptist Theological Seminary Library
1003 Buchlikon, Switzerland

**PRAY
WITH THIS
YOUNG
CHINESE
FOR
CHINA**

BOOK REVIEWS

A WORD IN YOUR HEART

by Leslie Stokes

Published by Mayhew-McCrimmon £1.45



Although the writer had heard Leslie Stokes broadcast some of these talks, with their bonus of the Welsh lilt, that in no way lessened the impact of the written *Word in your Heart*. It is a pity that the excellent contents are marred by a substantial number of printing errors.

The chapters are ideally short for use in daily devotions alongside other reading, the chapter titles are inviting, the prayers concluding each chapter helpful, concise and much aided by their printing format. Deep Christian truths are clearly and simply expressed.

Leslie Stokes' warmth and humour, too, contribute to the effectiveness of a book which will surely attract the genuine seeker to the Christian God, and encourage the Christian to want to serve Him better.

The light touch of Leslie Stokes' style makes this book ideal for the end of the day, yet what he says out of his long experience as a servant of Christ and a minister of the Gospel, also gives one something solid to bite on which, one prays, will nourish the soul during the hours of sleep and rest. And if it

is a good book for the end of the day, it can hardly be other at the beginning of it, for those readers who use that part of the day for their devotions.

MJP

PEOPLE IN THE JESUS STORY

by James Martin

Published by St Andrew Press £1.50



This book is divided into three sections: Christmas, the Passion and Easter, and in each, the author spotlights some of the principal characters. For instance, there are chapters on the innkeeper (Christmas),

Caiaphas (the Passion) and Thomas the Doubter (Easter). For each character he gives some historical background and then a short 'sermon' on what these characters can tell us about our own spiritual lives. As a result, it is unclear what the main purpose of the book is — does it aim to be informative or homiletical?

Mr Martin is too vague and fanciful in some of the historical detail. For example, he admits that there is no evidence for there being only, or even, three wise men, but claims that the fact that there were three gifts makes this a safe assumption. He does not include a chapter on Mary, Jesus' mother, who is too important a character to be omitted. One wonders whether he was unable to think of a suitable 'sermon' to attach to her.

Nevertheless, the book makes enjoyable light reading, and, while it is not written for children, some of the material might be useful to a Sunday School or RE teacher.

HMB

NOTES FOR THE PRAYER GUIDE

Peter and Susan Cousins (1 February) are now on furlough.

Rev. A. K. Bryan (14 February) has suffered a stroke and is now in a nursing home.

Rev. Robert Sarkar (17 February). The Farmgate church has just acquired a site of their own on which they have put up a temporary building. They ask us to rejoice with them.

Pamela Smart (18 February) left the service of the Society at the end of 1980.

Peter and Ivy Riches (25 February). Pete is in Zaire but Ivy is home in England. Please pray for them in this period while they are apart.

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

Copyright material – not to be reproduced
without written permission.

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

On the fifteenth of this month the churches in this country are invited to observe the day as Education Sunday. Such an observance could never be truly Christian if it were so narrow as to concentrate purely on the local situation. Our concern, as our Master's, must be worldwide and in particular we must be involved in education, to advance the knowledge of God, His being and His purposes. To enable the members of the churches in this country to be informed about education for Christ's sake as it is given overseas, the BMS has produced a special Educational Broad Sheet.

Europe's Education Ministers meet

Last year at a UNESCO conference in Sofia for European Ministers at which 36 countries were represented, it was agreed that the range of years with which education is concerned has widened! Pre-primary schooling is now regarded as most important in Europe, and there is a wide acceptance of the concept of lifelong education. Adult education schemes, refresher courses and institutions unheard of a few years ago, such as the Open University, are extending the period of tertiary study. Our own Minister of Education spoke of some 70 thousand adults in the United Kingdom who are receiving individualized instruction to enable them to reach a level of literacy sufficient to cope with a world of form fillers and taxpayers.

A photographic memory for all

The American Permanent Delegate to UNESCO reported that a 'smart pill' is already undergoing clinical trials which has increased a student's power of memory in 80% of the cases tested and all should be aware of the need to prepare pupils to live with the silicon chip! At the closing session the Director General spoke of the 'potential for creation, invention, research and pedagogical experiment to be found in Europe as providing food for thought for many developing countries looking for education suited to their situation'.

Do not the words of Christ become pressingly pertinent here? – 'Much is required from the person to whom much is given; much more is required from the person to whom much more is given' (Luke 12:48).

Simple books, not silicon chips are needed

The child in some bush situation like, Pimu, Zaire, has little chance of any education let alone a third level of teaching on beyond the age of 16. A 'smart pill' would be of little use to help them recall what they read when, at best, they have to share a text book with three other students.

Through all its history the BMS has believed it was the will of God for it to engage in teaching. This is primarily to provide people with the opportunity to read God's word for themselves, but also to enable them to cope with life. The need is still there today undiminished in every field in which we are called to work and each member of our Baptist Churches in this privileged land of educational opportunity has an obligation under Christ to help those denied these benefits.

RETURN FROM EXILE

by **Rev Pedro Manuel Timoteo**
General Secretary of the Evangelical Baptist
Church in Angola

When Angola gained its independence from Portugal in 1975, there was, quite naturally, great excitement among the hundreds of thousands of Angolan refugees exiled in Zaire. Many decided immediately to leave their host country and return to their home land. They loaded their belongings on to any lorry they could persuade to take them and the roads to Angola became choked with this cavalcade of people returning in great expectancy to the land from which they had been driven some fourteen years earlier.

The excitement ebbs away
No one anticipated the utter neglect and

devastation which had been left behind. Villages were obliterated. Of the 240 churches with which the BMS had been associated prior to 1961 only two remained standing. The gardens, source of the food supply for the Angolans, were uncultivated and this meant a two year period of preparing and sowing before ever a crop could be expected. Medical services were practically non-existent; only one aged doctor was available to serve the whole of San Salvador and its surrounding districts.

The prospect was indeed daunting but the Angolans, always noted for hard work, set to



Rev Pedro Timoteo

with a will to build again their villages, their community life, their schools, dispensaries and their church life. Many Angolan pastors left secure pastorates they held in Zaire to face an uncertain future in Angola because they believed they should be with their people and lay a spiritual foundation for the new life in their freed country.

The need to be at the heart of things

So began the struggle to create a well organized link holding the various Church areas in fellowship together and to develop a means of serving the churches in their mission to the people. Everywhere there was a great hunger for the Truth and the Christian community was eager to seize the opportunities thus provided to proclaim the gospel.

The scattered church fellowships were gathered together in the formation of the Evangelical Baptist Church in Angola (IEBA). This included, not only those fellowships and areas with which the Baptist Missionary Society were associated up to 1961, but other independent fellowships as well.

Further, the BMS had never had personnel working in the capital Luanda, but this newly formed community felt the need to maintain a witness at the heart of the nation and rented premises to serve as its headquarters and as a church for worship.

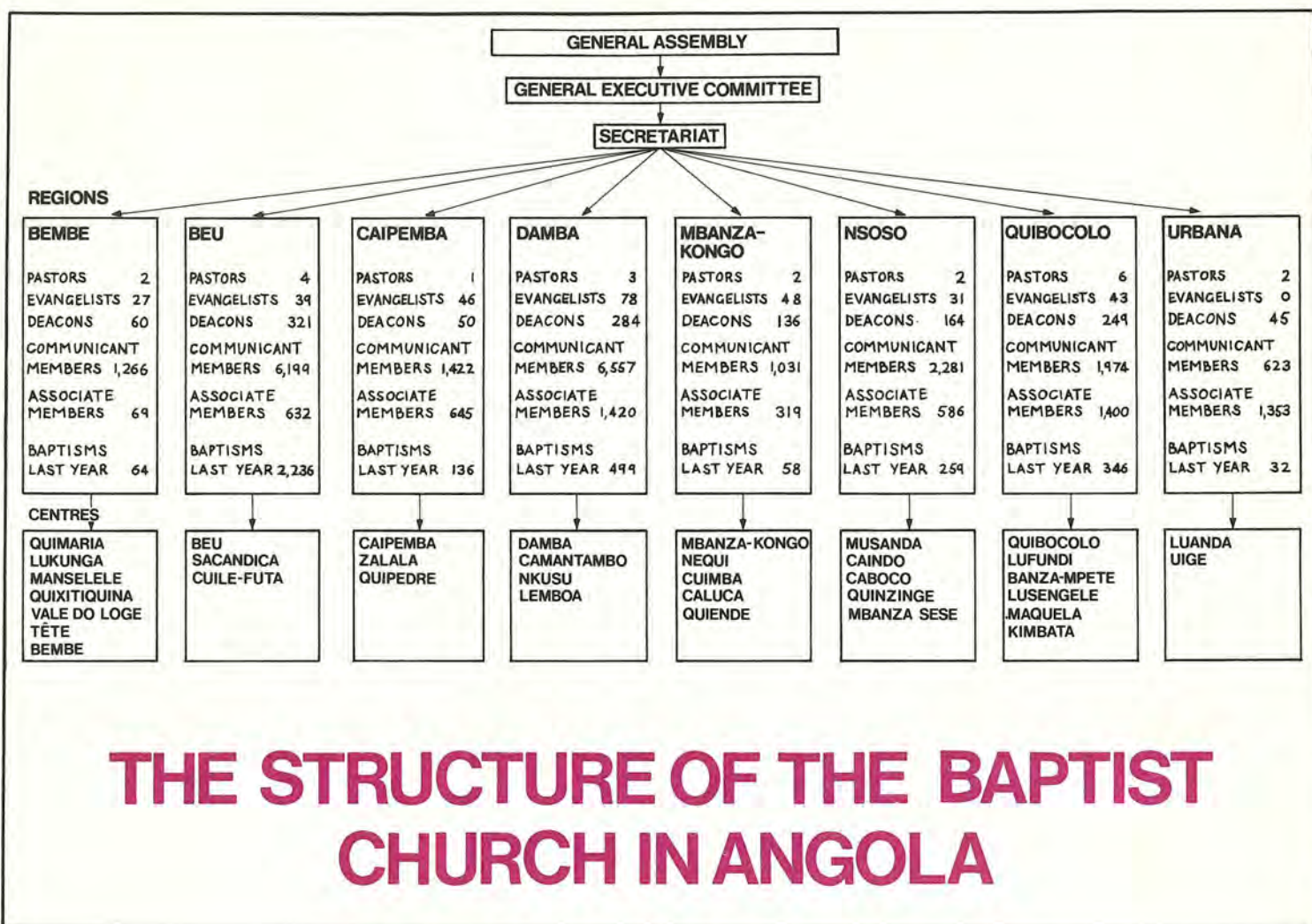
So the work of building up the fellowship has progressed and today the Evangelical Baptist Church in Angola is a developing and highly organized unit.

'Many parts but one body'

It is divided into seven departments variously engaged in Evangelism, Christian and Theological Education, Literature and Information, Finance, Social Work, Women's Work and Public Relations.



The premises in Luanda which are the church and headquarters for Angolan Baptists



THE STRUCTURE OF THE BAPTIST CHURCH IN ANGOLA

Naturally such a structure requires a sizeable staff to run it, but the administration of these departments is an important part of the Church's work because it has to care for and help fellowships spread over so wide an area. If these various sections are running smoothly they can achieve so much in the advance of the gospel in the fertile soil of the Angolan people.

There is a General Secretariat and then regional divisions, for IEBA now works in four different provinces. The activities of the church grow from day to day and each year new areas of the country are evangelized. There are three parishes in the capital, but more are needed because Luanda is large and growing, and the distances separating the parishes are too great. Much is being done but so much more could be achieved by this young developing Church if it had more resources and more people capable of meeting the challenge of today.

Through the Women's Department many of the things long awaited by the women of the churches have been achieved. Last year they were able to hold their first national

conference at Uige. The department encourages the women in each area to meet for worship and engage in outreach.

In some groups they hold classes to teach the women to read and write, for most of them are still illiterate. There is also a great need for sewing classes to help the women in their task of clothing for the family, but this desire is frustrated at the moment through lack of materials, sewing machines and cottons. They are now looking forward to their second national conference in the middle of March, but this year it will be held at Caipemba.

A future-seeking fellowship

Each region has its Christian Education Committee which encourages young people to meet for Bible studies and other activities. The number of Sunday Schools is growing and last year's statistics reveal that 4,638 children are on the rolls and these are taught by 193 teachers. Most of the leaders of the Youth Work are only able to give their free time to Christian Education because they are engaged in secular employment during the day. The Church is seeking scholarships

to help more of their promising young people to train for full time work for the Lord.

As with most African churches, singing plays a large part in the life and worship of IEBA. Each region has a number of choirs and these will often, at their own expense, travel up to 800 kilometres in order to praise God in rallies and churches.

Involving lay people

The Department of Evangelism sees the great value of involving their lay people more. In all regions lay people are encouraged to accept office and collaborate with the pastors in nurturing the churches. Some of the parishes are led by lay-people and everywhere they are to be found serving the Lord in key positions of finance, social work, literature and administration. Last year the General Assembly gave more recognition to the importance of this aspect of the work by agreeing to an association of lay workers.

So the Evangelical Baptist Church in Angola is stretching out into the future seeking to redeem the time to the glory of God.

CHINA'S QUIET REVOLUTION

by Alan Easter*

Dr John Flemming was, for many years, a missionary in China for the Church of Scotland and he spoke to the Division of International Affairs of the British Council of Churches about his latest visit to that country. It was different, he felt, from previous visits in as much as he was able to meet several old friends and colleagues without difficulty.

He felt the atmosphere in China today is so much freer and more relaxed and he noted that not only were churches opening again, but temples and mosques as well. Further it is now plain that the Chinese are no longer hesitant about meeting Western friends. 'It is a great time for us,' said some Chinese Christians, 'we are coming alive again'.

Dr Flemming reported that at the Pure Heart Church, in Shanghai, he attended an 8.00 am morning service at which 1500 Chinese Christians were present. Later at 10.30 am he joined in another service at what used to be known as the Moore Memorial Church and there between five and six thousand people share in worship each Sunday spread over three services. There is also a third church open in Shanghai with plans well advanced to open two more in the immediate future.

Former students in executive posts

An opportunity was given for John Flemming to meet graduates of the former Moukden Medical College and all of them were in top medical posts as professors, hospital chiefs and specialists in all branches of medicine. He admits that not all of these men and women are Christians today, though some still are, but of the strong ties of friendship, affection, gratitude and love with former friends, colleagues and teachers there can be no doubt.

He visited another church which he had last left in the expulsion of 1950. Recently, on 23 December 1979, the pastor had re-opened the church building having no idea how many would turn up. Today, he and two others minister to a congregation of 700!

Dr Flemming was able to meet many individual Christians who had kept faith and taught their children even in the darkest days of the Cultural Revolution. These little family groups were not any kind of organized movement, but the response of warm hearted Christians in different places to the difficult times in which they found themselves. In this way the living faith survived and gave birth to the situation in which, when the churches began to re-open, it was necessary

to hold two or three services on a Sunday, or an extra one on a Friday. It is also the reason why the numbers attending have exceeded the expectations of the pastors.

Bibles are photocopied

There is an energy, an optimism and a buoyancy with which the Chinese Christians are going about the task of recovering and repairing church buildings that have been used for other purposes, reported Dr Flemming. The same resolve they bring to bear on getting services started again, coping with the instruction of candidates for baptism, seeking Bibles and other literature, and tackling problems of the future shape and structure of the Church in China. He discovered that the church in China was photo-copying the old Union Bible to fill in the gap until the new translation in contemporary Chinese was available.

The Church is planning a Church organization for the whole country to deal with everything that belongs to the Church's internal and spiritual life. 'We have many Christian traditions among us,' say the Chinese Christians, 'but we want to be one'. Three pastors of a Peking church had been Methodist, Anglican, and Presbyterian, respectively in earlier days, they told Dr Flemming. 'But we are not going to have separate churches in China,' they assured him.

Similar experiences were recorded by Rev Wendell Karsen, who serves as the Education Secretary for the Hong Kong Christian Council. In June of last year he was a member of a Hong Kong Christian study group which visited China.

Tickets to attend worship

In Canton he learned that the church held two services each week. One on Saturday and one on Sunday, attended by 1,000 and 1,900 people. Forty per cent of those



The pastors at the Canton protestant church

The photograph on the front cover and the ones for this article were kindly loaned by, 'Open Doors with Brother Andrew'.

attending are under 30 years of age. At the time of his visit 100 young people were being prepared for baptism and he learned that many of the members actually became Christians during the Cultural Revolution when people could only meet quietly in their homes for prayer and Bible study. Today, because the church building cannot hold all who want to attend the services, tickets have to be issued to maintain an orderly atmosphere.

The Canton Church has four pastors who were formerly Baptist, Seventh Day Adventist, Presbyterian and Methodist. 'We have learned to bury our denominational differences,' they said, 'and to work together as brothers in Christ on the urgent task of ministering to the needs of so many Christians who are now able to worship God openly, after a dark period of persecution.'

The church holds communion once a month. There were 1,000 enquirers and those seeking baptism were required to attend inquirers classes for three weeks. They are then visited in their homes and further they are required to attend a special session at the church in preparation for their baptism. 'We are trying to build the church on rock,' they said, 'not on sand'.

The Chinese Church is growing rapidly on a new basis of self-support, self-government and self-propagation. Great emphasis is placed on lay training and participation and in February, 1981, it is expected that the Nanking Union Theological Seminary will open with 30 students seeking training there. It is thought that within three years there will be 100 students.

A new apostolic age

Some have likened the period of Cultural Revolution to that of the apostolic age because it was a time when people gathered in 'families' for worship. Some even reported



Outside the Canton protestant church after service

miracles and faith healing. The power of God's Spirit was keenly felt and people learned that Christian theology is not a theoretical set of ideas, but that it is what emerges out of the experience of living as people of God under pressure.

The people like to sing gospel hymns with some emotional content and have a small paperbacked hymnbook with 110 'old favourites' such as, 'What a friend we have in Jesus,' and 'Stand up, stand up, for Jesus.' There is no Sunday School as any activities aimed at children are prohibited. In many of the churches pleas are made to worshippers to attend only one service because there is not enough room for all those who wish to attend.

Christians earn places of responsibility

The Three Self Movement (self-support, self-government and self-propagation) has tried to show that the old saying, 'when the Christian Church gains a member, China loses a citizen,' is false. Christians work alongside non-believers for the good of the country and have shown themselves often to be outstanding workers so gaining the respect of the non-believer. Some have been elected to positions of responsibility on committees and even government agencies.

The issue is, whether a Christian can identify with his fellow Chinese and save his country — not whether he agrees philosophically with Communism.

The Chinese Church believes that the evangelistic task in China should be borne by the Christians in China, weak and ill equipped as they might be, and that the return of Western evangelistic missionaries would reverse all that they have struggled to gain. Even a Chinese Christian who has been away from China for more than 20 years is not, they feel, qualified to work there now.

It needs to be remembered that the Church in China is still a pretty small movement at best, in a country with a population estimated at 950 million, but equally it is a resurgent church.

We have been asked by China's Christians to pray for China and for them. Prayer is too often the first thing asked for but the last thing done. Yet our Chinese brothers and sisters in Christ are earnest about this. Let us give thanks for new toleration, new opportunities for witness and service, new Christians, new hope and new enthusiasm.

continued overleaf

CHINA'S QUIET REVOLUTION

continued from previous page

Let us pray for specific needs of the Chinese Church — Bibles, pastors, an acceptance as Chinese and not something linked with colonialism.

The new age cannot be built in a day

Let us have faith and patience with respect to it. The Chinese Church has gone through an era of suffering and turmoil. We cannot expect it suddenly to emerge with perfect harmony, organization, liturgy, or even theology. We need to believe that even though there are a million people to minister to, the Chinese Christian can do the same kind of job that the early Christian did who,

though few in number, 'turned the world upside down', because they were filled with God's powerful Spirit.

Then, is it not significant that thousands of Christians testify to the fact that they have been successful evangelists without holding any great evangelistic rallies? Have they not an experience from which we can learn?

They are practising a new spirituality and a simplified life style, with a seven-days-a-week fervour. Their worship may be plain — even traditional, yet it is a vibrant and joyful expression. They sing with abandon, pray in

swells and hang on every word of hour-long sermons. They are engaged in writing living theology based on life experience over the last 30 years and have no time for a merely theoretical theology. This may sound quaint but it is powerful.

Instead of shouting out what we could and should do for them, would it not be wise for us to be quiet enough to listen, and learn something from their experience of the living God?

**Compiled from reports of visits to China by Dr John Flemming and Rev Wendell Karsen.*



Inside the protestant church — Canton

A WOMAN OUTSIDE

by Sue Osborne

(A missionary of the New Zealand Baptist Missionary Society, working in Bangladesh)*

Sue reflects on being a woman in a Muslim Society and highlights how Christian witness must be sensitive and delicate. It's usually slow, often unwelcome, frequently restricted. The results sometimes are small and maybe even secret.

Who doesn't like being the centre of attention? I certainly enjoyed it until I experienced life as a foreigner in Bangladesh. It's not that they don't like foreigners — they do and they like to have a good look when one steps out from their home. Living as a 'bideshi' — a foreign woman — in a Muslim Society is a unique experience.

To be stared at; to be touched. To be the object of every beggar; To feel quite naked despite adequate covering; To be the only woman out shopping; To shop at night when it's less obvious; To stay at home so as not to have to face the constant crowds, demanding, pointing, laughing at you.

Life there is certainly different from life in New Zealand.

At first it came as no surprise that life was in fact different from that at home. We had expected that. I don't think I really began to 'feel' the difference until we'd been in Bangladesh a year or so. We had settled down 'permanently', we'd begun to find our feet and I began to notice that life just wasn't as 'free' as life in New Zealand. Of course before that we had had some negative experiences. Shopping was about the worst. In New Zealand that is an integral part of a woman's life — but in Bangladesh, the men do the shopping. When you need a new sari, the question is not whether your husband will like it, but whether you will because he buys it.

In Bangladesh, as in most Muslim societies, you just don't see many women outside their homes. I have been out shopping at night with John and realized that I hadn't

seen one other woman. Imagine Queen Street, or Lambton Quay full of men — no women!

One visitor to Bangladesh asked a fellow missionary where all the women were. Our friend answered, 'Notice how many men there are!' 'Yes' he said, 'Well imagine if the women were in town as well, there just wouldn't be enough room.'

Sometimes I wonder if that is the real reason! And yet the Islamic theology of women shows us why the women stay within the four walls of home. It is the duty of a husband to protect his wife from the outside world. It is his responsibility to shelter his wife (or wives) from life outside the home. Women bear the responsibility of the home,

the man sees that she is untroubled by the pressures and worries of the rest of the society.

As a woman living in a Muslim society, I need to understand just why it is the way it is — it is of no value to ignore or reject their way of life. Of course there are some attitudes that I find hard to accept, especially the way husbands so often abuse their position of 'overlord' of their wives.

But other 'restrictions' and customs have become part of my life — I haven't reached the stage of 'taking the veil' but there have been many times when I too would like to enjoy the anonymity of purdah!

*This article is reprinted by kind permission of the Editor of *The New Zealand Baptist*.



Muslim women at Chandraghona hospital

TOO LATE!

by Joyce Brown

Magar Sarki, aged ten years, was brought to us at Devkot in the Gorkha district of Nepal, by his father Gorkhali one morning just before we set out on a three quarters of an hour walk downhill to the Maternal Child Health Clinic (MCH). This is at Luitel. This young boy had a history, over four days, of blood and mucus in his stools. His father, Gorkhali, had obtained medicine from the Family Planning people in Ghaikor – this is about thirty minutes walk away – the day before. We supposed that the medicine was probably sulphur drugs.

Looking back I can see that my reactions were wrong. I was not feeling well myself and was frustrated at having to stop and examine this child. He had no temperature and did not look particularly ill. After consulting my colleague, Eleanor, I advised the father to continue the medicines he had been given and to be sure that he got some rehydration fluid into the boy. If by any chance the boy did not improve then I advised that he be brought back to our house.

He was brought back about 9 o'clock that evening and at that time he was semi conscious with a fever. Such thoughts as septicaemia, typhoid and the like raced through our minds. Eleanor and I managed to get a drop of fluid into him orally and then fed rehydration fluid and medicine to him by a little tube. We also gave him injections of antibiotics.

We instructed the father to bring him the following morning and Gorkhali duly did this, but although the boy was conscious he vomited the medicine we tried to give him. Eleanor, therefore, suggested that the father take him straight to hospital, but this the father refused to do and further refused to bring him again to us for more injections.



Joyce Brown rests outside a shop in Amp Pipal

If only . . .

Eventually, however, the child was brought to us once more, later on in the week. He was desperately ill suffering from dehydration and obstruction. From then on I went to see him each day. One day he would seem better, but then the next day worse. Helen, the hospital doctor, at Amp Pipal, with whom I stay when I am at the hospital, joined me in much prayer on his behalf. On a Sunday he haemorrhaged and needed a blood transfusion, but the only way for this to be done was for Helen to give him a pint of her own blood, after which he improved somewhat.

What a blow it was on my return to Devkot to be met by the father saying that his son had died that morning, at 10 o'clock! Eleanor and I mingled our tears with those of the father. If only the boy had been brought sooner.

The whole incident seemed an utter tragedy, but maybe the Lord will use this sad event in the life of Gorkhali and the village. There are signs that it may already be happening. One of the villagers said, 'he left it too late'. Here at least is one who is beginning to understand.

FROM TEACHER TO DIETICIAN

by Mama Lubula Mandiangu

For those who want to see development and progress in Zaire, improving the general health of the population is a prime objective. If you are fit physically, your morale is higher, you are able to work, sleep, enjoy friendship with others and usefully employ your time for the good of all. Good health depends on many factors such as sanitation education, but diet plays a very important part. Malnutrition causes a large percentage of deaths here in Kimpese as well as hindering development and lowering resistance to disease. Children and pregnant women need particular care. A good balanced diet is an excellent aid to good health. That is why on 5 September, 1972, Dr James Evans, who was then the doctor in charge of the public health work here asked me to leave my work in primary education to work in the nutrition department. My task was to teach the women to improve the diet of their families and to make use of all the available sources of

nutrition.

Strange ideas

We who work on the nutrition project teach women about the three groups of food and the importance of each. There are foods necessary for growth and for tissue repair, those necessary for protection against disease and those which give energy. There are many strange ideas which the women entertain, and it is extremely difficult to change their minds! For example, some of them believe that eggs, ripe bananas and certain meats and fish should not be given to pregnant women and children. They believe that sweet foods cause intestinal worms and that beans and peanut butter cause the enlargement of the spleen. It is quite difficult to persuade them that their children must eat eggs, beans and peanut butter in order to develop normally, or that fruit is in fact good for you as it contains vitamins and helps you resist

disease. Women do not believe you when you tell them that their child's sickness is caused by insufficient diet. Let me give you an example.

A wife of a state official had a baby of a year and four months who weighed only twelve pounds. He was suffering from kwashiorkor (protein malnutrition). She did not believe that he was undernourished but she was persuaded to go to the nutrition project to see if there was any improvement in her baby's health. When I asked her how she prepared the food at home, she explained how she did not give her child any 'green' water from the vegetables, nor any fruit, as she believed they caused worms. After three weeks at the nutrition project there was some improvement in the child. The lady then understood that she must not throw away the water in which vegetables and meat are cooked, but add it to a soup. Often children will have some soup if they cannot eat the solid pieces of meat or fish. The lady went away happy, and her child healthy.

Teaching depends on results

If a woman brings her child in a critical state and he leaves in a healthy condition, she becomes a teacher herself, showing her child to other women in her village and teaching them to prepare the food as she has been taught. However, if her child is so sick that it is too late for us to help and he dies, then the mother remains unconvinced of our arguments.

I am really happy with the results that we have in this work here because we help many pregnant women and children. May God bless those who give us money and food, so that we can continue in our work. None of those sent to us are asked to pay anything, and so we rely on voluntary contributions. Many of the children who come to us are Angolan refugees.



One of the children for whom Mama Mandiangu works

ONE STEP BEHIND

Typical Trinidadian house

David Hoskins gives us a glimpse of life — and death — in rural Trinidad.

I only ever heard him called 'Brother Will' although I knew his name was William Saunders. He was one of the 'old heads' of the Fifth Company Baptist church in southern Trinidad, and belonged to one of the oldest families in the area. His ancestry could be traced back to the negro soldiers who fought on the British side in the American War of Independence. When these companies of soldiers found themselves on the losing side, they were given grants of land in other British colonies, and so some came to Trinidad, bringing with them their distinctive form of Baptist faith. Each man was given several acres and much of the land

in the 'Companies' is still negro owned.

The Saunders family grew and grew — brothers, sisters and cousins by the score, with plenty of 'pumpkin vine relations' too. Brother Will was the oldest of the clan. He died earlier this year aged 77. Not so old. I have buried several people here who were more than 90. He was respected in the church and community as a faithful soldier of the Lord Jesus and had been involved all his life in the church at Fifth Company, of which I am now minister, but I never knew him in his prime.

Mysterious sign

For two months I had been taking him communion each month. He lay on a bed in a shack — a wooden shed of two rooms without water, electricity or gas, although a stand-pipe some distance away supplied water — sometimes. He was suffering in a way that would be intolerable in England and I saw him out of bed only once. He had a tube inserted for urine but could not get to the hospital to have it changed, sometimes for months on end, so the smell was foul. His shack was more than a mile from the road, and we have no regular ambulance service to the country areas.

Then suddenly he was released from his burden and was at peace. His death certificate read 'malnutrition and cancer of the prostate'. He died while one of his family was with him, and as he lay dying, he raised two fingers in the air. What did these two fingers mean? It was a great puzzle to the family. We might take it for nothing at all but not so in the bush of south Trinidad, where the people are great believers in signs. Was it two minutes to his death? What is two hours? Could it be two people even? A family meeting decided the answer to the mystery. Brother Will wanted to be buried in two days. And so it was. The family ran round to find a doctor who eventually signed a certificate on Sunday (the day after he died) enabling the death to be registered on Monday morning so that the funeral could take place on Monday afternoon. And what a funeral it was!

Sharing in the festivity

There were 200 inside the church building, and more than that outside. Men sat in groups around the grave in the churchyard, while others leaned in at the windows. Some groups talked or smoked outside while the service was going on. Everyone turns out for such occasions, so it was a community event as well as a church one. Even some of the



Preacher Forbes of the 5th Company church



non-religious people turned up to share in the festivity, for a funeral is something like a festival rite here. Many of the local pastors also came and sat at the front with me, each of them expecting the chance to speak. Even though I asked them to be brief they never took less than fifteen minutes and the service dragged on by European standards. They all wanted to say what a saint Brother Will was; how he never did anyone any harm and never did any wrong — all of which is typical of Trinidadian exaggeration. We got through the service in two hours.

Gone to glory

He was laid to rest by the bell tower, which was what he wanted. It is supposed to be the place of honour and it reminded me of the epitaph on a Devon tombstone . . .

'Here I lie by the chancel door,
They put me here because I was poor.
The further in the more you pay,
But here I lie as snug as they.'

Brother Will faced us all through the service, the coffins used here being the American type on which the top half opens. In rural parts of Trinidad, it is the tradition to leave the top open, and all through the service people will wander up to have a look in and give the deceased a last pat. I have actually seen a photograph of a lady in a coffin which was tipped up and all the children and grandchildren were gathered around for a last picture with Grandma. I always have to fight quite a battle to have it closed to do the burial. Shrieks and wails accompany all

of this for much of the time. Eventually the burial is complete and after a couple of hymns I slip away to leave the family to continue singing until darkness drives them home — or to the rum shops. And so another saint is sent to glory.

They have a saying here which I am constantly told: 'We are only one step behind Brother Will', and so we are, but it is all much nearer the surface in Trinidad. Death is not kept quiet, or hushed up. Brother Will has gone to glory, and that is something to shout about.

HURRY

HURRY

HURRY

Order your **1981 Diaries** now.

Price £1.15p plus 10p postage.

Red, Blue, Green.

Send to:

Baptist Publications,
4 Southampton Row,
London WC1.

NO 'MEANS TEST'

by Vivian Lewis

One of the privileges of serving in the Mission House is to be able to sit in on meetings of the Candidate Board. The Board consists of people chosen from the General Committee of the Society, who can offer a wide range of experience. Thus, some have served overseas; some have had long pastoral experience in this country, and so on. Their concern, though, is to help each person who appears before them to discern the will of God for their lives; and to see whether that purpose can be lived out through service with the BMS.

Conscious that their prime responsibility is to seek God's will, the meeting with each candidate begins and ends with prayer. Then, in as relaxed and friendly an atmosphere as possible, the members of the Board try to get to know the candidate as a person. With kindly but searching questions, they seek to learn the candidate's spiritual experience; their call to missionary service; their aptitude for that calling, and the skills, qualifications and experience that they are offering to the work of the church overseas.

Service — on a shoestring

One question, though, that is never asked, is whether the candidate can assure the Society of any financial support for their service if



they are accepted. There is no 'means test' for service with the BMS!

This is not so with some other organizations that recruit workers for service overseas. With some societies, the intending missionary is not sent overseas until he or she is able to produce a list of supporters who have

promised, together, to cover the missionary's allowances and expenses.

But finance never enters the discussion of the BMS Candidate Board, nor is it ever taken into consideration by the General Committee when offers for missionary service are accepted. The Society believes that, if God is calling a person to serve the church overseas through the BMS, then they must be enabled to respond to that call free from any financial burdens.

Play your part!

This is where we need to see the part that we must play if this policy is to be continued. In the financial year, which began in November, the greatest part of the overseas budget is spent directly on the missionaries and their families. There are almost 200 of them sharing in the work in 10 countries in the world, and there are another 35 accepted candidates in various stages of training, preparing to share in that work. They can only go to serve their Lord overseas freed from any financial restraint, if we, the Baptists of the British Isles, play our part through our giving to the Society. The calls for help from the overseas churches are many. The numbers offering for service, in response to those calls, are increasing. But if they are to be enabled to go, you and I must raise our giving to match the opportunities.

The BMS is not a 'means test society', but it can only remain so, as we respond to the financial challenge. Let each of us, then, take the opportunity that a New Year provides, of reviewing our commitment to world mission. Let our giving reflect our love. Then the Society will be able to carry on sending our colleagues overseas, in the knowledge that their financial support is assured.

ACKNOWLEDGEMENTS

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

(24 October-14 November 1980)

General Work: Anon (A friend): £10.00; Anon (Scot): £50.00; Anon (Cymro): £16.00; Anon (Wallington): £205.00; Anon: £10.00; Anon: £5.00; Anon: £1.00; Anon (Cymro): £16.00; Anon (FAE — Aberdeen): £10.00; Anon: £5.00; Anon (FAE — Aberdeen): £10.00; Anon (Cymro): £16.00.

Agriculture: Anon: £5.00.

Gift & Self Denial: Anon £5.00.

Medical Work: Anon: £15.00; Anon: £20.00, 'In Loving Memory of Margaret and Arthur' (MMF).

Relief Fund: Anon: £20.00.

Legacies:

	£	p
Ivy Winifred Andrews	7,000.00	
Lt Col E C Dupont	1,000.00	
Mr Halls	19,333.38	
Mr G A Harrison	4,959.40	
Miss I M Lyddon	450.00	
Mr F F Norris	400.00	
Mrs L J Reeves	25.00	
Miss A Rogers	100.00	
Miss R Shaw	9,800.00	
Miss H M Sheridan	3,580.21	

WORKING IN BANGLADESH

Richard and Judy Henderson Smith are from Bloomsbury Central Baptist Church and were married in 1978. Judy was baptized at the Northwood Hills Evangelical Church (Brethren) and has always lived in Pinner. She was the first member of her family to offer for service overseas, whereas both sides of Richard's family have been connected with the BMS for generations. He was baptized at the Salendine Nook Baptist Church, Huddersfield, where his parents still worship.

After a year reading Zoology at Aberdeen University, Richard transferred to Liverpool Medical School. He was active in the Baptist Students' Federation and was National President in 1972-73. After qualifying he worked for a year at Edgware General Hospital and then Guy's Hospital and while there, he met Judy when they were both rehearsing with the hospital orchestra. Judy had recently completed nursing training at St Thomas' Hospital where she was at one time secretary of the Christian Union.

Following their marriage Judy undertook midwifery training at Lewisham and they expected to enter General Practice. However, each found, like Jonah, that they were ignoring God's call to service and realized that God wanted them to serve His people in the Third World. During this period, Richard began to broaden his professional experience at Queen Mary's Hospital, Sidcup, while Judy gained experience of work in the operating theatres in Greenwich.

In November last year, after waiting some time for their visas to be granted, they went to Dacca, Bangladesh, for a short period of language training. In the spring they join the staff of Chandraghona Christian Hospital.



MISSIONARY MOVEMENTS

Arrivals

Mr A P North on 31 October from Kinshasa, Zaire.

Miss A M Wilmot on 9 November from Chandraghona, Bangladesh.

Departures

Dr and Mrs R Henderson Smith on 21 November for Dacca, Bangladesh.

Mr G C Smith on 31 October for Dacca, Bangladesh.

Dr J D L Bulkeley on 4 November for Addis Ababa, Ethiopia.

Rev J B and Mrs Dyer on 8 November for Vilhena, Brazil.

Miss S Headlam on 14 November for Chandraghona, Bangladesh.

HELP THE BLIND

If anyone has a STAINSBY BRAILLE WRITER for which they have no further use then this could be of inestimable help to a blind person in Bangladesh. Likewise, use could be made of a Perkins Braille if anyone knows of one not being used. These machines would assist Veronica Campbell in her work among the blind and with the official 'Help the Blind' labels can be shipped free of charge.

Teaching Braille in Bangladesh



BAPTIST HOLIDAY FELLOWSHIP

Our aim is to offer a variety of holidays at home and abroad for Christians of all ages, with experienced leaders and hosts.

MINEHEAD: Family Hotel – Westholme – offers first class food, fellowship and accommodation. Games room, guests' laundry room, own car park, Full or Part Board.

Self-Catering Flats on Minehead sea-front, accommodate 2-6, – spacious, fully equipped. Available 3 April-30 October.

TOURS:

CORNWALL 6-20 May, Leader Rev A Granger £190

LAKE DISTRICT 6-20 June, Leader Rev G McKelvie £190

SCOTLAND 20 June-4 July (by Coach), Leader Rev A Duncan £225

LONDON 4 seven day tours from 22 July £75

DURHAM 1-8 August, Leader Rev H Ward £125

MAJORCA 22 May-5 June, Leader Rev R Poolman £197

AUSTRIA 19 June-3 July (by Coach), Leader Rev C Couldridge £230

SWITZERLAND 6-17 July, Leader Rev D Weller £299 (includes National Travel Card)

SWITZERLAND 17-28 August (Young People's Special), Leader Terry Dunnell £150

FRANCE 9-23 September, Leader Rev A Easter BMS £190

Please write for Brochure to:

Baptist Holiday Fellowship (MH), 1 The Esplanade, Minehead, Somerset TA24 5BE.