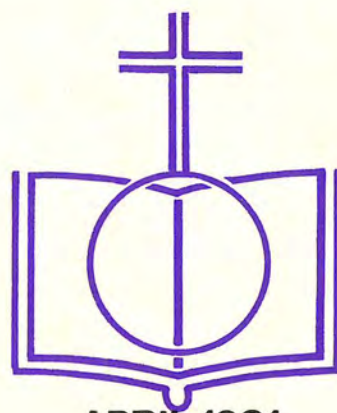


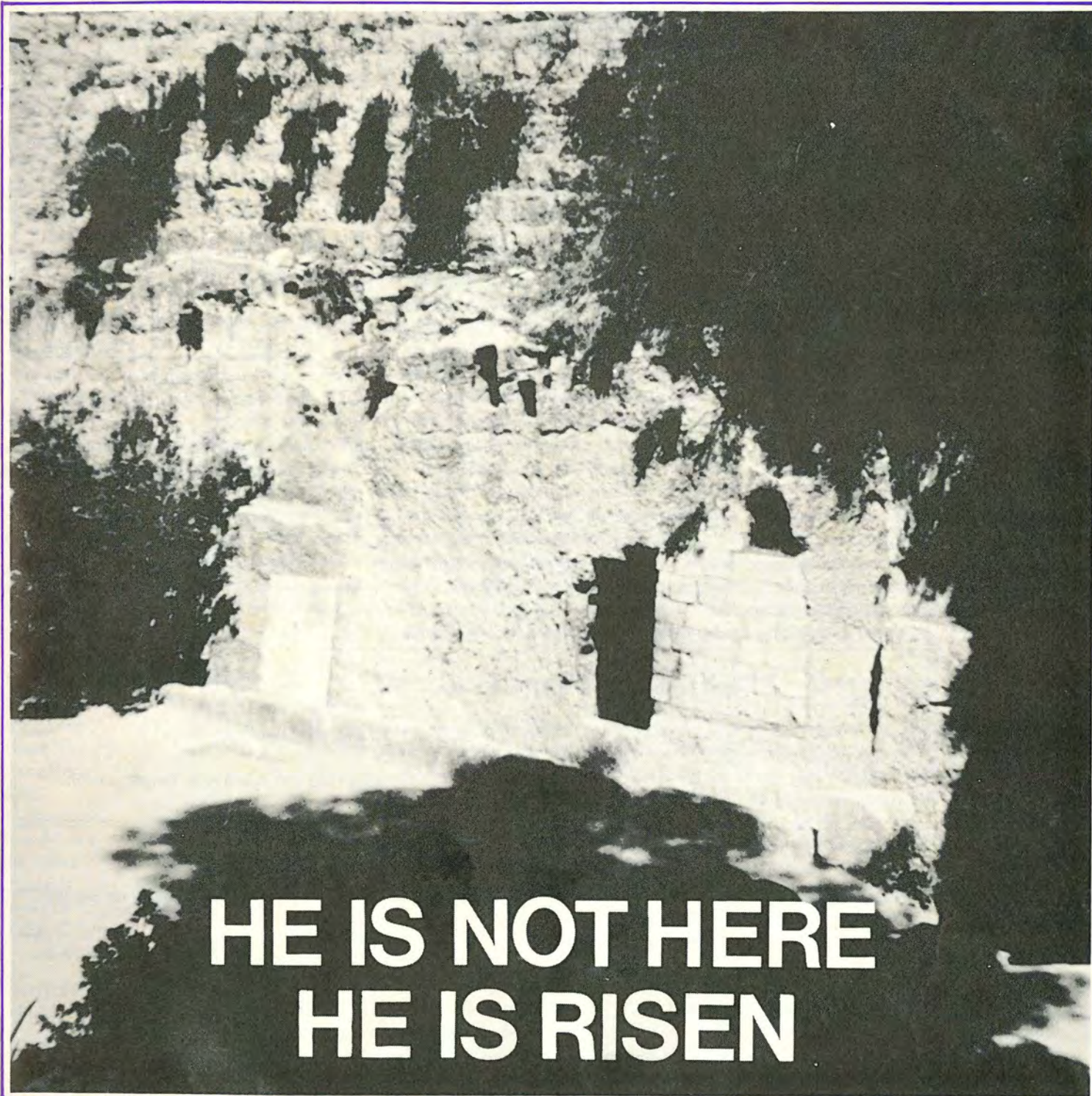
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The magazine of the Baptist Missionary Society



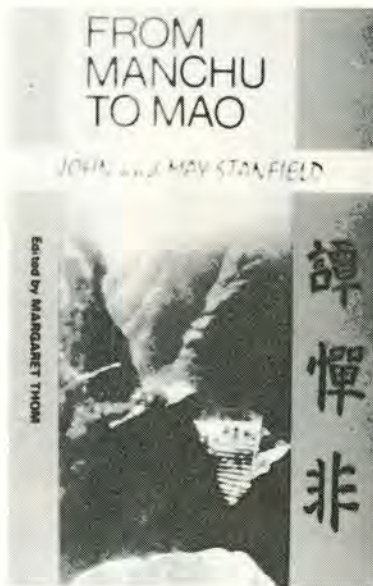
APRIL 1981
PRICE 12p



**HE IS NOT HERE
HE IS RISEN**

The Garden Tomb, Jerusalem

BOOK REVIEW



FROM MANCHU TO MAO
by John and May Stanfield
Published by Epworth Press. £3.25

This is the story of John Stanfield and his wife May, Methodist missionaries in the Hunan province of China from 1910 to 1939 and again from 1948 to 1951. It is told by a combination of autobiographical chapters (Part I) written by one or other of the missionaries and based (one would guess) on diaries kept at the time, and in the longest and most interesting section, copies of letters written by John Stanfield to his wife during their period of separation from 1937 to 1939.

The letters are often detailed and very vivid and help to convey an impression of an extremely likeable and warm personality and one can well believe the tributes at the end of the book from those who knew him.

All comment on his friendliness and his popularity in the area in which he served.

Anyone who served in China during that period will read this book with interest and pleasure even if they do not know Hunan, the places where John and May Stanfield worked, or the many Chinese whose names occur and recur in the letters. Anyone who knows the area will read it with delight. Any missionary will recognize the problems and pleasures of the missionary vocation in the descriptions of the first impressions, the problems of language learning, the perils and uncertainties of travel, the recurring amoebic dysentery, the involvement in war and civil war and the pain of family separation. How little, a later generation may say, does missionary service change, in the way it affects the personal lives of missionaries. During the last thirty years the Chinese church has been at pains

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to disassociate itself from what its critics in China have described as its foreign and imperialist connections. This is a necessary part of the church's growth. Missionary activity is sometimes seen and described, as part of the West's cultural imperialism. For this reason some Westerners have felt the need to speak apologetically for missionary work in China. This book is evidence that apology is not the only appropriate response to such criticism.

SM

NOTES TO USE WITH YOUR PRAYER GUIDE

Pamela Spratt (7 April) is on furlough.

Rev W D Grenfell (11 April) died last year.

Miss Gain (20 April) is no longer matron.

MISSIONARY MOVEMENTS

Arrivals

Dr J D L Bulkeley on 10 December from Addis Ababa, Ethiopia.

Rev H R and Mrs Davies and family on 10 December from Curitiba, Brazil.

Dr S H Roberts on 13 December from Chandraghona, Bangladesh.

Rev J W and Mrs Passmore and family on 13 December from Ruhea, Bangladesh.

Mr and Mrs A G H Davies on 17 December from Kathmandu, Nepal.

Rev P J and Mrs Cousins and Andrew on 7 January from Arenapolis, Brazil.

Miss B R McLean on 11 January from Kathmandu, Nepal.

Departures

Mrs H Smith and Lee on 5 December for Nepal.

Rev D R A and Mrs Punchard and family on 11 December for Foz do Iguacu, Brazil.

Miss V M Hamilton on 5 January for Dinajpur, Bangladesh.

Miss J Sargent on 7 January for Udayagiri, India.

Death

In Louth on 18 December, 1980, Miss Edith Maltby, aged 69 (China Mission 1938-1952; India Mission 1952-1970).

Secretaries

Rev A S Clement
Rev H F Drake, OBE

Editor

Rev A E Easter

Enquiries about service to:

Rev (Mrs) A W Thomas

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The Lord Jesus has, at times, been described as a revolutionary. It has often been suggested that Judas Iscariot was a member of the *Sicarioi* – a group of ardently nationalistic assassins who today might call themselves a liberation army, and that Judas was attracted to Jesus believing that the Master would lead a revolt against Rome. Then, when it became clear that Jesus had no such intention, Judas, feeling frustrated in his hopes, disaffected and betrayed Christ to the authorities.

Certainly there was no lack of insurrectionaries in the days when Jesus lived on earth because there was no lack of oppression and exploitation of one group of people by another group. But though the teaching of Jesus called for radical reform it was directed to the individual rather than governments. It aimed for a new creation in a particular man or woman rather than a restructuring of systems. Of course, with the change in the direction of individual lives the policies of governments would eventually be affected but the way was through individual commitment not through revolt.

The clock has come full circle

Samuel Escobar, a Latin American theologian claims that 'The spiritual and economic atmosphere of Latin America today is very similar to the one of the first century when Jesus began his ministry and the church started to propagate into the whole world. The drama of the gospel is played between imperialism, tyrants, puppets, arrogant soldiers, corrupted tax-collectors, religious leaders jealously protecting their interests and comforts, violent revolutionaries and monks who, refusing to face reality, hide in the desert.'

What is the future of the Latin American church in such a time as this?

Bruno Frigoli, a missionary in Latin America and a member of the Lausanne Committee for World Evangelism says that since the first revolutionary movement for independence in South America in the early 19th century, the cry of Latin America has been 'viva la revolution'. Today Latin America is a battlefield where ideologies fight to give practical expression to ideas. Over against these movements the church has been saying, 'Latin America will be for Christ.' It seemed an impossible dream, but thousands were reached with the gospel at the beginning of the '60s. Evangelistic efforts by Baptists and others have produced an increase in the number of Christians of 10% annually so that today there are some 30 million evangelicals in South America. Revival has brought quantity and now through renewal the churches are seeking to establish quality.

The glory of Easter

Latin America has had revolutions and revolutions within revolutions and found that these have not been the answer to her need. In Christ she is finding a peace and through his transforming work in the individual a hope for a new justice and social order in community life. Through the resurrection God vindicated the way of Christ and made available to us today the power which will transform our world. This we celebrate at Easter time.

A TRIP TO THE VILLAGES

by David Wheeler

One of the subjects missionaries often talk about is, 'How can you get the people at home to understand what it is like out here?' This, of course, is part of the missionary's work. But whatever we say we always get the feeling that the people at home, however hard they try, will not grasp the real picture. At the same time, we know that there are many people at home who pray and support us and who desperately want to know what it is like here. We also want you to know what it is like so that you can pray more realistically. Please note I do not say 'more effectively' but maybe we can say the better the understanding, the more to the point the prayer will be.

As my job develops it is clear that it will involve a great deal of travelling. For example. A request comes in from one of the village communities asking for help in rebuilding an old church. The first thing, obviously, is to visit the place and discover what actually needs doing. The village in this instance is Mandra in the Faridpur district of Bangladesh and about 300 miles from where I am.

The journey grows longer

Other requests have also been received and these are considered alongside the one from Mandra. The result is that a seven or eight day trip is planned taking in a number of places. I decided this time to travel by jeep and set off one morning at six o'clock from the house at Chittagong on my way to Dacca. That early in the morning the roads are fairly clear, so good time was made to the ferry. There are numerous wide rivers in Bangladesh, many of them too wide to bridge and therefore ferries are the only answer. But these are slow and in the heat of the day they are tiring. It took me seven hours to reach Dacca where I rested overnight at the BMS guest house. Next morning I was off early once more to reach a large ferry crossing by the time the first boat left. But in many places the road had broken completely,

because of the floods, and I reached the ferry one and a half hours later than expected. Consequently there was a queue of buses and cars ahead of me and it took me another one and a half hours to get on the ship, followed by a ferry trip lasting three quarters of an hour.

Lorries claim the right of way

The thing which impresses me whenever I travel by road is the sheer number of people on the move. They are everywhere and their presence, the heat of hundreds of engines together with the midday sun, leaves one gasping. Of course, at the back of a

missionary's mind is always the question, 'How can one possibly reach these people for Christ?' As I reflect on this question the ferry slides alongside the jetty on the other side and I have to pay attention to driving the jeep off.

Having lost so much time on the way there is a real temptation to step on the accelerator. But this would be an extremely dangerous reaction in Bangladesh. After a road journey in this country I always thank the Lord for travelling mercies for driving here requires a totally different technique from driving in Britain. The roads are narrow – less than



Travel by rickshaw



A nouka ferries people over a river

two lanes wide — and the Bangladeshi buses and lorries never move aside for lesser vehicles. Every so often a lorry or a bus comes hammering toward one at what seems like 60 miles an hour or so and one realizes they are going to keep to the centre of the road! Always, at the last moment, the other vehicle swerves off the road on to the verge. If, as was the case on this journey, the floods are up, the verge will either be very soft and or full of holes. Also these verges are occupied by people, cows, goats or stranded vehicles which have been forced off by earlier buses or lorries.

A race against the dark

By the grace of God I arrived at a village called Gournadi, which was as far as I could go by jeep. I slept there and set off next morning in a rickshaw. I travelled for eight miles along a rough brick road, the progress being slow and bumpy. After one and a half hours we arrived at a little village where I needed to leave the rickshaw and look around for a boatman who would take me up river for a two or three day journey. I agreed to hire a man for 20 *taka* (60p) a day and crawled into the *nouka* (boat) to settle down for a long journey. Mandra is about 25 miles away and the boatman estimated it would take seven or eight hours.

At first we paddled along the river but then left the main stream and the man punted us, for what seemed endless miles, through flooded rice fields. At this time of the year villages, which could be reached on foot in the dry season, can only be reached by boat. In fact all the villages become little islands and every family has its own punt which is used for visiting and shopping at the market. I had been in the area before but could not recognize anything now because the water had changed the landscape completely.

Then the rain started and this made us shelter for two hours, which meant that we would not reach Mandra that day. We aimed therefore, for a village called Buruabari where we could spend the night. The night falls quite quickly out here in Bangladesh and no one would think of travelling around the villages after dark. As dusk began to fall the boatman put more effort into his paddling but it became completely dark before we arrived at our destination. I had not a clue where we were and all I could hear was the swish of the rice as it parted either side of the boat. The boatman kept saying, 'Don't be worried, I know the way.' If he had not kept saying that, I believe I would have been less worried, but as it is I commit my way unto the Lord.

If we were to change positions I wonder how you would feel? Do you feel safer and happier at home sat by a fire and watching the television? If that is the case then it is a delusion. Believe me I have learned that it is just as safe to be lost in a *nouka* in the dark in Bangladesh, as it is to be at home in England — if you are in the will of God. What is more, if you are not in God's will, I believe though you are in England, I am far safer in Bangladesh.

A piece of England in Bangladesh

One hour after dark we tied up the boat at Buruabari. It is a Christian village and the people were pleased to see us. I knew I would not be able to get away early the next day because these people would want to talk and to feed me. After a good night's sleep — not induced by a comfy bed, for there are only wooden planks with a blanket laid on top — I awoke to a breakfast of two fried eggs, *muri*, bananas and tea. After breakfast I had to look at the church building. The roof leaks, the foundations have sunk and the floor has cracked and broken up. This church, by the way, was not on my list

continued overleaf

TRIP TO THE VILLAGES

continued from previous page

but now it has been added to the number over which I must be concerned. By nine o'clock we were able to continue our journey to Mandra and arrived there about ten thirty.

The first sight of Mandra is unexpected. Dominating the scene is a large church rather like an old English church, planned in the shape of a cross with high brick walls and tall windows.

It is near the river bank and around the church a Christian community has grown up. The people greeted us enthusiastically indicating their delight that someone had

bothered to make the journey to discuss their request. But first things first. They brought out the inevitable bench and table and invited us to sit and talk while the tea was made. As I sat there I could look over to the other side of the clearing to where the school was in progress. There were just two classes and the children were sitting on the ground in neat rows under the trees. They were wearing a blue uniform. Further afield were the bamboo huts in which the people live.

When we had dispensed with the hospitality I was taken to see the church building. The

roof had fallen in, the floor was powdered, the windows had disappeared and creepers had taken root in the crumbling, 20 inch wide walls. In fact it looked like a small version of Coventry Cathedral after the bombing. I felt like Nehemiah must have felt when he saw the ruined walls of Jerusalem, which we are told were a reproach to the people of God. As I inspected this sad building the look on every face clearly showed the question in everyone's heart. 'Can you do anything for us?'

The great question

So it is back to the office to pray and decide



Some boats get lost — forever

what can best be done to help these people. On the return journey I visited several other places with similar problems. On the one hand it is a joy to meet these people and to talk with them about the Lord Jesus and to discuss their problems. It is a joy to carry Christian literature to their pastors and hand out tracts to the people — but it is sad to see their condition. I know all the right answers to this problem. I am aware that even if you do not have food and clothes to give to your children you can still be full of the joy of the Lord. The trouble is that that doctrine is far too glib and, like all doctrines it is far too easy to preach. If your child was sick and there was no doctor or medicine, and no nourishing food, how victorious would your Christian life be? Perhaps then, it would be none too easy to sing some rousing chorus.

Let us then just think about the Mandra church again. There are those who might say, 'Who needs a church building anyway?' Others would add, 'If they cannot repair their own building then they cannot be very lively Christians.' Even others would argue, 'If they will only undertake to do so much themselves, we will add the rest.' True these people are not very lively Christians, but they must have somewhere to worship and it is not out of place to ask how lively we would be if placed in their situation.

It is pertinent also to ask, 'Which came first, the rebuilding of the Jerusalem walls, or the spiritual awakening of the people?'

The situation at Mandra is a chicken and egg one. I have been called to help these people and I believe that the spiritual and the physical cannot be so easily separated as sometimes we like to think. Rather, the spiritual is reflected in the physical, but if there is no reflection . . .



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Ardhendu Biswas giving the welcome address



Prof R Das garlanding the portrait of Dr Carey

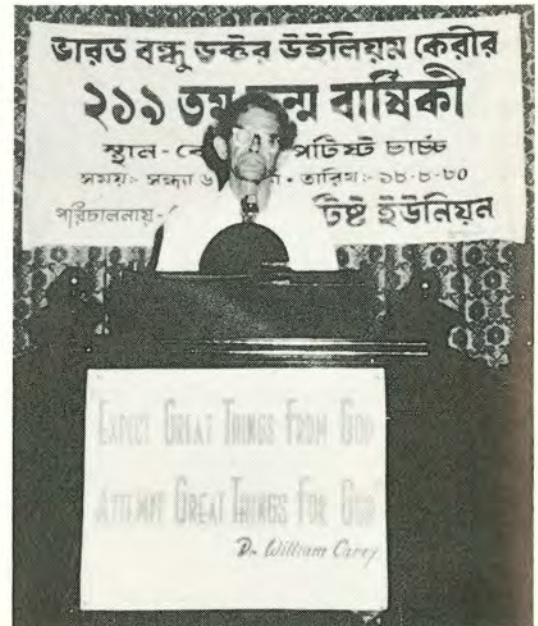
CAREY DAY CELEBRATIONS

at the Carey Church, Calcutta

Refreshments at the celebrations



Keith Skirrow preaching



ANNUAL BAPTIST ASSEMBLY 1981

PROGRAMME OF BMS MEETINGS

Monday, 27 April

11.00 am INTRODUCTORY PRAYER MEETING
Bloomsbury Chapel
conducted by
Rev D Carey Garnon BA

Tuesday, 28 April

1.30 pm WOMEN'S ANNUAL MEETING
Westminster Chapel
(Luncheon at 12.30 pm in the Junior Hall
Tickets £1.25)

2.45 pm ANNUAL MEMBERS' MEETING
Westminster Chapel

4.15 pm MEDICAL TEA AND MEETING
Westminster Chapel
(Tickets 50p)

Wednesday, 29 April

11.00 am ANNUAL MISSIONARY SERVICE
Westminster Chapel
Preacher: Rev Dr W Morris S West JP, MA

4.30 pm MEETING OF ELECTED MEMBERS
OF THE COMMITTEE
Westminster Chapel
(Preceded by tea at 4.00 pm)

6.30 pm ANNUAL PUBLIC MEETING
Westminster Chapel
Speakers: Ann Matthias – Nepal
Peter Cousins – Mato Grosso, Brazil
Chairman: Rev D Staple MA, BD

Valediction of missionaries for overseas

NEW WORKERS

her that God might be calling her overseas. She made some enquiries, praying for guidance as well as opportunities and applied to the BMS to teach in Zaire. In January she went to the British Association School in Kinshasa to teach for two years.

School in Northamptonshire. She was converted at a 'Come Together' service (a worship musical). While training to be a teacher she attended St George's Place Baptist Church, Canterbury, where she was baptized and made a church member. She was a Girls' Brigade officer and youth leader at the church. In January this year she went to Selly Oak for a term before language training in Belgium. After that, she will teach in Zaire for two years.

At the age of 17, Patricia Goosey began searching for spiritual reality and attended churches of different denominations. She discovered that some Christians had a genuine relationship with Christ which she knew she lacked. Although she committed herself to Christ after a gospel meeting, she soon lost interest and drifted for three years, but was eventually restored to faith. One of the reasons she began to thrive again was the fact that she was attending Prince's Drive Baptist Church, Colwyn Bay. Here she grew in faith as a Christian and was baptized.

She trained to be a teacher expecting to teach in this country, but it was suggested to



Jayne Ramsbottom had almost no contact with the church until she was 18, apart from a few years at a local Baptist Sunday



HOW ODD, IT'S RAINING!

by Joy and Bert Denhard, of Loughton Union Church, Essex

When in the spring of 1980 we had booked ourselves a three week holiday in India, we felt it would add very much to our enjoyment of the tour if we could call upon some workers on the mission field in that country. We therefore obtained some addresses and proceeded to make our plans to visit them. In the event, however, it was not possible to visit anyone in India but we did make arrangements to call upon Stella and Trevor King in Kathmandu, Nepal. They suggested that we should join them for lunch one day during our visit. So on Monday, 19 September, armed with our precious invitation, we flew in to Kathmandu.

Our first reaction on landing was one of surprise because it was raining, but soon the rain cleared and the rest of our stay was spent in the most glorious sunshine. We walked to the airport buildings from our plane and immediately found ourselves deep in the chaos that seems to be typical of life in Kathmandu. The small arrival hall was packed with people, all searching for their luggage. In the centre of all the activity was a large group of climbers watching with horror as the customs officials insisted on examining thoroughly every one of their kit-bags. This they achieved by the simple method of upending the contents into an

ever growing pile. We left the airport, leaving behind what looked like becoming an international incident.

A city of contrasts

What can we say about Kathmandu? Trevor had warned us in his letter not to expect that Kathmandu would match up to all our mental pictures, and that there were some unlovely sights which would take our attention. Of course this was true but we found it to be a city of many fine buildings with some well-planned wide streets. There were also many narrow lanes lined with tiny shops and stalls. Temples and idols abound,



The Temple area, old Kathmandu

Hindu and Buddhist jostling side by side, and the whole place has a picture-book air about it. Take this most fascinating of cities and place it before a back-drop of the Himalayas and the whole effect is quite indescribable. Then there are the people, differing widely in their appearance. There are the obviously prosperous business men and the poorly dressed porters. There are the women, many dressed in beautiful saris and others dirty and unkempt sitting on the pavement inspecting their child's head for lice — but mostly happy smiling faces and charming friendly folk. This is the picture of Kathmandu.



The 'Living Goddess'

We spent a couple of days doing the tourist act, visiting endless temples and pagodas. We saw the great stupa, a memorial to the Buddha, at Swayambhunath, the home of what seemed like hundreds of rhesus monkeys, visited the ancient cities of Patan and Bhadgaon and marvelled at the temples. We visited the home of the Living Goddess, a little girl who is believed to be the reincarnation of the Hindu goddess and who waved briefly at us from a balcony. We walked through the bazaar and visited the bank. The latter experience we found to be memorable and we remember with amusement the notice which hangs at the main door proclaiming, 'No arms or dogs allowed inside.'

It's quicker to walk!

The day we were lunching with the Kings we were rather late getting back to the hotel from our morning trip, and we knew that we must not be late arriving for lunch, as Stella was to attend a meeting that afternoon. However, Trevor had provided us with a sketch-map, and by taxi it would only take a few minutes. The doorman at the hotel whistled for a cab, and immediately one drew up before us. A round-faced Nepali driver smiled broadly at us. 'Hallo,' he said. 'Hallo,' we replied, 'we want to go to the

start of the China Road'. He smiled even more broadly, but obviously did not understand, so we showed him our map. 'Ah,' he said, 'China Road,' and off we went. All went well for a short while, and then it became obvious that he was not following our map. 'You haven't passed the barracks,' we said. 'Ah,' he replied, 'Barracks.' 'You aren't going the right way,' we said. 'I ask for you,' he replied, still driving on. There was no-one to ask. We made him stop and turn back, and he seemed to be rather hurt by all this. Some way back along the road we recognized a spot which appeared on Trevor's map and quite close to their home. Thankfully we stopped our driver, who still seemed to be sulking over our strange behaviour, paid an exorbitant fare and set off on foot. We soon came to a very steep flight of stone steps for which we had been looking and up we staggered. At the top were a cluster of houses, and with relief and joy we found amongst them, 'My-Nest,' the Kings' bungalow.

We knew little of what part the Kings played in the life of the mission, but soon discovered. In Nepal the BMS co-operates with 33 other protestant missionary societies to form the United Mission to Nepal. Trevor and Stella's house is one of a group inhabited by missionaries of many churches and lands.

Trevor's job is Services Director and he has to arrange supplies of everything needed by any of the missionary outstations in Nepal. Stella, his wife, acts as a secretary to the UMN. We found them to be a very remarkable couple as they are fairly new to the mission field, but are not young; in fact they are grandparents. Trevor was full of enthusiasm and had much to tell us of the work. Stella, though quieter, demonstrated very clearly what a calm 'mother figure' she was to missionaries who had come in to Kathmandu from the outstations. There is an official guest-house at the centre but obviously the Kings also entertained people in their own home.

We walked on the roof

At that lunch we met Joyce Brown who is a nurse working at two villages far away from Kathmandu. We gathered from her that one of the villages had no electricity so when the day's work was done, there was nothing to do but go to bed. Joyce has recently started a new community health work at a village called Devkot, three hours' walk from Amp Pipal in the Gorkha district, her other village. She spends ten days in

continued overleaf

HOW ODD, IT'S RAINING!

continued from previous page

Devkot followed by three days in Amp Pipal, working in the hospital or in the community health office.

Then there was Margaret, a doctor, who was on a short leave from her village and was planning a trekking trip in the Himalayas, Michael, an accountant, and Mary, a nurse who had not yet been posted to a station. She was taking a language course in Nepali and having great trouble with her irregular verbs.

After lunch, Stella had to disappear to her meeting and Trevor took us round the centre. Being on a steep hillside, houses were at all levels and we even walked over the roof of one of them. We were introduced to an American lady whom we understood to say, 'I am a male nurse.' Actually she is responsible for the dispersal of the mail! We also met a lady from the Philippines and someone from New Zealand.

Porters are the only means of transport

Trevor showed us over his particular department and introduced us to some of his Nepali staff. We saw his store-rooms where supplies of many different commodities were ready to go out to the different stations. In particular he showed us a very large packing case containing X-ray equipment which he explained was to go to a village. This village could only be reached on foot and therefore the X-ray plant would have to be carried on the shoulders of porters. A few of the stations can be reached by aeroplane at certain times of the year. Some can be approached by road and we were shown a very aged Mercedes truck used to transport supplies but which was about to be pensioned off and replaced.

Trevor told us that although the Nepali government did not allow Christians to evangelize, they had now given permission for portions of scripture to be given out



A Buddhist monk in a small prayer house in Kathmandu

and the centre had started a money-raising effort to obtain £100,000 to produce such portions.

After our tour we left with a further invitation to have an evening meal with them the following day.

We spent that day quietly and in the evening we set out to join Stella and Trevor for supper. We decided to take a taxi and the hotel doorman blew his whistle, up came a taxi, and, yes, a round-faced Nepali driver smiled broadly at us. 'Hallo,' he said. We decided to take no chances on this occasion. 'Take us to the place where you dropped us yesterday,' we said. He looked a little puzzled, but did just that, and we reached 'My-nest' in less than half the time it took us the previous day.

He turned for help

That was a lovely evening. We enjoyed a generous supper, and sat and chatted. People moved in and out. Joyce Brown prepared to return to Devkot. She was getting up at four

next morning, taking a five hour bus ride and then walking to her destination, a walk which was to take her some six hours. We heard of a doctor who had left that day and would be walking through the night to return to his village station to perform an emergency operation on the daughter of the headman of a neighbouring village. The important part of this story was that the girl involved had been employed at the doctor's hospital and had been dismissed for stealing. Since then the headman had persecuted the hospital, cutting off the electricity and doing other malicious things. Now in this emergency he had called for help. We left sadly that night, knowing we are unlikely ever to visit Kathmandu again.

Early next morning we flew out of Nepal. It was a glorious day, and as we flew along the length of the Himalayas, every peak was easily distinguished. It had been a never-to-be-forgotten visit and we shall always remember with happiness our visits to 'My-nest'.

NEWS IN BRIEF

IT BEGAN IN 1920

In a very different age from today Miss D M Hoddy, a member of Winner Street Baptist Church in Paignton, Devon, undertook the duties of Magazine Secretary responsible for ordering the *Missionary Herald, Wonderlands* (as it then was) and the prayer aids issued by the Baptist Missionary Society and distributing them to her fellow members. That was in 1920 and faithfully she has continued to serve her Lord in that capacity for sixty years until ill health caused her to hand over these duties to someone else. The Society is pleased to note such devoted service and is glad to have worked with Miss Hoddy through all these years.

CHURCH USES MASS MEDIA

'I am writing this letter after listening to a radio programme that brought me the gospel of Jesus. I am a prisoner, living in a small cell. . . . I have lost all joy, for Satan is always knocking at my door. I had many friends, but they have gone and I am sadly alone. I hope you write to me or come and visit me. . . . You as people who have experienced Christ could talk to me openly about Jesus, because I know he told his disciples to preach to other people. I'll be waiting for you in my cell. . . . I need you as brothers.'

This letter arrived at the Baptist Headquarters in Lisbon, Portugal and led to a new ministry by Portuguese Baptists among other prisoners in the gaol. Two students at the Baptist

Seminary at Queluz who were also involved in the Bible Correspondence Course were given permission to hold a service there. This led to regular monthly services and then to weekly ones which as many as 100 now attend, some of whom have become Christians. About 150 have enrolled in a Bible Correspondence Course, as well as participating in the weekly Bible Studies. These Bible Studies are conducted by seminary students and laymen from local churches and are attended by about 30-50 prisoners.

Baptists are now beginning to see results from this prison ministry. One young man who had been in and out of prison several times came to Christ as a result of studying through the Correspondence Course. When he was released from prison he presented himself for membership at the Grace Baptist Church in Lisbon, and, with the help of the church members, found a job. The church also helped him when the police sought him on an old warrant. On hearing that the police were looking for him, the young man gave himself up and spent twelve days in prison until the church members found a lawyer to obtain his release.

The growth of this prison ministry has provoked Baptists to focus attention on their use of mass media in reaching Portugal with the Christian Gospel. The young prisoner who wrote the letter quoted at the beginning of this article had listened to the radio programme which has been broadcast now for more than ten years and the Portuguese Baptist Convention recently established a new Baptist Communications Centre at Queluz. The audio visual aids and film library will be incorporated into this and expanded to provide films and slides for Baptist churches. The Bible Correspondence Course, which was previously under the auspices of the Home Mission Board of the Convention is now assigned to the new centre, and a

recording studio will be installed, both for the broadcasting of the weekly radio programme and for the development of a cassette ministry.

ARGENTINE CELEBRATIONS

1981 marks the 100th anniversary of Baptist work in Argentina. In 1881, Pablo Besson, a Swiss missionary, arrived in the country, having been invited by some colonists in the city of Esperanza. A plaza there is being named after Besson and Pastor Orlando Avalos, who is also a sculptor, has been commissioned to make a bronze statue of the missionary. The centenary is being celebrated by the Churches and Associations of the Baptist Convention of Argentina and it is also being emphasized by the youth congress, women's assemblies and pastors' conference.

Baptists have published a history of the Convention, as well as special editions of some Baptist publications such as *El Expositor Bautista* and *Tribuna Evangelica*. They have also arranged radio and television programmes. The centrepiece of the celebrations took place in early March at Buenos Aires stadium. All Argentine Baptist congregations were represented as were the Baptist World Alliance, the Latin America Baptist Union and Baptists from neighbouring countries.

1881 also marks the arrival, in Brazil, of the first Southern Convention Baptist missionaries from the USA. Four of them together with a Brazilian formed the first Brazilian Baptist church on 15 October 1882.



Rev David Holmwood with some interested youngsters — photo by Huddersfield Examiner

RUSSELL ASHLEY-SMITH ASKS...

Do you give missionaries on deputation the maximum chance to witness for the Lord when they are in your area? Schools are an excellent means of doing just that, but so often this opportunity is not taken. However, most schools welcome a visit from a missionary, the ideal length for such visits being half a day. If you wish to arrange this, it is probably best to contact the headmaster, if it is a junior school, or the head of Religious Studies or Geography, if it is a senior school. Although most missionaries are more than happy to talk to children, it is as well to check that the missionary involved is prepared to do so

and has slides, pictures, maps and other items from the country in which he or she serves. It is best to arrange for the missionaries to speak on the phone or meet someone from the school, to discover exactly what will be expected of them and also to see if the planned programme is in fact feasible.

The missionary will be witnessing for Christ to both the children and the staff. Do not forget to suggest to your local newspaper that they contact the headmaster with a view to taking a photograph. Many papers find it easier to send a photographer on a

KEEPING THE FAMILY TOGETHER

The Women's Project, in aid of the hostel for missionaries' children in São Paulo, Brazil closes at the Annual Assembly. To date £15,000 has been collected toward the target of £25,000. There is an opportunity for you to make a last effort to achieve the aim. Please be sure to send in promptly all monies collected for this purpose.

weekday rather than at the weekend, when most other deputation meetings take place. The picture in the newspaper is, of course, another useful witness to the whole community of Christ at work in today's world.

OPEN WIDE FOR NEW MEMBERS

The Christian Dental Fellowship has its origins in the wartime Blitz on London. During this period, prayer meetings were held in the Royal Dental Hospital, and it was around this time too that a handful of Christian dental surgeons realized the usefulness of forming a group in which they could find mutual strengthening and encouragement. In 1950, the General Secretary of the then Inter-Varsity Fellowship, Dr Douglas Johnson, recommended that consideration should be given to forming a Dental Section of the Graduate Fellowship. A meeting of the dental members of the GF was held on Saturday 16 September 1950 and they decided to form a Christian Dental Fellowship.

The fourfold aims of the Fellowship have never changed, although various forms of outreach have been used in an attempt to achieve its objectives. These are:

- (1) To unite Christian dental surgeons in their common loyalty to the Lord Jesus Christ by appropriate means of deepening their Christian faith and by seeking the highest attainable standards of Christian and professional conduct.
- (2) To increase in the dental profession personal faith in Christ and the acceptance of His teaching.
- (3) To strengthen the work of the University

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously. (1 December 1980-8 January 1981)

Legacies:

	£	p
Miss P M Clayson	40.00	
Miss M B Cook	100.00	
Mrs G B Dunston	300.00	
Mrs R H Gilmour	100.00	

Miss P M Hooker	5,000.00
Miss E Ingle	200.00
Miss E W Irvine	200.00
Mr D J Ive	76.80
Mrs C P Jamieson	1,071.48
Rev E E Peskett	400.00
Mrs M Puttock	1,200.00
Miss B Shaw	1,224.39
Miss R Shaw	631.29
Mr V R I Suhr	245.83
Mrs A Talbot	6,000.00
Mrs L C Terrell	58.36
Miss M M West	1,302.00
Mr W Windsor	25.00

General Work: Anon: £30.00; Anon: £30.00; Anon: £17.42; Anon (Stamps): £36.00; Anon (HE): £10.00; Anon £10.00; Anon (BU): £10.00; Anon (As needed): £20.00; Anon: £10.00; Anon: £500.00; Anon: £5.00; Anon: £5.00; Anon (Dundee): £435.00; Anon (Cymro): £86.00; Anon (FAE - Aberdeen): £20.00.
Agriculture: Anon (Jan): £5.00.
Famine Relief: Anon: £150.00.
Gift & Self Denial: Anon: £10.00; Anon (Llandudno): £25.70; Anon: £5.00.

WALLINGTON MISSIONARY AUCTIONS

Wallington Missionary Auctions raised £90,000 in 1980 for 77 different missionary societies including the BMS. Another £14,000 was raised at the Northwood Missionary Auctions.

From this total of £104,000 the BMS received £3,000 and were fourth in the table of societies benefiting from these sales.

They have now published provisional dates for auctions in 1981

These are:

30 April, 18 and 19 June, 8 and 9 October, 12 November, and 3 and 4 December.

The sale on 9 October is being specially associated with the BMS as being the nearest date to the Society's birthday.

Can you help make this sale really worthwhile to the Society?

For further details please write to:

*V.W.W. Hedderly,
20 Dalmeny Road,
Carshalton,
Surrey
SM5 4PP*

Christian Unions, particularly in Dental Schools.

(4) To support the work of Christian Missions throughout the world, particularly where dental surgeons are on the staff.

As well as outreach in this country, of which the most important area is the support of Christian Unions in our Dental Schools, the Fellowship is actively engaged in helping, by prayer and giving, dental missionaries serving in the overseas mission field. This includes definite financial responsibility for the support of one particular dental missionary and so is actively assisting the Society

under whose auspices he works. The CDF has supported dental missionaries in many parts of the world.

Anyone involved in dental surgery work and who would like to know more details about the Christian Dental Fellowship should write to:

The Secretary,
Christian Dental Fellowship,
157 Waterloo Road,
LONDON SE1 8XN.

**HOLIDAYS
WITH A
PURPOSE
1981**



BIDEFORD

A firm favourite in glorious Devon. Edgehill College has fine buildings, spacious grounds, an outdoor swimming pool and tennis courts.

Dates: 'A' 25th July – 8th August
'B' 8th – 22nd August



PHAB 81

A week of fellowship, fun and recreation shared by Physically Handicapped and Able-Bodied young people.

Duke of York School, Dover.

Dates: 28th July – 1st August.

Age Limits: 15 - 30 P/H
16 - 25 A/B

Fees: £28 (including all excursions)



PENZANCE

A new centre that is sure to please. St. Claire's School has well equipped premises in an attractive setting. A playing field, tennis courts and small swimming pool are in the grounds.

Dates: 'A' 25th July – 8th August
'B' 8th – 22nd August



PITLOCHRY

An Adventure Holiday for those of 18 years and over. Expert guidance in mountaineering and canoeing are included in the price. The new Atholl Baptist Centre provides comfortable accommodation in the heart of Scotland. The area offers wide scope for a variety of interests and activities.

The Centre is designed to cater for the handicapped.

Dates: 1st – 8th August

Fees: (for this School only) £43 + VAT per person, per week.

Fees: Bideford and Penzance

Age	Under 3	3 - 6	7 - 13	14 & over
Per Week	£10*	£20*	£32*	£39.50*

*VAT to be added.

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