

MISSIONARY

# HERALD

THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

Baptist Theological Seminary Library  
6803 Rüslikon, Switzerland

APRIL 1983 PRICE 20p



**NEW LIFE**



APRIL 1983

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Cover Photograph —  
*Baptismal service in Orissa*

We share in the work of the Church in:

Angola	Nepal
Bangladesh	Sri Lanka
Brazil	Tanzania
India	Trinidad
Jamaica	Zaire

# COMMENT

USE the word 'missionary' in our British churches and immediately the image formed in the mind of the average church member is of a special kind of person, who is sent to the faraway countries of Africa or Asia. Say 'missionary' to the ordinary Christian of these continents and the picture he sees is essentially of a white man, who comes from the more prosperous western world.

But the world scene, as far as the Church is concerned, has changed. This is no longer how it is. The trouble is that the new face of mission is a bit of a blur, that is if it is not completely hidden behind the traditional forms of mission, which are dear to us and which we believe succeeded in the past.

### An identity crisis

'In all our churches,' said Samuel Ada, when he spoke to French Protestants last year, 'the faithful hardly see themselves, if at all, as messengers or missionaries, sent by Christ into the world and charged with the mission of announcing His salvation to men and women in the situations of their daily life.'

Christians have an identity crisis. It is weakening our engagement in missionary work, which we regard as something special, the exception, set apart from our own Christian lives. It is destroying the universal character of mission, which remains the privilege or the duty of the church in the west.

### Giving and receiving

In his address, Samuel Ada goes on to talk about the way this false vision of missionary work is reflected in the attitudes Christians around the world have to each other. He believes that the churches overseas think in terms of what they can receive, and that the churches in Europe think in terms of what they can give. 'But the opposite is not true. When we think of mission the Christian in Europe does not think in terms of what he can receive, and the Christian overseas does not think in terms of what he can offer.'

What is the remedy? Each Christian, everywhere, should see himself as a missionary and learn to witness by his life and works, reflecting on the problems of his society and time, and engaging in those actions which spring from them.

Mission begins 'where a man of faith in Christ meets a person who has no such faith. The mission field includes all six continents.' To do Christ's work, Christians need each other. The story of mission today needs to be the story of a worldwide church giving, receiving, sharing and interdependent otherwise it will fail.

## MISSIONARY HERALD

THE MAGAZINE OF  
THE BAPTIST MISSIONARY SOCIETY  
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Photoset and printed by  
Stanley L Hunt (Printers) Ltd  
Rushden, Northamptonshire

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

ISSN 0264-1372

# NEW LIFE IN CHRIST

Earlier this year, BMS General Secretary, Reg Harvey, visited parts of Asia. Here, extracted from his letter to ministers, is an account of a baptismal service in Orissa, India.



*Baptism, Orissa*

SUDHANSU NAIK was a pastor in the Church of North India when he was given a BMS scholarship and came to study at Bristol Baptist College for one year. He has now returned to the Cuttack diocese of the CNI and has been appointed Superintendent of an area. It is one of those areas which, over the last half of 1982, suffered first cyclone, then devastating flood and now the beginnings of a disastrous drought. I was able to travel with him, and with

previous months had torn a vast hole in the dam itself, and all that remained of the stored water were small residual pools. Our baptismary was one such pool.

There were 24 candidates, ranging in age from the teens to over 60. They had been prepared for their baptism and reception into church membership for twelve months or more. As the congregation gathered on the sandy slopes overlooking the pool, the

came and stood, mud staining their clothes and their bodies from their labours, but their minds and their ears tuned to this particular witness to a Christian faith.

Within that area, even within the first three weeks of the new year, over 100 baptisms have been recorded. The lives of men and women are being enriched and transformed by the power of God's love.

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**'Because I have put my faith in the Lord Jesus, I am being baptized, I am giving witness, That my old life has already gone. I am being baptized, I am giving witness, That I have received New Life.'**

---

others, to a village church for a baptismal service. It was held outdoors under a canopy of branches, the breeze whipping and moving the branches, giving a background of noise even as we sang our praise and as we shared in worship.

From the fringed shelter there was a walk of several kilometres to the baptismal pool. No tiled baptistry this, but instead the site of a devastated dam. Huge areas of sand and dried mud pointed to the extent of the original water catchment. The massive floods of

candidates proceeded two by two into the water. Sudhansu Naik stood side by side with the pastor of the village church. Two at a time these folk were baptized, making clear their profession of faith in our Lord Jesus Christ. After each baptism the congregation burst into a joyous song.

The witness was made to all and sundry, and there were other folk in other pools, washing themselves and their clothes. As the service proceeded, so it attracted an audience of the dam-repairers, who

I was very glad indeed, both to share in the service and to see how Sudhansu Naik himself is being used in the ongoing ministry together with the pastors of the area. The needs are incredibly great, for each pastor needs to over-see several other village churches, and they have no means of transport to get from one village to another. Enquiries are still coming forward in good numbers and the whole area is one of church growth and encouragement. It was good to see the power of God's love and of the Gospel at work in Asia.

# THE NEW WATER CARRIERS

by

Joyce Rigden Green



**WHEREVER** missionaries settled they attempted to provide a clean and adequate water supply. Wells have been sunk as at Yakusu, pumps installed to take water from rivers, streams or lakes, as at Ngombe Lutete, Pimu and Tondo. But when pumps fail and parts are unobtainable, the bathrooms with taps and flush loos are a bit of a mockery as people have to revert to earth closets and a dependence on rain.

Rain brings new life from the earth and refreshment. Lack of rain causes famine. In Kimpese the rain came two months late causing loss of crops which may lead to an increase in malnutrition among young children by the end of the year. This change in the pattern of rainfall may be due to a new policy of clearance in parts of the central forest area. Equally, rain deluging down can wreak havoc, ruining dirt roads, cutting the surfaces into deep gullies, flooding them and washing away log bridges.

## Garlanded Baptistry

One such bridge crosses a stream at the foot of a rise on which stands the village of Kwala. A baptismal service was to be held there for 77 candidates from the many villages in the area. Before the day, the candidates worked on the stream which was quite shallow at that time, to make it suitably deep. They decorated the banks with garlands of variegated leaves and flowers, and placed three crosses in the stream. We woke to a perfect summer morning with a hint of mist in the tree tops. At 7.30 am after a prayer meeting in the church, Pastor, candidates, catechists, congregation and

onlookers streamed down to the bridge and the banks. Although the 'baptistry' was some little way from the bridge, the questions, the joyous answers and the solemn words 'on your profession of faith, I baptize you . . .' came clearly across the water and the words of the baptismal hymn were loud and clear from the congregation. There could be no doubt in any onlooker's mind as to what we were about. It was a wonderfully public witness to passers-by on this busy road. It was like holding a baptism on the M1 or in the middle of a busy high street in England!

The baptisms over, we went back to the church, but there were too many people for us all to get in. People sat on the steps of the pulpit, on the platform, on the window sills, and leaned in at the windows wherever there was space. Pastor Bambimbo, now studying in Switzerland, who was 'chef de post' (equivalent to our area superintendent) received the newly baptized into membership. Lapsed members, who had mended their ways were re-instated, and a number of babies were brought for blessing. Several choirs had come and they sang at least two items each. With

all this, the Bible reading, sermon, prayers and communion, it seemed a very long service. It was about 2.00 pm before we got our meal. But even then there was no let up for Pastor Bambimbo as people came to talk over problems and seek his advice, and among these were two local chiefs. They looked a little out of place with their head-dresses, grass skirts and necklaces of animals' teeth.

## A Parable

To me, this baptismal service was like an acted parable showing the relation of Christ to the believers. To this stream of water all the villagers came for all their bodily needs, cleansing food, life-giving drink and enjoyment. To Christ, the Christian comes for spirit-giving drink and enjoyment. To Christ, the Christian comes for spiritual cleansing, sustenance, abundant life, eternal life, for 'springs of joy'. He is our sufficiency.

At first it was the missionaries who brought this 'Living Water' to the people of Zaire: now the church is independent and growing, and it is the pastors who are the 'water carriers'. These men are



the next town to Kimpese. Lukala is a fairly prosperous town, a bit westernised, which has grown up around a large cement works. The Baptist Church with its school provides all the primary education and the Catholics provide all the secondary education — not an entirely satisfactory situation.

### Putting on the dog-collar

The service was held early on Sunday morning in a large open space beside the church. Pastors from the local churches including some Catholic priests, were present, and Pastor Kwansambo the area superintendent, and Pastor Koli (the General Secretary of the CBFZ) were officiating. After the ordination and commissioning, the ceremony of 'putting on the dog collar' was performed. The new pastor took off his jacket and shirt, and a black shirt and gown were put on him and the clerical collar put in place by the other clergy. The service then continued with prayers and the addresses. I returned to this church some months later, when Margot Stockwell was to preach. Before the service we met with twenty deacons, ten men and ten women, for a short service (including

an address) led by one of the deacons. Then Margot was seated on a chair in the centre of the room, while we stood in a circle holding hands and two deacons offered prayer for her as God's messenger to the church that day.

As we read our Bibles — and some of us have more than one in a variety of translations — as we use our Bible reading notes, commentaries, or Bible-dictionaries, let us remember the students and pastors who have so few aids, and let us ponder on James 2:14.

The drought of Christian literature, which is not confined to Zaire, holds open the floodgate for harmful, non-Christian or political material to pour in. Let us not by the sin of omission encourage this country to become a spiritual desert because we have allowed 'acid rain' to soak into people's minds and poison them.

No-one can possibly forget the miracle of parched desert blossoming after rain. No-one can mistake the flowering of soul that has met Jesus. Can we make sure that every channel is strengthened and maintained to the glory of his name?

trained at the Bible Schools at Yakusu, Bolobo and CECO Kimpese; there is also one for catechists at Pimu. But they are hampered by lack of books, such as commentaries (particularly so at Bolobo) and other essentials such as writing materials. It would be good to have more books in French, but even better, books in their own language. How can you learn in depth if you do not have books? How can you study if you do not have books in a language you can understand? How do you cope if your 'flock' are too poor to support you? How do you care adequately for your members scattered through the forest villages if you can only travel on foot? These men are keen and eager (Yakusu had forty applicants for ten places) — but when there are so many difficulties to overcome it is like trying to carry water in your hands. Books are needed, not that they may become learned men, but that they may become wise in the scriptures (2 Tim. 3:15); that they may teach correctly the message of God's truth (2 Tim. 2:15) and become better channels for Jesus the Living Water.

In November I was privileged to be present at an ordination service in Lukala



Village chiefs visiting Pastor Bombimbo

# Angola's growing Church needs leaders. Eileen Motley tells us about the man charged with the task of training pastors at the Kibokolo Bible School.

## CHOSEN TO LEAD THE TRAINING OF PASTORS

THE NEW Kibokolo Bible School for Angola was opened on February 15. The Director of the School, who is himself a former Kibokolo schoolboy, is the Rev Armando Madeira Sebastião.

As a refugee who fled to Zaire from the violence in Angola, he was one of our 40 Angolans, who were accepted by the Kinkonzi Bible Institute in Mayombe,

north of the river, between 1961 and 1978 for pastoral training.

When there was still no possibility of a return to Angola, he was sent by the Baptist Community of Zaire to Kisangani as a pastor. However, when, in 1975, Angolans began to go back home, he asked to be released in order to return to Kibokolo.



*Armando Sebastião and his wife Catarina*

His farewell service in Kinshasa, I am told, was one where friends said 'Good-bye' with little hope of seeing him alive again. At that time conditions across the border were worsening. In fact he was prevented by circumstances from going, and in 1977 the Kinkonzi Institute invited him to serve on the staff and to give lectures in Pastoralia and Biblical studies.

He finally got back to Angola to be appointed, in 1981, as Superintendent Minister of the Region of Nova Cäipemba. There was no Baptist work there at all in the past, but the new work is proving to be great and rewarding.

This is the man now chosen to lead the training of Angola's Baptist pastors of the future. The beginning of the new Bible School is a significant and long awaited event. It is backed by the prayer, the work and the giving of the whole Evangelical Baptist Church of Angola, together with the BMS.



*Angolan refugees in Zaire*

# Q's Q's Q's by Deba

*'I find myself very much looking back over 1982. I have seen and experienced many things. My eyes have been opened to the problems of life in Zaire. There have been times during the year when I wished I'd never set foot in the country, but there have been just as many times when I've thanked the Lord for the privilege of serving Him in Zaire.'*

Very honest comments, and I'm sure we have all felt like that at times, I know I have; and most missionaries — dare I say all? — experience these swinging emotional re-actions, and I don't see that they are anything to be ashamed of. It's amazing how hindsight brings perspective; and I hope I learn from it, but the Lord does seem to have to teach me some lessons an awful lot of times.

## Q Q Q Q Q

We hear of all kinds of horrific accidents nowadays, and our minds boggle as we try to picture or encompass them. I suppose it is because my life has recently been bounded by hospital walls that I find myself wondering what a big London hospital would think — I imagine I know how it would instantly re-act — if suddenly faced by these emergencies, and the stories that go with them.

*'We have had several severe burn cases mainly caused by clothes catching on fire. During the winter months wood fires are lit in the villages, and in the evenings people sit around them to keep warm and it is so easy to get too close. One child got burnt because her mother put Kerosene on her head to kill the lice and she then put her head too close*

*to the hurricane lamp so her hair caught fire immediately. She put her hands to her head to put the flames out so they got burnt as well.'*

*'A man came in the other day with his right cheek pulled out and deep cuts around both eyes. He and his daughters were working in the Hill Tracts when a bear attacked them. His daughter was saved from any injury and he managed to ward off the bear with a curved knife. We thought that he would lose one of his eyes but they are both okay and he has had his face sewn up again, and except for one side being a bit crooked he is fine.'*

These are two recent, real life situations from Chandraghona.

## Q Q Q Q Q

I like to think that I have a practical turn of mind — perhaps some of you would describe it rather differently, but please keep those thoughts to yourselves. Listen to these sentences from a recent letter from Zaire.

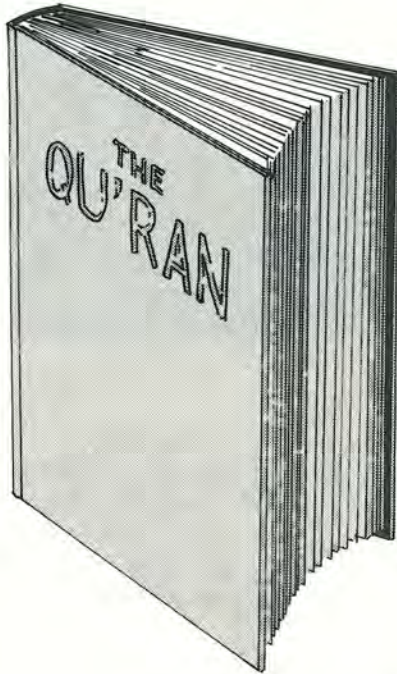
*'I quite enjoy being on the 5th floor, the view is certainly better than it was when I was downstairs. You get a great view up here and can see a storm on the way. I sometimes wonder if we shall take off but so far, so good.'*

*'My dog is not amused during storms and usually hides under the bed or the sideboard. She is expecting pups sometime around February 12th, she looks enormous so I dread to think how many she will have.'*

My mind runs on — I wonder what it's like running down all those stairs with the mother and six puppies at 2 am? I recall happenings from my younger days — awoken by my dog, who dearly wanted me to come downstairs, it was 3 am, then I heard the puppies crying. I went to investigate, somehow they had managed to turn their basket upside down on top of themselves, so they were prisoners, and mum could not release them. It makes you think, doesn't it — do we always know when we need help? I hope we are not too proud to ask for it.



Chandraghona



# OUR MUSLIM NEIGHBOURS

by Rosemary Williams

I read with very great interest Don Hudson's article (September 1982) on 'Three Worshipping Communities', for I too have taken O and A level pupils to the local Mosque, Temple, Gurdwara and Synagogue in Birmingham and we have been warmly welcomed and learned much.

CLOSER friendship with a Muslim family in Sparkbrook has, however, been even more rewarding and interesting. My husband took part in a course at Selly Oak colleges for Christians and Muslims and there he came to know the leaders of the local mosque very well. This led on to joint discussion groups, reciprocal visits to the mosque and church, joint outings and special invitations to the festival days of the two religions.

But it was when we started inviting each other into our homes that the relationship became much closer and we have now come to know the *Iman* (leader of the mosque) and his family very well. He is an important and much respected leader for he is also head of the UK Islamic Mission, and he frequently travels to many corners of the globe. Only recently has he brought his wife and younger children to this country. It must have been a very big transition for them, for they had never travelled outside their Pakistan village before.

They were leaving a closely-knit joint family and home for a terraced house over the mosque in the back streets of Birmingham; they knew no English when

they arrived. The *Iman's* wife Aameena is strictly in *purdah* and therefore rarely goes outside the home, not even to the local shops, for she must not be seen by men other than her own family. If other men are around she must wear the heavy black *burkha* over her head and face. As *Iman's* wife she must be specially careful; she is highly respected and many women visit her. The younger children are delightfully free and easy.

## Separate Rooms

We were first invited to a meal in their home. Nisar the *Iman* and I can both move around their home freely (I feel almost guilty at being so liberated!), but Aameena and Edward cannot see each other, so there have to be separate rooms.

She cooks very delicious and generous meals for us which we enjoy, sitting on the floor (the girls and I in long skirts) eating with our fingers (our years in India have helped here!). Once, after we had eaten, the girls and I went out to the kitchen to be with Aameena. Conversation is difficult, although she is gradually learning a few English words

and we try a little of our Bengali. I asked her to show us how she made her delicious *chapatis* and *parathas*. She then insisted on packing all these in a bag for us to take home, plus other pieces of food, 'These have your name on them,' they insist!

## Returning the Invitation

Next we want to invite them back to our home, but there are a few problems! We are never sure how many will come — six, eight or twelve, for they sometimes bring along other friends. We must fetch Aameena and the children separately from the men by car and I must drive her.

She wears her *burkha* veil to come out and seems very thrilled to be shown the streets, shops, our church, and she specially loves the trees and green grass (she must miss her Pakistan garden and courtyard so much).

Edward and the menfolk are happily chatting (their English is good) and playing our Asian game of *Carrom* in one room, and we womenfolk and children go into another room and now Aameena can remove her veil to reveal a lovely,



fair gentle face. Children's games and photographs help the language barrier.

### What Shall We Serve them?

The biggest headache is what we can give them to eat that is typically British and that they will enjoy. Our Western food must taste very bland to them. We must not give them pork in any form and any other meat must be *halal* (killed and prayed over in a special Muslim way). We must not use any animal fats.

On their first visit we bought in some Pakistan kebabs and sweets and then added some fish sandwiches and simple cakes, pop and tea. For their second visit we prepared fried fish, chips, peas and

lots of hot chutneys and sauces, ice cream, pop and tea. But what can we give them for this third invitation? Shall we buy some *halal* chicken and do roast chicken pieces in herbs, some good English breads, salads and chutneys, fruit and tea? They will be polite and appreciative but will they really enjoy this? We take comfort in their saying, 'If you give us the humblest food in love, we will be happy'.

### Much in Common

They are lovely people. We have so much in common as leaders of religious groups in Sparkbrook and yet we are so different. On the last visit we discovered that we were married in the same year

but they have three girls and six boys and we have only three girls. 'Are you sure you have no sons at all?' they ask us in dismay! We talk about our religion to each other. Nisar and Edward have deep discussions together; Ameena and I, on a simpler level. Promise to pray for each other and for our families.

What is this?..... Dialogue?..... Witness?..... I don't know.  
I just sense that this kind of friendship is very valuable.

---

**Rosemary and Edward Williams** served with the BMS in India, at Serampore College, from 1959-1969.

# Plan Now to Attend



## 10th Baptist Youth World Conference

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\_\_\_\_\_



São Paulo



Vila Sonia hostel

## Our work has changed

Our work is now as BMS Overseas Representative for Brazil and the Caribbean. São Paulo has become for us the home to which we return after our frequent journeys. It is where we recuperate ready for the next. So only occasionally do we appear at the church where we are once again members. As a result we miss the close fellowship of our fellow church members and find it difficult to develop deeper friendships. Nevertheless, the church folk and our Pastor at the Ferreira Baptist Church are understanding and supportive. We are welcomed 'home' when we appear. A Sunday School Lesson magazine is thrust into our hands and we are compelled to teach the lesson. 'We have so little opportunity to hear you,' they say. Or the Pastor offers the pulpit to David saying, 'We have *Saudades* (sickness of the homesick variety!) of your sermons.' Praise the Lord for His people, we do.

## Our home has changed

We say 'our home' not 'our house' because the house we live in now is the same one that served as the Hostel when we were houseparents, the first Hostel property in Vila Sonia, bought and installed by Clifford and Lottie Parsons in 1974. The house is the same, big, rambling, difficult to keep clean, and needing constant decoration. There is the same large back yard and equally large volley-ball pitch back garden. Happy memories!

# RETURN TO SÃO PAULO

**Before David and Doris Doonan went to work in Mato Grosso in West Brazil they had spent two years in São Paulo as houseparents in the BMS hostel for missionaries' children. In that time they got to know the city and felt at home in it. They shared in the life of the local Baptist church and enjoyed its fellowship. Now, after four years absence they have returned. Here they describe the many changes they have found.**

But there are no children. Our own youngsters are at Eltham College and Walthamstow Hall. Our colleagues' children are at the 'new' Hostel. The house is quieter. But we do have visitors. One BMS family occupied the downstairs flatlet for a fortnight in June. Another family have just moved after a month while house hunting. Another colleague and her son have been occupying the garden 'chalet' — two rooms and a bathroom — for about six weeks. So Vila Sonia has become, in the words of one missionary, the Hostel for parents of Missionaries' children! This brings us nearer to our colleagues, literally and metaphorically, and we hope to serve them in this way.

## The BMS Hostel has changed

Since we left, John and Norma Clark served as house-parents for three years. Frank and Dorothy Vaughan cared for an overflow hostel, and two other couples did short periods as fill-in house-parents. We all prayed for houseparents to come who would feel that this was the task the Lord had called them to. Enough of pressing missionary pastors into the house-parent role.

Those prayers were answered and now Gerald and Maggie Hemp are the new house-parents. Naturally, they have found a new group of children too.



Ferreira Church

Younger sisters and brothers, or the children of new missionaries now live at the Hostel and study at St Paul's School. At the moment there are twelve children from eight different families being cared for by the Hemps. The need continues and the Society continues to meet it, and in this way keep missionaries on the field at a difficult stage in their children's education. The Hostel has a new home too, a large comfortable house in a more pleasant suburb of the city, nearer the school. The result is a less agitated life for the children and hopefully less pressure on the house-parents.

## The local church has changed

Since its beginnings the Hostel family has been connected with the local Baptist church. When we lived here, the church was led by an energetic Brazilian pastor and was experiencing a period of growth and blessing. Congregations and preaching points were being organized in the neighbouring suburbs and an ambitious building programme was started to supply more space for the growing community. Over the years the Hostel family was involved in the church's programme of outreach, notably under John Clark, when the children did evangelism in the nearby shanty town. Since then the Pastor has left and the church has suffered a split in its membership, with many of the leaders leaving. Our BMS colleague, John Clark, served as moderator and helped the church pick up the pieces and led it to

calling another Brazilian pastor. The new minister has had to cope with old tensions among the remaining members and has himself suffered from illness. The church area of witness has changed also. Other Baptist churches have been organized in the neighbouring suburbs, some of the daughter churches of the Ferreira church, and so the church's area has become smaller.

Nonetheless the work of the Kingdom of God continues. There are regular baptismal services as converts witness to their faith in Christ. The Youth Fellowship is well attended and a good number of the young people are concerned for a deeper spiritual life and more serious outreach. Congregations continue to number around one hundred and fifty. The choir, under the leadership of a full time lady minister of music sings beautifully and is a blessing in the worship. Men, women and children are being won for Christ and are being encouraged in their faith. The BMS family has reason to thank God for the Ferreira Baptist Church, where some of our missionary children came to know the Lord and were baptised, and some are still in membership.

## The city is in constant change

Four years is a long time in a city that grows at the rate of two thousand people a day! Greater São Paulo is said to have about twelve million inhabitants and continues to sprawl out in the countryside on all sides. There are new buildings, mostly high-rise blocks of flats, being sold on the never-never at prices that only the well employed can afford.

There are new shopping centres in various parts of the city, where only the well-off can afford to shop, except for the food supermarkets — where food prices are really competitive. Each shopping centre occupies a block or more and most of them reflect an extravagance in design and building materials that indicates the profit that is expected to return to the enterprising company responsible for it.

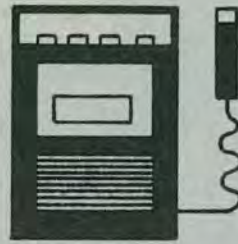
There are new *favelas* too. On major junctions, squalid shanty towns in miniature have appeared where before there were open spaces. Thousands of one-time coffee plantation workers from Paraná, or drought stricken inhabitants of the North East have made their way to the city, only to find that no one wants to know of their plight. There is no where to work and no where to live. A missionary pastor's heart aches for these people, lost in every sense. How and where do God's people start to meet the need without creating dependants, and how to preach the Good News without attracting 'rice Christians'.

## All change?

In a way, yes. Yet again, no. The purpose of it all is the same; to proclaim the Lord Jesus Christ in the land to which He called us. The people, they are the same. The rich are without real life, and the poor in the same condition. The BMS team is the same in fellowship and co-operation, with a few new faces, and we are part of that team, though with a different function now. And the support is the same — your prayers, your concern, your giving in response to His love, who gave Himself for us all.



St Paul's School



## The Church of India

**THE JOINT council of three Indian denominations has recommended 'The Church of India' as a common name.**

At a meeting in Madras in January, the council, including the heads and other representatives of the Church of North India, the Church of South India and the Mar Thoma Church, decided to appoint three commissions to further its work — theology, mission, and justice and peace. The council was formed in 1978 as a visible organ of common action by the three churches, which are in communion with each other.

succession laws be modified to grant sons and daughters equal rights to family property.

The Church of South India was formed in 1947 and has Reformed, Methodist and Anglican roots. The Church of North India was formed in 1970 from Anglican, Baptist, Brethren, Disciples, Methodist and Reformed bodies. The Mar Thoma Church was formed in the 19th century by some who left the Orthodox Syrian Church of the East. The three account for about ten percent of the country's Christian population of approximately 25 million. India, as a whole, has about 700 million people.

EPS.

Receiving a report of its commission on national issues, the council urged Christians to denounce corruption, and discrimination on grounds of religion, caste, sex or race (particularly the dowry system and exploitation of women), and to be in solidarity with the poor. It also urged that there be no restriction on Indians changing their religion and that

*All Asia Christian Congress*



## Church has label of

THE CHURCH in India is facing a new situation according to an editorial in January's *National Christian Council (of India) Review*.

'Although Christianity is not new to India,' it says, 'on the whole it carries the label of foreignness in the minds of the people because of its association with the modern missionary movement. This has created an inner resistance to Christianity, which started expressing itself in many ways in the post-Nehru era and suddenly it has assumed an aggressive posture at different levels.'

The writer goes on to ask what the church's response ought to be. He points out that in India they take pride in the fact that they are a democratic, secular and socialist country. 'But

today many anti-democratic, anti-secular and anti-socialist forces have come to the fore and are unashamedly showing their vicious fangs.' He believes that 'negative forces' are acting against all those 'values we have cherished and nurtured'.

This has all come about because a new generation of leaders in assemblies and parliament have come in from rural areas. Unfortunately they have no grounding in democratic values and are helping to erode 'our rich heritage and this is a great threat to our national identity and integrity'. 'People,' he says, 'have lost faith in democracy.'

The writer feels that these new leaders do not understand the primary role of fundamental groups like the family, school, church or temple. These are vital in a democracy.

## Good training

THE WATER strike in Britain has been good training for prospective missionaries. Well

that is what David and Patricia Holmwood believe.

They work on the outskirts of Curitiba, Brazil, at a place called Piraquara, which literally means 'water holes'. From there the water for the whole of Curitiba and the surrounding area is supplied.

'The water is always variable,' they say. 'All water we filter twice, and Pat always tries to remember to check the colour of the water before doing the family wash, because there have been times when the clothes came out dirtier than when they went in.'

*Pat Holmwood*



# New Missionaries in Nepal

KAREN RODWELL arrived in Nepal in July last year. After language study in Kathmandu she stayed for a while with a Nepali village family. 'To live with a Nepali family and to see just how difficult life is for them, and how hard they have to work,' she says, 'was a privilege indeed. It is also very good for the language when you can't speak even one word of English because it is not understood.'

Karen was born in Clacton-on-Sea in 1956. She tells us that she was converted in 1972 at Holland Baptist Church where she was baptized three years later.

After a period of teacher training she taught Home Economics and Child Care at St John's school, Epping. At this time she transferred her membership to Theydon Bois Baptist Church (1978) where she worked as a youth leader. Before leaving for Nepal she studied for one year at St Andrew's Hall, Selly Oak.



After Christmas, Karen was due to go to Devkot to keep Dr Eleanor Knox company, but news came that Eleanor had been taken ill and had to go home to Australia. So Karen has gone to the Amp Pipal project and is running the small Guest House there.

This is giving her an opportunity to continue her language study, and generally to prepare herself for her future service in Nepal. She expects to stay at Amp Pipal until about June, when she will move to Okhaldhunga. 'I am excited about what God will do next,' she says.

DAVID PAYNE is also newly arrived in Nepal. He flew out at the end of January and is now at Language School in Kathmandu.

David, who has an honours degree in material sciences, is a member of Abbey Baptist Church, Reading, where his father is treasurer.

Although David could, in all probability, carve out for

himself a good career in industry, he told his mother, when he first felt the call to be a missionary, 'I don't see the sense in making better knives and forks when so many people haven't enough food to use them'.

After three or four months of language study it is likely that David will become part of a development team in either Kathmandu or Butwal.



## Increase Needed

Now that most of the adding up has been done on last year's accounts, it appears that the Society made a small deficit — just over £3,000. That may not seem a great deal out of a total budget of £2 million. It does mean, however, that we must ask for an increase of 14.6 per cent in your giving for the current year.

So far this year, the increase in giving is only just over 3 per cent, and unless the giving improves dramatically very soon the Society is heading for a large deficit by the end of the year.

This matter of percentage increases and deficits may seem rather cold and academic. What we are really talking about is the ability of the Baptist Missionary Society to be engaged in God's work throughout the world. The call to 'mission' has not gone away. Will you continue to help by responding to the need for increased giving?

## Assembly Reunion

Following the pattern of other years, there will be a reunion for the past and serving BMS missionaries during the Baptist Assembly at Nottingham in April. The meeting will take place between 5 and 6 pm on Tuesday, April 19.

## foreignness

He sees a neo-feudalism emerging and joining hands with the forces of reaction to prevent any future changes in society. 'No one is willing to give up power to uphold values. Once you get into power, any means can be used to stay in power. Money, caste, class, education and religion are combined and used to acquire power and stay in power. Capturing power is the be all and end all of life.'

The article goes on to talk about the way the nation can be saved. 'How can there be a redistribution of power in our society? Basically it is a question of human rights and human values. It is precisely here that the Church has to come in and help in the people's struggles for the humanisation of life — for preserving the "man" in man.'

## Telling It How It Is

IN FEBRUARY, the young people of the International Protestant Church in Kinshasa, Zaire, where Vivian Lewis is Pastor, went on a weekend retreat. There were 56 of them, and they stayed at the conference centre at CECO\* Kimpese.

Vivian Lewis reports that they had a good time, with hikes, swimming at the Vivian Lewis



waterfalls, climbing the Bangu Hills, as well as talks and devotional sessions.

Two weeks before they had presented the Christmas musical 'Tell It Like It Is' as the evening service at their church in Kinshasa. The following week they presented it at St Luke's Roman Catholic Church in Kinshasa. So, fully rehearsed by now, they presented it again at Kimpese in the presence of all the English speaking missionaries from IME\* and CEDECO\* who came over to CECO. There were also a lot of English speaking students there and the Gospel message came over quite powerfully.

- \* CECO —  
Evangelical Centre for Co-operation
- \* IME —  
Evangelical Medical Institute
- \* CEDECO —  
Community Development Centre

# TALKBACK



WHAT OUR  
READERS ARE  
THINKING

## Fined for Looking Miserable

*ON READING the article in the 'Herald' (December '82) describing a funeral in Kinshasa and a village wake, Ian and Janet Wilson were reminded of their own experience at Upoto, when the Pastor's mother died.*

SHE WAS a small, sweet, old lady, always surrounded by several little children, and, although she had been getting weaker during our absence, she enjoyed holding Elizabeth for a while when we visited her. However, over the next month, she became very frail and, when Dr Digby Withers from Pimu was here one weekend, he examined her and found her to be failing fast.

Only a few hours later, we heard hymn singing coming from the direction of Pastor Mondengo's house, as the news of her death spread, and people gathered round to comfort the family.

As in Kinshasa, a palm leaf  
*Ian Wilson*



shelter was constructed outside the house, a bed put in the middle and the body laid upon it. But in contrast to the 'abandoned expression of grief' seen in Kinshasa, all was calm and orderly, and the sorrow felt by the Pastor and his family was without despair. It was a very firm and beautiful faith, which shone through. After some hymn singing and prayers the Pastor rose to speak assuring us that, although we felt sadness, yet this was not a time to weep, but a time to rejoice, for his mother was a believer and now we could be sure that she was with God.

As the evening drew on, more and more people flocked in from Lisala and nearby villages, to sit with the bereaved family and support them. A couple of choirs arrived, and the 'elaka' continued all night with hymn singing, prayers, choir items, drumming and dancing, until 5 am the next morning.

Because it was Sunday, the normal service became a funeral service and the burial took place afterwards. Each evening for the following week church members, family and friends gathered to encourage and cheer the Pastor. The 'elaka' closed with a great feast attended by everyone — a very enjoyable occasion when those with long faces were fined for looking miserable! We found it a moving experience to witness such a response to death, filled as it was with trust in God's promises.

**Ian and Janet Wilson**

## What can you learn about India in three weeks?

*From Mr B G Ellis (India 1946-66)*

A group of high-powered American Baptists, on a world tour, once visited the Baptist Mission Press, in Calcutta. The assistant superintendent asked how much time they had at their disposal. The leader replied, 'Brother, it is a matter of minutes'.

They then heard a potted account of the Press, in two minutes. An inspection of a department occupied a further two minutes and two more minutes were taken up by camera work.

Inside ten minutes, all told, they were back in their coach and away.

Months later, an American Baptist missionary friend, hearing of the 'descent' said, sadly, 'And they will probably go back to our country and

lecture on what they saw at the Press'.

For American Baptists, read the Rev Paul Weller, with his 'Reflections on India' (*Herald* January) a kindly heading considering the content. In fairness, Mr Weller did stay three weeks and he might have been in the middle of writing a book by this time.

B G ELLIS

Bath.

*If we are truly to be fair to Mr Weller we ought to note that he talks about 'first impressions' and makes no claim to a deep knowledge of the Indian situation. His article was deliberately placed alongside those of two men with many more years' understanding of the sub-continent.*

## Don't forget the Baptist Union of North India

*From Miss Margaret Killip (China 1936-49, India 1957-68)*

I think that the Church of North India (CNI) has caught the interest of people in the home churches because there are still several missionaries working in and around Delhi and more in Orissa. Orissa went over to CNI 'en bloc' whereas in North India the Baptist Union of North India was split into fragments!

When in India I realized how very different Orissa was

from North India and Bengal — not only geographically, but in church structure and organization and voting. Historically the foundation was different. Orissa work was started by the General Baptists in 1816, whereas Bengal and North India churches owed their foundation or beginnings to William Carey and the Particular Baptists.

MARGARET KILLIP  
West Sussex.

# We aim for Lift Off!

by David Martin



## There is a need for dedicated leaders and British Young People can help.

THE NEW Young People's Project for 1983/4 will help Christians of seven different lands get started on a new career of service for the Lord.

Christ's Church is growing. There is a great need for dedicated and well trained pastors and church leaders. Through BMS we have the privilege of sharing in the preparation and training of committed young Christians who are getting ready for leadership.

From Serampore College on the banks of the Hooghli, where our links go back as far as William Carey, to a fledgeling Bible Institute in Cuiaba, Mato Grosso, we are involved in training future ministers. By our support of missionaries and through the giving of grants we are able to play a significant part in theological training.

### Sharing the task

In Angola, Zaire, Trinidad, Jamaica, Brazil, Bangladesh and India we are invited to share in this challenging and demanding task. So the new Appeal — LAUNCH-PAD — invites young supporters to give lift-off to men and women who are eager to serve Christ.

Our target is £18,000 — a sum which represents part of the Society's annual commitment to theological education.

To introduce the project there is a new poster, slide set and pack of notes and material for leaders. It is hoped that each month there will be a 'profile' of someone in training — giving details of their background and explaining something of their hopes for the future.

Also there will be features on the training colleges with which we are linked, and on our missionaries who serve in them.

We hope that LAUNCH-PAD will take off in your church. Please make sure that your youth leaders and children's workers get the set of notes.

### Thank You

There has been a tremendous response to our Raise the Roof! appeal. We passed the £15,000 before the appeal closed at the end of last month. Roofing sheets are on their way to Angola — after many frustrating delays — and, we trust, will soon be giving the finishing touch to new and re-built chapels in that land. To all readers who helped in this worthy cause we would offer our sincere THANK YOU.

# BED BUGS — I MUST HAVE THOUSANDS



## Continuing Eleanor Knox's story of



... her father-in-law, Kale, was there

I WENT again to Devkot village, this time with John and his wife Judi. John was going to look at the spring on the other side of the village. The water supply is not enough because the spring, where a tank has been made, disappears in the dry season. The spring on the other side of the village is on a part of the hillside that is affected by soil erosion. The whole area is a seepy swamp in the wet season. John had seen it in the dry season, now he was going to see it in the wet. Hopefully something can be done to make this water source safe and adequate and reliable.

We went to Bishney's old home. Her father-in-law, Kale, was there with his nine year old son. Mussey, Bishney's husband, had gone to India to find work. This boy's father had died of TB about three years ago and his mother some years before that. There was an uncared-for look about the house. We decided to eat with the family next door — Kale's brother. I slept on Kale's verandah on the bed that his son-in-law had made in honour of my visits.

### Crawling all over me

Somehow or other I could not sleep that

night. At about one o'clock I turned on my torch and saw what was the trouble. They were crawling all over me. I sat up and caught and killed them continuously for an hour. I counted 200 bed-bugs killed in that hour. How many more were there that got into hiding I can only guess. There must have been thousands.

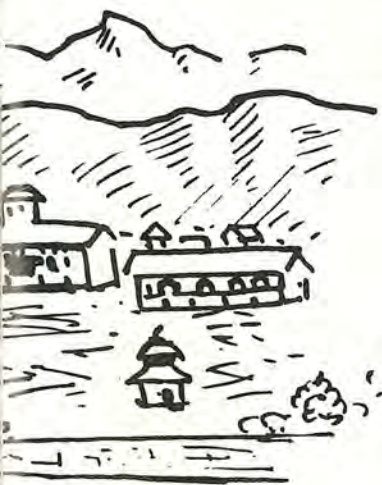
In the morning I was asked if I got bitten. 'Yes,' I said and told them about my catch in the night!

'We can't sleep either,' said Kale. 'Let Sante, the teenage lad, do the whole house over with mud, floors, walls and verandah,' I suggested. 'Then I will come and spray it with something to kill bed-bugs.'

Next week I brought some Diazinon and sprayed the whole place — especially that bed. 'The whole village has bed-bugs,' they said. And I was hoping to come and live there! Well I would just have to tackle them. Nothing must prevent me from carrying on with the job in that village. But the thought of the bugs was formidable.



# KILLED



## Devkot

### A Generous Offer

The changed attitude in Devkot amazed me. They were softened. God had used Bishney's death to open new opportunities in that village. It was not the right time to abandon the place. So although the first few visits after Bishney's death were painful to me, I was sure it was the right time to go ahead.

So I chatted to Aito, the young village representative. The one who wears the watch. He cannot read or write, but he wears a watch and he can read it.

'Are there any empty houses in the village?' I said.

'Why, are you thinking of coming to stay here?' he asked brightly.

'Well,' I said, 'if I can find a place, I would like to come for a few days each week, but I must have a place to come to.'

'Oh, we will find you a place,' he replied, 'there's so-an-so's cowshed, and someone else has a cowshed with a room above it. We'll arrange a place for you.'

He seemed very pleased with the idea. Aito always has that look of being

pleased with himself. I left him with the thought, and asked him to talk about it with others and see if the rest of the village was as pleased.

I know Julpe had abandoned his house. He was living in a temporary dwelling, intending to build a new house in another part of the village. 'Perhaps he would be willing for me to rent the new one for a few months,' I thought. My plan was only for a six months' stay to start with.

### An offering

I went to see him. Before I could say anything, he said, 'I will repair my old house and offer it to you. I will offer it to you as I would make an offering to the gods.' I assured him he needn't do that and offered to pay rent. He seemed a little hurt that I was offering money. It was such a spontaneous gesture, and I felt a

little ashamed of my lack of appreciation. However, I was a bit taken aback. The house was so tumbledown I wondered whether I could possibly live there.

Anyway we went to look at it. It was tiny with one room downstairs and one small room upstairs. There was a notched pole to climb up by. Next door was a cowshed with a room above it. Again a notched pole to reach the room. 'How many of you lived in this house?' I asked.

'Nine in the house and five in the room above the cowshed.'

One of our Nepali health workers offered to come and see the place to talk about rent and the cost of repairs. That was a great help. It turned out that Julpe was not in a position to get all the work done on the house for nothing, so the rent was fixed, 30 rupees each month for the house, and 20 rupees for the cowshed.

## A NEW BOOK

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*Kinshasa vehicles*

# THE END OF THE QUEUE

by Vivian G. Lewis

Overnight the queues at the petrol stations in Kinshasa have disappeared. This might not seem of great significance to you, as you read this article, but to those who live here, it is quite amazing. Fuel shortages in Zaire are caused by the lack of hard currency, so that the oil tankers, coming down the west coast of Africa, only put in to Matadi, Zaire's port, when they are certain that there is hard currency available to pay for their cargo.

We have had fuel shortages in the past, of course, but they were of one or two weeks duration. This last one, however, continued for just over five months. So that long queues of vehicles at the petrol stations became very much a fact of life. Most garages opened once every few days, and vehicles lined up in the hope of obtaining fuel before that day's allocation ran out. The lines got longer and longer, with sentinels or guards hired to look after the vehicles. It may be hard to believe, but on one occasion I counted over 200 cars in the queue outside a garage.

## **Making Money**

The shortage spawned some interesting ways of making money. Enterprising car

owners would put their vehicles into the queue, and then 'rent' their places to those, who just didn't have time to leave their cars outside the garage for 24 or 48 hours. But knowing the time when they would be selling petrol, they would turn up and take up the position they had rented.

There were some who queued, filled up with petrol, then syphoned it out and sold it to others waiting (at a profit of course), immediately tacking on to the end of the queue to repeat the process a day or so later. As the garages were not allowed to fill barrels or containers, you could see the most decrepit vehicles imaginable lined up. Some of them were not able to go anyway, and were pushed along by their owners, filled up, the petrol syphoned out, and then pushed back to the end of the queue again.

## **Two Days Waiting**

Obtaining diesel fuel was the most difficult. A missionary took the mission lorry and joined the end of one diesel fuel line. He was number seventeen. Two days later he had become number fifteen. What — had only two lorries been served? No. It was just that others

had bribed themselves to the front of the queue. To whom could he complain? The garage-attendants, or the gendarmes organizing the queue? But these were the ones who were benefiting from the rake-off.

Now the queues have disappeared. Somehow Zaire has obtained the necessary hard currency, and one can buy freely at the garages. But at a price. Last week the official price at the pumps was the equivalent of £2.50 a gallon. Today it is £5.50 a gallon. You can imagine how transport costs will affect the price of everything. Already the price of bread has gone up nearly 300% and as always the poorest people will be the ones who suffer most. Even if they are fortunate enough to have a job, their wages are never going to keep up with the rise in prices.

Remember that this is the economic situation in which our missionaries are working in so many of the countries of the 'third world'. That is why the mission budget each year has to be increased just to maintain the work. This then is the challenge to our giving as we seek to demonstrate the love of Christ to a needy world.

# PRAYER GUIDE NOTES

During April we shall be praying for the work in:

**Mbanza-Ngungu, Zaire, 3-9**

**Calcutta, 24 Parganas, Serampore and Bishnupur, India, 10-16.**

Keith and Edna Skirrow will be home, from Serampore on furlough at this time.

**Home, 17-23, remembering especially the Baptist Assembly in Nottingham.**

**Dinajpur District, Bangladesh, 24-30**  
Valerie Hamilton, for whom we pray on 29 April is coming home on furlough in May.

## MISSIONARY MOVEMENTS

### Departures

**Dr D Withers** on 11 January for Pimu, Zaire  
**Dr L and Mrs Bulkeley** and family on 16 January for Yajusu, Zaire  
**Rev D and Mrs Punchard** and family on 18 January for Foz do Iguacu, Brazil  
**Rev H F and Mrs Drake** on 23 January for Luanda, Angola  
**Miss S Headlam** on 24 January for Dhaka and Chandraghona, Bangladesh  
**Mr D Payne** on 25 January for Kathmandu, Nepal  
**Rev K and Mrs Hodges** and family on 29 January for Cuiabá, Brazil  
**Rev C and Mrs Spencer** and **Ruth** on 6 February for Yakusu, Zaire  
**Miss R Williams** on 6 February for Yakusu, Zaire  
**Mr J Blakebrough** on 6 February for Mbanza-Ngungu, Zaire

### DEATHS

In Talgarth, on 17 January, **Rev W T Lloyd-Williams**, aged 81. Honorary Member of General Committee since 1967.  
In Mill Hill, on 21 January, **Rev Harold Mortimer Angus, BA BD**, aged 89. (India and Bangladesh, 1916-1960)  
In Norwich, on 27 January, **Dr Handley George Stockley, MB ChB**, aged 84. (China 1925-1950; India 1957-1962; Bangladesh 1965-1966)

## ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously. (10 December 1982-17 January 1983)

### Legacies

	£	p
Miss E J Angus	750.00	
Mr G D Brush	23.42	
Eva Conlan	179.08	
Mrs A W Dagger	50.00	
Miss E E Gay	34.65	
Mr J Grant	200.00	
Mrs J W Hazel	200.00	
Mrs M Jones	12,000.00	
Mrs A H Lee	740.84	
Miss F M Lomos	2,250.00	
Mrs H I Maxey	953.27	
Miss M A Peck	60.00	
Mrs E Robinson	8,250.00	
Mrs M Thomas	4,061.09	
Miss G M Vice	100.00	
Miss A Wilson	11,086.14	

### General Work:

Anon: £20.00; Anon (Cymro): £65.00; Anon (FAE-Aberdeen): £20.00; Anon: £30.00; Anon: £10.00; Anon: £25.00; Anon: £10.00; Anon (KUG): £5.00; Anon: £2.00; Anon (Friend in Scotland): £10.00; Anon: £5.00.

### Gift and Self Denial

Anon: £1.00.

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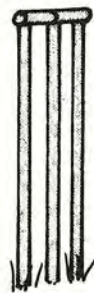
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Fuller details of holidays, centres and travel arrangements can be obtained from the BMS Young People's Department.



## PENZANCE

'A' 30 JULY-13 AUGUST  
'B' 13-27 AUGUST

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'A' 23 JULY-6 AUGUST  
'B' 6-20 AUGUST

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