

MISSIONARY

HERALD

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DECEMBER 1983

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Cover Picture:
Thomas Lewis's Kimpese today

We share in the work of the
Church in:

Angola	Nepal
Bangladesh	Sri Lanka
Brazil	Tanzania
India	Trinidad
Jamaica	Zaire

COMMENT

'THERE is enough money available to undertake the effective prosecution of the Christian world mission.' This is the astonishing conclusion reached by David Barrett, editor of *World Christian Encyclopedia* published last year. Writing in the *International Bulletin of Missionary Research* he says: 'A voluntary ten percent cut in income on the part of all church-member Christians in Europe and North America could produce a 93 percent increase in income on the part of the entire population of South Asia, or an 82 percent increase throughout Latin America, or a 158 percent increase for every soul in Africa.'

He does not, realistically, expect this to happen because of the way the church in the west is. He quotes Samuel Zwemer who 85 years ago said, 'Difficult regions like Arabia and indeed the whole world could easily be evangelized with the next thirty years if it were not for the wicked selfishness of Christians.'

David Barrett points out that Christians number 32 percent of the world's population, that they receive 63 percent of the entire world's annual income, and that they spend 97 percent of it on themselves. Selfishness indeed. 'This "Church of the Rich", he says, 'is at heart a selfish and self-serving church.'

Church of the poor

By contrast he talks of the 'Church of the Poor' and of more than 195 million brethren in Christ who are allowed to exist in abject poverty year after year. Yet surprisingly he points out that it is largely a self-financing church. Also it is poor only in material things. Spiritually it is rich. The most rapid church growth today is to be found in areas of material poverty and destitution. 'The Church of the Poor is the only part of global Christianity whose lifestyle is similar to that of Jesus on earth.'

Another of Barrett's statistics points to the low level of Christian giving to mission. 'Only five percent of global Christian giving goes to support outreach, foreign service, evangelism among non-Christians, conversion new and experimental types of mission and ministry, translation of Scripture into non-Christian languages.' The rest of the money, 95 percent is spent on the home church. Evidently the average church member donates \$1.46 each week to the church, but only seven cents goes in support of foreign mission. He thinks that this shows a low level of commitment to the Great Commission to 'Make disciples of all nations'. So in this sense he believes that the whole Church, worldwide, is a Church of the poor in terms of spirituality, missionary vision and obedience.

David Barrett believes that Christians could solve many of the world's problems, like famine, poverty, disease, unemployment, dangerous water supply, by sharing their money, wealth, property and goods. Because this is so, he feels that Christians, not governments, are to blame for the persistence of the present state of affairs. 'Every Christian with an income of over \$500 a year ought to be deeply concerned and actively involved in this problem. At least, each should consider donating ten percent of his income to Third-World missions or charities, or studying, preaching, writing, teaching or researching about the situation.'

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He founded a church which was to be truly African, self-supporting and self-expanding in order one day to do without missionaries.

Thomas Lewis

based on an article by Alberic Clement

IT has been a year of special celebration for the Baptists of Wales. One hundred years ago, Thomas Lewis set out for missionary service in Africa. To mark the anniversary the Rev M J Williams has written a short history and the Rev D A Bowen has written a pageant. So who was this remarkable man?

Thomas Lewis was born on 13 October, 1859 at Pontyfenni in Carmarthenshire. To begin with he followed his father into the blacksmith's trade, but later went to Haverfordwest Baptist College to train for the ministry.

While he was at college he heard the Rev J B Myers, Secretary of the BMS, make an appeal for missionaries. This led him to offer for service in Africa.

The Cameroons

In March 1883 he arrived in the Cameroons to work with another missionary, Quinton Thomson. But he often found himself on his own acting as pastor, administrator, schoolmaster and magistrate. In fact he became involved in the troubles which followed the take-over of the Cameroons by the Germans. He and his wife were the first to be married in the new German colony. But it was an unhealthy part of the world in those days and after only three weeks of marriage his wife died of a fever.

He spent three years in the Cameroons before moving to San Salvador, Angola, and on the first Sunday of December, 1887, he was present at the formation of the first church to come into being in Congo as a result of BMS work. There were nine founding members, five

Africans, who had been baptised by Thomas Lewis a few days before, and four missionaries. At 28 years of age Lewis was the senior missionary.

An African Church

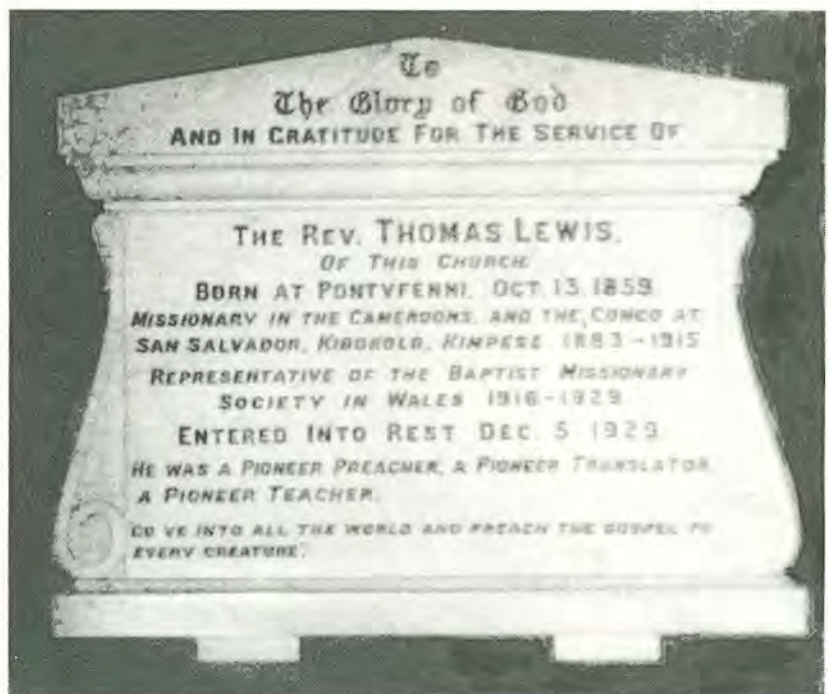
It was his influence which set the pattern for the growth and development of the Congolese churches. He felt that the newly formed church ought to be African, and so *kwanga*, manioc, was used at the Communion Service. Every member was pledged to engage in evangelistic work, and to make a contribution every Sunday towards the

support of the church. The new Congo church was to be self-supporting, and self-expanding until one day it would be able to do without missionaries altogether.

Lewis was also responsible for erecting the station building at San Salvador and a large chapel 'with Gothic arches and spires pointing upwards to heaven'. He later regretted creating such an un-African building.

Kibokolo

In 1898 the Society decided to attempt



The memorial plaque in Nazareth Baptist Chapel, Whitland



Outside Thomas Lewis' home in Pontyfenni, Rev D Carey Garnon, Rev G Henton Davies, Rev Reg Harvey, Rev Alberic Clement, Rev D A Bowen

to establish a new work among the Zombos. Thomas Lewis was commissioned to undertake a prospecting journey. He went as far as Kibokolo, a place which had a population of 5,000. But he found the people so hostile that he had to withdraw.

However, on his return journey, he was able to offer help to a large party of Zombo carriers, which was trying to get to the coast with rubber. The news of this spread so that later Lewis was able

to return to Kibokolo to be received enthusiastically by the chief. So began evangelistic and pastoral work which in spite of the troubles in Angola in recent years still bears fruit in a growing and expanding church.

Not that those early years were without their problems. Two of the villages were destroyed by the Portuguese in 1902 because of inter-tribal feuding. When they were rebuilt, Lewis erected at Kibokolo a temporary chapel to accommodate 5,000 people. It was

constructed of corrugated iron and thatched with grass. It was the first chapel in Zombo.

Kimpese

His period of service at Kibokolo was interrupted by four years of pioneering work elsewhere. He was appointed the first principal of the newly established united college for pastors and teachers at Kimpese, Belgian Congo.

In the first session there were 19 men and 14 women students. It was while he was at Kimpese that his second wife died. He married for a third time during his furlough before he returned for his last term at Kibokolo.

He returned to Britain in 1915 because his health would not allow him to work in the tropics any longer. The Society asked him to be the Welsh Representative, and he also served as Chairman of the commission appointed to revise the Kikongo Bible. He died on 5 December, 1928.

THOMAS LEWIS 1859-1929

**MISSIONARY
BUILDER
TEACHER**

**by
M.J. WILLIAMS**



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missionary to the Congo**

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Q's Q's Q's *by Deba*

AT a recent committee I found myself being challenged again to think about some of the problems that new missionaries face when they arrive in the country to which God has called them. In the past the presence of an experienced missionary, who could 'explain' cultural matters, answer queries, and act as somewhat of a cushion between the many new impressions and experiences which come rolling in, threatening to overwhelm, and the younger colleague facing all this along with adjustment to life in a new and very different environment. Now, very often, there is no senior colleague at hand to help in this way — why?

Q Q Q Q Q

There are many answers, and different reasons that can be given; the situation is not the same as 15-20 years ago; the pressures of Western Society on teenagers maybe a family reason that makes it right for a couple not to return to the field. This is only one example.

But the new missionary may have to face alone, or with the help of a colleague only one or two years senior, the problems and challenges that crowd in. In many places there is widespread corruption — what to do about this? Perhaps corruption in the church — is that a problem one expects to face? Is our own country free of corruption? From a distant place, when everything is strange, it's a real temptation to look back on one's home country through rose-tinted spectacles.

What is it that can change situations and people? What do we mean by saying, Christ is the Light of the world, the hope of the world?

Q Q Q Q Q

This is the month when we shall again be celebrating the birth of Christ into this world. What will this mean for the villager in Zaire who does not know how he can find the money for his son to return to school — now that there has been a 500% devaluation in the last three months? What about the Brazilian who because of devastating floods, which destroyed his home, and also the rising inflation in the country, finds he cannot support his family? What of the Bangladeshi parent who leaves it too late to seek medical help for his child? Under family pressure he resorts to primitive folklore medicine, forgetting the public health education received. What will Christmas mean for the disillusioned unemployed young person in the UK?

Perhaps in the following words we catch a glimpse of what it can mean in one remote area in Nepal:

There are very few visible changes in a year — a few more houses are built, more babies are born and some of the people die. But a big leap forward has also been made. The electricity in Khalanga bazaar and up the valley to the Technical School has been switched on, so each night we in Bohorogaon can look across the river and see hundreds of blazing lights. So far the Lord has not added any more Nepali believers to our fellowship in Jumla, but he will do so from Bohorangaon as well as from the other villages in the valley so that Jesus, the Light of the World, will shine out more brightly from His children, than even the electric lights do.

What will Christmas mean for you?

'Let light shine out of darkness.'



'Christmas in Zaire was a tremendous experience,' explains Joyce Rigden Green

THE NIGHT sky is very beautiful in Zaire. Here in England the stars seem at their best on a frosty night, almost snapping out of the sky with their brilliant sparkling. In Zaire they glow as if they were holes in a dark velvet curtain letting tiny circles of sunlight gleam through. On one such evening two of us, having heard on the radio that a comet would be visible, decided to go out to watch for it. We went first to the river's edge where we would have a clear view above and westwards across the river. A tiny moon was reflected in the water and on the far bank a red glow showed where a large fire was burning. We walked some distance and were out for quite a while, but seeing nothing unusual agreed to come out again some time later.

On our next star-gazing trip the sky was clouding over. We walked inland this time to slightly higher ground. It was very still. We were the only people out, but it was far from quiet. Frogs, fruit bats, and crickets were all in full voice and we came upon one cricket trilling for all it was worth sitting outside its hole. Crickets seem to like noise and just as canaries will sing more and more loudly if people are talking — almost as if they are trying to join in the conversation — so crickets in the house do the same; only one can't stop a cricket by putting a cloth over it; it likes the dark! Crickets, however, are prized as tasty morsels and next morning, no doubt, someone would dig round the hole to catch and eat the music maker.

We left the cricket to sing on and gave up our search. We were two women looking, out of interest, for a passing comet. Long ago, three wise men went searching for a star. What would the three kings have done if their sky had clouded over, I wondered? Perhaps that was why they went to Jerusalem. What if they had never found the stable and the



Two look for a comet

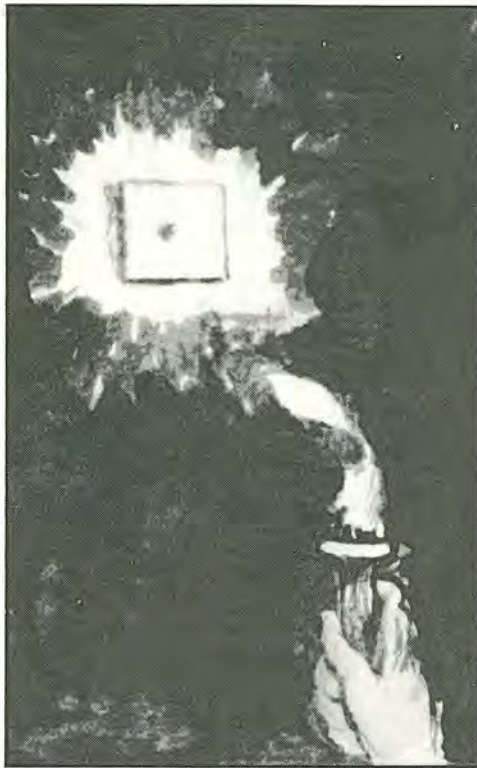
baby in the manger? Would Christmas have lost a bit of its specialness?

Celebrating with joy

Certainly Christmas in Zaire is a special time. It is not a recognized holiday, but it is celebrated, all the same, with great joy and enthusiasm. In Kimpese during Christmas week the women of the Foyer (Women's Meeting) went round the wards singing and giving every patient a piece of soap, rice, a bread roll and peanuts. It was marvellous to go with them, though we were really accompanying the missionaries' children who were taking their gifts to the little patients in the children's ward and

arrived at the same time as the ladies. Each child received a packet of biscuits and a card which the children had helped to make. The children sang too. Many of the children were too ill to respond, but how pleased the parents were!

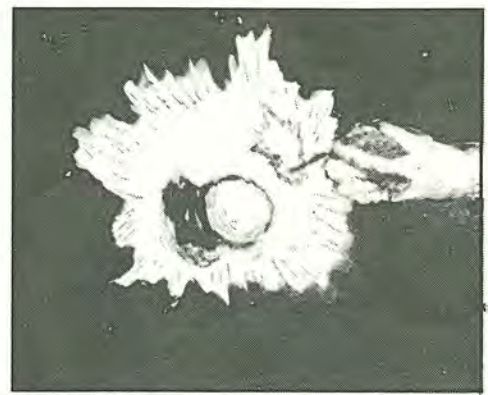
On Christmas Eve the choirs and others met in the church and then went in procession carrying lighted candles to sing carols in the wards. One evening there was a 'Soiree Musicale' when choirs, small groups and soloists all sang making a full and very long programme. Two missionary couples with their children sang several Christmas items accompanied by guitars and this was greeted with great delight.



down on many, many children (and adults too, all over the world), who quite probably would die before they heard of the 'true light which lighteth every man'. A very sobering thought.

The baby in the manger became a man; the star paled into the dawning of the Light of the world. In His light we see the arm of God outstretched on the cross to embrace and redeem the whole world.

The Wise men searched until they found whom they sought. My friend and I gave up because our vision was obscured, yet we each knew what we were looking for. There are many who do not know what they seek. People who are in darkness do not always know what is causing it. Those who do know must press the switch or draw the blind. Those who know Jesus must draw aside the 'dark velvet curtain' letting the starlight give way to full sun, so that those 'who walk in darkness' may be able to say 'The Dayspring from on high has visited us'. . . . 'The Sun of righteousness has risen with healing in His wings . . .'. 'Whereas I was blind, now I see. . . . Jesus . . . the Son of God . . . Lord I believe' (Jn 9. 25-38).



We long to be instrumental in such a revelation, instead we seem to see very little result for our efforts. Some people have to pull down their black-out for themselves bit by bit; others need a tiny match-flame or guttering candle to show up the vital switch, which can illuminate the whole room, or light up the door knob which will open the door to daylight. Jesus has said to each one of us 'You are the light of the world'. So each one of us can be the star which leads to Bethlehem — and Christ.

*May His beauty rest upon me
As I seek the lost to win,
And may they forget the channel
Seeing only Him.*

(Kate Wilkinson)

But the highlight of all the celebrations everywhere is the very realistic presentation of the Christmas story. Zairians are really very gifted actors and have a great sense of drama (Mary's labour is almost too real, sometimes!) so it is a tremendous experience. Since everything is acted in great detail and with even greater gusto the performance usually takes a very long time. In some places, after the drama, the whole community meets together for a meal, cooking the food in great bowls over the open fires outside the Church or some other open spot. Everyone will contribute something, rice, sweetcorn, Kwanga, peanuts, bananas, spicy-hot sauces, or perhaps a goat will be given or a deer from the forest, as in Pimu, but this did not happen at Kimpese.

Mime and Singing

Last year, having a tiny motherless baby with us made the Christmas story all the more poignant as we met for a time of worship and celebration in the evening with the children leading us by their presentation of the Nativity in mime and singing.

We went out from this time of warm family worship, where a star shone over a cradle depicting the One who was to be the Light of the world, out into the darkness where myriads of stars shone





THE MINISTER: FRIEND OR FOE OF MISSIONS?

by Fred Stainthorpe

WHAT makes a church 'missionary-minded'? Is it the missionary secretary or the missionary committee? Is it the missionary enthusiast? They play a valuable part but their contribution is partial and occasional. Someone else's contribution is more central and constant. It is that of the minister. He or she can determine a church's attitude to world mission. Where he is keen the

church gains a world-wide view of its task. Where he is indifferent the church remains straitened or blinkered. Ministers are the key to world mission.

Many furlough missionaries would support this claim. When they visited a church, its minister went elsewhere. What the church needed to hear he was free to do without. Rarely does a missionary deputation meet a local fraternal to discuss at depth issues which they may be reluctant to mention in the pulpit. While they were abroad the minister hardly ever wrote to them, if he put pen to paper at all. They hear from the congregation that he hardly ever mentions overseas work in his preaching and (perhaps most daunting of all) he may say in his pre-service talk, 'Of course, we are not very keen on missionary work here'. Such words and experiences are not rare and they chill the most ardent of spirits.

The missionaries closest friend

The accused may say in their defence, 'I was never called to go abroad. My sphere is in the home ministry. Why

should I bother with other countries?' Such a plea would sound strange to the early church which seemed to have no barriers between home and abroad. It would have sounded strange to Paul, who spent his life witnessing both to Jews and Gentiles. It would have appalled our Lord who had other sheep not of the Jewish fold, whom He must seek. All these would have replied that the minister may be placed in one spot, but he is a servant of the whole church.

Remaining at home, his eyes should range through the world. If we are not concerned about the Kingdom of God everywhere, how can we say we are concerned for it anywhere? The home minister ought to be the foreign missionary's closest friend and nearest ally, and should lead his congregation to work closely with them.

Scripture bears this out. The whole infant church in Acts 1: 14 was given the command to witness to all nations. When Paul and Barnabas turned to the Gentiles in Acts 13: 46, they did so in fulfilment of the prophecy which saw the Servant of God too lightly employed in witnessing to Israel. He, and they, were to be a light to the Gentiles. Their vocation could only be matched by the world. When Paul arrived in Rome (Acts 28) he was potentially at the centre of the known world, and from his chains he could still envisage journeys elsewhere. In the same way, each local church nowadays should see its work as potentially world-wide. The minister should direct its lighthouse beams everywhere.

A year abroad

How can we improve the present situation? We can begin in the places where ministers are trained. Few of our colleges have systematic instruction in world mission. The occasional ex-student returns from Bongoland to recount his adventures, but there is little else. Let some of the lecturers sacrifice their next book and spend a year abroad in a Zairian or Brazilian Bible school. Invite their foreign colleagues to lecture to our students likewise. Such inter-changes would do much to arouse world-consciousness on our part.

What can be done in the local church? The minister's chief responsibility lies in worship, teaching and in pastoral care. The congregation's vision can be stretched by regular prayer for the whole church. Just as the communion of saints extends to 'those above', so it also reaches the vast number of believers and pagans elsewhere. Regular and wide-ranging intercession can alert a church to its responsibility overseas.

Using the Church Year

The church's year is tailor-made for missionary teaching. The Child born at Bethlehem is to bring joy to all the people. Early in His life He is visited by Gentiles. Throughout His life, while remaining largely in His own country, He responds readily to the needs of those from other lands. At His death both Jew and Gentile stood near Him. His final words to His followers were 'You shall be witnesses to Me . . . to the ends of the earth'. Pentecost's successor, Trinity



Sunday, shows that mission lies in the heart of the Father, Son and Holy Spirit. There is hardly an occasion in the church's calendar which cannot lend itself naturally and easily to world mission.

Pastorally, the minister is uniquely placed to further the church overseas. He can urge his congregation to keep in touch with serving missionaries. His own example is worth much precept. If his church has members serving abroad they would appreciate letters from him. If they are separated from their children (and few missionary parents escape this) they would be glad to know that their local church is seeking in some way to take their place. He could welcome them on their return home. Some missionaries have passed through Customs at Heathrow airport knowing that nobody awaited them at the other side of the barrier. What a welcome change it would be to see the minister's face and those of fellow-church members! It would be a valediction in reverse.

In ways like these the local minister can take part in the world mission of the church. As he offers to the missionary opportunities to minister once more for a while in his own church, he can treat him as a fellow-worker. The returning missionary will then feel that the pastor is not his foe or critic, or even a friendly neutral. He will eventually return to his work more encouraged than ever. Moreover the local mission of the church will be enhanced by such an attitude. God is no church's debtor. The world-conscious minister is his own and his church's best friend.

Supporting each other

'Carry each other's burdens . . . each one should carry his own load' (Gal 6 vv 2-5).

If you were to talk with the small group of missionaries at Bolobo, you would soon become aware that God has laid on each of us a specific spiritual 'burden'. This 'burden' is not always connected with our particular area of work, yet the concern predominates in our thoughts, plans and prayers. One missionary may be burdened for the women of the church, another for the young people, who are potential Church leaders. Some are concerned at the lack of Christian literature or for the men of influence in society, and so on. To some extent we are all concerned about *all* these aspects, but the Lord in His wisdom burdens each of us with a specific need.

In Galatians 6 v. 2 the Lord says, 'Carry each other's burdens'. It would be very wrong if we became exclusive in our thinking and refused to acknowledge the importance of someone else's 'burden' – perhaps even dismissed their worries as trivial. Our group prayer-times are opportunities to share our burdens and support each other by our concern and intercession.

Yet, on the other hand, the Lord says, 'Each one must carry his own load'. It would be equally wrong for us to assume that the other missionaries ought to be just as concerned as ourselves about a particular need – and to criticise them if they don't seem quite as 'burdened' about it as we are.

Up to this point I've only mentioned the missionary community, but what of our Zairian brothers and sisters? We each need to learn to share their burdens, and they ours. This takes time, and patience, and sensitivity, as cultural barriers make it more difficult. Only through the work of the Holy Spirit can this unity be achieved – Please pray that He will bind us *all* together and teach us to 'Carry each other's burdens'.



Ruth Jones, a new teacher at Bolobo learns how to cross difficult cultural barriers.

'We are struggling to come to terms



Bolobo family

What are

**Irene Mast
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MOST of us have experienced shock and horror when faced for the first time with pictures of human suffering, of starvation and appalling living conditions. We all know a feeling of sadness and sometimes of inadequacy to realise that there is still so much suffering in a world where we are quite well catered for. But what is even sadder is that we can become so hardened to these pictures that they no longer have any effect upon us. Sometimes we give money, write a cheque and feel we have done our bit.

For many missionaries, however, experiencing poverty at close range, a living reality, not just a picture which can be passed, turned over or ignored, of which the Lord has called us to be a part is one of the hardest things to face. It hurts deeply. Compared with the people around us, these days, we have so much and the question is always with us, 'What can we do about it?' So often we feel helpless knowing that even if we were to give away all that we possess, it would not even scratch the surface of the tremendous need, and we ask ourselves time and time again, 'What are we doing?'

On the one hand we know that 'giving' does not eliminate the need. The root is still left and will grow again. Giving does not always help and can be a means of hindering development unless channelled in the right direction. On the

other hand, whenever the Lord reaches out to meet the need of the poor, it is through His own people who are convicted by the Holy Spirit, their eyes opened to see a need, their hearts burdened about the need, and their hands reaching out to meet the need.

Causing more difficulty

Those nearest to us are not always the ones in deepest need. Although they have far less than we have, compared with others, they are better off. The nurses, workmen, househelps, and students have a regular income, even when sick, and free medical care which is not available to others. But these are the people we are involved with and hear daily of their difficulties. The problem is if we help them by raising their salaries, would we be causing more difficulty and hardship to the poorer people because we have encouraged the

local wealth gap to become greater? The devil too will take every available opportunity of using anything to turn people away from trusting in God. How easy it is for people to become reliant upon *us* and *what* we can give and to look to us to meet their needs.

In any undertaking of help the questions must be faced, 'What happens when we leave? Who will go on supporting or helping?' It is very rare for there to be nobody at all to care for someone. The

enlarged family ties are much more than we have in Britain. We have to be careful not to encourage people to abandon their responsibilities. It is so easy for people to sit back and leave it all to others. Are we not all guilty of this? How we need the Holy Spirit to work in us as He did in the lives of the first Church, where we read that 'all the believers had everything in common, selling possessions and goods they gave to anyone as he had need'. There were no needy persons among them.

It is so easy to look to the West, or, in Britain, to the State for help, when the Holy Spirit is working and wanting the needs to be seen and met within ourselves, our group, our community. Would it not be a far greater witness if national Christians were seen to be burdened about and fighting corruption, and exploitation, which is causing so much hardship. If they were seen to be working to relieve suffering, even though they may have much less than we, who give out of our wealth which is no great hardship to us?

However, as we pray, the Lord shows us how best to use the resources He has given us, whether it be time, talents or money. Some may feel it important to eat as much local food as possible in order to help the people around them. Others believe that it is important to make sure that supplies of Bibles and Christian literature are available. Another

with poverty day in and day out.'

we doing?

ers reflects
the problems
at Bolobo and
easy answer.



Irene Masters

may help pay for schooling, for a bright child, whose parents cannot afford to keep him at school, and another may pay for someone to attend a Christian conference or retreat.

Forgetting how to love

We, in our very materialistic age, have put our trust and hope in things and they mean a lot to us. Yet in obtaining things, we are losing out elsewhere — love and family security. Think about the misery of so many people in Britain, so many lonely, so many having to take medication of some kind in order to cope with life. We need to ask, 'Why?' Are we not in danger of being so taken up with obtaining 'things' that we are forgetting how to love? Love means giving, not things but ourselves and our time — time to listen and to care. For so many it is easier to give money than to give time, for when we give time we get to know and love and that hurts.

One of the Catholic nuns was sharing with us recently that they too found this a very hard thing to come to terms with. Although they belong to the order 'Daughters of Charity' and take a vow of poverty, they still feel that compared with so many people around them, they have so much. She went on to say that the Zairian Mother Superior told them that people do not expect or want them to live in mud huts without water or electricity, this does not concern them.

What matters is that we are willing to leave our 'palaces' to go and sit, listen, love and care about them. Ears are much more precious than things.

Apart from refugees and city dwellers with overcrowding, if there is hunger there is often a much deeper underlying spiritual problem. Fear of taboos, which forbids eating certain foods laid down by ancestral laws. Fear of witchcraft and sorcery, which can be a cause of poverty and hunger and disease. Selfishness and greed, brought about by having a need thrust upon them, creates a desire for things. Family problems are caused by the abandonment by or death of a husband and the refusal by the family to take back the wife and children due to disobedience and lack of forgiveness. This is not confined just to widows.

Need for balance

We need to get to know and become involved in these deep seated problems as followers and ambassadors of Christ, but this takes time, patience, love and understanding. Often we are too busy, for we believe that we are here to help in the capacity of health and education and there is not time for both. As parts of the body of Christ, who sees all the needs, there must be a balance. The Lord calls some to work in institutions and others amongst the people. Both are important and necessary for if we lay more importance on one there will be imbalance and needs will not be met.

For us too it is easier and quicker to give money or some food, but often the Lord challenges us that this is not enough. The need goes deeper. A semi cripple comes regularly begging for food and money. His feet are in a terrible condition full of sores from dead and still active 'jiggers'. He also has a need of someone who will be willing to spend time to clean, soak and care for his feet. A lady, who is always miserable and comes begging for food, has never had a family of her own to care for. She needs to feel useful by having a small job to do. A blind person, would love to have someone read the scriptures and to pray with him. Another person, abandoned by the family, needs someone to hold her hand and talk to her to show that someone does care no matter what she has done. These things may sound simple and yet they mean a lot but . . . they take time.

One body

Many of us try to cope with all aspects and find we cannot. We need to acknowledge that the Lord has given each of us specific jobs and we must leave and trust some to others, and often this we find difficult. We need to take Paul's advice, given to the Corinthian Christians, to acknowledge that there are other members of the body. Perhaps the problem is that we are not satisfied with the talent, or gift, God has given us and are looking enviously at the jobs and talents of others? *Just as each of us has one body with many members and these members do not all have the same function, so in Christ we who are many form one body and each member belongs to all the others. We have different gifts according to the grace given us (Rom. 12: 4-6).*

So whatever we are given to do either in word or deed — in teaching and training or listening and helping — let us do it all in the name of the Lord Jesus giving thanks to God through Him, that we may be a channel through whom the Lord can reach out in love and compassion to meet the needs of all.

'I have found it strangely moving to be part

Worshipping without understanding

Robert Draycott

WHAT I really mean is worshipping without understanding the words! I am attempting some observations arising from the experience of arriving in Brazil knowing only a few words of Portuguese, and of experiencing worship in that language, for a few weeks. I am not attempting to evaluate, or to make comparisons, lack of understanding prevents that, but simply to ask what this experience has had to say to me.

In the first place, it was not possible to worship without understanding, because there were certain universal elements in



New 'boy' Robert Draycott being shown around by David Doonan

the worship I shared. The singing of hymns, prayer, the reading of the Scripture and the offering, I could obviously understand when they were happening. In Brazil you can also recognize many of the hymn tunes even if you do not know whether the words are the same. Sometimes the words are obviously different, most noticeably when we sang 'Adeste Fideles' in August. At these times you can understand *what* is going on, but not the content, or meaning, of the hymns, prayers and readings.

Strangely moving

Secondly, I realized that you can easily catch the Spirit of these non-intelligible words, the enthusiasm of the singing, feel the fervour of the prayer. The fact that the congregation have brought their own Bibles with them, and that they seem to have no trouble finding the chapter and verse tells you something about their attitude to the Scriptures. I have found it strangely moving to be part of praise and worship in another language for the first time in my life. Perhaps this is because as it begins to sink in that you are a long way from home, so it also begins to sink in that you are always at home with God's people.

So thirdly, I found that the warmth of the welcome our family received meant more than thousands of words. Along

with other visitors we were introduced and those nearby stood up and shook us warmly by the hand. This took place within the service, a welcome that was ordinary to those Brazilians, they greeted visitors every week, but so full of meaning to us.

What about the sermon? Well I also have attempted to preach so I must be careful. Obviously I am completely unable to comment on the content, although the enthusiasm was there, the preacher obviously believed in his message and felt it important to deliver it. I felt that in some senses this experience has helped put the sermon in its place. It is *an important* item in worship. But it is *not* the be-all and end-all. It is possible to worship without understanding a sermon! I am reminded of a service about 10 years ago when a visiting preacher's voice was dull, flat and monotonous as we 'went through the preliminaries'. Then the voice came alive for the sermon, clearly that was the real thing!

Food for thought

I hope that these observations have some interest but they have led me to further thoughts, which can be food for thought for worshippers and preachers at home and abroad.

of praise and worship in another language.'

One obvious question is what level of understanding is demanded by our worship and preaching? Does the level of understanding required effectively cut out a large section of the people who are more used to concrete rather than abstract thinking? It is usually much easier to understand something if we can see, as well as hear. Preachers who use verbal illustrations are usually much-praised, and yet we have under-used, neglected or even refused to use drama and movement within worship to illustrate our teaching and preaching.

Simple pieces of drama or movement can portray many truths about the Christian life as, or more, effectively than many words. Drama and movement are more universal, less limited by literacy and understanding than words. Furthermore, many people have well-used shields against words, even gospel words. Other forms may communicate where words may merely bounce off those with ears who do not want to hear.

Look and see

Words are very powerful, words are full of meaning. It is an important part of the preacher's task to draw out the meaning of words, to enliven them. Here we remember that Jesus was the 'word made flesh', not just the abstract word but a man who lived and died here as a man among men. God was earthed in Jesus. In Jesus we can see the glory of God. In the end, in the beginning, words were superseded by the great Easter drama. The cross and the resurrection — the end and the new beginning; the God who speaks is the God who acts. Look at the cross we say, there you can 'see' just how much God loves you and me.

We seem to have travelled far from our starting point. Yet I have been trying to meditate on the link between worship and what we know of Jesus, the word made flesh. Words mean something — words need understanding, drama, movement and actions can enliven those words and enrich our worship.

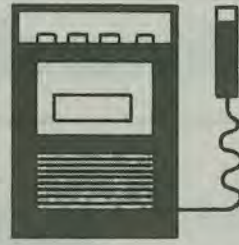


Draycott family and Reg Harvey outside new Brazil home



Stephanie Draycott





More missionaries please

'Please send us more missionaries,' was the request of two overseas visitors to the BMS General Committee meeting last month. The Rev Samoel Martim, General Secretary of the Centre of America Baptist Convention in Mato Grosso, Brazil, described vividly the rapid changes taking place in his state.

'Mato Grosso is the size of Britain, France, Belgium and Holland put together,' he said, 'and there is a ten percent increase in the population each year.'

'It has great possibilities and can be a state of great riches. Floods and droughts elsewhere in Brazil have created hunger and many social problems. There are many without homes and with no jobs and they are coming to Mato Grosso in search of a new life.'

'This is a great opportunity for them to hear the Gospel. They have their old ways and traditions behind. They have come in search of gold, but they can also meet with God. So your BMS missionaries are important.'

'The lack of jobs means that there is no stability in the com-

munity or in the church. We need to be engaged in social projects, agricultural projects so that guidance can be given to this mobile population and they can put down roots. That is the challenge,' he said.

'Brazil and Mato Grosso present a great challenge. Brazil and Britain are in partnership. We are one, we are united. Although we speak different languages, the love of Jesus Christ and the flame of mission is in us all, urging us to see Brazil is won for Christ.'

'I am really impressed by your BMS missionaries,' he said. 'I am confident that together we are going to open many doors in Brazil.'

The Rev Koli Mandole Molima spoke of the long association his church in Zaire had with the Society.

'We are in our second century of work in Zaire,' he said. 'God chose the BMS as his instrument in our country. No one forgets the name of the BMS. Those of us who have emerged from the Society's work have great joy in our hearts and we think it fitting that the Society should be proud of its child.'

Pastor Koli is the General Secretary of the Baptist Community of the River Zaire (CBFZ), which is the largest Protestant grouping in the country. 'It also has the largest number of missionaries,' he pointed out, 'but it is not yet sufficient, for the harvest is ripe.'

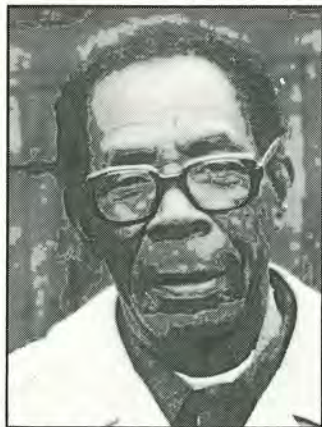
Zaire is facing severe economic problems illustrated by the overnight devaluation of the currency by 500 percent in September. This is creating great difficulties for a church which is



The Rev Samoel Martim (left) presented a book rest, made from Mato Grosso wood, to the Society. It is pictured in front of the Rev Alberic Clement, BMS Chairman, who received on behalf of the Society.

needing new buildings for an expanding work. Pastor Koli spoke of the encouraging work amongst women and children and the need to develop many areas of the church's work.

'For all of this we need increasing financial help from the BMS. But we really do need more missionaries. We like those we have and the CBFZ wishes to keep together with the BMS.'



Pastor Koli

Help for Ladybirds

The BMS is helping to restore the bookshop in Sri Lanka which was destroyed by fire. We reported last month that £20,000 of stock had been lost when the Christian Literature Society Bookshop was gutted following the recent riots on the island.

The Association for Christian Communication is to make an initial grant of about £5,000 to the CLS, towards helping a new bookshop to be set up. Other contributions are expected from local sources, and the BMS is making a grant of £3,000.

Reflections of a Novice

Go ye therefore into all the world...

THE FAMILIAR account of our Lord's great commission descended upon my mind as the plane jolted onto the runway at Kathmandu's Tribhuvan International Airport.

It had been eight months since I was accepted to come to Nepal as a short-term missionary. The time had flown by quickly. Family, friends and my homeland were now half-a-world away. My new home would be with the United Mission to Nepal, an organization I knew little about.

... and teach all nations...

As I walked through the airport, and later through the city, I realized how different I was from the Nepali people. I felt embarrassed, insignificant and insecure.

Could God use me here, in the midst of a culture radically different from my own? What about the UMN? Would I suit their expectations? What could I expect from this multitude of missionaries from over twenty nations?

... in the Name of the Father, the Son, and the Holy Spirit...

My first week was spent attending orientation lectures, designed to acquaint newcomers with the culture of Nepal, the purposes of the

UMN and the purpose for our being here: 'To minister to the needs of the Nepali people in the Name and Spirit of the Lord Jesus Christ, and to make Him known to them, not only in word, but by our way of life.'

I looked round the classroom and saw doctors, engineers, carpenters, nurses, dentists, agriculturalists and more; men and women from different backgrounds, different lifestyles and different interest, I concluded that there was but one thing we all had in common: a strong, personal relationship with Jesus Christ.

... teaching them to observe all that I have commanded you...

For five months we will learn the Nepalese language. Then, it's off to one of the UMN's more than twenty projects, located throughout the kingdom of Nepal.

These five months will be a challenging time, a trying time and a rewarding time. A brief period of preparation for the service of the King.

Fantastic things await us here in Nepal. The Spirit of God is moving, and the UMN is a part of that movement. Whether I'll find fulfilment or frustration, I know not. It matters little to me now, for His words are still resounding in my heart:

... and lo, I am with you always, even unto the end of the world.

Changes to the constitution

THE General Committee has been discussing proposals for certain changes to be made to the Society's constitution. They will be brought to the Annual Members' meeting in London next year.

The suggestion is that the General Committee will be increased in size, by a number yet to be determined. Most of the members will be elected by the direct votes of the contributing churches in England and

Wales, and appointed by the Baptist Unions of Scotland and Ireland. It is hoped that this will ensure a better overall representation of churches and members.

If the proposals are accepted by the Annual Members' Meeting there will, in future, be no election of committee members by the Annual Meeting. Some associations, however, will have an increased representation on the Committee.

A developing policy

In presenting the Society's estimates for the new year, BMS Treasurer, Arthur Garman, made it clear that this was no exercise in standing still.

'The figures have been carefully prepared,' he explained, 'to allow for some expansion. Allowance has also been made for the devaluation of the currencies in Zaire and in Brazil, inflation at home and abroad, and the kind of effect this will have on the home churches.'

The General Secretary, Reg Harvey talked about a forward going policy abroad, linked at home with improved promotion of the Society's work.

'There is provision,' he said, for a developing policy in Brazil, Trinidad, and Zaire. We hope the committee will be encouraged and enthused by expansion.'

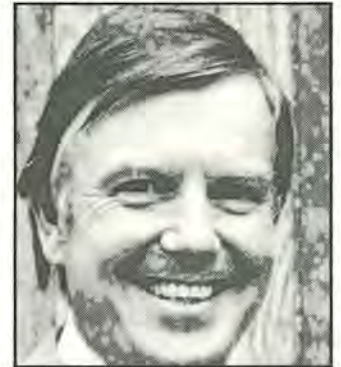
This means that the Society is looking for an income of £2,342,390 within the next year, an increase of 9.3 percent increase on last year's estimates.

Not that the churches will be

asked for all of this, because legacies, and interest from investments will bring in additional income. The income needed from the churches is £1,900,000, an 8.4 percent over last year.

It will not be possible to give a precise amount for the appeal figure until the New Year.

'Giving is running at about eight percent higher than last year,' the Rev Christopher Hutt, BMS Financial Secretary, told the Committee. 'But the appeal figure will depend on the shortfall in giving for this year and on any savings arising from devaluation in Zaire and Brazil.'



Arthur Garman

Sheltering in a basement

BAPTISTS working abroad are not restricted to missionaries. There are many working in the diplomatic service, in hospitals, in schools and in many other ways. Through the International Fellowship the BMS tries to keep in touch with them and to help them make a Christian contribution in the countries where they serve.

One member is Ailsa Mackintosh, a member of Bromley Baptist Church. She is at present working as a secretary in the British Embassy, Beirut. More currently she is working in the Embassy basement, sheltering from the shells and guns of war-torn Lebanon.

She has managed to take a holiday in Cyprus and in North Lebanon, but obviously she and other members of the Embassy staff are under great pressure.

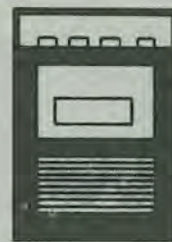
They were all very saddened by the deaths of young American marines in the bombing attack on their base. Many of them had built up a happy relationship with the staff there.

Prayer Guides

We apologise that delays in printing mean that the 1984 Prayer Guides have not yet been despatched. All those which have been ordered, however, will be sent out at the beginning of December.

Prayer Guides cost 45p and can be ordered from Mission House.

TALKBACK



WHAT OUR
READERS ARE
THINKING

Let's be more adventurous

From G M Robinson

MAY I suggest that as a denomination we might be more adventurous in planning deputation weekends. The missionary visitor is not 'a species' at home on furlough and often welcomed at meetings as 'The Missionary' but is a valiant servant of the Church identifying himself or herself in today's world with the churches she serves and representing Jesus in some times well nigh impossible situations, humanly speaking, compared with Western standards.

Year after year we must weary our missionaries by expecting them to travel long distances to attend rather elderly Women's meetings in town and village and fill in gaps in our churches on Sunday.

Do we need to use the word 'deputation'? Deputation

weekends can seem, so often, rather wearying; often colour pictures we have seen so many times.

Would it not be more in keeping with our Family Church life to invite our Missionary visitors to join in a Sunday Overseas Programme, meeting say at one Central Church, and include breakfast or tea together, maybe a film during the evening service; and afternoon Rally for all ages; a Youth or Children's choir; a Christian Aid film or speaker. One combined Auxiliary Sunday.

So often deputation weekends seem lacking in inspiration. It is a long time since I have sung any of the great missionary hymns:

*We have heard the joyful sound
Thou whose almighty Word*

*When wilt Thou save the
people?
Jesus shall reign.*

Hymns that bring forth a response in endeavour and enthusiasm.

God has entrusted us as a denomination with a song to sing, and a story to tell. We miss a lot in our church life if we do not share in the vision of the great work begun by Carey of souls from every nation won into His Kingdom. By deleting the words 'missionary', 'rally' and 'deputation' from our church vocabulary we bring to the denomination a new concept of the work of the Kingdom both at home and abroad.

A clean sweep of the past and a new vision for the future.

G MARY ROBINSON
Bedford

Bluebirds

From Mr B Ellis

THAT 'racism business'. No-one bothered much about it years ago. When Olive Steer (now the widow of Harold Griffiths) was in Barisal — and Barisal was in East Bengal, not even East Pakistan or Bangladesh — Olive was in charge of the Brownies, who could not be called Brownies: they were Bluebirds.

When I used to ask how Olive and her 'little Bluebottles got on', no-one took offence.

English people did not take offence, either, when Indian friends said the English weren't white people, really — they were pink.

Which, I suppose, is true.

B G Ellis
Bath

We are all one family

From Mr Victor E Chapman

WE have just celebrated 'One World Week' which reminds me that we are all 'one family' and our Father is God. In his wisdom, God made people of different nations in such a way that they can adapt naturally to the climate of the country in which they are born.

So, for this very reason God wisely gave the 'Africans' coloured skins. The Chinese are coloured (to suit their climate), but I would never hesitate to give one of them a banana! I have for a very long time felt that the best way to erase racial discrimination

from the minds of the public is to refer to each national by the name of the country from which they come.

Basically we are all the same, and in God's sight we are all precious. He does not, and never will, discriminate between colours or nations from which His children come.

I am always amazed at the courage, devotion and dedication to their faith of African Christians. They will walk many miles to a service, and sit for hours listening to the Word of God, and worshipping and singing.

Then they have all those miles to walk home again afterwards. If only we were as devoted as they are. When a service is prolonged more than an hour we say it is too long, and we only have short distances to go to our churches. I have a very great esteem for these Africans. Let us try to understand them more.

May I thank Joyce Rigden Green on her reflections on the prevailing attitude of people today, and I pray that her thoughts will help many who do not understand that although there are cultural differences, we are also very

much alike in our tastes. I once took a party of Africans and West Indians, by coach, to a special service in a church in Birmingham, and on arrival I was invited into the service. I received a warm and hearty welcome, and I was the only 'white' person present. The fervour with which these people worshipped their Lord had to be witnessed to be believed. There must have been quite three hundred souls gathered there. There was singing, clapping, hallelujahs, and musical instruments. The Word of God was spoken with a depth of feeling so

Postman Pat's view of Brazil

From Rev Andrew Mawson

ON SATURDAY evening, 22 October, I attended the BMS meeting at the Northern Baptist College, Manchester, to see the film, *'The Spreading Flame'*, depicting the work of the BMS in Brazil and outlining the work of a number of BMS missionaries, who the film kept reminding us were 'spreading the flame of Christ'.

The film reminded me of my Monday lunch time viewing, with my three-and-a-half year old son, of the series of 'Postman Pat', in which we are given romantic accounts of Postman Pat's journeying in Greendale, his encounters with the Post Mistress, Mrs Coggins, Peter Fogg, the farmer, and Bill Thompson, the school boy. At each of his encounters a little story is told which eventually is drawn to a happy conclusion at the end, and all live happily until the next series, and my son and I are left feeling that once again Postman Pat has lived up to its reputation as a thoroughly good children's programme.

The BMS film, which was badly produced, gave us a Postman Pat view of the Brazilian reality and the work of the BMS there, which I'm sure does an injustice to the actual work of many of the missionaries, one of whom I know personally. No mention was made in the film of Brazil's economic crisis, nor of the politics of wealth that keep many Brazilians in poverty. One would have been led to assume, from the film, that Brazil is a pagan country with the BMS alone 'spreading the flame' of the Christian Gospel. When, in fact, the Roman Catholic Church was active here long before the BMS ever arrived. We were presented with sentimental stories of Brazilians being converted, not to say the concern some expressed after the meeting about the Christian farmer who was pulling down trees in order to farm, with no mention of the ecological damage that has been done in Brazil by the destruction of forests.

To convert people to Christ and His Kingdom, is not, as was assumed here, to emasculate their political and social consciousness, as Liberation Theologians have told us, and

indeed our dissenting forefathers demonstrated. It is rather to discern the Gospel's demands for justice and mercy in countries such as this, in the third world.

That must, if it is Christian, lead converts to political and social concern. Conversion to Christ can never simply lead to a privatized spirituality. Indeed, to encourage privatized spirituality, as the film encouraged us to believe missionaries were doing, is itself a political act, which has nothing to do with an incarnational theology which believes that God is present and working in the midst of the socio-political world of His people. Surely the Old Testament prophets make it abundantly clear that this is where the Lord of history is to be found.

If the BMS does not present itself as relating to these realities, as I believe many of its missionaries do in practice, many of us will dismiss its activities as dated and out of touch with reality. The more conservative Baptist's will hence move towards supporting third world agencies such as 'Tear Fund' and those of us of a more radical mind will continue to Support Christian Aid. The BMS will find itself, as the generation which gives its support becomes depleted, caught in a vacuum.

I do hope that the new officers of the BMS will take a serious look at the work of the Society, and ask radical and not cosmetic questions about its future. Questions that openly take on board these realities, so that they might further the vision, in our own day, of the founders of the BMS rather than giving the Society the 'last rites', by their unwillingness to grasp the nettle.

REV ANDREW MAWSON
John Bunyan Baptist Church
Kingston-upon-Thames

We shall be replying to this letter in due course. In the meantime, what do you think? We would like to hear from you.

sadly lacking today in many of our churches. The noise was terrific, but the joy on their faces was radiant. One could feel the Holy Spirit was amongst them.

Never shall I forget that experience, and often thank God I was invited into their midst. Let us get to know them better and become infused with their joy and sincerity in worshipping God – the Father of each one of us.

VICTOR E CHAPMAN
Eynsham Baptist Church
Eynsham
Oxford



Members of Cloughfold Baptist Church, Lancashire, trying out a BMS drama discussion starter at their Missionary Conference

'Our African brothers are genuinely amused at the amount of "clobber" Westerners require to make them tick,' reports Owen Clark.

Shoes for all seasons

A MISSIONARY is sometimes embarrassed to be reminded that he is one of the haves in a world of have-nots. After an evening meeting held in our Kinshasa apartment, as people were chatting and beginning to leave, I noticed two of our pastors standing near the door and chuckling like a pair of schoolboys. They were looking at our shoe-rack.

Let me explain. I have one pair of light brown shoes for everyday wear and a slightly better pair for Sundays and special occasions. Also I have a pair of black, waterproof shoes and a pair of old trainers which are used for gardening and playing football with my son. To complete my requirements a pair of white gym shoes are reserved for playing volleyball or tennis from time to time.

Flip-flops

Most of the time my wife wears rubber flip-flops, but she does have a couple of pairs of light shoes to wear as occasion demands. She also has a pair of all-purpose sports shoes.

Our two children each possess a pair of shoes for school-wear and a pair reserved for Sundays and special occasions, plus trainers for their sports activities and rubber flip-flops for general out-of-school wear. In our shoe-rack at any given moment there may also be one or two pairs of worn-out shoes that we have not yet turned out or given away.

As I walked over to the two pastors I had to smile.

'What's got into you two?' I asked.

'Oh, nothing,' replied Pastor Nkwansambu, turning to look at me with a solemn, but innocent expression.

Cobbler's Shop

'Pastor Mondengo here just asked me whether you have a cobbler in your house,' whereupon they both broke into fresh guffaws of laughter.

It must have seemed incredible to them that one small family could possibly require such a quantity and variety of footwear. It looked more like a cobbler's shop.

It was not the first time that I had met African brothers genuinely amused by the amount of 'clobber' that we westerners require to make us tick.

THANK YOU

Many thanks for advertising our need of the Revised Baptist Hymn Book with tunes. I have to date received 13 copies in conditions ranging from fair to excellent. Will you be so kind as to convey my profound thanks to all who have sent me books. Very few have sent a note with their names and addresses, so I cannot send acknowledgement individually.

The churches are very happy to receive them, and if there are any more available, both churches and individual choristers out here would be happy to get them.

Thank you very much.

REGINALD JOHNSON

**Mt Nebo Baptist Church,
PO Box 23,
Guys Hill P.O.,
St Mary,
Jamaica, WI.**

NOTES FOR YOUR PRAYER GUIDE

Adrian and Sylvia Hopkins (7 December) are on furlough.

MISSIONARY MOVEMENTS

Departures

Miss V Hamilton on 29 September to Dinajpur, Bangladesh

Miss C Preston on 29 September to Dhaka, Bangladesh

Mr and Mrs D Wheeler on 6 October to Chittagong, Bangladesh

Arrivals

Mrs M McVicar on 24 September from Dhaka, Bangladesh

Rev N B McVicar on 5 October from Dhaka, Bangladesh

Mr and Mrs D Drysdale on 11 October from Kinshasa, Zaire

Deaths

On 23 September, **Mrs M C Newbery** (Zaire 1928-51), aged 85.

On 3 October, **Mrs F Ellis** (India 1947-66), aged 72.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously. (23 September-19 October 1983)

Legacies

	£	p
Mr R W Alexander	1,000.00	
Mrs E Bishop	100.00	
Miss C I A Budd	250.00	
Mrs E H Delamare	100.00	
Mrs N Evans	10,304.18	
Miss I M Good	11,380.10	
Mrs M E Green	750.00	
Mrs H C M Hamlin	4,270.54	
Dorothy Annie Hooper	500.00	
Mr W James	100.00	
Mrs A G Knowles	200.00	
Mrs O M Lampitt	1,534.62	

Mr B Lord	1,837.64
Miss G J Path	139.52
Mrs E Robinson	1,750.00
Mrs K Roper	824.70
Miss A M Servant	335.40

General Work

Anon: £100.00; Anon: £5.00; Anon (Scottish Friend): £20.00; Anon: £5.00; Anon: £4.00; Anon: £20.00; Anon: £9.00; Anon (Winton): £5.00; Anon (FAE - Aberdeen): £10.00; Anon (Cymro): £55.00.

Agricultural Work

Anon: (MM & WGS): £300.00.

Gift and Self Denial

Anon: £10.00.

Women's Project

Anon: £50.00; Anon: £2.00.

BAPTIST HOLIDAY FELLOWSHIP 1984

Enjoy your holiday in Christian Fellowship, with experienced Leaders and Hosts.

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14 March-11 April

15-25 March
25 May-8 June
11-22 June
12-21 June
16-27 July
30 July-5 August
30 July-11 August
30 July-11 August
14-23 August
16-26 August
1-15 September
4-13 September

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Oxford
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EBF Congress - Hamburg
EBF Congress - N Germany
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Rev Edward Smalley
Pastor Philip Boreham
LONG STAY HOLIDAY
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SUMMER

'84

PITLOCHRY

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The Young People's Secretary,
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