

MISSIONARY

HERALD

THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

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FACES OF INDIA



JANUARY 1984

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Faces of Mizoram, India

We share in the work of the Church in:

Angola	Nepal
Bangladesh	Sri Lanka
Brazil	Tanzania
India	Trinidad
Jamaica	Zaire

COMMENT

THERE can be no sitting back to relax when you are involved in mission. There is not time when you can say, 'That's it. The job's done.' Especially is that true as we stare out upon today's world. The problems did not go away in 1983 and they are not likely to abate in 1984. The world economy is such that the poorer nations are sinking further and further into the mire of bankruptcy and distressing tales are being told by many of our missionaries about the effects this is having upon the lives of ordinary people.

We can understand, even if we do not condone, the way some resort to crime and violence to solve their problems. Governments too are more and more seeking to justify the use of armed force to promote their national ends. Something which does nothing to increase our feelings of security.

It is enough

What can we do? Is it possible to do more than look on in a state of helplessness? Ezekiel sat under his juniper tree and said, 'It is enough.' He was feeling sorry for himself. He had participated in a great victory over the prophets of Baal, but now he felt alone with all the forces for evil arrayed against him. He had to learn that just because he had won one victory there was much still left to do. And yet he was not as alone as he thought. There were others who worshipped God and he was told to commission some of them for special tasks.

For us too the problems of the world can seem overwhelming. What can we do in the face of power block forces or economic gales? Not a lot, until you remember that we are not alone and that we belong to a church which is worldwide. Our Lord spoke of the yeast which works to lighten the heavy dough. Together with our brothers and sisters in Christ and through our worship and witness we can work to lighten the doughy mass of our world's mess.

Call to prayer

This year we celebrate the bicentenary of the Call to Prayer made by John Sutcliff and the young Northamptonshire Association, an event which is recognised as the beginnings of the Baptist Missionary Society. Not a large group of people, but sincere, devoted and completely committed to the work of Jesus Christ. From those small beginnings a new missionary movement began which has lasted 200 years and which has seen the Church change from being European in emphasis into a truly world community.

Let us make 1984 a year when that Call to Prayer is renewed. Let us link our praying with that of the churches overseas that together we may see the way in which God is calling us to work to meet the challenges of the mid-80's. It is not enough. The job is not yet done. It may seem beyond our powers, but together as God's people and working in the strength of His Holy Spirit we can help to turn upside down this topsy-turvy world.

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India is rich

Marian Carter has recently returned from three months at United Theological College, Bangalore.

INDIA is rich in its diversity of terrain, people, cultures, languages and religions. It is rich because it can produce the most unexpected surprises — travel by Video coach and watching the Wimbledon finals, live, on an Indian friend's colour TV!

The country is vast — 3,287,782 sq. kilometres. It is one of the ten industrial powers. By the mid 1990's it is projected that India will be self-sufficient in oil. It is a nuclear power, although this is limited to the production of electricity. The population is more than 700 million, approximately 12 times that of Britain; unlike Britain, India, most years, is self-sufficient in food. The problem is one of distribution — while Dives eats, Lazarus can, and does, beg at his gate.

Rice with everything

In the South, where I stayed, the basic diet is rice. 'Chips with everything' becomes 'rice with everything' even breakfast. There are more varieties of rice than of potatoes, and people are particular since the type eaten indicates your status. The brown rice tends to be the food of the poor, the more refined white, that of the rich. Among students the two occasions a week we had bread

instead of rice for breakfast there were complaints, 'Bread is only for the sick'. Rice was supplemented by curried vegetables, either beans, cabbage, or carrots and curried meat or egg and dahl — a thin stew of chillies, seasoning and vegetables. On special occasions we had a sweet course either of banana or *payasam* (a milk noodle dish). College meals of breakfast, lunch, dinner plus two coffee breaks were charged at 200 rupees a month (£14). A student group was responsible for ordering the food and making the books balance — without a subsidy! In the North, wheat replaces rice as staple food so I enjoyed chappatis and various breads.

Communications can be a problem. There are 14 major and 200 minor (and dialects) languages. English is the medium of Higher Education and Government. The latter is pressing for Hindi as the national language. Hindi is at present understood by about 50 per cent of the population mainly in the North.

Opposition comes from the South since Hindi bears little resemblance to the Southern Dravidian languages. Currently State Governments (India is divided into 26 states) are insisting on mother tongue in primary education. This policy is likely to prove divisive since private education is in English, which gives pupils an advantage in gaining access to Higher Education — but it costs money.

Travel is amazingly varied, ranging from jet flight to bullock carts. Roads are jam packed with pedestrians, the odd cow sitting in the middle, a herd of goats, hens, bicycles, scooters, autorickshaws (three-wheeler power taxis), bicycle rickshaws, carts, lorries and buses. In Calcutta the men have insisted on maintaining man-drawn rickshaws. If you manage three inches of toe on the step of the bus you are on, however precariously — no wonder Indian buses don't have doors. Travel is cheap — one and a half hour bus journey costs ten pence. Major cities are linked by an excellent train service, including steam! The gauge of the line determines the speed of the train. My journey from Calcutta to Varanasi (Benares) took 14 hours for 890 km. At each station platforms and corridors were invaded by sellers calling their wares, which range



Marian eating rice again, Indian style

from tea, coffee to newspapers and coconuts – there was no chance of sleeping whatever the hour.

Travel needs patience and time. Monsoon rains disrupt the system washing away roads and rail track. Despite pujas (worship) said around the bus, it still breaks down and you find yourself stranded seemingly miles from anywhere.

Poor land workers

India has a democracy which seems to work. Of the world population living under a democracy, 50% are Indians! Industrial disputes may lead to unions instigating strike action, but lack of pay and no social security forces the issue to a quick agreement. It is the land workers who are the poorest and 70% of India's population is rural. For example a worker is paid by the day, but a rubber tapper may only get three days work in a month (eight rupees a day: 56p) during the monsoon, because if rain gets into the cup collecting the sap from the rubber tree it is spoiled. There is no protection for illness and insufficient pay to save for days when work is not possible.

She visited Bombay, Vellore, Calcutta, Varanasi, Serampore and New Delhi.



One mode of transport

There are many landless workers and unscrupulous landlords. Moves are being made by the government to enable people to own the land they work. Small holders sell food in the city markets. Bangalore is industrial, but surrounded by rich agricultural land. It has a population of 6½ million – the fastest growing city in Asia – but the city inevitably highlights the contrast between urban and rural, rich and poor. Mass communications display the affluence of the West and a proportion of Indians. Consumerism grows and in proportion the discontent of the havenots. Will the situation lead to revolution? I doubt it. The Indian peace loving temperament and belief in *Karma* (fate) is firm. It is *dharma* (religious duty) to accept one's conditions in the hope of attaining a better life in the next life.

India is a secular state though religion plays a central place in personal and civic life. 80% of the population (500 million) are Hindus – practice varies from what appears to be a crude superstition to a deep devotion and search for the infinite which renounces the material for spiritual enlightenment. 10% are Moslem (75 million); 3 million Sikh; ½ million Buddhist; 4% are Christian (18 million). In the past, Christianity except for the Mar Thoma Church, was often associated with the West and things foreign. Hymns were those of Wesley and Watts with words and rhythms alien to Eastern forms. (This was not so in Bengal.)

Converts to Christianity, broke caste and were rejected and persecuted by family and community.

Social concern

Gradually Christianity is being expressed in Indian forms rich in colour and symbolism. When this happens the vigour of worship has much to teach our austere, cerebral, Western worship. Christianity's concern with the salvation of the whole person has challenged the Hindu doctrine of Karma, although in Hinduism there is an emergent social concern. The Christian faith understands salvation from sin in relation to the individual, society and structures of society, thus Christian groups act as a catalyst for social change and justice.

I visited one such project of the Church of South India. Work was with a group of tribals. They had been helped to clear the jungle and build houses of brick and cultivate paddy fields and coconut trees. (Previously they had led a hand to mouth existence in the jungle.) Coconuts were the basis of coir (rope) production which, sold in the nearby village, made the Community self-sufficient. The Community Compound was half a mile from the village since the villagers, Brahmins (priestly caste) would have nothing to do with untouchables (low caste). A nursery school had been set up for any who wanted to come. The visible

Christian care attracted Brahmin children who came and sat side by side with the tribals. In the afternoon, classes for the teenage girls of the village taught tailoring skills; bank loans for sewing machines were being arranged by the pastor, so that when proficient the girls could set up in business. A point came when the only available water in the area was that of the Community's 50 feet deep well. The village Brahmins came to ask the tribals for water – a position previously unthinkable.

The pastor in charge was not permitted to preach or teach Christianity – a local vociferous Hindu set threatened him. Yet the warmth of relationships between pastor and community was evident. The pastor was equally accepted in the village, he was trusted and his counsel sought. He was building bridges across the social caste divisions of Brahmins and Harijans. The gospel spoke through actions – lives were being changed as people were freed from fear and poverty for a fuller life. However, the pastor, a bachelor, was opposed by his own Christian family. They felt he was renouncing his ordination vows working with Harijans, he should be working in a church preaching and teaching. They particularly dislike the fact that he lived with his people. But didn't Jesus talk of coming to sinners, seeking and saving the lost, coming that people might have life?



A Dhobi from New Delhi

Lasting impressions

What are my lasting impressions of India? I think the warmth of hospitality and friendship. I felt at home among God's family. For example Roman Catholic friends, who offered me hot showers when college ran out of water – a

frequent occurrence. A complete stranger, who gave me money when he heard that I was penniless due to a theft. The quality of family life is challenging. I shall remember the beauty of the countryside, its rich variety and intensive cultivation, the challenge of a society where there can be such wealth yet such abject poverty. But why the latter? There is illiteracy; corruption in high places; there are the rich who want to hang on to their wealth. There are traditions which are not conducive to equality. There is an unpredictable climate which can bring drought or flood, equally disastrous. Many of these challenges are not unique and can be paralleled in Britain – but in India the dice is frequently loaded against progress. The affluent West calls the tune, dictating the rates of International Exchange and the World Commodity Market.

What is my response as I return to the affluent West? My experience of India has challenged me to work against injustice and poverty in Britain; to educate so that we have a more rounded understanding of Asia; to work against materialism and for qualities of richness in fellowship and community; practically to support the self-help projects of Christian Aid. I have been challenged – may God give me the grace to be faithful in my response.



Scene from Calcutta

Marian is training for the ministry at Northern Baptist College.

'BUT WHEN THE LORD COMMENDS HIM

by Leonard Hazelton

India is changing and the church has a large part to play within it

THIS is probably the way most people of India look at the Christian Church today. Much has been written about India and the outlook of the Church there, but India is such a vast country and so many varieties of people make up the Church Membership that they can afford to look at what others write feeling it really makes little difference in the end.

Calcutta today has been pushed somewhat into the sideline of Indian life. Other areas have developed and grown stronger much faster than East India has. This is partly because in the early days Calcutta was the centre of Indian Commerce. The British business men who went to India for trade and commerce, found what they were looking for in Jute and Sugar and East India became an important industrial centre. In order to further their aims they put money and effort into developing this area, and the rest was left to prove its own worth as occasion arose. Building the Railways was perhaps the biggest material benefit India obtained from the British Raj, and in the beginning this was

designed to connect Bombay to Calcutta by rail so that produce could be sent overseas from Bengal more speedily and safely than could be done by the sea route.

A living reality

But the fact remains that today the

Church has been established and is a living reality in the land. Suppose we put this in the form of a question. 'What would you consider is the difference between "The Church of England and the Church in England"?' The people of India today recognize a 'Church in India', but made up of many divisions known as denominations or sects. It is a pity that these divisions had to be used at the beginning of the witness in India, but as we can remember the background of the Church in England we can understand how this had to be. Actually our methods were very wasteful of time, effort and resources, but the Holy Spirit used all this to His Glory over a vast area of land space and time so that today the Church exists and will continue to exist in spite of opposition and oppression.

Most people will agree that opposition will become more prominent in time, but it will be the kind of opposition that the early Church faced, and the Holy Spirit will be there to strengthen and guide as then. There is every evidence that another 'Saul of Tarsus' could arise



Baptism at Marripada



— THAT IS DIFFERENT'

in India to lead the Indian Church into new adventures for the Lord.

The Church in India is based upon 'The Church of South India' (The CSI) which came into being first, and 'The Church of North India' (The CNI), but there are many other Independent Church structures and individual Churches which combine to make up the 'Church in India' and some of these are very active and progressive in outlook.

Most Churches worship in their own local languages and manage to appeal in their methods and structure. However in some centres and cities so many people of different language areas and districts assemble that the only common medium is the English language. These congregations resemble those we know in Britain. Indeed one Baptist Chapel in Calcutta uses the Baptist Church Hymnal and tunes.

Reaching out

They also know the need to reach out with the Gospel to other areas and today there are several 'Missionary Societies' of purely Indian origin, very simple and humble in outlook, and very practical in their approach, and application in the areas chosen. By now there must be very few areas in India where the Message of Salvation in Christ Jesus has never been proclaimed. Some areas are covered, to some extent, by the use of record players and recordings in their own local dialect and carried around and played by individual laymen. Quite a considerable interest is built up by this introduction and then the Church leaders can take it up from this beginning.

The Church in India is now well aware of this obligation and they recognize that it is a very definite demand put upon them because the Government of India has forbidden foreigners to enter India to do this work, it is now up to the Church in India to do it.

The Church of India will stand

Because the Government of India has stopped new foreign missionaries from coming into India Church activities must be done by Indian Nationals. The rule that no foreigners may do any work in India anywhere is applied very strictly. With so many millions unemployed this is understandable. Every Indian knows that no foreigner may do any work that takes a salary, or is in any way capable of giving an Indian a living, even indirectly, unless it can be proved that a National is not capable for some reason. Therefore the Church in India is left to do the work itself. It can no longer depend upon others.

The enormous number of languages and dialects used all over the Indian subcontinent underlines the extent of the task, but one needs to travel in the land to understand this fully. We can only pray that the Lord of the Church will give each Member a sense of responsibility and urgency to enable the Church to grow adequately, in power of the Spirit as well as numerically.

Different outlooks

The great size of India makes for other problems. Even Indians themselves have

yet to understand how wide are their various regional differences. To many Indians a Bengali belongs to quite a different race from a South Indian, a Gujarati or a Punjabi. Indeed Bangladesh has come into existence because the Bengali Muslims felt the need of being separate from the Hindu Bengali. One soon learns to know that there are differences in outlook to be remembered when in any one area as compared to another, although they both speak a Bengali dialect.

One of the problems today is that with the movement of people from one area to another even a Gujarati person is a 'Foreigner' to a Tamil. When the Assamese people found that their local Government was being dominated by Bengali families from Bangladesh they declared war against the 'Foreigners'. The Government of India is trying very hard to help Indians recognize that these regional differences should not split the people into factions and small units. The use of radio and television is helping and has made big strides in the last two decades. The latest project is to station a satellite over Central India so that events and speeches made in one area or place can be broadcast and televised direct to all areas of India and adjacent countries, this will help Indians to be aware of the situation in spite of the cultural and language differences.

The Church in India is also caught up in this effort and the local Churches often have to make a special effort to meet the needs of a new visitor, but there is a growing awareness of this situation and in time India will be a very different country and the Church in India will have a large place within it.

Eight of us, Mr Jasper Daniel and children, Mr K T John and children, Dr A M Cherian and I set off from College at 7 am in a Christian Medical College and Hospital van with driver Mr V Loganathan. It was the first trip to Nadanur for a couple of months as rains had damaged the road, and repairs had only recently been completed. The weather was fine, not too hot, and we reached Amirthi after 40 minutes. The van then faced the first hurdle in the shape of a horrendously steep, sandy descent down a river bank and up the other equally sandy side. Our driver was excellent, though, and accelerated through the water and up the other side just at the right moment.

pressed on to reach our destination by 9 am. Jayaraj and Saramma had left, and we were warmly welcomed by the new evangelist Mr Raju, the health worker Mr Victor and the local teacher, who generally helps and supports the work of the other two.

Morning Service

We were in time for the morning service and were taken over to the Chapel, which I found rather delightful in its whitewashed simplicity. There was just a simple wooden Cross inside along with twenty or so children, and a few adults. The Tamil speakers amongst us thought

SOUND, down-to-earth

Dr Christopher Green, who is working in the Isotope laboratory at Vellore, South India, sees something of the need in the villages

The rather average road surfaces we had encountered up till then now gave out completely, and the road thereafter was surfaced with a soil-sand-gravel admixture of varying consistency. There was, however, much evidence of road repairs, with new cuttings through hillsides, and banking edged with stone ballast through areas liable to flooding (no doubt a rare occurrence in Tamil Nadu!). I personally found it thrilling to ascend the steep hairpin bends up hills which were completely afforested in a mantle of green, and then to look down at the tiny fields in the valley below us, which looked so far away.

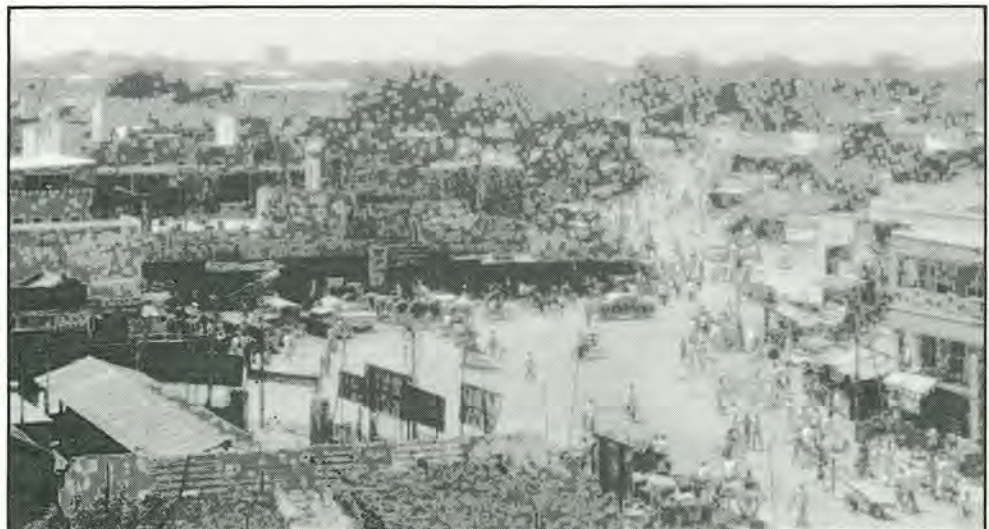
that the service was inspiring, and though I couldn't follow it, I enjoyed being there, and felt the presence of God. The children with us also contributed a chorus which was rather nice.

After the service, Dr Cherian was invited to hold a clinic in the Dispensary, and he did so, assisted by Victor the health worker. I enjoyed watching this too, which seemed to me to be very sound, down-to-earth medicine, with the simple use of Observation, and the Stethoscope.

We stopped for a quick breakfast at a spot where we appeared to hang on to the hillside (a marvellous view), and then

Setting Examples

Some of the problems were doubtlessly due to malnutrition: the sandy brown hair colouration may not have been the



View of Vellore

tell-tale orange of kwashiorkor, but must surely have been the hallmark of some dietary deficiency. Dr Cherian and Mr Jasper Daniel asked about vegetables, and it seems that the villagers just do not care to grow them, preferring to live on ragi, a kind of millet. There was no reason in principle, though, why vegetables could not be grown, and the evangelist's compound was setting a good example by growing papaya (vitamin A), coconut and other plants.

We then drove over to the next hamlet in the group as our leader Jasper wanted to show us a typical village. I was impressed by the village. The houses had good mud walls and thick thatch roofs,

medicine

and were surrounded by thorn fences. Even the small round silos were well built and thatched.

For the Records

The evangelist did a good job speaking to all the villagers, and then proceeded to spring another clinic on Dr Cherian, this time without instruments, drugs or even a stethoscope! He did a very good job, though, and after examination, mainly recorded people's names and instructed the health worker, which was about all he could do under the circumstances.

After lunch at the evangelist's compound, Dr Cherian and Mr Jasper Daniel examined the books, and made pertinent comments about the need to avoid unnecessary expensive injections, and to go for simple drugs where appropriate — in other words, low cost effective care. For the chapel, too, they thought that a simple approach with Bible stories was better than trying to follow a CSI Order of Service, and I'm sure that this was right. I thought that both sets of advice were very sound indeed, and would help our evangelist and health worker, who were both sincere and dedicated young men.

Then back down the hillside, and after a short stop at Amirthi, reached College by 4 pm. I enjoyed my visit very much indeed.

NEW HYMNALS IN CHINA

THE CHURCH in China has a new hymnbook. Published in May of last year it is the first hymnbook since 1949 to be produced for general distribution. 'This volume,' reads the foreword, 'will make us better able, in our worship and gatherings, to "teach and admonish one another in all wisdom and sing psalms and hymns and spiritual songs with thankfulness in our hearts to God".'

'Many Christians have hoped that a hymnal suitable for the whole country might be published as soon as possible and that every effort be made to have more hymns composed by Chinese Christians ourselves.'

'In March 1981,' the writer continues, 'an announcement appeared in *Tian Feng* soliciting lyrics and music. The response was enthusiastic, with contributions coming from nearly every province, municipality and autonomous region in the country.'

Not only did the work group study old hymn books, they tried to understand the way hymns are used in local Christian communities. The new book contains 400 hymns. Almost 300 are hymns which are widely known to Christians the world over, the rest have been composed by Christians or are adaptations of Chinese tunes.

'Denominationalism,' says the writer, 'has virtually disappeared in the Chinese Church. This book strives to be comprehensive on the basis of the fundamental oneness of our faith. We have chosen hymns from various church backgrounds. The more widely-known embody the common spiritual experiences and insights of Christians in every age and place. The Christian message has been received by different groups of Christians in different ways; as long as they are not exclusivist, they are all part of the common treasure on the premise of mutual respect.'

'The book includes hymns from the early church, the middle ages and the Reformation. There are two ancient Chinese hymns: "Praises to the Trinity and Salvation" is a hymn of Nestorian Christianity (8th century) which entered China in the Tang Dynasty. The words are based on a text discovered in the Dunhuang Grottoes. The words of the second hymn, "The Admiration of Christ", were written by a Ming Dynasty Christian set to an adaptation of a traditional Chinese melody.'

Apart from hymns from Western churches, there are also many from Japan, India, Burma and elsewhere in Asia. The principle of mutual respect is also made clear in the arrangement of the hymns 'Baptism by sprinkling and immersion are listed alongside each other, as are Holy Communion and Breaking the Bread.'

'We solemnly offer this hymnal,' goes the dedication, 'to God our Father as a first fruit and as a service to all churches and Christians in our country. We pray that, with the inspiration of the Holy Spirit, this book can make worship in our churches ever more reverent, the spiritual life of Christians ever richer, our unity ever more steadfast, until we joyously sing together the new heavenly song before the throne.'

No Hospice there

Life and death in Zaire is so different from our experience in Britain — but one thing is common.

By
Joyce
Rigden Green

RECENTLY I visited a friend in a local Sue Ryder Hospice. Mary had been a widow for many years and had no close relatives, yet she had lived a full life, travelling widely, visiting Russia only last year. Early this year she was admitted to the General Hospital and from there entered the Hospice. This was a beautiful old family house standing in a lovely garden, which had been imaginatively adapted to give the greatest comfort to the patients yet maintaining a simplicity which kept it easy to run. Here my friend received all she needed in medical and nursing care and spiritual comfort and a Gideon Bible was already placed in her bedside locker. It was a place whose tranquillity made death seem like a friend waiting to open the door to a larger freedom where physical hurts and limitations are banished; a place where burdened spirits might find the 'peace which passes all understanding'. It was wonderful that she could be there.

At home I reflected on my visit and gave thanks for the vision which brought such a place into being, and the unstinted service and caring of so many people which keep it going. And then my thoughts turned to a little house in Zaire where another, much younger friend was confined to bed. Mama Mibanga was in her mid-thirties, with several young children. She had cancer and was steadily getting weaker.

Nothing to do

Since her own home was very small and it was difficult to nurse her with so many children around, she was at the home of her blind and elderly mother. The house was of mudbrick with a palm thatch; there were two rooms, and each opened directly onto the yard of beaten earth, dry just then, but slippery and muddy when wet. It was kept free of grass and plants to give no harbour to snakes and mosquito larvae. Her room was only big enough to take two string beds with a small space between, and for a box or small seat at the foot of each. There were no windows, so the only light came through the doorway which would be closed at night. Ventilation was no problem because of the gaps between wall and roof. Water for washing, cooking and drinking had to be carried from the river about a kilometre away, and washing of clothing and bedding would have to be done in the river. She had nothing to look at, nothing to do, nothing to read. The one Bible the family possessed was left with her husband.

One day she had been carried outside and was lying in a deck chair in the blazing sun, but despite the great heat she was shivering because of her condition. We took her a cardigan and a blanket of knitted squares from the 'Wants Box', and gave her a Lingala Bible as well. She was pleased with her Bible. When we went again she was still so cold that an open fire was burning beside her bed. She was receiving pain-killers, but there was little else that could be done. It was not feasible to get her into hospital. Here she was at least able to see her family.

Now both my friends have died. I went to Mary's funeral. It was over in half-an-hour. A few friends were at the cemetery and after the service we met the relatives briefly and then went our separate ways.

I could not, of course, attend Mama Mibanga's funeral but I could visualise a bit what it might have been like.

A tremendous witness

In Zaire the burial has to take place within 24 hours because of the great heat. Customs vary in different areas but it is usual to have a procession round the village accompanied by drumming and wailing and other outward signs of grief. It is the way in which Christians conduct themselves in this procession that can be a tremendous witness to their faith. The hymns and songs which they sing and the way they sing them.

After the interment the family observes a fast for a week (or at least, eat very sparingly) and each evening they are supported by their friends, neighbours and members of the community who come and sit with them around a fire and they will talk with them and sing, sometimes even dancing traditional dances. On the seventh night the family will keep a whole night vigil until the early hours of the morning, when the village pastor or chief will smear them with red or white clay or mud and they will all go down to the river for a ceremonial washing which shows the mourning is over and a new stage of life has begun. This done, a feast is prepared to which the whole community comes bringing food and firewood. In this way the family's grief is expressed, shared by the whole community and worked out. It

is probably much more therapeutic than the lonely private mourning which is the custom here in the west.

One thing in common

In life there could scarcely have been greater differences between my two friends, but they had one precious thing in common, faith in Jesus Christ as Saviour and Lord. Mary's funeral held a note of joy and triumph and I am certain that the same note of triumph would have been heard in Zaire at Mama Mibanga's funeral. It would have been a testimony to the family's faith in the Love of God in Jesus Christ which is unquenchable even by death.

It will be hard for Mama Mibanga's family to see why God answered 'NO' to their prayers for her recovery, but the pastor and missionaries are there to stand by them and pray with them.

Let us thank God for the missionaries who took the Good News of Jesus to Zaire, the good news which takes away the fear of death and gives the promise of a fuller life to come; for the message proclaimed by the skill of doctors and nurses which brings not only the hope of healing and life here and now but also shows how sickness and disease can be prevented.

Some day perhaps, Zaire may have a health service, adequate village centres for preventive medicine, perhaps even hospices for the terminally ill, all served by national doctors and nurses. That day will remain a pipe-dream forever unless more people catch a vision of what could be and are willing to go and teach and train the medical teams of the future, people who hear the call of God, 'Whom shall I send and who will go for us?' Could your answer be, 'Here am I, send me'?

I am so glad of St Paul's words in Colossians 3 'For you have died and your life is hid with Christ in God . . . here there cannot be Greek and Jew circumcised and uncircumcised, barbarian, scythian, slave, freeman, but Christ is all and in all'; so thankful, too that what he speaks of a being true in life must surely be true in death. I can be sure that my friends and loved ones are secure in Him.

WHAT'S MY LINE?

A missionary plays many rôles, but the most common is that of Accountant

By Chris Spencer

JUST recently I spent several hours counting thousands of dirty banknotes, each of them worth about two new pence. Most days there are people at the door requiring money for one thing or another, or wanting to pay a bill. I look after five different lots of money, and have to produce three financial reports and two budgets each year. So, what is my line? Well, actually, it is Theological Education; but if you thought it was Accountancy, then I'm not surprised.

Many missionaries, at some stage of their service overseas, will be asked to take on some financial responsibility, either in the church or in the organization in which they work. This is not because of any rule that financial control must remain in missionary hands; rather, it is the church which, having full financial control, asks missionaries to act as treasurers and accountants. Nor, I think, is it basically a question of honesty. It would certainly be possible to tell of people who had misused church funds, but such tales would not be limited to Africa, or to the Third World.

Fear of money

African society does not make use of numbers and arithmetic in the same way as we do in Britain. Children do not grow up in the habit of performing all sorts of calculation, and few people seem happy to be dealing with figures and accounts. This produces a certain fear of money,

and the belief that anything financial is terribly difficult. This in turn, causes people to get flustered when dealing with accounts, which therefore do tend to end up in some confusion.

African society also has a very different attitude to money, or indeed to any form of wealth. Wealth does not truly belong to the individual, but to the family, or clan. The person whose family has spent a lot to bring him up, and to educate him, must do his share in helping other members of the family. Even if an individual is very aware that the money he holds as treasurer is not his own, it can often be very difficult to explain to others why, when there is money at hand, he cannot use it to help a member of the family who is in need. The person who holds church, or organization, money, can find himself under very strong family pressure to 'misuse' it (or, as they would say, to use it as a good family member should).

The combination of these factors can make it difficult to find a local church member who is honest, numerate, and willing to accept financial responsibility. Hopefully, as the society changes, and as more people receive a better education, the church will find that there will be more people available to do the financial work. However, in the meantime, it may well still be the missionary who is called on to be treasurer and accountant.

'Folk have been given respect, responsibility and a new life.'

JUST recently we bought some beautifully carved figures in ebony, also a wooden tray in a rich brown hue and some woven mats with painted figures along with pictures made from various parts of the banana tree. Nothing unusual you'd say the sort of thing that can be bought in any Oxfam or Tearcraft shop in Britain. The difference lay in the place and by whom they were made. These articles were made by handicapped folk in Kinshasa the capital of Zaire. The Catholic Mission in Kinshasa runs a centre for handicapped people, which provides them with employment and an outlet for their skills. The centre is called TELEMA which means to stand. Obviously many of these people are unable to stand physically but having a livelihood gives them 'standing' in the community.

The disabilities found in Zaire are similar to those at home, blindness, deafness, lameness or other physical deformities.

These handicaps were caused by polio (not sufficient vaccination programmes in Zaire yet), congenital deformities at birth, trauma to the eye, local treatment for some disease, also accidents such as paralysis caused by falling from a palm tree whilst cutting down palm nuts to make cooking oil, or by trees that fall having been weakened by fire during the annual 'slash and burn' of the forest before planting.

A precarious life

Here at home everything is done to help disabled people to live as normal a life as possible. In the villages of Zaire these folk are left to cope as best they can. If childhood is survived, the livelihood as an adult is precarious, there is no place in the community for someone who

A New Life On Wheels

by Sylvia Hopkins

cannot work or take his part in the communal tasks. Often ridicule and insults have to be borne along with the deformity.

Folk get along with a squatting walk; on hands and knees; swinging between two sticks, limping, being led on the end of a stick or left sitting in a chair beside the house.

TELEMA means that some fortunate people have employment, some have further training so they can work in offices, others have the opportunity to buy a wheelchair. The organization imports wheelchairs from Europe, a few at a time and obviously demand always exceeds the supply. There is a list of people waiting, a long wait perhaps two or more years. These chairs are not

modern ones, neither are they the sort that are pushed with the invalid's hands, these have a chain going from the front wheel to the handle that is rooted by the disabled person thereby enabling them to be independent of other people's good nature to push them and also to determine as and when they want to go anywhere. It also has a wide platform on which will be found on occasions a jerrycan of water, or the school books, or the produce from the garden or fish to be sold at the market.

Hope

These chairs bring hope through mobility, independence, job security (and all that means for a family where there is no child allowance or supplementary benefits) and self-respect, being able to cope without others.

In our immediate area we have three young people with these chairs that were ordered through the Catholics. Two of these are young mothers who can now go to the garden and grow food for their families, or fold up their chair and go on a lorry to the nearest town, carry the baby in the back of the chair, go to the river with the pots and clothes to wash.

The other is a young man of 24 who has completed five years Secondary school coming each day to class in his chair, but crawling on hands and knees if there was a puncture or a spare part needed. He is now the hospital cashier sitting each day in the office handling the daily takings, and typing bills for the companies nearby. At weekends he can help his wife in their garden or go fishing. He is a respected and active member in the community.

Because of their chairs these folk have been given respect, responsibility and a new life. We hope and pray that through the caring organization the love of Christ is seen and they find new life in Christ.

Sylvia Hopkins, working at Pimu in Zaire explains how the disabled are being helped.

COMMENTS QUESTIONS QUOTES

By DEKA

A group were discussing the issues raised by a Discussion Starter on Evangelism. Comment was made that the church will grow, and evangelism will take on a new meaning when the church really faces hardship and persecution. Yes, history bears this out, but what would we do if faced with that situation?

It's happening today – listen:

Our pastor has been in police custody for two weeks but has not yet been charged.

The Bible Institute has had to curtail its activities again.

Friends are facing serious persecution which could result in long prison sentences.

And the comment on it by one of our missionaries:

I am constantly challenged by the Christians willingness to suffer for the Lord in this way and often wonder how I'd feel if it was me.

Yes, me too, I am conscious of my need for God's strength and guidance to respond to these demands. There is not much time or space for us to be complacent, is there?

Q Q Q Q Q

A NEW YEAR, what is it going to hold? What are our goals? What are our priorities? No doubt we shall find the time, and opportunities, for doing what we really want to do. But should we begin by asking, 'What does God want us to do this year?'

'What would happen to churches in Asia if all British Baptists prayed for them for five minutes a day?'

There it was placed, starkly before us, a challenge to a recent meeting of the General Committee by Neil McVicar, the BMS Overseas Representative for Asia.

Can change come to the older, longer established churches of Asia – beset with problems, large institutions, big properties, so much poverty, the relentless pressure of being a small minority in a non-Christian society, new life, spiritual awakening – yes, it can come, by informed, fervent, continuous prayer.

That is where you and I come in. What are we going to do about it? Can we find that five minutes a day to pray for the churches in Asia? We shall if we think it is important and really want to. I believe God wants us to.

Q Q Q Q Q

Are places sacred because God dwells in them in a special way? Stonehenge was sacred thousands of years ago, Salisbury Cathedral – is it where God is? Then look at all the dwelling houses, and streets around the cathedral, is not it much more likely that God is out there?

In a recent TV programme, Gerald Priestland questioned, do we as Christians prefer to keep God within our buildings? – this is less challenging and upsetting for us perhaps? – and the people outside the churches, well they prefer God to remain inside then their lives are not interrupted.

Perhaps there are blinders that we have to allow God to remove, and the sights that then come into view may be painful, perhaps earth-shattering, life-changing, God grant us the courage to be where He is.

BMS STAMP BUREAU APPEAL FOR STAMP COLLECTIONS

The BMS Stamp Bureau has urgent need for general or specialised stamp collections for all countries, but especially GB and Commonwealth.

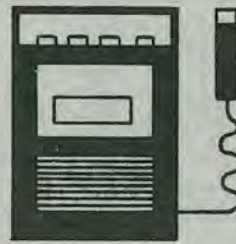
If you have a collection you no longer use or an accumulation of spare stamps, please forward to:

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Collectors wanting details of stamps for sale should also contact the above address. SAE please.

MISSIONTALK



NEWS AND VIEWS
FROM HOME
AND ABROAD

Expanding Christian communication



CHANGING Babel to Pentecost is the aim of the new Association for Christian Communication, which is taking up the work of Feed the Minds.

'Babel is building bigger and better satellites to achieve power and profit and to communicate with the masses,' Baptist Minister the Rev Alec Gilmore told an interdenominational congregation in St James's, Piccadilly when the Association was launched on November 21.

'Pentecost is sharing in the common life of Christ to the point of identifying with the under-privileged in all societies so that they can communicate

with those of us who appear to have it all.

' "Feed the Minds" has now been doing this for 20 years and must continue, but we now have to apply ourselves also to similar issues here at home.'

Not only is the new Association taking up the work of Feed the Minds, it intends to expand it and to make possible a greater involvement in Christian communication at home and overseas.

The service was led by the former Archbishop of Canterbury Donald Coggan and the Rector of St James's the Rev Donald Reeves.

A long and expensive process

FOLLOWING the fire which destroyed the Christian Literature bookshop in Sri Lanka a small branch bookshop at Wellawatte, a suburb of Colombo, has been re-opened as the office and sales point. Nothing at all remained of stocks or records, or even cash memos and letterheads. Everything has had to start from the beginning.

The General Secretary of the Christian Literature Society is a Tamil. He was going to resign at the end of the year, but he has

now decided to stay on.

The fire, which accompanied the rioting in Colombo, was a tragedy for the work of the CLS which has made great progress in the last five years. The Bookshop carried quite a stock of imported English Books, but one of the most serious losses is that all the stocks of the new Sinhala Hymnal, which is used by all the churches, were completely destroyed. Reprinting will be a long and expensive procedure.

Church growth in China

THERE has been a continuous increase in the number of Protestants in the city of Xian (Shensi) according to the records of a meeting conducted by the Religious leaders there. In 1982 there were at least 3,324 Protestant Christians. Of these, 1,857 were newly added since 1977. Of the 1,857 new converts, 1,814 had become Christians through the house church preachers. One house church preacher baptized 179 new converts and another baptized 120. A third preacher added 800 new converts to the church in his commune.

A magnificent response

ONCE again British Baptist Churches have responded magnificently to the need to support world mission. Giving last year to the BMS was £130,000 more than previously, an 8.4 percent rise. This is much more than the Society feared, when, with only one month to go before the end of the BMS financial year, half-a-million

pounds was still needed to reach the appeal figure.

Many churches and individuals have given sacrificially to help the Society fulfil its commitments to the work of the Gospel overseas. However, giving still fell short of the target by £90,000. In order to make that up and also to reach the current appeal figure giving in

the present year needs to be 14 percent higher.

The Society is therefore making an urgent appeal to the churches to start now in giving that increase. Many calls are being made to the BMS to expand the work, but what it can do depends totally on the support of Baptist churches in this country.

New Leprosy Hospital

WORK has begun on the new Leprosy Hospital at Chandraghona. 'We are so excited as we see the hopes and dreams of the last few years begin to take shape in brick and concrete,' report Dr Bob and Mary Hart.

David Wheeler is overseeing the project and he tells us that the first foundation pad was laid in November. 'From now on it will be work all the way.'

'All preliminary work has been completed,' he says. 'The water supply pipelines have been laid to the site in order to provide water for mixing concrete. People have been breaking up

bricks for the last month or so and the site office is now set-up.'

'I am trying to decide whether it is worth buying a large concrete mixer for £2,000 or whether we can control it well enough by using gangs of men to mix by hand.'

The new building will replace the old two male and one female ward hospital. It will provide in-patient care and treatment for those who need it, and will have its own theatre.

'We hope the hospital will be open and functioning in two years' time,' says David Wheeler.



Typical work done at old hospital

Challenge

'THANK you for the "World Challenge Week End",' wrote a university student, 'I really enjoyed it and found it very useful. The sessions were tremendous and I found those which dealt with the Practicalities of being a missionary most useful.'

'The part which I must play in world mission is something which I have been considering very seriously for some time now. It was encouraging to see a new angle on this by speaking with those who work for our Lord full time.

The special weekend was held in November at Pitlochry for the young people in the Scottish Baptist Churches. 'It was another successful venture in BMS promotion and missionary education amongst a group of potential missionaries of the future,' says the Rev Ron Armstrong, BMS Scottish Representative, who organized the weekend.

The overall theme was 'Burdened for Mission' and the speakers were the Rev Tony Mason, Director of the Atholl Centre, the Rev Chris Brown, minister at Pitlochry (a son of missionaries), Miss Betty Gill, who is one of our Scottish BMS missionaries serving in Kimpese, Zaire, and the Rev Ron Armstrong, who spoke on 'The debt we owe'.

THE Social consequences of Brazil's acute economic recession made themselves felt towards the end of last year, when the country's two largest cities, Rio de Janeiro and São Paulo erupted in a new wave of pillaging as hundreds of hungry and unemployed Brazilians ransacked stores and supermarkets. The food riots have alarmed both government officials and church leaders.

In São Paulo, the country's main industrial city, massive pillaging resurfaced on 19 September. Within two weeks 70 stores were vandalized. This is the second time within a year that such things have happened. In April, after similar lootings, the Governor arranged for the distribution of food at subsidized prices and he promised to create new jobs. This helped to deflate social tensions for a while.

Baptists in Brazil are showing an increasing concern for the needs of the poor and socially deprived. Not only are they sending practical help in the form of food and clothing to the victims of flood and drought, but they have begun a system of twinning the more prosperous churches with churches situated in poorer communities.

In São Paulo a Roman Catholic open-air mass was held on 25 September when over 50,000 people attended to pray for 'Work and Just Salaries'.

Needs in Brazil

BRAZIL is a country of children and teenagers. Over half its 120 million people are under 19 years of age. Yet the nation's youth are sorely equipped to deal with survival in today's world.

Most young people are poorly educated and many are illiterate. Some six million school age children are not attending school. According to a national study conducted between 1968 and 1975, over half the children who began primary school had dropped out by their second year, and only 17 out of every 100 reached the eighth grade.

A 1976 report classified 25 million of Brazil's 58 million children as 'marginated'. (Marginalization is defined as 'the progressive separation of the child from the normal process of human development and growth, terminating in a condition of truancy or abandonment, exploitation or antisocial behaviour.') Of these 25 million, 13.5 million were considered 'deprived' and 1.9 million were 'abandoned' but only .05 percent had actually been found guilty of a crime — usually petty theft.



BMS

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as from June 1984

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93 Gloucester Place, London W1H 4AA.

TALKBACK



WHAT OUR
READERS ARE
THINKING

WHAT IS COMING NEXT ?

From Mr A John Coles

AS President of the Shetland Baptist Association I feel that I must protest most strongly to yet another article in the *Missionary Herald* by Rosemary Williams.

Earlier this year we had a picture of the 'Koran' and now in this month's edition (November) a photograph of a Moslem Mosque. I dread to think what is coming next.

I do not adopt a simplistic view with regards to living in a multi-cultural society, but to go down the road as implied by Mrs Williams is both dangerous and quite unnecessary.

For the last six years I have worked as a missionary for the British Sailors Society. This work has brought me into contact with seamen from all over the world. When in London I attended two Commonwealth Day services at Westminster Abbey with a number of sea cadets. It was to my shame and horror seeing all the prayers directed

to the Supreme Being by nearly all of our church leaders, with Christ's name never being mentioned just so that the leaders of other faiths would not take offence.

I am not in favour of reducing everything to its lowest common denominator just so that we may live out this temporal existence in harmony with those around us when we have an eternity to face elsewhere, as do those we seek to appease as well of course.

Of course there are many devout Muslims, also Buddhists, Moonies, Jehovah Witnesses and so on. But to even start to suggest that we begin to accept our folk's conversion to these false cults is monstrous.

I am more ashamed that either of the two articles were published in a Baptist magazine. A secular publication yes I could understand but not one that claims to uphold the glorious Gospel of our Lord Jesus Christ, who said, 'I am the

way, the truth and the life, no one comes to the Father except by me.'

If these articles are indicative of what our missionaries are doing in Birmingham, England, I dread to think how salvation's plan is being compromised overseas.

A JOHN COLES

Lerwick, Shetland.

A SIMILAR query about the policy of the Society was answered by Reg Harvey in May's Herald. A re-read of that ought to put Mr Coles' mind at rest. Surely there is a difference between getting alongside, befriending and seeking to understand people of other faiths and actually accepting their beliefs. The value of Rosemary William's latest article is that in analysing our reaction over a conversion of a British girl to the Muslim faith, we can begin to appreciate the difficulties converts to Christ, in different parts of the world, have to face. But you may think otherwise. Please write and say.

From John Corcoran

The world's weather seems to have turned peculiar this year. We read in the *Herald* about lack of rain in Tondo, Zaire; drought in Orissa, India (August); floods in Paraná, Brazil (September) and a hot summer in Britain. Are these events in any way connected? Some people think so with the following explanation called the 'El Niño' weather system. Imagine water slopping about in a bucket. At the moment the waters of the Pacific Ocean have slopped towards the American Continents increasing the average depth there by 15 feet. This may not sound much but on an ocean scale it means the relocation of vast amounts of cool and warm waters which are important factors in cloud and wind creation.

Peru has historically been affected by this weather system, and it has generally made its effects felt around Christmas time; so they gave it the name 'El Niño' which means 'The Christ Child'. Accurate study of this has only been possible since the deployment of satellites. What causes the 'slopping'? What happens next? How long does it last? No one knows, but the answer to the last question seems to be, 'years'.

London.

JUST TO SAY

From Miss E D Bourne

Just to say how much I appreciate the *Missionary Herald*, which I have been taking these last twelve years. I was myself a missionary for nearly 20 years with BMMF and often met BMS folk in India. Since my return to the UK in 1971 I have read the

Herald and it really is an excellent production, helping one to pray and understand, and with good pictures and honest articles. God bless and help you all as you continue to produce it.

EDNA D BOURN

Southgate, London.

CREATIVE GIVING

From Michael Brain

HERE is an idea I have to increase my personal giving to the BMS.

I am fortunate enough to be both employed and to enjoy my job as an Industrial Chemist. During the year I am occasionally invited out to business lunches by suppliers and also on behalf of the company to attend conferences, exhibitions and committees.

As I allocate a certain daily sum for lunch, I can then donate this to the BMS on the occasions when someone else has paid the bill.

On reflection, perhaps a few personal 'hunger lunches' might also benefit both myself and the BMS.

MICHAEL F BRAIN

Chester.

A REAL LIVE ONE!

by Bernard Ellis

A PREACHER should always be prepared. Not just prepared, with his message, which we take for granted, but prepared for anything that may happen before, during and after a service.

An Area Superintendent told the story of a child, going out with the rest of the Sunday School, halfway through the morning service. This child looked up, with wondering eyes, at the preacher and asked her companion, 'Is he God?'

He said he was shattered.

I regret that I have forgotten how he 'brought it in', as an illustration in the course of his address at a BMS Retreat and conference at High Leigh, Hoddesdon, years ago.

An equally long time ago I was at Carshalton. I remember that the beautiful wooden floor of the room that was used for the service was once the property of a principal of Bourne and Hollingworth.

The enthusiastic Sunday School superintendent introduced the deputation that Missionary Sunday morning – me – and said, as has been said on countless occasions (I wonder why?) . . . 'And now we have a real live missionary . . .' and adding, almost as an after-thought, 'But never having seen a dead one . . .'

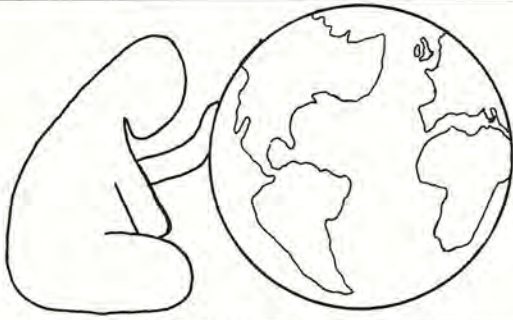
At least, it was no more disconcerting than the comment of a church treasurer: 'One thing about it, we don't have to pay you.'

Or the well-intentioned member of the congregation who said at the close of a service, 'Well, one thing about it, we had some nice "yams".'

Or the deacon . . . 'One thing about it, you didn't go on much after 12.'

Or the hostess who insisted on seeing me to the railway station, 'You see, we do like to make sure that the deputation actually leaves.'

Fond memories of deputation recalled



CALL TO

PRAYER

1784 - 1984

1-7 January: The National Convention 8-14 January: The Paraná Convention



BRAZIL'S population is growing at the rate of three percent each year and rapidly approaching 130 million. Severe drought in the north and floods in the south, and the country's economic problems are combining to pressurize the growing population to seek new areas in the west to re-establish their lives. BMS is co-operating with Brazilian Baptists and working on this new frontier of development, not only in evangelism and church planting, but also in a growing concern for the poor, deprived and homeless.

Although the wave of population movement has now passed Paraná BMS missionaries still share in church planting, theological education and an agricultural project.

*Lord,
Brazil amazes us. It is so large — half a continent in size. It is so young — half the population under 19 years of age. It is so full of energy and vitality and movement as it grows and expands.*

But it saddens us too as we see its needs, its contrasts between rich and poor, and the effects of a broken economy.

*Lord,
We thank you for the concern of Brazilian Baptists to help all those seeking a new life to find it in Christ. We praise you for their growing concern for the socially deprived, and for their missionary zeal at home and abroad. Help us to be true partners with them.*

15-21 January: Church of North India and the Delhi Diocese

22-28 January: Baptist Union of North India

*Lord,
It is hard for us to understand what it means to be a Christian among so many people of another faith. It is difficult for us to realize, what it is like to live in such a large country of vast need.*

But we know enough to wonder what so few Christians can do. Then we remember what you said about yeast and salt and mustard-seeds, and how you changed a small group of frightened men in an Upper Room into a force which turned the world upside down.

*Lord,
Be with our brothers and sisters in India so that their strength may be stronger than their numbers and their witness effective throughout the population.*

THE faces of India pictured on the cover of this edition of the *Herald* (faces from Mizoram) represent but one of the many ethnic groups which make up the sub-continent. The majority of people, over 85 percent, are Hindus, and Christians, although the third largest religious grouping, make up only 2.5 percent of the total.

In 1970 many Baptist churches in North India joined the newly formed CNI, whose headquarters are in Delhi. Geoffrey and Elsie Grose continue to serve in Green Park Church which is doing extension work on the new residential estates. Other Baptist Churches remained within the Baptist Union of North India. BMS supports the work, but we have no missionaries in the BUNI.



MISSIONARY MOVEMENTS

Departures

Mrs E Skirrow on 17 October to Serampore, India
Rev G & Mrs Myhill on 20 October to Nova Londrina, Brazil
Miss J Westlake on 24 October to Chandraghona, Bangladesh
Miss C Whitmee on 2 November to Balangir, India
Dr S Roberts on 7 November to Ruhea, Bangladesh
Rev N B & Mrs McVicar on 7 November to Dhaka, Bangladesh
Miss R Giboney on 9 November to Kinshasa, Zaire.

Arrivals

Miss J Purdie on 25 October from CECO, Kimpese, Zaire

Births

On 22 October, to **Mr & Mrs D Kerrigan** (designated for Bangladesh) **Sarah Louise**

Death

On 18 October, **Miss Bess Loosley** (India 1922-1958), aged 86

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously. (24 October-23 November)

Legacies

	£	p
Mrs H M Brumby	9,000.00	
Miss G E Clark	25.00	
Miss G Dufall	3,097.78	
Mr N E Little	50.00	
Mrs K F Miller	869.52	
Miss G Milton	200.00	
Dorothy Emily Rowe	50.00	
Mrs G Thomson	300.00	
Miss M J Williams	150.00	
Mrs A Wright	762.00	

General Work

Anon: £4.00; Anon: £25.00; Anon: £20.00; Anon: £40.00; Anon: £5.00; Anon: £1.60; Anon: £8.00; Anon: £10.00; Anon: £100.00; Anon: £50.00; Anon: £2.00; Anon ('Family' Readers): £10.00; Anon: £500.00; Anon (FAE - Aberdeen): £10.00; Anon (Cymro): £55.00.

Gift and Self Denial

Anon: £5.00; Anon: £5.00; Anon: £18.00; Anon: £5.00; Anon: £10.00.

Harvest Appeal

Anon: £5.00.

Women's Project

Anon: £50.00.

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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

Falmouth
Llandudno
Oxford
Lake District
Spain (LONG STAY HOLIDAY)
Holy Land
Majorca
Brittany (BY COACH)
Oberammergau/Austria
Norway
EBF Congress - Hamburg
EBF Congress - N Germany
EBF Congress - Copenhagen
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Rev Edward Smalley
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Rev Frank Wiltshire
Rev Charlie Couldridge
Rev Michael Banfield
Rev Dan Weller

Rev R Rivers

Mr John Neal
Rev Neil Hall
Rev Philip Campion
Rev Ernest Forward

THROUGHOUT SEASON - WESTHOLME, MINEHEAD

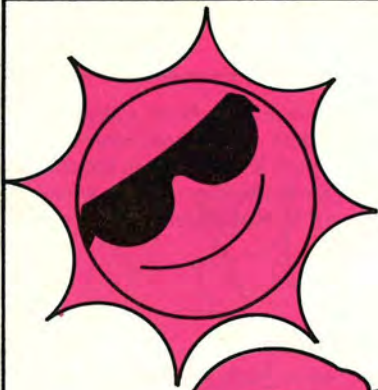
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