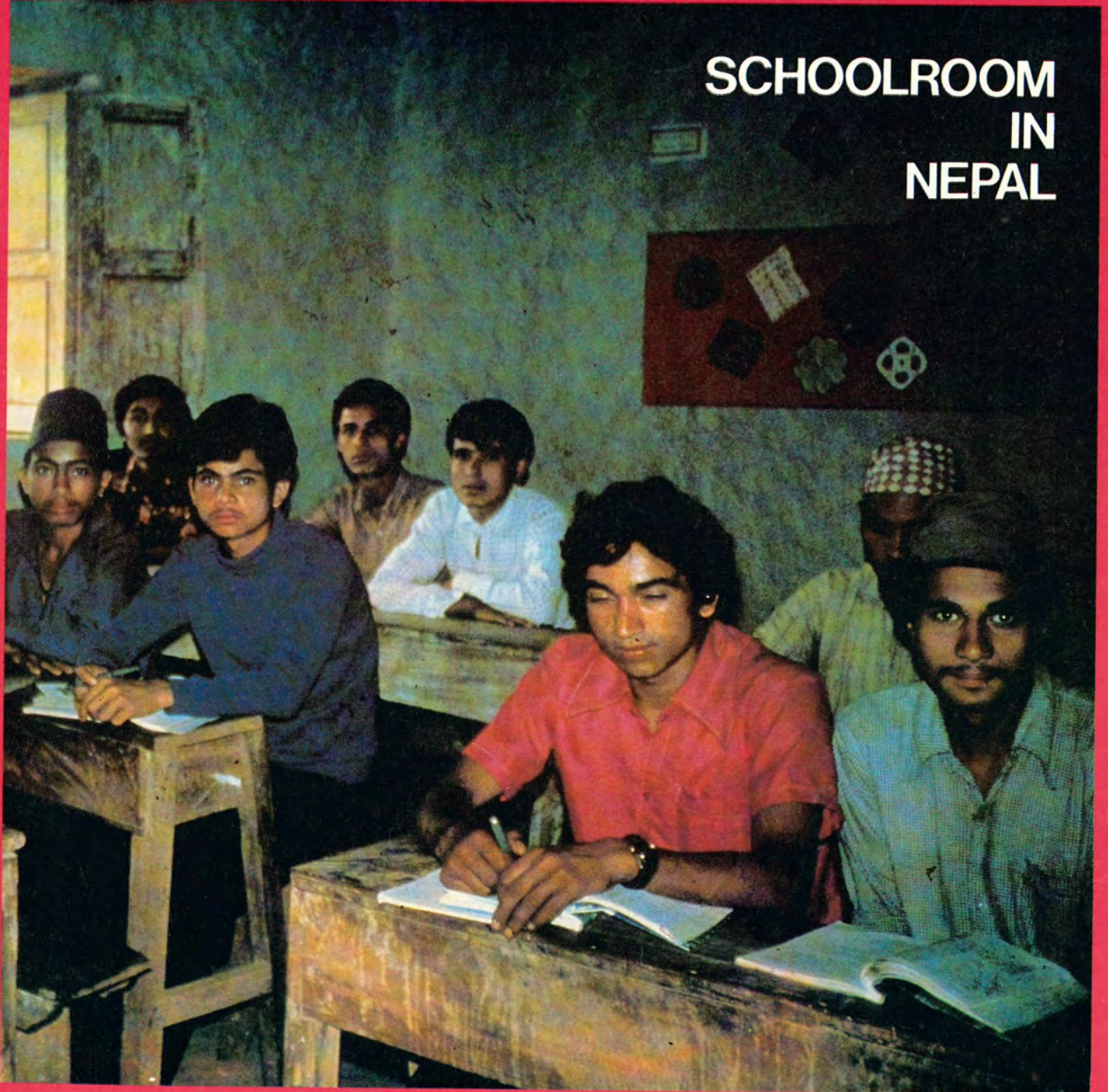


MISSIONARY

HERALD

THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

JUNE 1984 PRICE 20p



SCHOOLROOM IN NEPAL



SEE STORY INSIDE.
SCHOLARSHIP RECRUITING TRIP.



JUNE 1984

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**REMEMBERING
WILLIAM CAREY**
by R D Browne

We share in the work of the
Church in:

Angola	Nepal
Bangladesh	Sri Lanka
Brazil	Tanzania
India	Trinidad
Jamaica	Zaire

COMMENT

TWO hundred years ago a call to concerted prayer for the revival and spread of religion was issued by the Northampton Baptist Association. It has five aims:

the spiritual renewal of ministers and churches
the conversion of sinners
the edification of saints
the revival of religion
the glorifying of God's name.

Regular prayer

Baptists of 1784 were encouraged to pray regularly on the first Monday of every month, and urged not to confine their requests to their own churches or denominations.

Let the whole interest of the Redeemer be affectionately remembered and the spread of the Gospel to the most distant parts of the habitable globe be the object of your most fervent requests.

The response in some areas was immediate and eventually spread nationwide. The Prayer Call became 'the spring-head' — the primary cause of the missionary excitement in Carey's mind, leading to the birth of the BMS. Dr E A Payne saw it as a 'notable landmark in denominational life, resulting in growth of village preaching, chapel-building, evangelistic work in Ireland, the founding of colleges for ministerial training and the formation of the Baptist Union'.

The urgent task

We do not know what God may do in our generation if the denomination will seek Him in regular concerted prayer as the Baptists of 1784 did. We are sure that He is able to do far more than we can ever ask or imagine. In view of the urgent missionary need all around us we have no hesitation in renewing the Prayer-Call in 1984.

Let Baptists throughout the land pray together regularly with the same five aims which prompted prayer in 1784. We value your personal prayer support, but we are asking for more. We want the prayer of churches. We are not suggesting a special monthly meeting as they did two hundred years ago. Let us use existing meetings, for men, women or young people, house groups, mid-week services or 'Mission England' prayer triplets. Let us make Sunday worship the weekly focus of it, using prayer themes outlined in the denomination's papers and magazines.

We bring Prayer-Call 1984 to you in the name of our Lord. Our own prayer is that it will be used by Him to prompt a new zeal for regular corporate prayer in many churches, for the work of the BMS and the BU, and for the wider mission of the whole Church of Christ in the world.

From a letter issued jointly by Reg Harvey, General Secretary of the BMS and Bernard Green, General Secretary of the Baptist Union of Great Britain and Ireland.

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Temple and Church

By Vivian Lewis

Vivian Lewis visits one of the earliest areas of BMS work in Zaire

DURING a recent visit to stay with our missionary friends in Mbanza Ngungu, we took the opportunity to see Ngombe Lutete — one of the earliest BMS stations in Zaire. It involved a journey of a couple of hours on a dirt road, that in places needed the four-wheel drive vehicle we were in. After coffee, and a very warm welcome from the district pastor and the headmaster of the secondary school, they joined our party to go on another twenty kilometres or so to visit the Kimbanguist Temple.

Simon Kimbangu was a Baptist, who, in the 1920's, claimed to have had a vision of Christ — and who started a prophetic movement. It spread rapidly, and then — in the eyes of the Belgians at least — got caught up with the movement for political independence. So Kimbangu was arrested and spent most of the rest of his life in prison. The movement flourished however, and today is the largest of the independent African churches. A few years ago it became a member of the World Council of Churches.

The Kimbanguist Temple is built as part of a church complex near Simon Kimbangu's village. It is way, way out in the bush, about 60 kilometres from the nearest paved road, and needs a four-wheeled drive vehicle to get there. We were allowed into the grounds (not all visitors are so fortunate) and then taken to a reception house, where we were courteously welcomed by Simon Kimbangu's son. He is known as the 'Son of the prophet', and members of their church are expected to kneel when they speak to him. They would come in, flop

down on their knees to speak, and then get up and back out of the room. I'm glad they did not expect us to do that!

Incongruous

Then we were shown around the Temple. What a place! It is well over 100 metres long and 50 wide, with two galleries right round the building. Our guide said that it would hold 20,000 white people, or 50,000 Zairians! The floor is covered with Spanish tiles and the walls with Italian tiles. There is a huge platform area, with special seats for Simon Kimbangu's three sons and their families. Set off to the other side of the platform is a special seat for heads of governments. Our guide said, 'That is where your Queen will sit if she comes here'.

The building is only used a few times a year, for the weekly worship is held in the open air outside. To me the Temple seemed incongruous in a country that is so desperately poor. But in this country prestige matters so much — and this is certainly a prestigious building. After our tour we were entertained to a Zairian meal (goat tastes good) in the reception house, and then left.

Welcome

On the return journey we called again at Ngombe Lutete, and spent a couple of hours there. Again we experienced the wonderful welcome of our church folk. They were disappointed that we were not there at a meal time. We had arranged that deliberately, so as not to

impose on these desperately poor people.

Within a short while one person turned up with a large, dead, rodent type animal, which we left for our missionary friends at Mbanza Ngungu, and others with bowls of fruit. Then the recently appointed headmaster showed us around. We started at the little cemetery, quietly tracing the names and dates on the headstones. Pioneer missionaries of the earliest days, when few lasted a long time in the disease-ridden, inhospitable climate.

Send more missionaries

From there we went on and saw the little maternity-dispensary, the two schools, and the half finished new church building. Very small in comparison to the Kimbanguist Temple, but I reminded myself that the church is people and not buildings. As we walked back to the Landrover, the headmaster took us past a couple of houses. He stopped, pointed to them and said, 'Those are the missionary houses. They are empty for we are waiting for missionaries to come again to us. When you go back home, ask the BMS to send us some more missionaries — please. We need them'.

There have been difficulties at Ngombe Lutete, and for various reasons there are no BMS people there at present. But with a new district pastor, and a new headmaster both recently appointed, there is a changed attitude and a new spirit about the place. I believe that this was a genuine Macedonian call. Is anyone listening? Will you answer?

Last autumn Richard Cameron set off on a trip to recruit scholarship boys for Pokhara Boarding school, Nepal. Here is part of his report. Richard teaches maths at the school.

SCHOLARSHIP TREKKING

The Pokhara Boarding School was founded by the United Mission to Nepal in 1965 to provide a good quality education for boys from all levels of society in the Western Development Region of Nepal. For most of those years it has enjoyed the highest reputation for academic and sporting achievement.

In an agreed programme the UMN has transferred control of the school to Nepalis, so that today there is one Mission family who are hostel parents, and one teacher, myself. However the Mission involvement is greater than this as it runs a scholarship programme which recruits nearly half the boys in the High

School department. These scholarships are awarded according to three main criteria:

- (1) The boys must be from poor families, usually with no cash income and little or no land. Some priority is given to low status groups and orphans.
- (2) Preference is given to those from remote areas of mountains or jungle where High Schools are rare or non-existent.
- (3) They must meet a minimum academic level, but discretion is used



The School buildings

where local schools are of a low standard or other factors have prevented study. Sometimes a passmark in one subject only is taken to be sufficient evidence, under the circumstances of good academic potential.

Flexibility

Each year we plan two of these recruiting trips during our long vacation in October. First we send letter and application forms to every school and Education Office in our selected areas. We give the dates when the recruiting team will visit, and a list of the centres where interviews and tests will be given. However, in a land of poor communications our plans need a little flexibility. Here is part of a report from my last trip.

'Saturday afternoon in Narayan Garh and everything seems to be ready. Our route is marked on the latest copy of the survey map, and has been checked at the Regional Education Office. There is a beautiful sunset over the plains of India.

In the morning we have an hour's bus ride before a walk to our first centre at Pithauli. However a chat at a tea-shop reveals that there is no High School there. Near the village we meet a teacher who will take us to the real High School, just an hour or so away. The Headmaster is pleased to see us as he forgot to inform his students. (Yes, he had received our letters.) However, this is not the centre school. Why not try Pitauji? He'll send some boys along as that 'must' be the centre school. Another hour and we are able to start the first interview.

Bright and eager

'Have you brought your application form, . . . health certificate, . . . mark sheet, . . . father?' Never mind, what is your name . . .?'

Finally fourteen boys take the tests in Nepali, Maths and English. There are some bright, eager ones but two are small and nervous, two look too old to be only fifteen, and two have been persuaded that they could provide their own clothes and bedding because their families own three *bighas* (about one acre) of land. Rich men?



Students outside school

On the last bus west the music is loud, and at the night halt the bugs are lively. We've asked a lot of questions and although the next school isn't where it's marked on the map, and has a different name, we know it is the right one. A couple of hour's walk through fields and jungle finds it in splendid isolation. It is built in what may be the centre of the area, one day! The boys that come are also more 'jungli'. Few of them know their address.

'Village name?' There isn't any village.

'Ward number?' Well they all changed last year and even the district names and boundaries changed. The maths teaching in this area can't be very good as the best student has only answered one question!

Very keen

After two days we come to the third centre. The name and location are at

variance with the Director's list, but the boys are as eager and varied as before. Don't forget to measure them for their clothes. 'Shoulders 18 inches, trousers length 38 inches, how old did he say he was?'

After the end of term, when all the papers from the different areas have been marked, the Scholarship Committee will sit for a couple of days and review every application. 'What about this Tharu (a tribal group which until fifteen years ago was cut off from the rest of society) lad? His marks are rather poor, but he works every day with his landless father, has been kept off school a lot and can never study at home.'

'He seemed very keen. Shall we give him a scholarship?'

A full scholarship at present costs about £300 per year.

Why does forest villager send his children to school?



A village boy seeks to 'make good'

Ian and Janet Wilson begin a series of articles on education in Zaire.

Village Background

IN spite of the growth of the large towns, especially of the capital city, Kinshasa, whose population is now in the region of three million, Zaire is still predominantly a rural society.

In the region of Equateur, where Upoto is situated, most people live in small villages which sit astride roads carrying

little vehicular traffic. Each group of ten to a hundred mud-walled, thatched cottages briefly breaks the high green canopy of the rain forest, which extends for thousands of square miles around it. In the fields, cleared in the forest, within easy reach of the nearby stream, most of the villagers' food is grown. The staple diet of manioc leaves and root is supplemented with meat or fish according to season and the skill of the village men. A chicken or a goat reared

in the village are for special occasions.

Money buys the goods, which cannot be produced in the village: clothing, metal goods like knives, machetes, pans and bowls, perhaps a radio. Money also buys medical treatment after what may be a long walk or canoe-trip to the nearest dispensary or hospital. Then again, money is needed to acquire an education; to pay the nominal school fees, buy pens and exercise books and a

uniform. To live away from home while attending secondary school will require quite a lot of money.

'Making Good.' Who needs Chemistry?

But who needs a secondary education? What is the motivation behind a village family struggling to find enough money to send a boy away to learn English and aesthetics, calculus and chemistry? An ability to handle the three R's might be useful on occasions in village life and in its contacts with the world around it, yet surely these other subjects are completely irrelevant to village life. A knowledge of the habits of sulphuric acid is hardly going to increase the manioc yield!

However, education, or rather, success in the educational system, is a clear avenue to 'success' in material and social terms. Although a villager may be sufficiently competent at fishing, to make a satisfactory income for himself, often much more than the salaries of clerks and school teachers, the latter have a regular income, at least in theory, which makes them less dependent on seasonal changes. Those who succeed in education and their careers join the ranks of headmasters, local government officials, doctors and senior staff on plantations. These not only have a good salary, often with a free house and even the use of a vehicle, but also prestige and influence. Such status is keenly sought after in a society which accepts authority more readily than in Britain. Here our egalitarian ideas, combined with a consciousness of our own rights and independence, seem to limit authority in all aspects of life.

Education A Family Investment

Those who 'succeed' will be in a financial position to help and will certainly be expected to help their families. And family doesn't just mean your wife, children, mortgage and goldfish, or whatever the British norm is nowadays. Family means extended. You, in Britain, may not even know your second cousin, but, if a Zairian's distant relation appears unheralded on the doorstep, he will feel obliged to put him up for a few weeks or longer as required.

A successful Zairian living in a town would be thought rather odd, if he didn't send occasional gifts of money to the folks at home and the inlaws, quite apart from accommodating and paying the fees of a selection of brothers, sisters, nephews, nieces and cousins attending secondary school or college in the city.

So, many village families make sacrifices to send their boys and sometimes girls to secondary school, and the children themselves may have to suffer considerable hardship to attend school. For the family it has some of the qualities of an investment for the future, and has something too of a chain reaction. If the first boy succeeds, he will be able to help several more to follow him and so on.

One tends to speak of boys rather than girls because so many more boys than girls begin, let alone complete a secondary school career. If education is a costly investment most families prefer to put their money on the male talent. Only the better off families, or those with a suitable school on the doorstep, can afford to educate their daughters beyond primary school level. And like parents everywhere, concerned with the morals and behaviour of their children, Zairians think twice before encouraging their

daughters to live away from home, except with family friends or relations.

Need Education: Will Travel

Considering the cost of education, both the pupil and his family want a return on the outlay; they want success in the State Exam, which is of approximately 'A'-level standard. Schools are very variable in terms of qualified staff, organisation and discipline, facilities and textbooks, so a wise pupil seeks to enter the best school that will accept him.

In the search for a place at a good school where the subjects he wishes to study are taught, a boy may travel far from home. Many of the students at the Upoto secondary school, Institut Koli, travel hundreds of miles on the backs of lorries and on riverboats, often making the first leg of a considerable distance on foot or by dug-out canoe to the main road or the River Zaire.

Choosing a school is only one side of the question . . . will the school choose you? You may have chosen Institut Koli simply to further your ambition to get a well paid, prestigious job; will you come to agree with the church and the Upoto teachers who see more to education and hold wider ambitions than that?



Girls at Secondary School are few

Richard Smith takes another look at one of the 'Five Pillars' of Islam

GOD IS MOST GREAT!

By Richard Henderson Smith

AS YOU travel about Bangladesh you become accustomed to seeing pious men in their distinctive white prayer-caps and long shirt-tails, hands upraised, on the verandahs of the mosques or bowing

deeply and prostrating themselves in the fields at the appropriate times. To see a large group of men gathered on the roof of a ferry-boat, as we did while travelling to Barisal, facing the setting sun, bowing

in unison and following the chanting of a self-appointed imam is certainly impressive.

Those of us working here are only too familiar with the exotic Islamic prayer-call, which is issued via loudspeakers from every mosque five times daily, though rarely simultaneously from any two! Someone visiting us from home commented that there seem to be far more mosques here than Churches of all the denominations at home. Indeed since Christmas 1980 when Judy and I first came to Chandraghona at least one new mosque has opened in the bazaar not fifty yards from the general hospital's riverside gate, and it seems that at least two others have adopted the practice of broadcasting the call to prayer electronically.

A faraway God

Prayer is the weft to Muslim society's warp of ritual and festival. It is one of the 'Five Pillars' of Islam, but it seems to consist essentially of crying praise towards an infinitely faraway God, who can never deign to entertain a



Muslims at prayer

relationship of intimacy with his subjects. Sometimes on clear full-moon nights the imprecations of his tiny warriors wax only too long and far too loud!

But frequently, when the *salat* (time of prayer) is announced from the minaret, with the call in Arabic meaning: 'God is most great; I testify that there is no god but Allah, Mohammed is his prophet; come to prayer, come to security; God is most great,' I find myself brought up short at the thought of the prayer which follows. This invitation means:

Praise be to God, Lord of the universe, the merciful, the compassionate, sovereign of the day of judgement. You are the one we worship. You are the one we ask for help. Guide us along the straight path, the way of those whom you have favoured, not that of those who earn your anger or go astray.

The few who practise the oft-repeated ritual, with its elaborate bowings create an impression, but it is saddening that here enacted constantly before us is a rigid pharisaical tradition. For that verse must be repeated no less than seventeen times each day in varying quantities at each of the prayers which are performed at about sunset, early night-time, daybreak, noon and mid-afternoon. It must, of course, be rehearsed in Arabic (with which few are familiar) so it naturally tends to become a mechanical act, lacking moral or spiritual content by the very repetition of its cadences. Only after the performance of the bowings and sotto voce verse repetition is completed is prayer in the native tongue and intercession permitted. It is in the performance of these prayers that the *umma* of brotherhood of all Muslims can be sensed. But the fact remains that though sectarianism is not evident here, in this subcontinent at any rate, it is deeply riven by class (caste) divisions.

One God

One of the distinctions of Islam lies in this adoration of the one, majestic and almighty God. He is absolute but the understanding of His grace which is the very heart of our knowledge of God is completely absent.

Perhaps few of us really understand why we accept the Trinity but growing up within the Church find no problem in

reconciling in our minds the paradox of the Three-in-One God. But this is an enormous stumbling block for the Muslim attracted to the Christian faith.

The notion that God could have a Son, a very part of Himself; or even that of God the Father of men, is abhorrent to the Muslim. He cannot forget the carnality of earthly fatherhood. So the unity of God, *tawhid*, for the Muslim is contradicted by the whole tenor of the New Testament's revelation of the Triune God, since this appears to create competitors and undermine His omnipotence. To the minds of Muslims this is equivalent to Hindu polytheism and sadly this seems to have been emphasised over the years here by natural perpetuation of Hindu vocabulary and culture, song and poetic styles by the Christian community, which developed from the early converts of Carey, Marshman, Ward and Thomas.

So it is truly wonderful how, having once put aside these prejudices, some Muslims are still able to come and express serious interest in Jesus Christ. Some are able to think of committing their lives to the way of Jesus Christ, beginning to understand their need for forgiveness and glimpsing the new life offered through the Holy Spirit. All this is at the cost of rejection by the Islamic community and a theoretical risk of death by the

enactment, by their families, of the Koran's injunction to eliminate the apostate.

Guidance

Several of us have friends from the Muslim community who have approached us, usually through no active evangelism of our own, wanting instruction and guidance on the Christian path. In this lies a challenge to the beleaguered, and proportionally tiny, institutional Church in Bangladesh for whom we are working.

Writing to one of the earliest groups of converted Jews the author of the Letter to the Hebrews urged 'Let us, then, go to him outside the camp, bearing the disgrace Jesus bore' (ch. 13, v. 13). He goes on to reject the security of the 'enduring city' and encourage us to look for 'that which is to come'.

We too are a community to whom prayer is essential and our prayer must surely be 'to Him who in Christ was reconciling the world to Himself' that they 'Be reconciled to God. God made him who had no sin to be sin for us all, so that in him we all might become the righteousness of God . . . for now is the time of God's favour, now is the day of salvation' (2 Cor. 5 v. 19-6 v. 2).



Mosque at Barisal, Bangladesh

MAKING IT PLAIN

WE are so helpless without the language. The simplest tasks become gigantic obstacles, and someone coming to the door or wanting to speak to us on the street can be terrifying.

An honest comment from missionaries who only arrived two or three months previously in the country where God has called them to serve. The vital need for learning the language is obvious, and that need provides the motivation. This is something we can all understand. Go abroad for a holiday, even a day trip to France, and it makes us wish (those of us who do not know the language) that we could converse fluently.

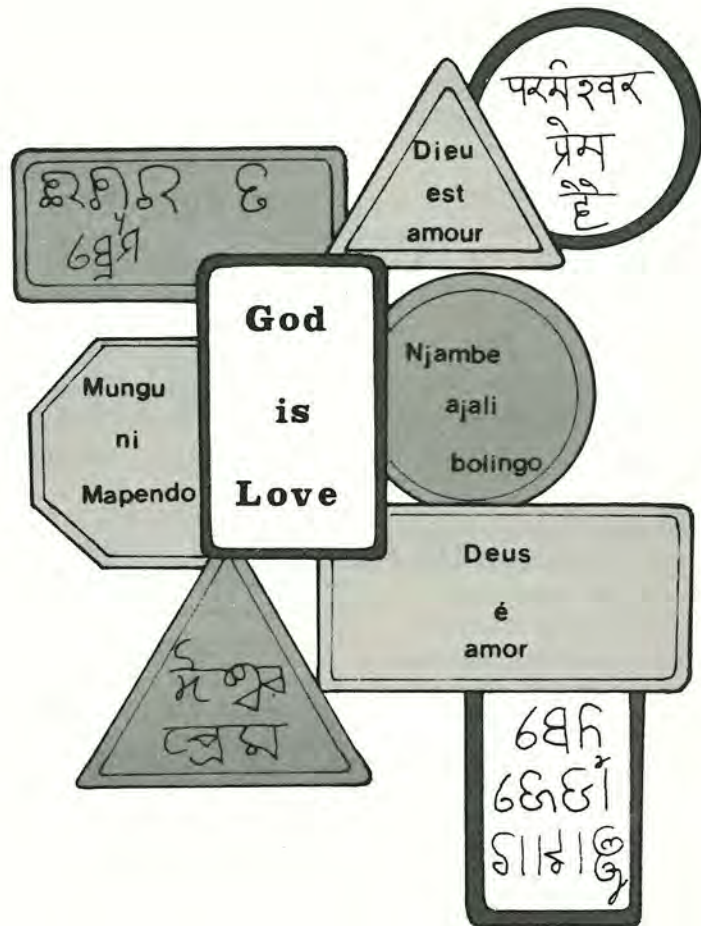
Fluency in the language of the country is one of the basic tools and necessities for any missionary, and it is important that adequate time be given for gaining this ability. In Brazil there is opportunity for studying in a language school, and this is also possible in Bangladesh. In Nepal missionaries spend some time in a formal class setting in Kathmandu, and then a month living with a Nepali family in a village. In Zaire missionaries study with a teacher in the place where they work, all having spent some time in Brussels learning French before going out, and then attend an intensive three week language school in July/August in Kinshasa.

Communication is not only by word, actions and attitudes are important also, part of the learning process also involves coming to grips with a new culture. Let some of our missionaries speak for themselves:

We see this year as a real privilege — the opportunity to gain tremendous enrichment through acquiring a new language and beginning to enter into a new culture. It's hard work, though!

The tremendous challenge of learning a new culture is becoming clearer. It won't be enough for us to say the right words in the right way, if our actions and attitudes contradict those words.

All this is so that they may be able to share fully in every way the message that God is love, and sent His Son to be our



'Being able to speak the language of the people is vital for a missionary,' says Sue Le Quesne as she describes this year's Women's Project.

Saviour. The sharing involves work alongside national colleagues, serving people in a variety of ways — through health care, teaching them to read, helping them to develop new agricultural skills, and weeping with them and laughing with them.

This year's Women's project is for £20,000 — part of the ongoing BMS budget that meets the expenses involved in our missionaries learning other languages. In this way we can share in helping to make plain the saving love of our one God and Father.

A PLEA for a greater intensity in our churches for the right things was made by BMS Chairman, Derek Mucklow, last month. He was speaking at the Annual Missionary Meeting at the Baptist Assembly in London.

9 June is the 150th anniversary of Carey's death and Mr Mucklow thought it was an opportunity to think of 'his achievements, his extraordinary gifts, his overwhelming passion, and his burning desire for the conversion of man and the world.

Quoting Carey's words: 'Never let us cease to act for God; souls are perishing; the matter is desperate,' Mr Mucklow said, 'No wonder God could take a man like that and use him for his work.'

'I wish there were intensity like that in our churches. There is intensity for the wrong things. What brings your church meeting to life? A discussion about the church car park can take all evening. Sadly it is not theology or mission that

gets people up-tight and eager to speak. Would that it were.'

He spoke of the intensity of the world which destroys, and pointed to the shooting of the policewoman in St James' Square. 'But there is also an intensity which redeems,' he said. 'There is no time for passive, lukewarm attitudes. We are called to have a burning desire to reach out to those who need Jesus Christ.

'As we remember Carey's death, it is his achievements which matter. Let us learn from his and let us set out to save the world.'

The Chairman linked his thinking about Carey with the 200th anniversary of the Call to Prayer made by the Northamptonshire Association on 3 June, 1784. He called this the 'springhead for mission in Carey's mind. It not only helped to form the BMS, but deepened the spirituality of the churches.'

The man behind the original call to prayer was John Sutcliff, a Yorkshireman,

who was minister of Olney Baptist Church. Into his hands, via a friend in Scotland, had come a copy of Jonathan Edwards' book on prayer. He was so taken up with it that he brought the matter before his fellow Baptists in the Northants Association. In those days the association covered an area from Hertfordshire to Lincolnshire, and the 1784 assembly was held in Nottingham. On 3 June the call was made to meet on the first Monday of each month 'for concerted prayer and the general revival of religion'.

The call was taken up by Warwickshire and Yorkshire Baptists, and by the Western Association. The Independent churches in Warwickshire also adopted the plan.

It is generally agreed that this praying movement brought the BMS into being for the men, including John Sutcliff, who came together to form the Society were those who had been praying for years for the extension of Christ's Kingdom.

At this year's Assembly, Mr Mucklow said that we can organize, make plans and do all sorts of other things, but without God's Spirit it all comes to nought.

'We need to wait together on God,' he said. 'Without prayer all that we do will be in vain.'

The renewal of the Call to Prayer was stressed by Reg Harvey, BMS General Secretary, and by Bernard Green, General Secretary of the Baptist Union of Great Britain and Ireland, at several of the Assembly sessions.

A letter, signed by both General Secretaries, was given to delegates to take back to the churches. It says, 'Let Baptists throughout the land pray together regularly with the same aims which prompted prayer in 1784.'

Call to Prayer



Derek Mucklow, new BMS Chairman

Ludhiana is in the news

By Stanley Browne

YOUR first question probably is: 'Where on earth is Ludhiana?' and when I answer, 'In the Punjab', you will probably recall the recent news items about communal violence in the Punjab between Sikhs and Hindus. It is true that in March there was a night curfew in Ludhiana and a total curfew for three days, but the real news is about the Christian Medical College and Hospital at Ludhiana. The BMS, of course, has historical links with Ludhiana, since it was a Baptist missionary, Dr (afterwards Dame) Edith Brown, who, after travelling to India with another BMS missionary, Dr Ellen Farrar, and serving with the BMS at Palwal, founded the Christian Medical College and Hospital at Ludhiana. That was just over a hundred years ago.

Since then, the BMS has maintained important links with the institution. Many Baptists have served there, one of them being Miss Jean McLennan who was the Principal of the Nursing School.

Community health

The recent news from Ludhiana concerns the Community Health Department. I must declare my personal interest in this, for, in its modern expression, it came into being as a response to a purposely provocative address I gave at an annual meeting of the Ludhiana British Fellowship. In trying to answer the question 'Is Ludhiana really necessary?', I suggested that Ludhiana could justify its existence only if it reached out into the community in a Christian way and engaged in preventive medicine. I realized that any such outreach would be credible only if there were a convincing curative centre linked with the preventive periphery. This would fit in with the evangelistic opportunities being presented to the Christians among the staff and students. Since that time, phrases like 'community health care' and 'Health for all by the year 2000' have been on everybody's lips.

Flourishing

The news from Ludhiana is that the Community Health Department is strong and flourishing. It is influencing not

only the teaching of medical and nursing students in Ludhiana itself, but is helping to raise standards of health and hygiene in the town of Ludhiana and in the surrounding villages. The radiation of this Christian initiative reaches out to the rest of India. Government visitors were so impressed by the new emphasis demonstrated in the programme of the Christian Medical College, that they recommended that every medical college in India should create a Community Health Department and inculcate these principles into succeeding generations of medical students and nurses.

To make these programmes work, many people believe that a Christian component is essential — in training, in organizing and supervising rural and urban clinics, and in caring in a compassionate way for people when they are sick.

As President of the Ludhiana British Fellowship, I recently revisited Ludhiana and had the opportunity of discussing with the staff some of the exciting developments in community health. I also gave a Faculty Lecture entitled 'Bringing you up-to-date with leprosy'. Yes, there is news, good news, real news, and it comes from Ludhiana, in the Punjab.



Christian Hospital at Ludhiana, India

COMMENTS QUESTIONS QUOTES

By DEKA

DO YOU ever go to a meeting, or conference, and come away feeling that the matter which has aroused most interest and discussion was not the vital issue? Somehow it often seems to be a matter relating to finance, or property, which really arouses the people at a church meeting, while the *bene esse* of the church, the outreach, the spiritual growth is passed over with little or no comment. Yes, these other matters are important, let us not deny that, but each has to be seen in the right perspective.

Q Q Q Q Q

Situations like this are challenges overseas also. Recently one of our missionaries wrote this comment after a bi-annual meeting:

It was sad to find the 'Spiritual Life' section under 'Miscellaneous' in one report, and projects and financial matters, but very little over the declining numbers in some of our churches.

There is a heartache behind those words. How do we get our priorities right? Perhaps our agendas, and discussions at meetings, reveal more than we might like to admit about the real life and health of our churches? Enough, this is all becoming a bit uncomfortable, but . . . ?

We are waited and yet not wanted, loved and resented, admired and loathed all at the same time. Very few local people can truly relax in our fellowship and vice versa. We as missionaries are trying very hard not to interfere with the running of our area and just to serve when and where needed, but even so there is suspicion

and a feeling that our colleagues only tell us what they want us to know.

I read those words and thought yes, I can empathize with them so completely, I have known what it is like to feel exactly like that. I imagine that most missionaries at one time or another have experienced very similar feelings. This outlines one of the real tensions involved so often in service overseas — one that you have to live with, that constantly causes pressure that is often not realized when you are in the situation. It's hard to come to terms with. We all like to feel wanted, loved, appreciated and so on. I know that it is an experience not confined just to missionaries — which of us have not had similar experiences — how can — how should we face up to them? Is loving understanding a way of helping?

Q Q Q Q Q

Tough questions — what is the way forward? Rushing around, being very busy, making ourselves indispensable — sometimes all this does is to push further beneath the surface those matters that concern us, and yet do not know quite how to tackle.

Another quote from a letter:

Pray that with all the emphasis on 'doing' we might all remember the priority of 'being'.

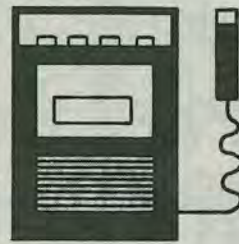
Is that at least part of the answer? 'Being' faithful in the place where God has placed us. And how about our own personal priorities?

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What future for Brazil's poor?

THE economic problems of Brazil have been mentioned several times in these columns, but, as Mike Wotton writes in his latest letter, only those who live in Brazil can appreciate the extent of it and the human suffering involved.

'Recently I was chatting to one of the Curitiba registrars of births and he told me that the number of births registered had fallen considerably. Why? The population of Brazil is growing rapidly. He explained that the process of registering a birth costs nearly £2 and poorer families just

haven't that amount of money spare.

'August and September, at the end of last winter, were very cold months on the whole,' Mike says. 'It was distressing to see young children walking the pavements in a biting wind, wearing no more than a thin shirt and shorts, or a cotton dress, with no shoes or socks; it was cold enough to be "overcoat weather". What does the future hold for young lives such as these?

'Driving home at between 11.00

and 11.30 at night in the same bitter weather, I always crossed a certain busy crossroads with traffic-lights. Always there were young children there, less than ten years of age, almost blue with cold, begging for a few tiny coins. I shall never forget the sight of two young lads, who were evidently brothers, working together as a team. One would tap on the driver's window as a car stopped at the lights. The other would dart round to the rear of the car to put his hands close to the exhaust pipe to get a bit of warmth, for a few fleeting

seconds, into his frail and shivering body.

'Everybody in Britain has problems too, but few have such hefty problems as most people in the third world,' Mike Wotton says. 'It seems to me increasingly that Christians in Britain need to grow into a deeper awareness of suffering humanity across the world, the humanity for which He gave His life and to let that awareness touch our hearts and open our pockets. Even a little money, channelled through the general funds of the Society, goes a long, long way.'

Jamaican churches warn of possible social unrest

THE Jamaica Council of Churches has warned of 'great social unrest' unless short-term measures are introduced to ease economic hardships facing the poor.

Their statement noted 'with much concern' that continuing devaluation of the Jamaican currency is bringing 'added pressures to the lives of the already-burdened poor'. It urged an increase in the weekly minimum wage — now 30 Jamaican dollars — and the introduction of other short-term measures to 'cushion those who are least able to bear' the economic hardships.

The Council of Churches said that devaluation had raised the cost of living, and forced business closures and lay-offs in the

public and private sectors. The Jamaican dollar was devalued 77 per cent last November and under a new foreign exchange regime introduced in March, the currency has been falling in value on almost a weekly basis.

'The Council notes with much concern the continuing devaluation of the Jamaican currency and its consequences,' said the statement. 'We fear that if the trend continues unabated the nation could be exposed to great social unrest.'

The new foreign exchange system is part of a package of 'prior conditions' being introduced by the Seaga government to qualify for a standby credit agreement with the International Monetary Fund.

EPS



YES they are singing together. The two lads from Northamptonshire, Reg Harvey and Bernard Green dared to stand before a congregation of Baptist women to declare their origins in song.

At the joint Baptist Union, BMS Women's Rally in London they told how they had both grown up in Northamptonshire at about the same time; how they had both heard the call to ministry; and how they had both settled into churches in Birmingham. Now they are respectively General Secretaries of the BMS and the BU.

The message they were putting over was the joint nature of mission — not home mission or overseas mission, but 'One message to one world, that the world may be at one with Christ.'

Nepal Next Stop

JUDITH WILLIS, valedicted at the Assembly in May, is counting the days before she leaves for Nepal. It is a long way from Plaistow in East London, where she grew up, and where she attended Girls' Brigade and Sunday School at West Ham Central Mission.

'It was whilst I was at Canterbury doing teacher training that I began to feel a real commitment to Christ,' Judith says. 'When I returned to London, I started going to the church my mother attended, Central Baptist Church, Stratford.' She became a member there, and worked in the Sunday School, and in a midweek club for children.

'I offered myself as a candidate to the BMS and was accepted in September 1983 for work in

Nepal. I shall be teaching the primary aged children of missionaries on the United Mission to Nepal project in Butwal.'

Judith has been studying at St Andrew's Hall, Selly Oak, following a two term course of Bible studies and missionary orientation. She will be leaving for Nepal in late July in order to begin the Summer language school in Kathmandu.

'I have enjoyed my studies at St Andrew's very much,' she says, 'and I feel privileged to have had the opportunity to do this and to be given time to study the Nepali language.

'I also feel excited about being involved in God's work in this world and am looking forward to discovering Nepal and God's movement there for myself.'



FORMER Angola/Zaire missionaries, Margaret Grenfell, Eileen Motley, Jean Comber and Edna Staple, use the BMS Women's Box Lunch as an opportunity for a 'natter' about old times before going into the annual BMS Women's Meeting in London.

This year Sue Le Quesne reported that just short of £22,000 had been raised for the women's project, Partners in Caring. She also launched the 1984-5 project, 'Making it Plain', which aims to raise £20,000 towards the expense of missionaries' language training.

The latest in a long line of BMS Chairmen, stretching back to 1792, Derek Mucklow signs the Chairman's Bible after being inducted into office by Donald Monkcom.

'God is working his purpose out. I look forward with anticipation and enthusiasm, praying that God will use me and that His Kingdom will be established.'

'I have a great sense of humility especially since I have not given any distinguished missionary service like some of my predecessors,' Mr Mucklow said. 'But I am excited as I think of the many new opportunities which God has now given me.

The Rev Derek Mucklow has been a member of the BMS General Committee since 1974 and has most recently been chairman of the Overseas committee. He says that his concern for missionary work extends right back through his ministry. Trained at Manchester Baptist College he first settled at Hesters Way Baptist Church, Cheltenham, in 1958. Since then he has served at Clacton on Sea and Winchmore Hill. He is at present the minister at Carshalton Beeches.

'I have already had a foretaste of what is to come. Some of the deputation food I have eaten is making me into an all round pastor' (or did he say 'pasta?')





Brazil Correspondence — Rev Harvey and Rev MacNeill reply to correspondence.

From BMS General Secretary, Reg Harvey

WE ALL know that it is quite illogical to argue from the particular to the general. Yet this the letter of Andrew Mawson patently did when it began with criticisms of a particular BMS film about the Society's partnership in just one state in the vast land of Brazil and went on to generalize about total BMS involvement in Brazil and about BMS policy as a whole. Nevertheless, the ensuing correspondence has been valuable in airing views and in raising issues that are important. Readers will have seen the responses evoked, particularly from some of our own missionaries serving in Brazil. My colleague, Angus MacNeill, spells out some of the facts of the Brazilian situation in his letter on this page. May I offer comments on some of the general points raised.

Time alone will tell if the development of policy, the amendments to the Constitution and the alterations of practice initiated in the last two years are merely cosmetic or are the beginnings of radical change. What must be stated most strongly is that the Society has been led through fundamental shifts in policy and approach in recent decades. The move has been from a Mission based policy to a National Church based policy. There has been the quite specific recognition of the national Christian body as being the appropriate Christian presence and authority within any country. There has been the glad recognition that the overseas Churches are Churches, servant

communities of our one Lord, and not just dots on the map of the Society's missionary enterprise. Our missionaries go as invited colleagues to work in partnership with National Christians in the mission God gives to all His People. The missionaries have no more, and no less, right than their fellow Church members in Brazil or Zaire, in Bangladesh or India, in ordering the affairs, establishing the priorities, and making the appropriate witness of the Church in that place.

We confess readily that it has not yet been fully achieved, but the clear aim of BMS involvement overseas is 'True Partnership' in the cause of the Gospel.

It is in the light of all this that the correspondence must be read. The deep issues of social, political and ecumenical involvement are those that must be faced by the Church in that place. Within the local Church and wider fellowship, the missionaries make their own contribution — sometimes of fellowship, encouragement and sharing, sometimes of example, sometimes of prophetic challenge. As we well know from the British scene, it is not always easy or rapid for an individual or a small group to be used by God to lead an older Christian community in a direction that seems so obviously right. Yet this is the demand of identification with, of agonising with, fellow Church members in local and national situations.

Surely it does disservice to the cause of God if we ignore the



selfhood and the strength of the Churches overseas and wish to dominate their thinking, their attitudes and their actions? The Society counts it still a privilege to be engaged in partnership in the proclamation and demonstration of the Gospel at home and overseas. The guidance of God has been sought, and is still being sought, as to the right paths to pursue in furthering that partnership.

We are most grateful for the deep concern that has been expressed by the contributions and made through this correspondence column. Whereas the particular correspondence now draws to an end, we shall look to the expressed concern being exercised in the ongoing life of the Society which is not 'our' but 'yours under God', and participation in which, by the whole British Baptist community, is essential for its ongoing life.

Reg Harvey

Mission House,
London.

From Angus MacNeill, BMS Overseas Secretary

There are certain facts about BMS involvement in Brazil.

1. We are there at the invitation of the Brazilian Baptist Conventions.
2. Over the years, the request from Brazil has been for evangelist pastors and for teachers for theological seminaries. Exceptions have been a short period when two nurses were involved in Paraná, the present contribution of Peggy and Frank Gouthwaite at the Community Development Project of Potinga, and the church related work of Laura Hinchin at Cuiabá.
3. During the last twelve months, each of the Conventions with which we co-operate has indicated its concern to develop the social services aspect of its Christian witness.
4. At the local level, all our pastor missionaries have been connected with some kind of community involvement,

From Robert Harkness

WE HAVE been invited to ask awkward questions in your correspondence columns.

The Shorter Catechism contains the following question and answer: 'What is man's chief end?' 'Man's chief end is to glorify God and to enjoy Him forever.'

This surely is the birthright of every human being.

Here is the awkward question. If, in our missionary work, we supply only cleaner water, better crops and sounder health, do we not thus deny those, to whom we go, their birthright?

When a missionary, I knew many Africans, who although poor in natural resources, walked with God and enjoyed fellowship with Him.

ROBERT HARKNESS

Edinburgh, Morningside Baptist Church — ex-Missionary Secretary.

'We've had a good time and we've learnt a lot, but we think that we can also teach you something.' These were thoughts of two ministers from overseas who have been sharing something of Baptist life in Britain.

The Rev H C Nanda comes from Orissa, India, where he is pastor of the Cuttack English church. At the moment he is studying in Bristol.

'I have enjoyed warm Christian fellowship in Britain,' he told David Martin in an interview at the Annual Missionary Meeting. 'It has been a great privilege to be in this country. I shall be going back with a rich experience to share with my people.'

'But the Indian church has much to teach you in Britain about Unity. In India the majority of people are not Christian, and there is a lot of opposition. So the Church of North India was formed in 1970 to be a united witness. We are hoping for the time when there will be only one church in the whole of



India. Discussions are now going on between the Church of North India, the Church of South India, and the Mar Thoma Church.'

The Rev Waldir de Souza is studying at Spurgeon's College. He comes from Brazil and when he returns will be working at the Cuiaabá Bible Institute.

'I have been well looked after by the BMS, by the churches, and by many people I didn't know. But then we are one

people in Jesus Christ,' he said. 'I thank God for the church in Beckenham, which has been so generous. When I asked for one typewriter I was offered eight.

He said that he had appreciated the Biblical teaching he had received in the church in Britain. 'The average British Baptist knows his Bible better than his counterpart in Brazil.

'But we in Brazil can offer you the vitality of our churches, our keenness for mission and our desire to evangelize.'

frequently in the running of Day Centres to cope with the problem of the children of working parents. In the case of the Vaughans in Cotia, São Paulo, and the Myhills in Nova Londrina, the identification with the social and economic deprivation of the population has been considerable.

5. In 1983, we carried out a review of our present policy in Brazil and approved Guidelines to take us into the immediate future. In these Guidelines, we recognized that it would be proper to respond to invitations from Brazilian Baptists which would deepen our active involvement in expressing the presence of Christ within deprived elements of Brazilian society.

6. In Brazil, as in all other areas of the world where we cooperate with our partner churches, our concern is to bear witness to the Gospel of Jesus Christ which is relevant to people in the entirety of their being. We are unashamed to speak of salvation in personal terms as bringing wholeness to individuals as they enter into

the abundant life which is to be found in Christ. Equally, we are unashamed to proclaim and to demonstrate that 'personal salvation' has to be set in the wider context of a Church which is speaking effectively to and living relevantly within the world at large.

In view of the debate which has been carried on within these columns, these facts are worth noting.

There is no use pretending we have developed the perfect blue-print for what we do in Brazil. Some of the letters written to the magazine stress points which are painfully true. It hurts to know that not all is well in Brazilian politics or in some of the current policies governing Brazilian social, economic and ecological planning. It hurts to know that this is so in our own country. As a Missionary Society, we must be humble enough to admit any lack of vision and we must be ready at all times to pioneer new ways of being obedient to Christ as fresh insights are given to us.

Having said that, we must avoid new forms of an out-moded missionary imperialism which tells our partner churches what is wrong with them and what they should be doing about it. If oneness in Christ means anything, then it is as we work alongside our partners and share with them in their stumbling and mistakes (as they, surely, must learn to share in ours) that by the help of God's Spirit we fashion together a witness to the Gospel of Christ which is authentic and powerful. It is from within Brazil and not from without that the 'answers' will be found, even as we must recognize that Christians in Britain must be aware of where they can act to ensure justice and fairness in our own Governments' political and economic policies towards Brazil. We can hardly accuse Brazilian Baptists of the sin of apolitical lethargy, if we are complacent about any contribution which our nation may have made to Brazil's current problems.

In the letter which started off this debate, Andrew Mawson painted a picture of the

'Demise of BMS' — a Missionary Society fading into obscurity because of its irrelevancy. The danger of that happening is always with us, but I do not believe it is true at this particular moment. The recent exchange of letters indicates a healthy awareness of issues. The end result may not be agreement, but neither can it be blindness. Treading gently, yet boldly, we must press on.

Angus MacNeill

Mission House, London.





CALL TO

PRAYER

1784 - 1984

INDIA — DINAJPUR AND MIZORAM

3-9 June

MIZORAM, which used to be part of the state of Assam, is now a state in its own right. Because of its position in the north east of India it is closed to foreign nationals. Formerly known as the Lushai Hills it was first evangelized at the turn of the century. Most of the population have turned from animism to Christianity and the church there is now sending missionaries of its own not only into other areas of India but most recently into Thailand. Another missionary is at present preparing to go to work in Thailand as well. Pray for this young church which is so dedicated to sharing the gospel with others.

The villages in Mizoram are scattered over the hills and each pastor can have between eight or ten churches in his charge. A great deal of responsibility therefore rests on the lay leadership. Pray for the church in its training programme.

*Lord,
what are you saying to me?
Yes, I see this world of need and I feel
something of the weight of human
tragedy bearing down upon me.
Yes, I know that Christ has died for the
world and I also have heard the call of his
great commission.
But what do you want me to do?
I promise to pray for missionaries and the
church overseas.
I promise to give in support of that work,
but what else do you want of me?
Lord take me,
show me how I can be part of your great
mission of love to the whole world.*

BRAZIL — PARANÁ INTERIOR

17-23 June

THIS is an area recently devastated by floods. Although the Connors have now returned to this country we continue to remember the Rio Negro and Roseira churches where they did such invaluable work in helping flood victims and where folk are still 'mopping up', as it were. The Furmages, who work in Dois Vizinhos, have been on short furlough for three months, but have now returned to the work of a growing church. They are still in the middle of a building programme. The baptistry has already been used, for although this is a new area for Baptist witness there is an obvious hunger for spiritual values. The Myhills, who work at Nova Londrina in a caring ministry, report a growth in church membership. The children's day centre is also progressing. Children from poor families are helped, often from a pitiful state of malnutrition into happiness and health.

NEPAL — UMN ECONOMIC DEVELOPMENT BOARD

10-16 June

ONE of the ways in which the United Mission to Nepal is seeking to reach out to the poor people of the country, most of them in rural situations, is through development work. Our BMS workers are centred on Butwal where there are the Butwal Technical Institute and the Development Consulting Services. Mike Wheller is a quantity surveyor. He and his wife live next door to the hostel, where boys who attend the Institute live. They are doing invaluable work in building up good relationships with eight 'lively teenagers'. Cliff Eaton is an architect. He, Chris and their three boys

returned to Nepal last October after a longish break for training in this country. Cliff works in the design office and is at the moment organizing the construction of two buildings, one in Butwal and the other in Kathmandu Valley. Since January Chris has been teaching British and Indian children of missionary parents.

ZAIRE — TONDO

24-30 June

BMS missionaries are involved in several areas of the church's work in Tondo. John Mellor is one of

two evangelists and Rena is the regional women's organizer. They have been travelling extensively and have been able to go to places which have had no visits for a long time. Wilma Aitchison, our nursing sister, is engaged in community health work over an area the size of Wales. She leads a community health team. Roger Foster and Ian Morris have recently been joined by David Knight and they are pushing work ahead on the Agricultural project. Stephen Mantle is working to bring a clean and safe water supply to the area, although he has so often been frustrated because the materials he needs have been held up.

All of our missionaries are involved in the life and work of the local church, doing Sunday School work amongst pigmy people and helping with the young people.

REMEMBERING WILLIAM CAREY

Thanks be to God for Carey's great endeavour —
The village cobbler with a heart aflame,
With love to Christ from whom no power could sever
And for the glory of His blessed name!

Nor did his mind dwell only on his labour —
Fashioning shoes for farmers and their wives —
The soul that yearned to help his friend and neighbour
Thrilled at the thought of mending human lives!

Found in the Cross a holy aspiration,
Felt in his heart a call — an urge Divine,
Knew beyond doubt that He Who gives salvation
Willed that in heathen hearts His light should shine.

Beyond the room where jostled books and leather,
Maps of the world beside the cobbler's last
A vision large possessed him all together.
A voice commanded as a trumpet-blast.

For him — no limits made by human fashion,
A world of men with all its sin and pain
Kindled within him a consuming passion —
To tell them of the Gospel's wide domain.

And so — God thrust him forth to tell the story
Of Christ, Whose death meant healing for the lost,
Good news for all, its wonder and its glory,
Life for mankind — redeemed at countless cost.

Even today we hear his clear voice calling —
'Attempt great things' — 'Expect great things' from God
Give us his courage! Keep our feet from falling,
That we may walk the path of Faith he trod!

R D Browne.

Indian and Scottish Meet

A Baptist pastor from Assam was welcomed recently at a reception in Scottish Baptist Church House, Glasgow. He is the Rev Hkup Za Go, the Assistant Director of Christian Literature at Gauhati.

Mr Go trained at Serampore College and has been engaged in literacy work since graduating. He is visiting Britain on a Feed the Minds sponsorship to enable him to take a course in publishing at Oxford.

Whilst in Scotland he was able to take part in a service at Duncan Street Baptist Church, Edinburgh when BMS Scottish Representative, the Rev Ron Armstrong, interviewed him about his work. Mr Go reported that, as a result of BMS and American Baptist missionary penetration into the North East Indian Hill Tracts, there had been great growth in the Church, and that almost the entire population of districts like Mizoram and Nagaland have turned from animism to accept Jesus Christ.

MISSIONARY MOVEMENTS

Departures

Dr S and Mrs Green and family on 22 April to IME, Kimpese.

Miss A Matthias on 2 May to Tansen, Nepal.

Arrivals

Miss Ann Flippance on 27 March from Binga, Zaire.

Miss Wilma Aitchison on 17 April from Tondo, Zaire.

Mr and Mrs D Stockley on 28 April from Gournadi, Bangladesh.

Births

On 5 April 1984, in Zaire, to **Mr and Mrs J Davis**, a son, **Luke James**.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously. (14 March-11 April 1984.)

Legacies

	£
Miss F A M L Bryant	101.93
Miss L C Cabell	3,100.00
Mrs E C Calgreave	100.00
Miss G E Court	604.82
Miss W M Dando	200.00
Kathleen Isabel Ferguson	500.00
Mr S E Green	4,950.78
Miss M E Hook	5,438.76
Mrs L Howells	100.00
Miss B A V Mäggs	250.00
Mrs E Robinson	927.26
Miss C E Waddington	1,000.00
Mrs S J Westbrook	100.00

General Work

F&E Aberdeen: £20.00; Anon: £55.00; Anon: £5.00; Anon: £7.40; Anon: £40.00; Anon: £10.00; Anon: £50.00; Anon: £3.00; 'Blessing': £30.00; Anon: £1.00; Anon: £30.00; Anon: £20.00; Cymro: £60.00.

Medical Work

Anon: £11.00; Anon: £10.00; Anon: £1.00.

Relief Fund

Anon: £10.00.

NOTICE BOARD

SITUATIONS VACANT

25 Missionaries are needed to serve overseas as

Pastors and theological teachers	9
Agriculturalists	1
Builders	2
Doctors	2
Nurses	4
Woman church worker	1
Teachers	3
Educational/Medical/Development workers (for Nepal)	3

Fuller details from
The Personnel Secretary



LAUNCHPAD

The Young People's appeal takes off this month. There is still time for YOU to give this a boost.

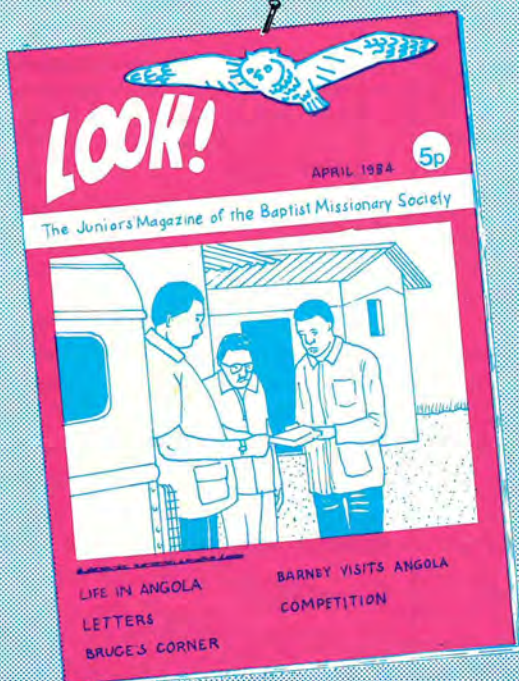
(A new project is to be introduced next month.)

WEDNESDAY 7 JULY 7.30 pm

BMS PUBLIC MEETING

WESTGATE BAPTIST CHURCH
CARLISLE ROAD

BRADFORD



'COMMITTED - SO WHAT?'
United Women's Conference
High Leigh
Hoddesdon, Herts
Sept 25-28 1984
Cost - £35
Booking forms available from
Sue Le Quesne, BMS
Rita Milne, BU

Further information about any of these notices can be obtained from: Baptist Missionary Society, 93 Gloucester Place, London W1H 4AA.