

MISSIONARY

HERALD

THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

JANUARY 1985 20p

BAPTIST MISSIONARY SOCIETY
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WORKING IN
THE WORLD'S
GROWING
CITIES



Editorial Comment

Mission is not the preserve of a small group, an institution or even a missionary society. It is the concern of the whole Church, the body of Christ, alive, active and witnessing to the saving love of God to all men and women everywhere. The Baptist Missionary Society has always acknowledged this. Ever since its formation in 1792 it has been rooted firmly in the life of British Baptist churches, and could never have been God's instrument for preaching the Good News throughout the world without their committed, prayerful support both financially and in the 'growing' of missionaries.

The constitution of the Society recognizes as essential the active participation of the churches in its life and work, and proposed changes to that constitution are designed to strengthen this involvement. Pastors and representatives of churches making an annual contribution to the Society are responsible for electing BMS Officers and transacting business at the Annual Meeting. General Committee members are nominated by churches, associations, auxiliaries and unions, and then they are elected by the direct votes of the churches.

We are so often surprised therefore to hear from churches and individuals who think that there is no way in which they can relate to the Society. Each Association and union is represented on the General Committee. They are on the Committee to serve the churches as much as the Society.

We would also welcome more involvement through the pages of this magazine. Our Missiontalk feature welcomes news items about BMS activities in the churches. The Talkback feature too is designed for meaningful discussion about the missionary scene. Obviously, since there is a six week delay between receiving copy and the magazines being distributed, it is difficult to sustain the sort of letters column discussion common in our daily papers, but please use to the full the opportunity which this page gives you. If nothing else it is good feedback to our editorial staff, enabling us to design a magazine which is meeting the need of promoting the vision of world mission in the mid '80's.

As we take the opportunity of wishing you all a Happy New Year, we are conscious of the many millions in our world who are far from happy. Let us pray that through the involvement of our churches the BMS may be the means of bringing the health and wholeness of the Gospel to many more people.

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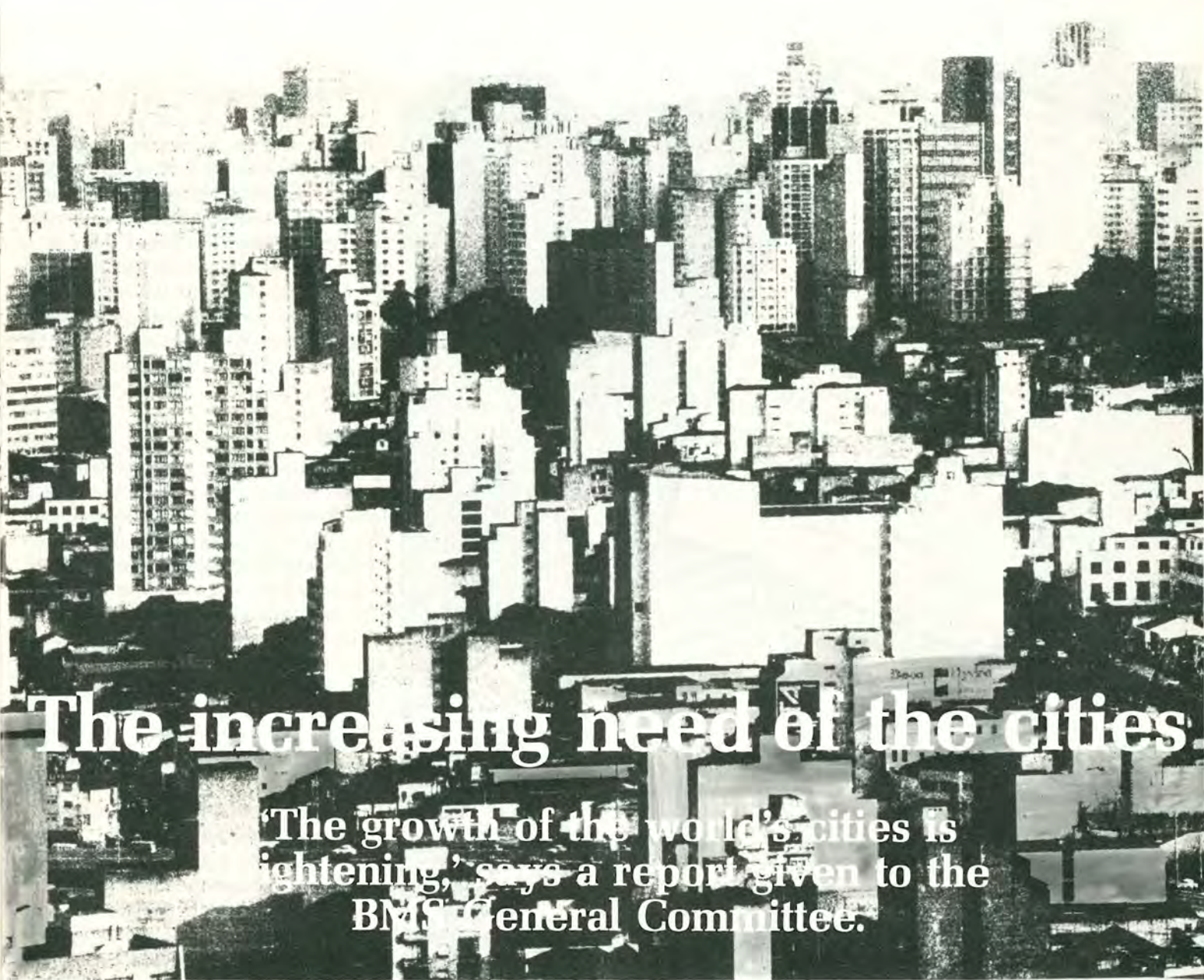
JANUARY 1985

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We share in the work of the Church in:

Angola	Nepal
Bangladesh	Sri Lanka
Brazil	Tanzania
India	Trinidad
Jamaica	Zaire



The increasing need of the cities

'The growth of the world's cities is frightening,' says a report given to the BMS General Committee.

WHEN the New Testament speaks of hope for the future it talks about a New Jerusalem, a city coming down from heaven. When St Augustine wanted a title for his blue-print of Christian society he called it the 'City of God'. The Bible 'begins with the tale of a garden, and ends with the city of gold'.

Yet the image of a missionary, in the minds of many, is still the intrepid, pith-helmeted, jungle traveller and there is a refusal to recognise not only that there is a need, and an increasing need, for missionaries in cities, but that many BMS missionaries are working in cities today and many more will need to work there in the future if we are to be faithful to our Lord's commands.

The expected growth of the world's cities is frightening. In 1900 15 per cent of the world's population lived in cities. In 1950 the figure was 28 per cent and in 1975 41 per cent. By the year 2000

more than half the world's population will be living in urban areas. By then the city population will be the same as the world population of 1965.

The fastest growing cities are in Africa, but by 2000 Asia will probably have more city dwellers than any other continent. How do cities like São Paulo cope with 2,000 new citizens each day? The figures are frightening, but they present a challenge and an opportunity. How is the BMS measuring up to opportunities in cities as different as São Paulo and Kinshasa, Kingston and Colombo, Delhi and Dhaka? The classics of urban anthropology are as yet unwritten, but all cities have certain problems in common, as well as those unique to a particular place and time.

Shanty towns

Most cities cannot cope adequately

with the influx of people. One so-called solution to the problem is presented by the *favelas* of São Paulo — a city of about twelve million increasing by five per cent each year. On land, which is publicly or privately owned, squatters are allowed to come and live, temporarily, and the uncertainty of the duration of their stay means that reasonable amenities, like sanitation or running water, are lacking.

There are few facilities for children, for who wants to establish anything permanent when there is no right of tenure? Most cities have these shanty towns either in their midst, or on their edges, or both. To push these unwelcome immigrants to the edge of the city is only a partial solution. As the city grows, the distances the workers have to travel increases. They return to seek temporary shelter nearer their work, and the whole problem

THEY say first impressions are always most interesting... Well I suppose that my very first impression was of people everywhere, crowding at all the barriers at the airport and every conceivable window. My next impression was surprise that there weren't more differences. Driving along the long tarmac road to the compound it seemed strange to think that I was in another continent.

The first feeling of oppression by the sheer numbers of people everywhere, and the needs of people living in this city, is one that hasn't disappeared. As I've been walking a little around Kinshasa, taking care not to fall into the open drains or trip over the piles of rubbish everywhere, I can't help notice the folk who look intently at what I'm carrying — they're not to know it's only a Bible case.

Allison Isaacs



NEARLY 72 per cent of Brazil's population now lives in urban areas — 90,032,000 out of a total 125,189,431 — according to figures released recently by Brazil's Institute of Geography and Statistics. They report, however, that the economically active portion of the population is only 40.69 per cent. This is mainly because of the youthful nature of the Brazilian people. Over 48 per cent are under 19 years of age. The student population, including pre-school children, is nearly 24 per cent. One third of the total population is still illiterate.



THE Delhi Development Authority, through whom all land has to be obtained, has asked for payment for three of the five plots requested for new churches and this has been paid. Five of the bigger churches in Delhi have each been asked to be responsible for looking after and building both in terms of structure and congregation and holding services on these new sites. Green Park, where Geoffrey Grose is the minister, is one of the five, but so far the Development Authority has not allocated a site on that side of Delhi. As the church does not have a say in choosing sites, it is a matter for prayer that the officials will be guided to allocate a plot in a reasonable place, where it will be appropriate for a church to be located.

begins all over again.

Missionaries must go where the people are — in the centre of cities, or on their edges. That is why Frank and Dorothy Vaughan are working in the *favelas* of São Paulo. Part of their time is spent among the very poor and part in attempting to stimulate the richer members of the many Baptist churches in that city to do their part in caring for the poor on their doorstep.

Delhi

The Bishop and other members of the Delhi diocese of the Church of North India believe that at least five new churches must be established immediately in the suburbs of Delhi. It is a city which looks likely to double in size over the next 20 years. It is now about half the size of São Paulo and growing at a rate of four per cent a year. If the opportunity to plant new churches is not taken now, the land may not later become available and the possibility of witness will be lost.

The same problem, on a very minor scale, has happened in this country, but the difficulties are far greater in the expanding cities of the Third World, especially where Christians are a small minority. Ministers of older city churches, like Geoffrey Grose at the Green Park Free Church, New Delhi, can also see the problem of providing pastoral oversight for these new suburban congregations. Where are the new presbyters to come from? How much extra work will the older churches have to undertake in an era of constant expansion?

Geoffrey has been encouraged by some young people of his own church who have volunteered for full-time service in the Church of North India and elsewhere. It is only if the church is alive that opportunities will be seized. Geoffrey himself hopes to do more by leadership training, since full-time pastors are not the complete solution to the problem.

Dhaka

Missionaries are almost all foreigners and guests in a country not their own. Sometimes their presence is welcomed

by the government, sometimes it is tolerated, but sometimes it is resented. In Dhaka, a city of about three and a half million, growing at a rate of about five per cent each year, all these attitudes to foreigners are found. They sometimes seem to co-exist in one person.

The seat of the government is usually in capital cities, and it is there that government pressure on foreigners and particularly foreign missionaries bears most heavily. As in the cities of other countries, the one who absorbs most pressure from both civil government and church government is the one usually described as 'Secretary for Missionary Affairs'. This job may involve contacting the government in matters like income tax and visas, which often have to be renewed annually, importing equipment and supplies, especially for hospitals, obtaining permission for building and permits for scarce commodities like cement. The city missionary may well feel that although he has spent many years coming to terms with the culture of his adopted country, a whole new sub-culture, when dealing with officialdom, has to be learned.

Kinshasa

The city sets an example for good or bad. The fashions the city sets today tend to be followed in the country tomorrow. This is particularly true of capital cities and certainly true of Kinshasa, a city of somewhere between three and five million, and growing faster than any other city where the BMS is working.

There are some large churches established in the city centre with memberships of 1,000-3,000. As the suburbs grow, so suburban churches are established. Most churches are involved in some form of social outreach and BMS missionaries help at the centre for women at the Kitega church run by Mama Ditina. It is attached to a school for unemployed girls. They help, too, in literacy classes run for women and those with appropriate skills are consulted about church, and church related buildings. Missionaries are involved in the English speaking and French speaking sections of the International church.

But it is in evangelism and in worship patterns that the capital city churches set an example, which is followed in the rest of the country. The flow of people to and from Kinshasa helps to disseminate ideas from one section of the Baptist Community to another. Pastors appear on television and make regular radio broadcasts as part of the evangelistic witness of the church. The Baptist Community co-operates with

other denominations in city-wide evangelistic campaigns. What strikes the visitor most, however, is the liveliness of the worship and the many choirs which take part. This feature is copied throughout the churches and patterns of worship do not stay still, for Kinshasa, as a capital city, is open to influences coming from all over the world.



The city of São Paulo, a sprawling city of wealth and poverty



The Green Park Church is interested in a sister concern working in a slum resettlement colony on the outskirts of the city. 15,000 squatters have been allocated 12 square yards of land per family. Roads, drains and public toilets are constructed and then the inhabitants have to get on with the building. This means getting an income by begging or working, then building a shanty and existing in a sweating, unhealthy, uneducated community — fair game for exploiters, diseases, lawless elements and drink. The church is helping to pay the salary of someone working on a welfare project, which includes a clinic, adult and child education and industrial training. A group of five young Christians is working on the project. It is tough going, but they are dealing with life in the raw and need support and encouragement.

Colombo

Most missionaries would like to be thought of as Ambassadors for Christ, but they soon find that they are taken as ambassadors of their own country and representatives of its culture, as seen in so many Third World cities. The pressure on city missionaries to be good ambassadors of their country, to attempt to explain some aspects of western culture, and to excuse those parts which seem naive, shocking, overbearing or downright vulgar, is very much greater in the cities than elsewhere.

Many missionaries feel their responsibility in cities which pander to the Western tourist, and in particular to those wants which yield the most profits, like drugs and alcohol. Both are found without much difficulty in a city like Colombo, a city of about 1,200,000 and increasing at a rate of four per cent per year. This is one city among many, where missionaries have seen the need for a ministry not only to the Western tourist, but particularly to the rootless drifters of the West making a Third World city their home for as long as they are allowed to stay. Peter and Margaret Goodall see many such people and the Sri Lanka Baptist Sangamaya recognises that Cinnamon Gardens Church has a ministry to such people.

Caribbean

Political activists tend to concentrate in cities. They are the easiest places to rent a mob. It is easier to transport people into a city than it is to attract crowds to a rural centre. If there is no democratic process, many political leaders and would be politicians can attract the attention of the government and of the people by instigating riots.

Rioters may well have legitimate grievances and believe that riot and violence are the only way of obtaining justice from an indifferent government and deliverance from a corrupt and brutal police. But violence begets violence and part of the missionary's role may well be that of reconciler and of being the conscience of the church in reminding the church of its duty to all in its power to effect reconciliation.

This is needed in Kingston, Jamaica, a

IN an industrializing, urbanizing world, much of what Christians are called to do is in the arena of cities and industrial areas. But some of us, who were doing our work there, discovered along the way that you could not work in cities and with industrial workers if you didn't take into account the people who lived in rural areas. Rural people were with us in the cities and in the factories, and the impact of the cities and the factories were very big on rural life. And those, who were working in the villages and on the farms, also realized that they could not be obedient to God there if they were not aware of the impact of urban centres on those communities.

George Todd: 'What is Urban Rural Mission?'



IN Cotia and the favela work, Mission must be translated into prayer, visitation, Sunday School, women's work and house meetings. 'Seeking maturity in Christ,' the motto adopted by the Brazilian Baptist Covention last year, is a good slogan for anyone and certainly for the Baptist work in Cotia. Favela work is not very rewarding or attractive, but must be part of the church's outreach and service. With this in mind we aim to form a team of church members to take over the favela work in our absence.

On Wednesday afternoons I take a bag of tools and other materials along to try and teach some of the lads handicrafts. We are preparing wall plaques with texts and trinket boxes for an exposition and sale in March. We shall not raise much money, but that is not important. If some of the lads learn that by their manual dexterity they can earn to live, then that will be sufficient reward. In this age of diplomas and certificates they will not be able to compete.

Frank Vaughan

city of about one million, increasing at four per cent per year. The Jamaican Baptist Union is well placed to exercise a reconciliatory role. The prestige of the Baptist church and of the Baptist community is high. The JBU through its leadership makes good use of the media to make known a distinctively Christian point of view and act as a moderating influence.

Spiritual guidelines

The city missionary has particular problems and peculiar opportunities. The people to whom he ministers are mainly those who think of some other place as home, whose parents or grandparents came from another part of the country bringing with them customs and a set of values which the city has, often in the space of a generation, slowly eroded. The mutual help, the wisdom of the old traditions, the close society of the village community become irrelevant in a city community.

The new urban dweller has to become used to taking his part in a wage earning economy. To one who has been used to subsistence farming this is a radical shift, not only in a way of life, but in a way of thinking. It becomes dangerously easy to begin to evaluate men and women by the amount which they can earn and the



Kinshasa, Zaire

number and value of their possessions. There is an opportunity for the city missionary to minister to those who are looking, perhaps unconsciously, for a new set of spiritual guidelines, and to proclaim the Gospel, which declares that a man's life is ultimately priceless because of what God has done for all in Jesus Christ.

Jesus wept tears over Jerusalem, because the city would not listen to His message of reconciliation. The church also must agonise over cities, because increasingly cities are places where people live. Cities are therefore the places where missionaries will be sent to be part of the church's mission of proclaiming the good news.



Frank Vaughan working amongst the favelas of Brazil

WONDERFUL IN OUR

Joyce Rigden Green talks about a modern miracle

SOMETIMES we are given a day which has in it some moments of pure delight, the more so because they were brought about by a chance remark. We are then led on to see that the moments hold their delight because they are a gracious gift from God.

One such chance remark led to an invitation to meet Dr Lawma from the Serkawn Hospital in Mizoram, who was visiting Britain, at the invitation of the BMS, last year.

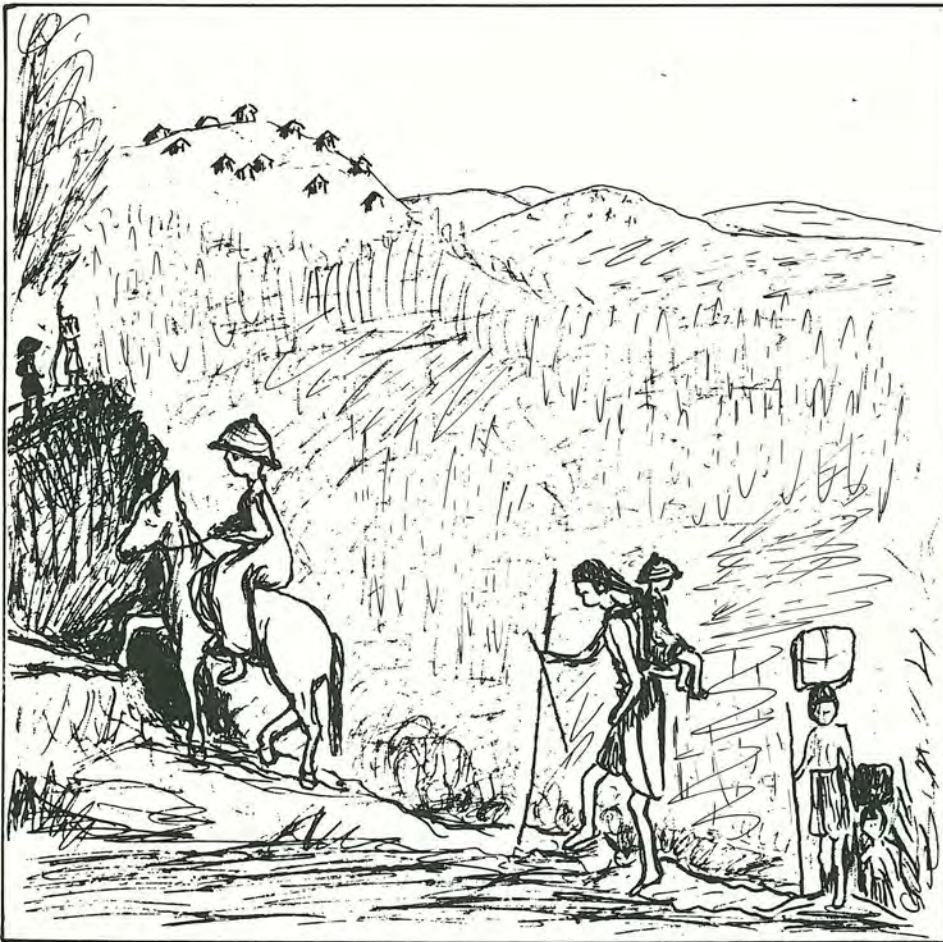
We had not met before. I had left his

country as a very small child before he was born, or probably even thought of, but his love of the Lord, his delight in his work and his dedication made him easy to talk with, easier still because he spoke faultless English. (Sadly I could recall only a children's hymn in his language!)

We looked at photographs which awakened memories for me and I marvelled at the 'march of progress'. A tarmac road now carries lorries along the switch-back climb to Serkawn and Lungleh, instead of the rough path along which I had been carried, sitting on a little seat strapped to the back of one of the team of men hired to carry all our possessions, while my parents road on mountain ponies. We talked of the coming of the Gospel to his country, of the first missionaries, Savidge and Lorrain, who braved the headhunters because of their 'passion for souls that are lost'; of Wenger, Raper and Carter; of the first nurses, Miss Clark and Miss Good, who started the dispensary which has now grown to a 100 bed hospital.

The Headingley Miser

Earlier in the day, Dr Lawma had passed the house of 'The Miser of Headingley', Robert Arthington. We talked of this man, whose vast informed and practical vision of world-wide mission, which stretched through India, Assam, to China in the east, and Africa in the south, was matched by his generosity. How fitting that we met in the home of David and Robina Wilson, who worked with the BMS in Zaire, one of the African fields that benefited from Robert Arthington. It was his money that financed the building of the motor-boat *Peace* which, as it plied up



How I remember going to Serkawn, Joyce Rigden Green

EYES



Dr Lawma

and down the vast river, opened up the heart of Belgian Congo – now Zaire.

The story of Mizoram is indeed a modern miracle. In 1894 Savidge and Lorrain had started to work in the north, as Robert Arthington's new missionaries at Fort Aijal. This work was taken over in 1898 by the Welsh Calvinistic Methodist Mission.

In 1903 they were able to return to Fort Lungleh in the south. They found that a few people had already become Christian through contact with missionaries in the north. Soon after his arrival Lorrain wrote to the BMS, 'It will be our endeavour to make the Christian Church . . . self-supporting, and self-propagating from the first. The converts show a great willingness to give of their little substance to God, and we were delighted to find that even before our arrival they had put aside one-tenth of last year's crop and were only waiting for us to tell them what to do with it . . . their "God's rice" is stored in an immense bin on the platform of the chapel.'

Zoram Baptist Mission

Now 80 years on Mizoram claims the highest percentage of Christians in India. So wholeheartedly have they received the Good News and been challenged by Christ's command to 'Go into all the world' that the Zoram Baptist Mission came into being in 1966.

The first venture was the sending of two couples to Assam, traditionally a hunting-ground for the Mizorams, and a people who had suffered much from them; this was a spearhead of reconciliation. There are others

working in Tripura, West Bengal and Maharashtra. Further afield, a couple has answered a call to Bhutan, where they have worked for ten years; another couple leaves shortly for Thailand, and there have been invitations from Africa. Alongside this, there are more than 150 workers in medical, educational and social activities in cross-cultural situations, whose evangelism is planting churches wherever they go.

But more; from the 50 churches planted by the ZBM in the field, some are already sending out their own missionaries and workers.

Finance to support all this 'work' comes entirely through the prayers and giving of the Zoram Baptist Church family, which numbers only some 50,000 souls. Savidge and Lorrain taught well.

There has been similar growth and outreach in the north where these two missionaries first worked; some readers may have heard the Mizoram choir which toured Britain in June this year.

No missionaries have been allowed in this area since 1977 for political reasons, so the people have learnt to look entirely to God for support and

direction, so indeed 'it is the Lord's doing and it is wonderful in our eyes'.

Serkawn Hospital

Dr Lawma, who was trained in India, was on the point of going to Thailand as a missionary when he was asked to step in temporarily at Serkawn Hospital. It was then badly in debt and had only 50 beds. It now has 100 beds and is helped by an annual grant from the BMS. Dr Lawma is engaged in rebuilding and expanding the hospital, an enterprise which the BMS is supporting. With this help and some promised from Christians in Germany, only 25% of the cost will now have to be found by the ZBM. As in a western hospital, patients are provided with food as well as medical care: it is also a nurses' training school.

Our prayers go with Dr Lawma now he has returned to shoulder his part in 'the healing of the nations'; for his wife, who is also a doctor and shares his work and vision, and is 'carrying' the hospital in his absence; for Dr Chaununga the secretary of the ZBM and for Rev Dr Lal Hminga who is secretary of the Zoram Baptist Church and also engaged in translation work.

What a story of vision and challenge, and what a response!

WHERE ARE THE

MISSIONARY enthusiasts seem to be a dying breed, and endangered species. So I decided to form SOPME (the Society for the Preservation of Missionary Enthusiasts) and set out to find some. After a while my search was rewarded. They were in a deputation welcome meeting.

At one time welcome meetings drew crowds. They came to hear people, who had returned from far-off lands, with strange stories to relate. They heard of savage peoples with uncouth languages and barbaric habits. They learned of dramatic struggles with illness and climate. They saw exotic objects. The speaker had sometimes narrowly escaped death. Then would he strip his sleeve and show his scar and say, 'These wounds had I in India or Africa'. He resembled a man back from another planet.

Now the novelty has gone. Apart from brief episodes in Angola or Zaire, the adventures have ceased. The stirring tales have ended and the crowds have gone. Only the enthusiasts remain.

A minority

Truth to tell, they have always been a minority. Many of our church members are patrons, not enthusiasts. The patron will listen to the missionary who visits him. The enthusiast, in the spirit of Acts 18:15, goes out to hear him. The patron may respond to an appeal for help. The enthusiast asks what can he do. The patron goes along with any proposed plan. The enthusiast formulates them. The patron gives verbal support, but the enthusiast is a doer. The patron is found at the missionary supper. The enthusiast is found at the missionary prayer

meeting.

Why are enthusiasts so rare? Was the early church better endowed with them than we are? We tend to idealise the first generation of Christians but they had their share of patrons. Some of them lived at Laodicaea. Ananias and Sapphira could hardly compare with Barnabas for zeal, while Simon of Samaria was the first to offer a subscription fee to join the club.

However there were many who had fire in their bones and some were mentioned in despatches. Timothy and Epaphroditus (Philippians 2:19-22 and 30) stood high in Paul's estimation. The former differed from those who cared only about themselves, while the latter came near to death, risking his life to render Paul's service. Onesiphorus was commended because, when Paul was in prison, he sought him out to help him (2 Timothy 1:17-18). Epaphras seems to have been an eager beaver, constantly praying for others and wholly devoted to doing God's will. Men, and women, such as Phoebe, Priscilla and the mother of Rufus, were Paul's indispensable fellow-workers in the Gospel. How would he have fared without them? Nevertheless, they pale into insignificance beside Paul, the supreme athlete and enthusiast for Christ whose life was bent on opening up countries for his Lord and who, at the end, could talk about it being poured out on the altar.



Does your enthusiasm go far enough to pray for these?

Miserable enthusiast

Throughout history their successors have appeared, though they were not always welcomed. John Wesley was

E ENTHUSIASTS?

taunted with the name and when William Carey sought to arouse the Northampton Baptists the Chairman told him that he was 'a miserable enthusiast!' To be a pagan was hardly worse. Yet the history of the Society, and the missionary movement which followed are sufficient testimony as to who was right. God worked through the enthusiast and by-passed the critic.

He does the same today. There may of course be many ways in which people become enthusiasts. Some may have spent time doing short-term service overseas and return home convinced of the need for support for mission. Some may have been fortunate enough to visit, as parents or friends, missionaries serving abroad. The need there has stirred up their zeal. Others may have spent time working abroad in secular posts. What they have seen of missionary work has roused their enthusiasm. Some may have been stirred by a deputation address or sermon. The day of miracles has not passed! Even a rejected missionary candidate may ask whether God has not led him in this direction so that he might be better equipped to 'hold the ropes'.

Diminishing

Some enthusiasts have never been abroad. Their zeal stems, as James Denney once said, not so much from an interest in mission, but from an interest in the Gospel. They have realised that just as God loves the whole world so must His children. They do not need the coloured slides and curios. The call of half the world's population who have never, after 1,990 years, heard the name of Jesus is enough. So they

pledge their time, their love, their money and their prayers. I have known some of them, both in the North-East and in the West Midlands and their memory is fragrant. Their number, however seems to be diminishing.

What can we do to increase it? Is your minister an enthusiast? Like priest, like people. Are the deacons enthusiasts? Perhaps the beam needs to be removed from your eye before you criticise others.

Whatever may be our situation the greatest need of the hour is to increase the number of enthusiasts. Someone once wrote that enthusiasm is the life of the soul so find some great cause and lay yourself on its altar (Romans 12:1). There is no greater cause than the world-wide expansion of Christianity. So become an enthusiast for the Gospel. Join SOPME! Subscription is free. Save the breed from extinction.



You are part of the world Church. Are you excited?

At the November meeting of the BMS General Committee seven missionary candidates were accepted for service overseas

NEW MISSIONARY CANDIDATES

MR & MRS MICHAEL ROAKE, from Christ Church, Stantonbury, Milton Keynes are not pictured but they have been accepted as candidates for engineering and teaching in Nepal.



MISS LYNNE DAVIES, from Ebenezer Baptist Church, Cwmbran will be going to Nepal to work in administrative work. She will attend St Andrew's Hall before leaving.



MISS MARGARET SWIRES, from St Anne's Baptist Church, Lytham St Annes is a trained nurse and is training at St Andrew's Hall before she goes to Brazil as a Church/Medical worker.



MR STEPHEN DAVID AYRES, from Farnham Baptist Church, Farnham. Stephen will be going to Zaire to do Practical/Mechanical/Building work after a term at St Andrew's Hall and some language training in French.



MR TIMOTHY JOSEPH LEHANE, from Broadway Baptist Church, Chesham will be going to Nepal to help with the Mechanical/Electrical Team.



DR HAZEL ANNE SALTER, from Eld Lane Baptist Church, Colchester. Hazel is going to Bangladesh after attending St Andrew's Hall and doing some Tropical Medicine.

COMMENTS QUESTIONS QUOTES

By DEKA

SOMEHOW New Year resolutions and I have never got on very well together. Perhaps it just shows that I am weak-willed and have not got much perseverance and stickability. I always find myself questioning, what is the difference between 31 December and 1 January? They are two consecutive days and it is just for the calendar that one marks the end of a year, and the other the beginning of a new year.

But I think a New Year can have more significance than this, it's a healthy reminder to us that time does pass, we are all getting older (even if after a certain age we may prefer not to be reminded of the fact!) and it is a break that can make us stop and think, and take stock.

I do not know whether you have made any New Year resolutions, but there is one that I would like to ask you to consider. In November 1983 at the General Committee we were challenged to pray for five minutes a day for the churches in Asia – yes, I said to myself, I know that they are not very strong, they have many temptations and stresses to face, they need prayer, I can do that. The same challenge was brought to us at the General Committee in November 1984. I felt overcome by shame, and really convicted – how many times had I prayed for these churches in the last 12 months? I would rather not say. But this must be a resolution. A New Year resolution, for me to really strive to be faithful in praying. How about you? Is this a resolution that you will join me in?

The next is not really a resolution, but it is very akin to one, because it is all tied up again with praying, and supporting the missionaries of our Society. They NEED our prayerful support, and we are grateful for and appreciative for it.

The BMS link-up scheme is one way in which local churches take a deeper, prayerful interest in a missionary, and through them get to know of their joys and burdens, and of the church with which they are working. Concentrating like this on an individual can help individuals like you to feel more involved. But the other side of this is the tremendous encouragement and support this can be to the missionary.

Sometimes it is possible to link-up an accepted candidate with a church, and then the church can really feel involved right from the beginning, as they get to know 'their missionary', prayerfully support them through preparation, training, language study – all of which are demanding, and can be traumatic, and then really share with a deep interest, in their work as they go overseas. An accepted candidate

recently expressed her real appreciation of the loving support she is already receiving from a link-up already made.

Pray for our missionaries and accepted candidates. Would you like a link-up to help you do this regularly and faithfully during the months ahead?

A thought from a prayer letter to end with:

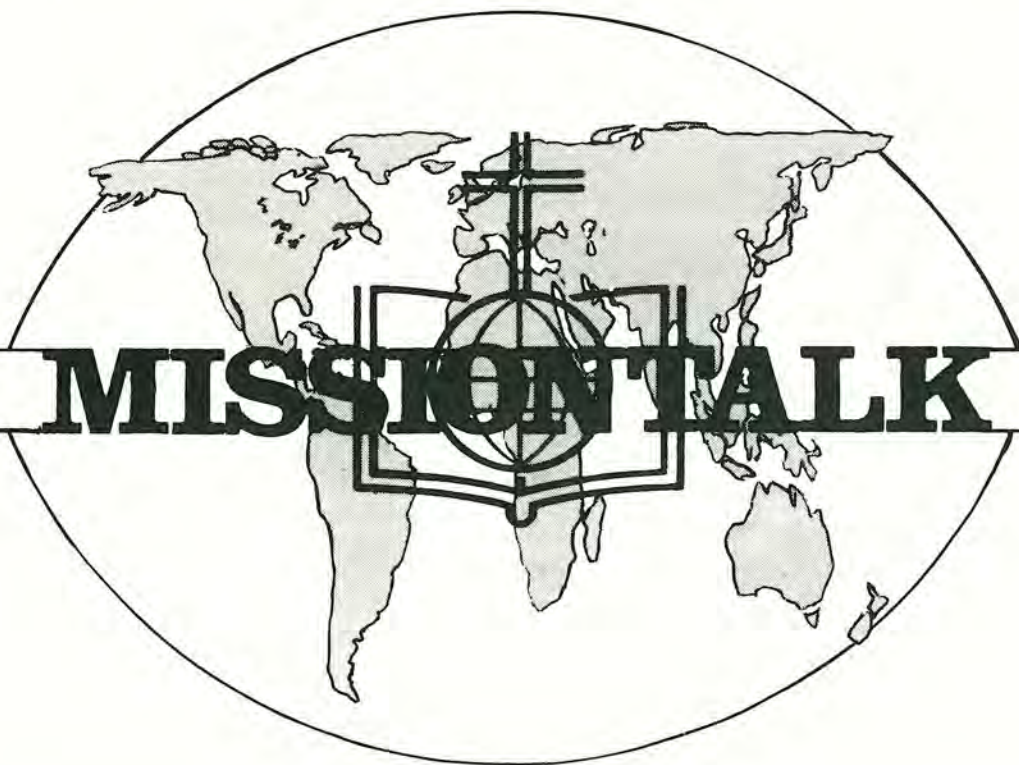
The New Year will bring changes to us all; some will be uncomfortable and even hurtful, some will be enjoyable and challenging, others will so affect us that we will be personally transformed into new people. If our lives, our times are in the secure hand of God, we have no need to fear the future.

BMS STAMP BUREAU

The sale of stamps and collections donated to the Stamp Bureau over the last year has meant that BMS funds have benefited by £3,264. Although this is not quite a record amount, it is the second highest in the Bureau's history.

Anyone wishing to enquire about donating or purchasing stamps should write to:

**Mr R B Camp
3 Barnfield Crescent
Wellington, Telford
Salop TF1 2ES**



Come over and help!

A plea to look for a new generation of missionaries for Angola was made by the Rev Angus MacNeill at the November meeting of General Committee. It is now over 20 years since BMS missionaries, along with thousands of refugees, were forced to leave Angola. Since independence and the return of the Baptists in North Angola to their homes, the Rev Fred Drake and his wife Marjorie have been able to do two years of post-retirement service, but they have now returned home. Others are urgently needed to take their place.

'We have advertised the need, but so far we have had no response,'

the Rev Angus MacNeill said. 'The invitation is there. We believe God is calling us as a Society to respond, but no one has come forward.'

The General Secretary of the Evangelical Baptist Church in Angola, the Rev Alvaro Rodrigues, also spoke to the Committee. 'You are sending missionaries to other countries, but none to Angola,' he said. 'We need a theological teacher who speaks Portuguese, to work at Kibokolo Bible School. His wife would work with the wives of the students. We also need a builder to supervise the numerous constructions of IEBA in Luanda and the regions.'

Realistic

THE Society's Treasurer, Mr Arthur Garman, presented estimates totalling more than £2½ million to the General Committee. 'We have not prepared these figures to fit the way we consider the churches will give,' he said. 'We have looked carefully at the work. We have tried to be realistic but we have said, 'this is what needs to be done and this is what it will cost.'

In order to do the work which the Society has prayerfully planned an income of £2,555,540 is needed. This is an increase over last year of 9.1 per cent. But it is expected that there will be an income of £500,000 from interest and legacies. As long as there is no short-fall in the giving for 1983/84, the Society will be asking the churches for an increase in giving of 7.5 per cent.

What on earth are you doing?

ONE of the 'regulars' on the BMS Calendar is the Women's Missionary Conference held at the Mission House. In November it was once again packed out and there was even a waiting list of over 20 names.

Following a desire for something in the north-west, a similar conference was held at the Northern Baptist College, Manchester, in October, when 75 women attended. They all asked for another conference in 1985.

In Manchester the theme was: 'BMS, what on earth are you doing?' The participants looked at what the BMS is doing through its missionaries and with the national churches in ten countries. Zaire was a special focus point. Miss Annie Horsfall spoke about how the Church functions in that country and told of her work as a chemistry teacher in Kisangani.

The conference theme at Mission House was: 'Communicating the Gospel'. The Rev Reg Harvey painted a vivid picture of the problems and difficulties of being

a missionary, and communicating the Gospel in Zaire was described by the Rev Vivan Lewis who, with his experience of three years as pastor of the International Church at Kinshasa, visited BMS missionaries and was in a real sense pastor to them also.

In 1985, instead of a Day Conference at the Mission House, we are planning a residential one at Bournemouth, 15-17 November. It will be held at the Roysdean Methodist Hotel. Further details will be available soon.

If any other regions, as well as the North West, would like a Day Conference, please get in touch with Miss Susan Le Quesne at the Mission House, who will be happy to try and arrange one, with the help of the local people.

Do you want to enlarge your knowledge of the BMS, get ideas for promoting the Society's work, meet a missionary, bring along your question? Then come to one of these conferences.

Harvest at Highgate

By Clinton Bennett

Harvest Supper 1984 at Highgate Baptist Church, Birmingham was a Harvest with a difference. It witnessed an unusual if not unique coming together of concerns, of cultures, of races, of people. Harvest had been designated a 'missionary occasion' and, to bring together the themes 'harvest' and 'mission', Peter Briggs, the Area BMS Representative, was invited to introduce and to show the film, SEEDS OF SUCCESS. This film highlights David Stockley's agricultural development work in Bangladesh.

Highgate is a small inner-city Church fellowship situated in the middle of a high-rise housing estate. To its mixed Afro-Caribbean, white congregation, Bangladesh's green paddy fields and colourful rivers might have seemed a world removed from their immediate missionary concern of involvement in local issues – housing action, advice and community work. But Highgate tries to keep a balance between local and world mission.

For this reason, a special plan had been set in motion to use harvest to bring these two concerns into sharper focus. As Peter Briggs was setting up his



equipment, a convoy of cars left the church. Destination: several Hindu and Muslim Bengali homes in the city where, all day, pots of rice and curry and sweetmeats had been on the boil. The cars collected the pots, the cooks

and their families and brought them to Highgate. Incidentally, Highgate's neighbouring place of worship is Birmingham's Central Mosque, with its traditional Dome and Minaret, so uninformed passers by might have

thought that the sari-clad ladies and smartly dressed Asian men observed entering the Church had lost their way. But no mistake, they had been invited by myself, a Deacon at Highgate (BMS Bangladesh 1979-83) – employed by a local charity working amongst Birmingham's Bangladeshi community. Harvest was seen by Highgate's Minister and Diaconate as an opportunity to bring together my Hindu, Muslim and Christian friends. The result was a colourful sight: Muslim women serving curry, Christian, Hindu and Muslim, Afro-Caribbean and English, watching the film and slides (taken by myself) and discussing development work in Bangladesh. And somehow, as we ate and watched and shared together, Bangladesh seemed no longer a world removed but as close as the home of a Bengali guest, just a few streets from the church. As an experiment in using BMS' record of development work in Bangladesh to strengthen relations between the church in this country and the local Bangladeshi community, we believe our harvest was a success: linking local and overseas mission in what, for us at least, was a novel and exciting way.



Grave Concern

AT the BMS General Committee meeting in November a letter was received from a group of Scottish ministers warning of the 'grave concern' concerning the Society's health and long term future. They stressed the need to reach the 2.7 billion people who have never heard the Gospel and they pleaded with the BMS to communicate its visions, plans and strategies to the churches more effectively.

The Committee welcomed the letter for its positive tone, and promised to consider it seriously.

The BMS officers will be reporting back to a future meeting.

The Rev Reg Harvey said afterwards that paradoxically the letter had arrived when the General Committee had already been challenged by work in the new and growing cities of the Third World. The Society has already appointed new members to its promotion team in order to communicate more effectively. Also, at the General Committee meeting, the Rev Neil McVicar spoke of the possibility of reaching into new Asian fields.

Scottish Missionary Secretaries' Conference

'Can we have another one soon — especially for those who couldn't come this time?' This was the question being asked as forty-three participants said goodbye and returned to their home churches in time for evening service on November 11th. They came from many parts of Scotland, from the Borders to the Moray Firth and the Isles of Shetland, crowding into the small Scottish town of Pitlochry for a full programme of intensive missionary studies at Atholl Baptist Centre. There were forty-three people, representing thirty churches, one-fifth of the total number of Scottish Baptist churches, each cheerfully paying fees of £21.00 and travelling costs as well, such was their enthusiasm.

Ron Armstrong explained at one of the sessions, that he had discovered many Missionary Secretaries were looking for fresh ideas to 'put over' the missionary message in the local church, furthermore there is a regular turn-over of missionary secretaries, with new people being appointed who just don't know where to start. All these people need help. This 'refresher course' was designed to meet that need. Judging by the response, many Missionary Secretaries feel the need for some support. At this conference they got it.

Ron Armstrong launched the programme, after welcomes and introductions, with a session on 'Mission in the Word' dealing with Biblical principles and theological foundations for mission today.

On the Saturday morning, Susan Le Quesne, former BMS missionary in Bangladesh, continued the theme with 'Mission in the World' giving a kaleidoscopic 'flying carpet' visit to the ten countries where BMS is involved. Sue's second session followed the theme of 'Mission through BMS' showing how Mission House staff can help the local church, particularly the local Missionary Secretaries with their planning. These two ses-

sions were the real backbone of the Conference in many ways.

The Saturday afternoon provided an opportunity to see the new 'Partnership in Zaire' film, and no doubt many Scottish bookings of the film will follow, next year.

Then came the most exciting part of the programme with a visit from THE BMS ROADSHOW. Miss Glenda White and Mrs Maureen Martin brought a fresh and imaginative programme of Missionary Education 'Games', which soon had everyone out of their seats participating with considerable hilarity. Part two of the BMS ROADSHOW followed on Sunday afternoon, helping Missionary Secretaries to see how it is done, with Miss White and Mrs Martin giving information about supplies and production of 'visuals' etc.

On Sunday morning, before attending service, Mrs Lottie Wright, a Deputy Headmistress of a Junior School, showed us how to produce imaginative and effective missionary teaching lessons for children, using the child's imagination and involving him in group activity. She reminded us that many Sunday Schools has more or less allowed missionary education for children to go by default. Small wonder many churches have difficulties getting their 'teen-agers' interested when we've missed the boat ten years earlier.

Rev Chris Brown, minister of Pitlochry Baptist Church, continued the missionary theme for Remembrance Sunday, linking Old and New Testaments with the great 'missionary movement' of salvation, the promise to Abraham in Genesis, the grand fulfilment in the coming of Christ (The Gospels), and, in Acts seeing the church 'move out' with the great commission and the expansion of Christianity beginning.

The closing session was a 'sharing' time, when each participant simply shared with the group something of what

their church had been doing in Missionary Promotion and Education. There were success stories and failures, suggestions for BMS to note, and the opportunity was taken by Ron Armstrong to challenge the Secretaries with the need to win the ministers and the people in their local fellowship to participate in the missionary movement of a missionary Faith.

None of us present were to know, as we cheerfully said our good-byes and expressed the hope we could do it all again in a couple of years, that one of our number would not arrive home safely that night.

Ron Armstrong —
BMS Scottish Representative

Mrs Maureen Martin

Mrs Maureen Martin (55), wife of Mr Jim Martin, members of Ayr Baptist Church, was killed in a car accident at Fenwick, Renfrewshire, while returning to her home in Ayr, after participating in the BMS Missionary Conference at Atholl Centre, Pitlochry, on Sunday, 11 November. The A74 road is a notoriously dangerous one, heavy rain and surface water on the roads contributed to the hazardous conditions that Sunday evening. Mrs Martin was widely known throughout Scotland, having served as Secretary of the West of Scotland Women's Department of the BMS for some years, and latterly, being very active with Miss Glenda White in the 'BMS ROADSHOW' which had visited many churches.

In the Ayr Baptist Church, the service was led by the minister, Rev Noel McCubbins, with addresses from Rev R H N Robb of Larkhall, and Rev Matthew McLachlan, formerly BMS Scottish Representative.

Mr McLachlan, a native of Kilmarnock, spoke of his long friendship with Mrs Martin from the early days when she was converted at the age of sixteen. From the beginning, he said, she had been keenly interested in missions and in BMS in particular. She was a deeply spiritual woman whose motivation in all her service was her great love for Christ.

Mr Robb, after giving Scripture Readings, likewise paid tribute to his great esteem for Mrs Martin, especially to her gracious Christian personality and charm. Fitting tribute was also added by Maureen's minister, Rev Noel McCubbins.

In the congregation were several ministers and representatives of the BMS West Scotland Women's Committee. Such was the great number, that extra chairs had to be set down the aisle.

At the Crematorium Service, Rev Ron Armstrong, BMS Scottish Representative, paid tribute to Maureen's devoted service to BMS, her personal interest in all the missionaries, and her intimate involved knowledge of BMS stations. Again it was 'standing room only' as the Crematorium Chapel overflowed with a very large congregation.

Our deepest sympathy and prayers go out to the bereaved family, especially to Jim Martin and his four sons. As Ron said, 'Maureen belonged to the whole church worldwide' and everyone who knew Maureen will give thanks for every remembrance of her, and will share in the sorrow of bereavement and the thanksgiving for a faithful and devoted follower of Jesus Christ.

RA

NEWS FROM DELHI

Sheila Samuels writing from Delhi in November says:

'Kindly give our greetings to all Mission House Staff and assure them that all is well with us. We understand western TV has given some gruesome reporting of the events of the past few days. Some areas have been badly hit and some terrible things have happened but apart from one

incident when the petrol pump and some shops near the Gurudwaran were set alight nothing else has happened. In fact since then it has been very very quiet with no traffic only by mid-morning today have we been aware of traffic moving as normal since the curfew has been lifted in most areas from 5 am to 8 pm. Educational institutions are still closed for a few more days.'

BRAZILIAN PASTORS PREACH IN SPAIN AND PORTUGAL

A group of 18 pastors from the Brazilian Baptist Convention visited Spain from 18-28 October to preach in churches of the Baptist Union of Spain.

The Rev Maximo Garcia, Promoter of Evangelism and Mission, co-ordinated the efforts for the Spanish Union.

Among the visitors was the Rev Samuel Mallo, who was born in

Spain but who moved to Brazil as a young man. Rev Mallo preached in the Jativa Baptist Church as well as in two of its mission stations, where there was a total of 13 professions of faith in Christ.

From Spain the Brazilian pastors went on to Portugal where they also held evangelistic campaigns for ten days.

EPS

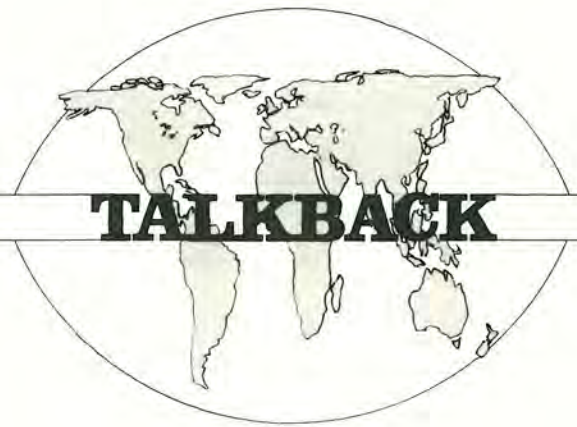
Evelyn Manwaring

The Society has recently lost a keen supporter and advocate through the death, after a long illness cheerfully borne, of Mrs Evelyn Manwaring of Cockfosters. She brought an enthusiasm and competence in the service of her Lord in all the churches with which she was connected during her lifetime. Not least was this shown in her support of the BMS for she served with distinction and for many years as Missionary Secre-

tary and Birthday Scheme Secretary.

Gifts in her memory totalling £230 have been received by the Society and are an indication of the esteem in which she was held by many.

The Society recognizes its indebtedness to many in the churches with the same zeal and prayerful concern for the work overseas as well as at home.



Bhutanese Princess

From B G Ellis

A national newspaper reports a 'cello recital by Miss Amaryllis Fleming in London, in aid of Dr Graham's Homes, Kalimpong, and describes the unusual circumstances.

There was a chance meeting between Miss Fleming and Mr Ian Graham, the charity's secretary, at Covent Garden opera, where Mr Graham noticed that the 'Cellist was wearing an 'exotic skirt' which could only have come from Bhutan.

So it proved. It was a gift from Princess Tashir Dorji.

Unless I am very mistaken, the Bhutanese princess would be the same lady who visited the old Baptist Mission Press, Calcutta, with print orders from the Bhutan Government, about 25 years ago.

One such order was for fishing licences, printed in Tibetan, on cloth-backed material, for fishermen to roll up and place in hollow bamboo tubs.

It was an extremely pleasant relationship between the

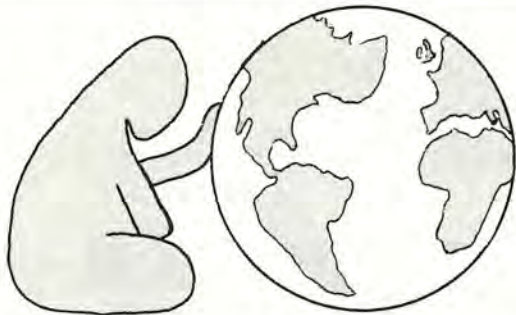
Bhutanese Government and the Press. Miss Dorji — as we knew her — wore national dress, which was quite distinctive, and was escorted by a formidable, eagle-eyed and be-daggered bodyguard.

Such visits reminded us that well over 150 years ago Dr William Carey and Dr John Thomas visited Bhutan, possibly with the idea of establishing Mission work.

Mary Drewery, in her book, *William Carey*, records the occasion and the comments of the travellers for the generous hospitality extended to them, especially as the officials were 'unacquainted with English travellers'.

Members of Baptist Missionary Society staff have taken advantage of holiday facilities at Dr Graham's Homes, for many years. Two former members of the Homes staff, Mr and Mrs Eddie Berry, of Birmingham, still have strong ties with Carey Baptist Church, Calcutta.

B G Ellis
Bath



CALL TO

PRAYER

1784 - 1984

Brazil – National Convention 30 December–5 January

THE political scene in Brazil is, it seems, constantly changing. This month a new President is being chosen by an electoral college. Whoever is elected will be heading an administration which needs to come to grips with a rate of inflation of about 200 per cent and a massive foreign debt.

There are 3,500 Baptist Churches in the Brazilian National Convention and the main emphasis is on church growth and evangelism. However there is also a growing awareness of the need to be involved in work of social concern. The Baptist Missionary Society has about 40 missionaries serving in five states in Brazil.

Brazil – Paraná Baptist Convention 6–12 January

THE headquarters of the Paraná Convention is in Curitiba, which is the capital city of the state. Over the past year the organization of the Convention has been restructured. BMS missionary Avelino Ferreira has joined Altair Prevedello, Secretary to the Executive Board, as Assistant Secretary with the special responsibility of stewardship.

Frank and Peggy Gouthwaite are working at Potinga on the coastal strip of Paraná. Their special concern recently has been in the area of public health services. Frank reports that under the rural development programme several rural health posts are to be built in Guaraqueçaba – four of them in areas where he is trying to work.

India – Church of North India and the Delhi Diocese 13–19 January

RECENT events in India – the assassination of Mrs Gandhi, and the chemical plant disaster, as well as rioting and Hindu-Sikh confrontation, have caused the Society great concern, especially since India is very dear to the BMS heart. Geoffrey Grose, by telephone, and Sheila Samuels, by letter have assured the Society of the safety of BMS missionaries. Sheila's husband, Desmond, who is in charge of the Cathedral Church of the Redemption in Delhi is at the moment studying at Selly Oak,

Birmingham.

Geoffrey Grose reports on several young people joining the Green Park Church this year, and of some young people who have gone to a rural area of mid-India to show their Christian concern in practical ways. They have not found it easy. We remember them, and the 15 churches belonging to the CNI in Delhi itself.

India – Baptist Union of North India 20–26 January

THE BUNI covers a vast area and is divided into seven District Unions. The President of the Union is the Rev Osmund John, who is also minister of the Civil Lines church in Delhi. His other responsibility is that of District Supervisor of the Delhi District and he organizes a number of prayer meetings arranged in some of the newer development colonies springing up around the city. These meetings provide spiritual food to many who are not able to attend regular church services.

In Delhi itself there is the Gange High School and its hostel for girls, and the Delhi United Christian College with its boys' hostel.

We no longer have any BMS personnel working with the BUNI, but BMS still supports the work, and we still need to hold in prayer the officers and members of the Union.

Zaire – Tondo 27 January–2 February

OUR missionaries working at Tondo are involved in 'a ministry to the whole man'. Most of us think first of all of the agricultural work and the water project in which Stephen Mantle, Ian Morris and David Knight are engaged. There are many frustrations, but after many delays the much needed water-pumps have arrived. Ian Morris reports 'mixed results' after a tour of villages to see how many had taken up new agri ideas.

Wilma Aitchison and Rosemary Giboney are nursing sisters involved in community health and health education, whilst John and Rena Mellor are engaged in evangelistic work and in conducting Bible studies for local pastors. Reporting on the Young People's prayer group Isobel Morris says it has been enriched by two young people, who have just arrived from Bolobo to study in the secondary school, and who are enthusiastic and committed Christians.

MISSIONARY MOVEMENTS

Arrivals

Dr L & Mrs Bulkeley & family on 6 October from Yakusu, Zaire.
Miss S Headlam on 13 October from Chandraghona, Bangladesh.
Miss M Philpott on 19 October from Kinsangani, Zaire.
Miss C Jenkinson on 19 October from Kinshasa, Zaire and South Africa.

Departures

Mr & Mrs J Mellor & Andrew on 3 October for Tondo, Zaire.
Mrs I Masters on 3 October for Bolobo, Zaire.
Dr T & Mrs Bulkeley & family on 16 October to Kinshasa, Zaire.
Miss G Hunter on 16 October to Kinshasa, Zaire.
Miss E Marsh on 29 October to Berhampur, India.
Mrs M Bafende (nee Stockwell) on 31 October to Kinshasa, Zaire.

Death

On 20 October, **Mrs Helen Mary Morrish** (widow of Rev E H Morrish) (India 1928-31; Zaire 1931-56) aged 86.

Rev W T Lloyd-Williams	79.18
Miss N Moss	1,000.00
Miss D A Simpson	5,200.00
Miss G J Wesley	3,000.00

General Work

Anon: £10.00; Blessing: £50.00; Anon: £30.00; Cymro: £40.00; Anon: £25.00; Friend in Scotland: £38.00; Anon: £10.00; Anon: £3.00; Anon: £5.00; Anon: £20.00; Anon: £2.00; Anon: 84p; Anon: £1,000.00; FAE Aberdeen: £10.00; Anon: £15.00; Anon: £20.00; Anon: £5,000.00.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies, and gifts sent anonymously (28 September - 31 October).

Legacies

	£	p
Mrs D E M Amey	100.00	
Winifred May Ashford	200.00	
Mr A S Baker	100.00	
Mrs F Bright	500.00	
Miss H Cook	250.00	
Miss V M Coombs	2,459.54	
Mrs C E Evans	250.00	
Miss D M Flemons	200.00	
Miss F R Harris	2,244.80	
Miss C A Hawkins	1,100.00	

Birthday Scheme

Anon: 40p.

Gift and Self-Denial Week

Anon: £1.00; Merseyside Senior Citizen: £3.00; Anon: £10.00; Anon: £5.00.

Special Relief Fund

Anon: £50.00.

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VENTURING INTO BENGAL

Plans are well under way for this 3 week tour of Bangladesh – with a brief visit to Calcutta and Serampore 20 March-11 April £700 (all inclusive fare).



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