

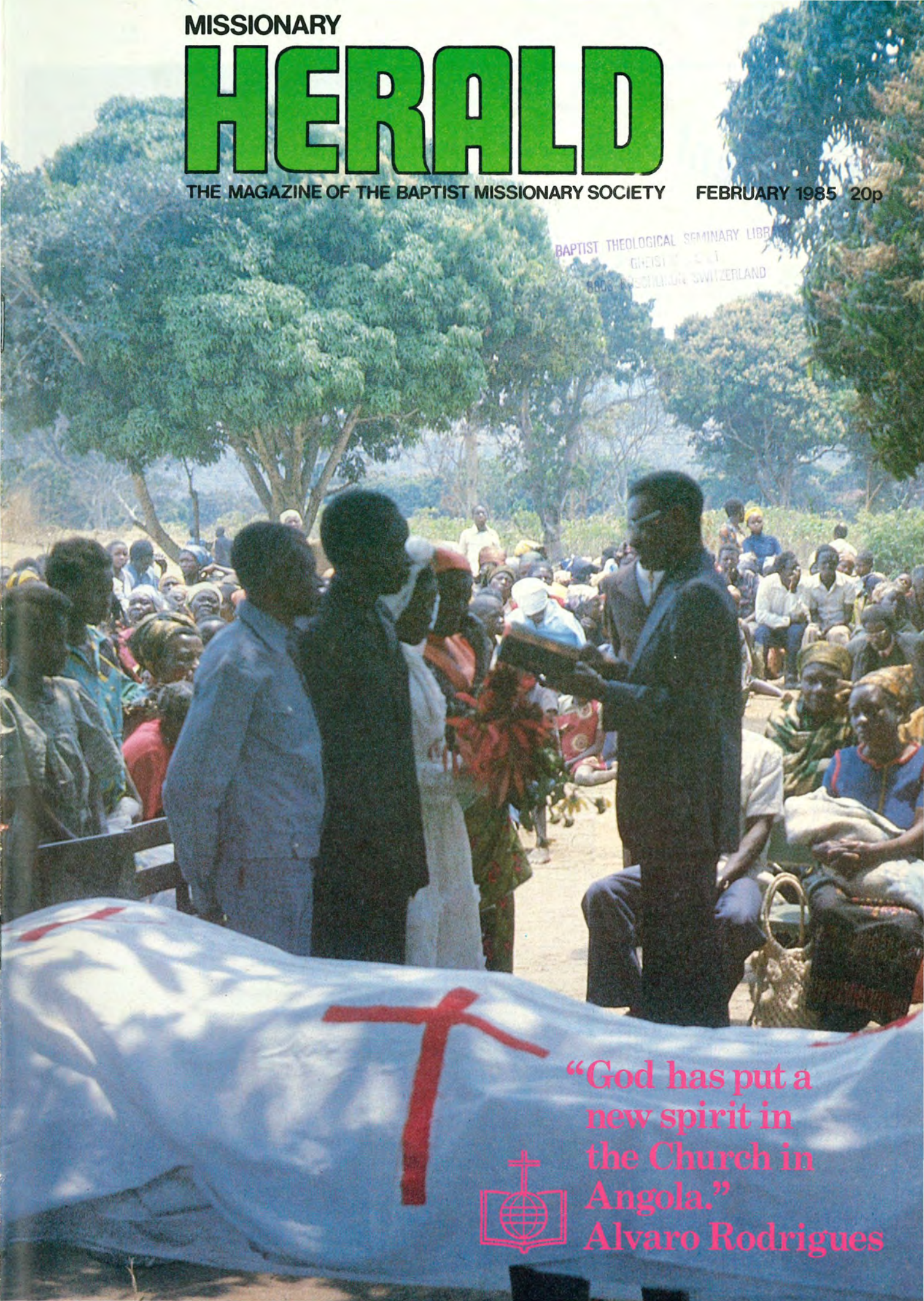
MISSIONARY

HERALD

THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

FEBRUARY 1985 20p

BAPTIST THEOLOGICAL SEMINARY LIBRARY
GHEISTI
BRUGG, SCHWYZ, SWITZERLAND



“God has put a
new spirit in
the Church in
Angola.”
Alvaro Rodrigues



Editorial Comment

THERE is a continuing need for more missionary personnel. Last May we put out an urgent appeal at the Baptist Assembly in London for 25 new missionaries and in November the Rev Angus MacNeill told the General Committee of a need for a new generation of missionaries for Angola. There are more requests coming to us, from our partner churches overseas, for situations to fill than we have folk available to serve.

Evidently we are not on our own. Our friends in the Church of Scotland's Board of World Mission and Unity have recently reported a 'serious shortfall in the recruitment of missionaries'. Last year they were looking for at least 14 new missionaries, but only seven or eight were actually recruited.

Their general secretary believes that it is all to do with the changing missionary role that has taken place over the past few years. 'People are confused about the continuing importance of the missionary,' he said. Leslie Wenger spelt out some of these changes in his *Herald* article in December when he described the modern missionary as a servant working in partnership with overseas Christians, not one who imperiously takes charge. Those who go overseas with feelings of superiority, expecting to be respected and obeyed are soon cut down to size.

World attention has been focused on Ethiopia and quite rightly so in view of the appalling suffering of its people. The BMS has no work there, but our missionaries elsewhere are telling many stories of poverty, disease, infant mortality and much suffering. The world is full of need and this Society is involved in bringing the wholeness of life in Christ to the people of the ten countries where we serve. But as one missionary said: 'We are still only scratching the surface of the problem.'

We thank God that the Society managed to recruit about 20 new missionaries last year. But many, many more are required if we are to take seriously the call to share with others all that we have received in Christ.

MISSIONARY HERALD
THE MAGAZINE OF
THE BAPTIST MISSIONARY SOCIETY
93/97 Gloucester Place, London W1H 4AA
Tel: 01-935 1482

General Secretary
Rev R G S Harvey

Overseas Secretary
Rev A T MacNeill

Editor
Rev D E Pountain

© 1985 Baptist Missionary Society
Photoset and printed by
Stanley L Hunt (Printers) Ltd
Rushden, Northamptonshire

Enquiries about service to:
Miss J A Maple

ISSN 0264-1372

MISSIONARY

HERALD

THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY



FEBRUARY 1985

Features

- 23 ENTERING A NEW
PHASE OF WORK
IN ANGOLA
- 25 JESUS SAVES
John Mellor writes about
the power of the Spirit
World in Zaire.
- 28 SPIRITISM IN
BRAZIL
Personal experiences
from Frank Vaughan
- 31 HEALING, SAVING
AND CHANGING
God's healing on a woman
from Sri Lanka
by the Goodalls
- 32 . . . PS
News of the Bakumu tribe
by Roz Williams
- 33 COMMENTS,
QUESTIONS, QUOTES
by Dekka
- 34 MISSIONTALK
News and views
from home and abroad
- 37 TALKBACK
What our readers are
thinking
- 38 CALL TO PRAYER
Guide for Bangladesh,
Zaire, Nepal and Home
- 39 MISSIONARY
MOVEMENTS ETC

We share in the work of the
Church in:

Angola	Nepal
Bangladesh	Sri Lanka
Brazil	Tanzania
India	Trinidad
Jamaica	Zaire

A strong plea for missionaries to work in Angola has been made by the Rev Alvaro Rodrigues, the General Secretary of the Evangelical Baptist Church in Angola. He was in Britain for several weeks last year and had the opportunity to speak to the BMS General Committee in November.

Entering A New Phase Of Work In Angola

WE met together for our General Assembly in August 1984.

Representatives came from the ten regions which make up the Evangelical Baptist Church in Angola (IEBA). This Church is the fruit of evangelism by

the BMS working alongside local Christians in the name of Christ.

We have been partners in the work of Christ for more than one hundred years. Missionaries have worked in

Angola since 1878. It was only because of the anti-colonial war against the Portuguese Government that missionaries were not permitted to stay in the country, and most of the area in which they worked was destroyed.



The Rev Alvaro Rodrigues is the General Secretary of the Evangelical Baptist Church in Angola. He was one of those who fled into Zaire during the time of the anti-colonial wars. But there he benefited from the opportunity of a good education and theological training. He later went to Yaoundé in the Cameroons for university training. He speaks Kikongo, Lingala, Portuguese, French and his stay in Britain enabled him to become more proficient in English.

Work as partners

But now is the time for missionaries from Britain to come and work as partners in our Church. We have been grateful for the continuing support during our time in exile, by your prayers and by the substantial financial aid, especially in the training of pastors.

If IEBA is counted amongst the Churches with the most well trained pastors, it is because of the co-operation, encouragement and help of the BMS in granting scholarships to train these pastors.

The Rev and Mrs Fred Drake spent two years in Angola at the request of IEBA. Their presence benefited several sectors of Church life. We are grateful to the officers of the BMS and to Mr and Mrs Drake for their great help, and also to the Rev Angus MacNeill for visiting us and seeing at first hand what the Church is doing. We hope that visits of this type will increase.

A new phase

Now we are entering a new phase. Although the churches and other

buildings were destroyed, the Church continued to live in the hearts of the people. Remember how God asked Ezekiel, 'Son of man, can these bones live?' He replied, 'I will put a new spirit within you, and you will live' (Ezekiel 37). God has put a new spirit in the Church in Angola. The Church is alive and growing. Because of this tremendous growth, we have a desperate need for training leaders in the different fields of the work. The Church is concerned with developing the whole man. This is the example set by Jesus Christ during His earthly ministry (Luke 4:16-21).

The Church needs to work alongside the government in the area of public health, and in agriculture, to help and encourage the people to produce all their own food. But we often lack the necessary equipment for these projects, such as medicines, medical apparatus, and agricultural tools. We are grateful to Operation Agri, who have already helped us by a gift of machettes, hoes and seeds.

The Church has grown in a miraculous way, in spite of a shortage of trained leaders. The Baptist Bible Institute at Kibokolo was started two years ago. This year there are 26 students, some accompanied by their wives. There is, however, a lack of teachers, and of teaching materials, especially books. One of our greatest needs is for missionary staff qualified in theology.

New work

We have started a Mission Department, and the first area of work is in the Kwango district, a deprived region, and forgotten for many years. This area has not been evangelized before. It has now been visited and evangelized by IEBA and in the space of three years there are more than 500 baptized church members and many more waiting to be baptized.

In the Kwango region there are no health facilities, and we have obtained permission from the government to set up health centres. The Church is planning to have a mobile dispensary in this vast region. We have in our membership some good nurses who trained at IME Kimpese, but there is a need for medicine, and instruments

such as microscopes. We would like the BMS to send us a doctor to co-ordinate the work, and to provide an equipped vehicle for his use. This would not only benefit the Christians, but all the people who live in this area.

The Technical Training Centre has received financial help for the purchase of tools, and this is enabling carpenters to improve the living conditions of the people, by making doors, windows and furniture. This kind of practical help is greatly needed in Angola today, to train young men and women in various skills. The Church needs help in training students, so that they will be able to serve their people in the fields of medicine, agriculture, in administration, and also in training young women as the majority of our church members are women.

Regarding Christian literature we would like to write and publish Christian books for the people in Kikongo and in Portuguese. There is a desperate need for Christian literature,

not only for Christians, but also for outreach and evangelism. Paper is often unobtainable. There are missionaries who know our languages, who could help in the production of books. We have no difficulties in importing Christian books into our country. The help given to Angola does not only benefit the Baptist churches, but all the population where we work.

We would express our sincere gratitude for all that the Baptist Missionary Society has done over many years, working in partnership with the Church in Angola, for the growth of the Church there, and its witness amongst the Angolan people.

May God be praised and glorified.

The BMS is looking for a ministerial couple for service in Angola, to help in administration and to teach in the Kibokolo Bible Institute, and also for a builder/carpenter to co-ordinate the many building projects as the Church reconstructs its life after a long period in exile.



There is a need to rebuild their churches as well as the rebuilding of their communities

'Can "The Light of the World" illuminate the depths of "darkest Africa"?' says John Mellor. 'Which is worse, insufficient to eat or fear of the power of the spirit world? Is there any need in post-independence Africa for missionaries to be involved in evangelism — surely these countries are most in need of technical assistance? Here are three perennially pertinent questions.'

JESUS SAVES

AFTER twelve years commitment to agricultural development in the Zairian bush, my wife, Rena, and I have transferred our attentions to a ministry of the Word of God. We have turned our efforts from physical to spiritual malnutrition. As we travel about on our new ministry, we see the influence of Rhode Island Red chickens on the indigenous strains in many villages. We expended a very great deal of effort producing three- or four-week-old pullets for sale to villagers and it is heartening to see that it was not a waste of time. However, it is hard to see how agricultural development can be anything but painfully slow. The main limit on development is a people's motivation. Nothing and nobody has such a transforming effect on a people's motivation as New Birth in Christ. It is pointless for expatriates to develop temporal ministries if there is a dearth of motivated nationals to groom for participation and eventual leadership of them. This was our great sadness in our work of agricultural development.

Such lack of motivation to serve the Lord is a common problem in British

churches. It is said so often that only a small minority of church-members is willing to serve and that they have to do everything. When spiritual resources are so abundant, as in Britain, the real problem must be too great a concern for creature comforts and no concern for those who are without Christ. Whether one agrees or not that they are on their way to Hell, if Jesus is one's brother through the adoption of New Birth, it is incredibly selfish to be unconcerned that at least 90% of Britain's population is living and dying without Him.

Here, in our part of the Zairian bush, church-members have an excuse to be uncommitted to the Lord's service. Bible-teaching is sparse and preaching tends to be a moralistic concentration on works. Education is far from universal and is even contracting due to Zaire's economic problems. Reading is not established in Zairian culture so even those who have been educated rarely do it very much. Even lay-pastors, the backbone of the church's teaching ministry, have small desire to buy books beyond a Bible and a hymnbook (there is little available for

them anyway). Few lay-pastors can read the scriptures aloud fluently in their own languages. They have not realized that reading must be practised to make perfect. A missionary can be asked to read the Lingala Scriptures in a service because, 'When you read we understand perfectly clearly!' What a precious compliment!

What Missionaries are giving

But it won't do. These countries are most in need of technical assistance and that is what BMS missionaries are giving in Zaire, besides associating with their national brothers and sisters in the work of the Kingdom, emphasizing the universal, non-discriminatory character of the Church of Christ.

'In Him was light and that light was the light of men' (Jn 1:4). 'You are the light of the world . . .' so that men ' . . . see your good deeds and praise your Father, who is in Heaven' (Mt 5:14, 16). God has given Rena and me an agency in darkness-dispelling and a ministry in spiritual development.



John and Rena Mellor

By Landrover, bicycle, foot or dugout canoe, we travel a region roughly triangular in shape, each side about 150 miles long. One side is formed by the vast River Zaire with its many fishing camps. The area comprises the ancestral lands of five tribes, each with its own language, although Lingala is spoken throughout. Along with a Zairian counterpart, Pastor Momba Lipiko, and the local district pastoral leadership, we itinerate in a teaching and preaching ministry to encourage the local churches and equip local leadership to open up the Work of God for the spiritual growth of the people. 'Whom He calls He equips' and the Lord equips us to demonstrate the Kingdom of God as well as to proclaim it.

Sometimes there are numbers of baptismal candidates. Seventy accrued from our ten-day visit to Nkonki District. But we have been burdened that this ministry has not had the effects we read of as a result of Paul's missionary work. We know too that similar results to Paul's are attending the Lord's work around the world, today. Our work is in direct conflict with '... the rulers ... authorities ... powers of this dark world and ... the spiritual forces of evil in the heavenly realms' (Eph 6:12). Most of the people of the region are to a greater or lesser

extent oppressed by the power of the spirit world — you may prefer to attribute the influences we see in lives to psychological problems: Jesus saves, anyway. But the less definite we are about the source of evil the less capable we are of dealing with it.

Evil forces

Individuals come to us for help and deliverance from evil forces and thus the Kingdom of God is ministered and enlarged. This ministry is growing. The aim is for local lay-pastors, elders and church-members to minister to their neighbours the liberating power of the Name and the blood of Jesus. Evil spiritual forces form a great dam blocking the flow of the Spirit of God right across this whole area.

Most of our work is done elsewhere, but some in Ntondo have sought our help. A secondary-schoolboy told us of demonic attack in his hostel room, disturbing his sleep and affecting his health. He has been a key member of the Ntondo youth Prayer-Group and a firm Christian. Along with a local pastor, we went to the room and claimed deliverance in the Name and by the blood of Jesus. There was no further problem in that room. But I asked our friend how he got on with his room-mate. Did the latter have any

charms or fetishes in the room? They later discussed this and the reply was, 'No', although the other boy's parents kept such-like in their home. However, our friend told us that the Lord had guided him to find another room. He has just begun a three-year course at a theological college. May God keep him and make him a valuable servant in Christ's Church, here in Zaire.

At Nkondi, a woman, one of several folk we ministered to, went into a trance during my sermon. She had been baptized that morning. She was led from the chapel and that evening (service of baptism, worship and communion lasted all day), along with a local Zairian lay-pastor, who has remained in the blessing of the 1935 revival, Rena and I were asked to minister to her. She had been involved in demonic dancing and witchcraft before deciding to be baptized. The demons were still in possession. Her face was so wizened and taut that she was obviously in serious bondage. The next day she followed us to the next villages. She wanted us to continue to pray with her as that is the practice thereabouts. The next Sunday she came to worship and was positively radiant, dancing down the aisle in the African fashion to make her offering to the Lord.

At Boholo, the wife of the local pastor told of how her health was being ruined through the spirits of dead people coming to her in the night. We speak of such things as nightmares. Here, traditional religious faith believes that even your dearest loved one or your closest friend, who dies, becomes your potential enemy. As a spirit it must be appeased continually. A Christian, particularly a pastor and his wife, may not respect such beliefs. It would totally destroy their witness. However, if adequate teaching of Jesus' power to save has never been received, a person may still be afraid of such forces.

We went, along with the local district pastor, to their home. We all went into the couple's bedroom and ministered the liberating Word, by faith covering the whole home with the protection of Jesus. This was a new departure in ministry for the district head pastor, let alone the woman's husband.

Two days later when we returned to Boholo, she danced along the road to where we were staying, drinking water and vegetables in a basket on her back, her face alight with the joy of the Lord. She had come to help prepare food for us and she had a song in her heart.

We ministered in several homes in Boholo where men and women had problems of spirit-oppression.

Witchcraft

One could relate similar accounts. But at Mbala, at the end of a three-week itineration, the Lord gave a word from 1 Corinthians 3. In verse 17 Paul says to the effect that where Jesus is Lord, there the Spirit is and where the Spirit is there is freedom. In that Bolia tribal area I had seen more charms at the edges of fields, in beds of tomatoes, beds of onions, hanging on orange trees and fixed over doorways inside and outside of houses than I remember ever seeing elsewhere. Such charms are meant to frighten people from stealing. They have received 'spells' through

witchcraft.

The sermon concluded with the observation that Jesus cannot possibly be Lord in their lives when there are so many representations of the influence of witchcraft in their communities. The Holy Spirit must be absent and they were bound by the Devil. Jesus has power over Satan. He releases from bondage to witchcraft; He Himself bore our sins and our diseases on the Cross of Calvary (Is 53:4; Mt 8:17; 1 Pet 2:24). His Name and His precious blood, through faith in them, are all-powerful.

His Spirit gives freedom. Fear could be seen on all their faces, fear of the kind that comes from the Devil, not from respect for our Heavenly Father. Persistent invitation led ten men and women to overcome their fear and come forward for ministry, some for deliverance as described above, some for healing, others for Christ to lead them into deeper commitment to Him. We began to minister in homes at 4 pm after a service that had lasted since about 9.30 am. Folk removed the

charms from their persons before we began to minister Jesus' Name for deliverance. A Zairian who has experience in 'deliverance ministry' worked with us here. We had not eaten since rising and Pastor Ngango, 'Chef de District' now in his seventies, and I were faint with hunger and fatigue. But it was a glorious end to a worthwhile itineration.

Freeing from darkness

We have just returned from a three-month furlough with fresh assurance that God has chosen us to serve Him in the freeing of many from the powers of darkness, that they get certain knowledge that Jesus has died and risen again to save them from ALL the powers of the Devil, to 'set them free from sin to become slaves to righteousness' (Rom 6:18), to build the Kingdom of God (Mk 1:32-34, 39).

On furlough we worshipped with a church which had set itself the target of 1,000 members by the end of 1984. Their chapel only seats 250, so they have created a number of local fellowships across the area. They have enough leadership in the church for all the local congregations. Mentioning their goal during worship, a leader said: 'We want the Kingdom of God to be established in this area.' Do you want the Kingdom of God to be established in your area? Are you aware of the myriads of folk who go through life without knowledge of the Lord Jesus — in your own neighbourhood? Perhaps you are aware of them; perhaps you are burdened for their souls: perhaps you are heavy in spirit about the lack of the lordship of Christ in millions of lives.

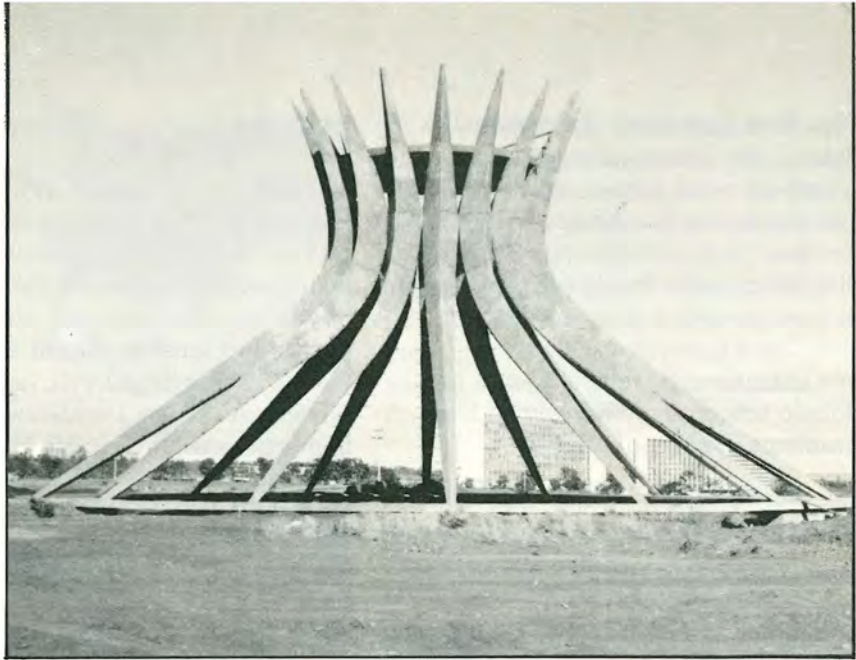
The environment for religion in the Zairian bush is different to that in Britain, but the need is the same. If you, reading the *Missionary Herald*, understand this principle, that God wants to use you and me to the one end of building His Kingdom all over the world — you in your 'Jerusalem' and others at the ends of the earth — then share it with those in your church who don't read the *Missionary Herald*, who haven't caught the vision of a world lost in sin waiting for someone to show them that, in every respect Jesus saves.



Pray that the church might be strong and free from Satan's power

Amongst the modern exists darkness

by Frank Vaughan



SPIRITISM IN BRAZIL

Some personal experiences

PORTO ALEGRE, January 1984, 2,000 people at an evangelistic meeting. Pastor Nilson Fanini was appealing for people to submit themselves to Jesus Christ and come to the front for counselling when a shriek pierced his words. I was alarmed and glad at the

same time. I felt myself smiling. Of course, it was bound to happen in such a prayerful gathering. The words of the chorus rang true: 'In the name of Jesus demons will have to flee.' Sure enough, an agitated woman was hustled down from the auditorium into a room at the



*In the cities and
in the country the
power of darkness
exists*

back. Later, I saw her in the counselling room, conversing calmly with her companions. One of them told me of the spiritual battle they had and the victory through Christ. Praise the Lord!

Curitiba

We encountered spiritism first of all when we lived in Curitiba in the next street to a spiritist 'centre'. The centre functioned on two nights each week and kept us awake until the early hours of the subsequent mornings. At about 9 pm the sessions began with slow drum beats. Then smoke issued through the gaps in the roof of the shed and as more people arrived, the tempo and noise increased. There was smoke, chanting, drums and the chinking of bottles (cheap whisky), which went on until two or four in the morning. They were not popular with us. We had two small children then, who woke us early in the morning and sometimes during the night.

So we thought of the spiritists as people of African origin following an escapist cult, prejudicial to their own life and health, doing their own thing. They were beyond our experience and appreciation: to us a bit like hang-gliding or betting on the pools.

It was some time before we discovered the far reaching influence of spiritism in Brazil. It is definitely not limited to African negroes, not to the poor, not to the vice-ridden. There are various grades of spiritism ranging from the *macumba* described above, which includes fetishism and necromancy, to the more refined religion with sessions using mediums amongst the professional class of society. In places like Bahia or Rio de Janeiro all classes are found practising the primitive African cults.

Cascavel

Most missionaries in Brazil at some time or another encounter a person suffering from 'attacks' and are asked to do something about it. That happened to us first in Cascavel.

It was during a birthday party/evangelistic service that a woman



Frank and Dorothy Vaughan with their daughter Anne

asked us to pray for a 17 year old girl. Neuza was subject to 'attacks' or 'epilepsy'. She had spasms of laughter or crying, after which she collapsed and slept for two or three days. These attacks had increased to once or twice a week. She had had all the medical treatment available, including psychiatry, to no avail. Her mother was desperate. There and then a small group of us prayed for the girl, claiming healing and cleansing in the name of Jesus Christ. She was wonderfully healed with no recurrence of the problem. Praise the Lord!

São José dos Pinhais

In São José dos Pinhais we had some disturbing encounters with the forces of darkness. Until then I think that we might well have rationalized away our

previous experiences.

Once again we lived close to a spiritist centre. There was a steady trickle of visitors to the house each day procuring the *benzedeira* or 'wise woman'. For a fee she would give medicine or prescribe a sacrifice to placate the spirits. The 'sacrifice' could be a chicken, a bottle of liquor and/or burning candles. Without a doubt some visitors were satisfied and some obtained healing. However, Brazilians have told us of the complications that can arise. If the visitor does not have enough money to pay the fee, then he or she must return on other occasions and subsequently, may become an adept of, or subject to the fearful world of the spiritist. Their teachers say that there are spirits everywhere. They control the trees, the water, the roads,



Pray that the church will shine with great light

bridges, gates and doorways. To cross a road the adept must ask permission of the controlling spirit. Often we encountered candles, feathers, bottles and the remains of a sacrifice at crossroads, evidence of neighbours enslaved in spiritism. If payments and sacrifices are not made 'the spirits become angry'.

Curiosity, guilt, fear, physical and spiritual needs: each contribute to the enslavement of people in spiritism.

The story of Otto

It was around 11 pm when Francisco clapped at the gate. We had just settled down to bed. What was the trouble? It



Pray for the next generation to be strong in the Lord

was Otto he said, his brother-in-law. He was acting strangely, coughing, spitting and shouting in a strange language. Would I go along to pray for him?

I was alarmed. Otto was a moderate, non-smoker, non-drinker, a quiet spoken young man of 23 years. I dressed quickly and got the car out. Down the road I called for Pastor Boleslau of the Cruzada Nacional Church. Without any protest he agreed to come, bringing his wife as well. I know that they both had experience in this sort of thing.

When the four of us arrived at the house we found Otto in bed but restless. Pastor Boleslau turned to us and said, 'Pray the same words as I do.'

First he asked Otto his name. He received no audible reply just coughing and spitting as Otto turned on his bed. 'In the name of Jesus, what is your name?'

'Otto.'

'In the name of Jesus come out of him' – mutterings and mouthing and leering.

Otto turned and said quite distinctly, 'Someone here is afraid.'

That was for me! Then he said, 'Pastor, O ye of little faith!'

That struck home too. We continued praying. He thrashed this way and that.

Then he said: 'And what have you got in your black book then?'

Up until then we had not read the Bible. This was soon rectified as Pastor Boleslau read an appropriate section from Mark chapter 16. Then we continued praying as before.

'In the name of Jesus, come out.'

At about 2.45 am there was calm. Pastor Boleslau said: 'Repeat after me: "My name is Otto, I am freed through the the power of Jesus . . . Jesus is Lord".'

Otto did this. He sat up. His eyes cleared. The struggle was over. He complained of a pain in the stomach. It was through lack of food. Someone

gave him a sandwich. There was one more prayer in which I helped. It was a prayer of confession. Then the grace. We left at about 3 pm.

When I arrived home, Dorothy was bright eyed and jubilant. She knew even before I told her that he had been delivered. She had spent a long time in prayer and knew of the moment of victory.

When we eventually left São José dos Pinhais for furlough Otto had been baptized and was an active member of the church (Assembly of God). He was an active member of the YPF and sang in the choir. Praise the Lord!

São Paulo

Not all of our encounters have ended so happily. Much depends on the environment or the family to which the injured returns. A worse environment than a *favela* can hardly be imagined.

Favela is the Portuguese word which describes the habitat of the human 'flotsam and jetsam' of Brazil's cities. The poor, the refugee and the alienated, gravitate to the clusters of shacks and hovels of our metropoli. *Favelas* provide a respite for the homeless, a hiding place for the criminal and a 'backyard for the devil'. Simplicity and superstition, fear and filth, malnutrition and immorality, these provide an ideal environment for the 'devil's devices' (2 Cor 2:11).

Yet, even in these circumstances we have witnessed the defeat of the enemy and the victory of Christ the Lord. Praise his name! Unfortunately more than once, the cleansed have returned to the filth: there is no alternative, nowhere else to live. Cities are growing and *favelas*. *Favelas* should not exist but they do.

What do we aim at? Conversions, better conditions for people? Jesus deliberately went to the disreputable area of Gadara (Mark 5).

He cleansed the dangerous lunatic of many demons. That same man became an evangelist to ten cities. 'He proclaimed how much Jesus had done for him.'

Healing, Saving and Changing

Peter and Margaret Goodall tell how Christ began His healing work in the life of one woman

YOU must have read of the Gospel description of the boy possessed by a devil, and mentally decided it must have been a case of epilepsy or have given the incident a rational explanation. We were considerably shaken when our own gentle, sweet Parvedi, who helps us in the house, became 'possessed'. It was extraordinary that, only on that particular day, we had a Tamil evangelist, who had met this kind of thing before and knew how to cast out the devil.

It was extraordinary to hear the devil answer him in a voice totally unlike Parvedi's own voice. It gave its name when asked. It was extraordinary to see the evangelist seize her by the hair and shoulders. 'In the name of Jesus Christ, come out of her,' and to see after the third time that she quite quickly became herself again. She lay down to sleep for about an hour, then got up and carried on with the housework as though nothing had happened.

The wonderful thing about the whole episode is that our Hindu Parvedi is convinced that Jesus sent the Pastor (Peter Goodall) across to the house at the moment when the devil would have sent her tearing out onto the street in the busy traffic, and that instead having seen him she was thrown onto the ground and saved. She has decided from that time on that she will become a Christian. We may all have some various explanations about the event, but of one thing we have no doubt. In that woman's distress Christ began His healing work in her life. He was healing and saving and changing.

Please pray for Parvedi and her family. They have many desperate problems, and if they become Christians their problems are only just beginning. But they will have the Lord Jesus Christ to encourage and support them. Their Hindu and Buddhist community will not make life easy for them.

... and PS



'I know that Sue Evans wrote an article about the Bakumu tribes, because I typed it for her,' says Roz Williams (see September *Herald* 84), 'I'm sure it set many people praying because. . . .'

SINCE August, it is as though a wind has fanned the flame, and the new Christians are really getting down to business. They chose their deacons, both men and women, and Pastor Botondo led a service of dedication, in October.

PS Power Supplied

My two sessions at Language School set me on the road to speaking Lingala and while I'm not fluent and still get stuck most of the time, I've been given some tools to help Sue. . . . Using the new grammar and dictionary prepared by John Carrington, I'm making up simple booklets to explain the Christian life, to help the *babilis* the new converts, who – without any background at all, find it very difficult to understand the standard method of 'coaching' prior to baptism and church membership.

PS Personnel Selected

Sue needed a student pastor from the theological school someone to go across the river to lead services on the

Sundays when she preaches elsewhere. She has also begun training classes for the eight leaders (two from each village), and she felt that previous students often lacked real enthusiasm.

In October, she took the Harvest service – always awkward here, where the church does nothing about it. Not a single banana in view! Using the Bakumu advance as an illustration, she showed how God is bringing in a spiritual harvest, and what great need there is for labourers in that harvest.

One of our new students was greatly challenged. He wanted to offer to work alongside the folk there, but he felt that, being only a first year man, he shouldn't push himself forward. At the same time, Sue had been discussing the question of student allocation with our Director, Pastor Kuvituanga, who selected this same student! So now Pakomiso, enthusiastic and with a sense of vocation for this part of the job is sharing the load. He worked for ten years as an evangelist at Binga, for several years alongside Alan Goodman, so although he's a first year student, he is an experienced church worker.

... and PS

The Holy Spirit alone has been preparing yet another Bakumu group. It's a village a good way up the river, close to Kisangani. A group of people from there asked two of our Christians, 'How do we start a church?' These two told Sue, who arranged to go and talk with them one Sunday. On the Saturday, the two, accompanied by several other Christians, walked the long distance to the enquiring village, and spent the whole time with them, from Saturday afternoon through to the Sunday morning when Sue arrived. They explained what first steps they themselves had made – what being a Christian involves – and they encouraged the others to build a temporary shelter, as the sun would distract people from following what Sue should say.

She arrived to find it all prepared. Thirty strangers were waiting for her, keen to learn and to join the Faith. She went the following Sunday. This time more than forty were there, and they had made the shelter more permanent, adding seats, always useful when services tend to go on a bit.

And there's been no evangelistic outreach, no visiting, no attempt at reaching them. As I write that, I'm thinking, 'Well that's nothing to be proud of.' But the whole point is that the Holy Spirit isn't bound by the apathy of the church here, nor by the lack of missionary workers, nor by the sheer impossibility of one human being to cover the immense field of opportunity there. He is working. He is bringing in the sheaves, and we believe He is responding to the . . .

PS's of you all . . .

'In everything, by prayer and supplication. . . .' So now, may we add the rest of that verse – 'with thanksgiving'.

Truly, Sue (and I in my small corner) simply stand amazed and in awe, at the way the Lord is supplying the needs of the believers over amongst the Bakumus, and at the way He is calling and directing His work. May it be that that church continues, in the power of His spirit.

COMMENTS QUESTIONS QUOTES

By DEKA

I wonder what William Carey was thinking, nearly 200 years ago, as he stood on the banks of the River Hooghly and looked around? An academic question? Well we do know something of what was passing through his mind — the vision of a college for the training of Christian pastors, and this at a time when there were few Christians in India.

What sort of building would we have thought of erecting? Probably only a very modest, one storey structure to meet the need. But Carey had something much greater in mind. This is what one of our missionaries wrote after visiting Serampore last year:

The buildings, the library, the extent of his work and interest can only be described as breathtaking. What the Lord can do with the life of one man totally committed to Him! At the time when the massive college building was constructed I understand he only had twelve students! What a faith in His Lord, and what a vision!

Carey had the vision of many people coming there to receive theological training and so it has proved to be. Today there are students in the theological department, but over the years other departments have been developed so that now there are over 2,000 students. Surely there is a place today for vision and faith in our lives. I wonder where it will lead us? It takes courage to be obedient to the Lord.

Q Q Q Q Q

Ruts can be nice and comfortable. Perhaps we grumble about them, say that they are confining and frustrating

as our style is cramped. But I find myself asking, 'Do I really want to be jolted out of them?' I know that riding in a bullock cart, with the wheels (wooden of course) going along reasonably smoothly in the ruts, becomes very uncomfortable when it is jolted out of them to allow another one to pass in the opposite direction, or to let a swifter vehicle pass.

The challenge of World Mission, and what our involvement should be, jolts us out of our comfortable ruts as sometimes it calls for a different way of life, or launches us out into new fields of service, or takes hold of some other aspect of our lives. Change can be frightening, even threatening, to our settled and peaceful existence. But if we really believe, 'Thou art my God, my times are in thy hand,' should we

be so fearful or reluctant?

This sentence, quoted from another source, in a recent prayer letter leapt out and hit me:

We tend to treat prayer as if it were the seasoning of life, while the Bible prescribes it as the basic food.

Does that make you think as well? The writer of the letter goes on to say:

We would not expect you to pray if we ourselves were not disposed to spend long periods on our knees before God.

What does that say to you? I find it a rather uncomfortable jolt to me in my rut.

BAPTIST INSURANCE

YOUR COMPANY

FOR


YOUR INSURANCE

Write:

The Baptist Insurance Co. Ltd.
4 Southampton Row,
London WC1B 4AB

or ring:

01-405 4084



MISSION TALK

SRI LANKA REFUGEES

MORE than 100 church representatives met in Madras at the end of October to consider the situation of Sri Lankans, who have fled their country in the wake of tension and violence between the majority Sinhalese and minority Tamils.

The conference resolved to 'embrace the Sri Lankan repatriates and refugees in Christ's suffering love, and pledge our co-operation to put our shoulders together to work towards their integration into the mainstream of the nation'.

The conference sent a message of concern to the Sri Lankan government, and also urged

church and other organizations, such as the World Council of Churches, Amnesty International, and the Baptist World Alliance, to 'call on the nations of the world to exert political and economic pressure over the Sri Lankan government to promote a peaceful solution to the problems'.

In India, church organizations were urged to 'sensitize public opinion and influence government and non-government agencies to expedite action on behalf of refugees and repatriates'.

In a conference presentation, Lutheran Executive Secretary, K

Rajaratnam, said the Indian church has for too long used its minority position as an 'alibi for non-function', instead of recognizing that as a strength, because 'the true church is a minority. A prophetic church can only be a minority.'

He also suggested that the church response in the Sri Lankan situation was immediate, but incomplete, in that it provided food, clothing, temporary shelter, and rehabilitation programmes, but 'it did not raise questions as to why they were driven out. The fundamental question of human rights was not raised.

Musical of Carey

AFTER seeing the Carey Musical, the Rev M Devedas, a lecturer at Serampore College, could not wait to put it on in India. He has a script and a tape which he has already sent off to the College.

The musical of Carey's life has been produced by the West Bridgford Baptist Church, Nottingham. They have already had a number of enquiries from churches, so West Bridgford have financed the production of scripts, music scores and tapes. There is a loan fee of £2 for cassette and script. If these are retained for production purposes, then a music score will be sent and there will be an additional fee of £3.

Anyone interested in this material is asked to write to:

Mr Godfrey Shipp,
26 Stanley Road,
West Bridgford,
Nottingham
NG2 6DF.

Resources Centre

THE BMS, along with the Baptist Union of Great Britain and Ireland, *The Baptist Times* and the Baptist Housing Association, is participating in a Christian Resources Exhibition. It will take place from 6-9 February at the Royal Horticultural Halls, London.

It is being advertized as 'A living witness of Christianity on the move in the 1980's' and will cover resource material in seven broad

areas. Apart from stalls dealing with missions and charities others will deal with media and communications, buildings, education and careers, Christian holidays, finance and administration.

The Christian arts will be highlighted not only in exhibitions of painting, woodwork and embroidery, but in live performances of dance, drama and music - modern chorus, traditional

church music, pop, folk and gospel.

There will be 200 stalls booked well in advance, so churches and Christian groups seem to think that the venture is worthwhile. It is hoped that it will become an annual event, but not always in London, perhaps alternating with venues in places like Glasgow, Manchester, Birmingham and Harrogate.

CHURCH UNION IN INDIA

THE Deputy Moderator of the Church of North India, the Rev Din Dayal, the Bishop of Lucknow, has been writing about Church union in the CNI monthly.

One reason why church union movements are facing stiff opposition all over the world is that people are not happy with the present structures of the united churches. Various kinds of church union schemes have been tried, but the most successful models of union are found in our own country, namely the Church of South India and the Church of North India. Therefore we are in a

unique position to know from inside the shortcomings of our united churches.

One great weakness of the two Indian models is their cumbersome, over-centralized structures. This is particularly so in the CNI. Though it is only 14 years old, the CNI is beginning to show signs of failure in its structure, which discourages local initiative and sense of responsibility. We will have to overcome this inherent flaw. The church will have to reverse the process of over-centralization if it is to become a dynamic church.

EPS

BMM Conference

BMS representatives will be sharing in the Baptist Men's Movement Conference next month at Swanwick. The Conference theme is to be 'Life in God's Service'. 'It is my earnest prayer, that, as the theme implies, this conference will be an inspiration to us all and will enable us to rededicate our lives to the service of God as seen in our Lord and Saviour Jesus Christ,' says the BMM President, Wallie Garnier.

Derek Mucklow, BMS Chairman,

and Vivian Lewis, formally on Mission House Staff and minister of the International Church in Kinshasa, will be talking about 'Service through the Baptist Missionary Society'. Dr Stanley Thomas, former medical missionary and Chairman of the Society, will be leading the Communion Service on the theme, 'The Worship of our Lives'.

The conference will be held from 15 to 17 March.



PITLOCHRY SUMMER SCHOOL (3-10 August)

The minimum age for this adventure week has now been lowered to 16 years.

The information was not

included in the general 'Come Alive in 85' brochure but is mentioned in the special Pitlochry leaflet.

'Cold' Broadcasting War

RELIGIOUS broadcasting from outside is touching a sensitive nerve within the Chinese Church. 'Quite a few Christians regularly tune in to such gospel programmes and enjoy listening to them,' writes Deng Zhaoming, editor of *Bridge*, published by the Tao Fong Shan Ecumenical Centre in Hong Kong.

'Generally speaking, church authorities cannot stop them, but nor do they encourage them to listen. One concern,' he says, 'is that the broadcasters have never consulted or co-ordinated with the local leaders in China. Some church leaders feel that these programmes encroach upon the jurisdiction of the Chinese Church and they label such broadcasting "unfriendly". Most active church people think it is insulting that those outside deliberately ignore their existence. After all it is they who work inside China who carry on the witness and ministry there on the very real and day-to-day basis.'

'Overseas Christian bodies con-

cerned with the propagation of the Gospel in China should ask themselves whether any church in the world would gladly accept the reality of a remote-control system of broadcasting over which it has no decision or control. The problem is not so serious if those who listen to the programmes are then drawn to express their faith through witness and participation in their own church. If, on the other hand, people drift away or form their own small groups after listening or becoming dependent on outside guidance and material help, can this be a healthy situation? In this sense broadcasting is a moral or ethical issue.'

'In fact, air broadcasts can, at most, be only an aid in evangelization. The upbringing and sustaining of Christians depends largely on visible and viable congregations. If both sides in this "cold war" between wealthy outside broadcasters and church people in China could sit down and talk together it would represent a big step forward.'

Endpiece

HEADLINES are meant to grab the attention and one from the Ecumenical Press Service a few months ago certainly did. 'Japanese Christian Ventriloquists march for peace,' it read, which set the mind tumbling over itself with a multitude of questions. Did each one carry his dummy? How could you tell they were Christian? Why are there so many Christian ventriloquists in Japan? Are there many British Christian ventriloquists and would they bother to march for anything?

The most recent Japanese headline to catch editor's eye was

about a book-size, microchip hymn player, which is being marketed over there. It includes more than 800 hymns. According to the advertizing for it, one just enters the hymn number, sets the tempo and volume, chooses one of four tones (two reed organ, pipe organ, or clavichord), and pushes the start button. Among other things the makers claim it is useful at 'church meetings, outdoor worship, prayer group meetings in homes', where otherwise hymns might have to be sung without musical accompaniment, which could mean 'having the beginning pitch too high and having to strain your voice'.

Banana Sunday

একটি গান একটি গান ছোঁনি প্রভুতে গাইব

THE folk at Horfield Baptist Church, Bristol, recently held a Banana Sunday. Chapatis were given out to the children during the morning family service. Since chapatis in Bangladesh are made with hands and also eaten with the hands the under 8's then sang, 'He's got the whole world in His hands'.

The Junior Department then staged a play about an Under Five's clinic in Bangladesh. Which led quite naturally on to Sue Headlam who talked about her work in those clinics and how it is a joint mission – the churches at home praying and giving and those who work overseas.

After church the film 'The Extra Mile' was shown. Then 180 sat on the floor for a Bangladeshi curry and rice lunch. Everyone ate using their fingers.

Sue Headlam had translated a chorus into Bengali, which everyone learned and sang.

People had been invited the previous week to see how many words they could make out of the name BANGLADESH. The winner managed 193.

During the evening service slides were shown depicting the need in Bangladesh, and prayers were offered for the people and situations on the slides. Banners were made and the minister, the Rev W J A Turner, led a meditation on Isaiah 6 – 'Here am I, send me.' Then the present need of staff for the BMS was outlined, and the missionaries needed were detailed on an overhead projector.

At the end the blessing was given in Bengali.

'I Will Sing, I Will Sing'

I will sing, I will sing a song unto the Lord;
I will sing, I will sing a song unto the Lord;
I will sing, I will sing a song unto the Lord;
Alleluia, glory to the Lord.

Chorus:
Allelu, Alleluia glory to the Lord,
Allelu, Alleluia glory to the Lord,
Allelu, Alleluia glory to the Lord,
Alleluia, glory to the Lord.

Ekti gan, ekti gan ami probutay gaibo
Ekti gan, ekti gan ami probutay gaibo
Ekti gan, ekti gan ami probutay gaibo
Alleluia probutay gaibo.

Chorus:
Allelu, Alleluia probutay gaibo
Allelu, Alleluia probutay gaibo
Allelu, Alleluia probutay gaibo
Alleluia probutay gaibo.

We will come, we will come as one before the Lord,
We will come, we will come as one before the Lord,
We will come, we will come as one before the Lord,
Alleluia glory to the Lord.

Chorus

Ashibo ashibo ekshongay ashibo
Ashibo ashibo ekshongay ashibo
Ashibo ashibo ekshongay ashibo
Allelu ekshongay ashibo

Chorus

Review Revived

LAST September the theological seminary in Nanjing, China, resumed the publication of the *Nanjing Theological Review*. This journal was first published in 1953, but was forced out of print after only seven issues.

It is hoped that the *Review* will provide a forum for exchange

and information on theological issues, education and research. As well as reporting on the activities of the Seminary, it plans to publish articles on theology and Bible study, sermons and works of religious literature, art and music. The inaugural issue includes three hymns composed by theological students.

REDDITCH GREET'S LUANDA

PICTURED here is the Rev Jeffrey Mason, minister of the church at Redditch in Worcestershire, as he watches two of his Sunday School Scholars. They are Gneke and Christina. A cross made by the children of one of this church's Sunday Schools (Sheldon Road), was taken and given the next day to Rev Alvaro Rodrigues, General Secretary of the Evangelical Church of

Angola. He is taking the cross back to put it in his church in Luanda, the capital city of Angola. He was particularly pleased to receive this cross as it had some shells stuck on the front of it. In Angola these are signs of friendship and are used in marriage services and between chiefs who wish to make a treaty of peace.





Girls' Brigade News

Carole Whitmee, in a recent prayer letter, writes:

THE present session of our Girls' Brigade started in July, with a new programme of activities. The Explorers are learning about God, making their own books with pictures and charts and memorizing texts. They are also learning new chase games, which are often very noisy, and making brightly coloured shoulder bags, by weaving on cloth in different colours.

The Juniors are learning about Elisha, also drawing charts and pictures. They are making Bible covers with book-marks attached. Painting on glass bottles was popular with the Seniors so this year they are doing it again. We plan for them to make jewelry, using paper and clay from the river bed. Their Bible study is done with the Brigaders often in groups with various activities. The discussions are very helpful. With the Juniors they do exercises to music. The Brigaders are into aerobics.

Their handwork is making boxes in which to keep their bangles, necklaces, anklets and other items of jewelry Indian girls love so much. They are attempting a project, 'Operation Orient' as a competition between squads. The prize is cooking a Chinese meal and eating with chopsticks.

In September we were joined by Ruth Pritchard from Sevenoaks, Kent. She has completed her schooling at Walthamstow Hall, with time to spare before going to further training so has come to help us here. She is giving English tuition to the girls and also helps in Girls' Brigade. A small group of Seniors are learning to play descant recorders with her help. Netball posts, in hibernation for some years, have been brought out and sounds of laughter and fun can be heard all around when a game gets under way, with a large group of spectators watching. Ruth has also helped prepare materials for 'Operation Orient' showing her artistic talent this way. My education on modern

youth gets brought up to date!

We are still hoping that extension work for Girls' Brigade will get under way. At present the Rev Daniel Francis, the Joint Director for Religious Education and Lay Training in the Church of North India, is in Bangalore at the United Theological College, where he is spending time preparing material for his work. While he has been there I have visited the Diocese of Jabalpur for a programme arranged initially for Sunday School teachers at Bilaspur. I felt there were a number who were interested, including the warden of the Boys' Hostel, who wanted to know about Boys' Brigade. However permission to start Boys' Brigade has still not been given by the World Conference, which, it seems, is responsible for the overseas extension work. When Daniel Francis returns to his work we anticipate that some workshops will be held and follow up will be done.

CAROLE WHITMEE
Balangir, Orissa, India

From Miss M A Sutton,
I was delighted to see the picture of our Girls' Brigade Company on the cover of the *Missionary Herald* in October, and have also heard from Carole Whitmee expressing her surprise and pleasure.

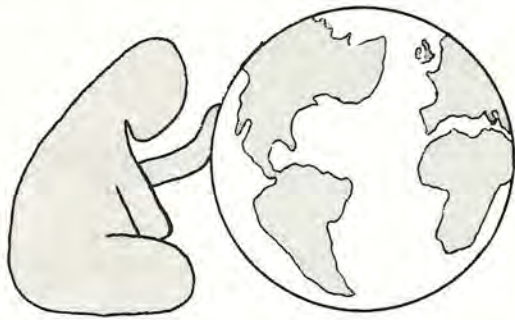
Carole was interested to see just how the girls have progressed since the photograph was taken a few years ago.

Of the eleven girls in the picture, one has passed BSc, another BA and a third is doing English Honours BA after passing Intermediate Science. She has medicine in mind. Another is training for Staff Nurse. One has passed Auxiliary Nurse Midwife training with very good results, and two more are taking this training. Another girl has passed library science, making her a qualified librarian.

As Carole commented — as this was only a random selection, their success is very encouraging!

With every good wish for your work.

MISS M A SUTTON
International Co-ordinator
Girls' Brigade



CALL TO

PRAYER

1784 - 1985

Bangladesh — Khulna and Jessore 3-9 February

THERE are no BMS missionaries in Khulna and Jessore at the moment now that John and Nan Passmore have moved to Dhaka. The churches however continue to take hold of many opportunities for outreach and witness. The Khulan pastoral Superintendent is the Rev B N Mondol. In the Khulna Union outreach work is being done through literature and an Operation Agri backed agricultural project. To the south, village churches are taking up evangelistic opportunities in mainly Hindu area.

The Jessore Union has as its pastoral Superintendent, the Rev H Mack of the Liebenzeller Mission, which with the BMS works with the Bangladesh Baptist Sangha. The Rev Robert Sarkar has moved, with his family to an area, Narial, where there was no existing Christian congregation. It has been a great change from his work in Dhaka, but we praise God for the encouragement of new Christians and several baptisms.

Lord what do you want of us?
We've sat in church and listened to
your word.
We've sung our hymns and prayed our
prayers and in obedience met
around your table.

We've read our papers, watched the
telly news and sometimes shed a
tear at the cruelties we see.

Yet you want more?
Lives moved to action and commitment?
Lives lived in service of others?
Lives which call you Lord and follow
where you lead in work to bring the
world to life?

The United Mission to Nepal 10-16 February

THE United Mission to Nepal is made up of 381 workers from 22 countries and 37 sending agencies, including the BMS which contributes about 20 people. The UMN is divided into three boards, Education, Health and Development. Howard Barclay, an Australian, is the relatively new Executive Director. Neil McVicar and Geoffrey Grose are BMS representatives on the UMN board and committees.

According to the laws of the country anyone may freely practise his religion, but it is illegal to persuade someone to change his religion. The church in Nepal is small, about 15,000 members or more, but it is lively, courageous and growing. There is a growing feeling that Christians are now a legitimate part of Nepal Society, which is mainly Hindu. It has been calculated that most Christians in Nepal are first generation Christians and mostly only two or three years old in the faith. They are a praying church. Pray for them.

Home 17-23 February

BECAUSE the whole of the Church is involved in mission, any division we make between home and overseas is bound to be artificial. This is especially true when we look at the work based at Gloucester Place, London. Here the Society maintains a staff which is responsible for keeping the missionary vision alive within the churches in Britain. Andrew Smith, responsible for Audio Visual Communication, David Pountain, Editorial Secretary, Len Wilkie, Deputation Organizer, Susan LeQuesne, Women's Secretary and responsible for the Link-Up scheme, are all occupied in the task of promoting BMS and educating the churches in mission. Without this strong home base the work overseas could not be done. Christopher Hutt supervizes the Society's finances, and Claud Turner is responsible for administration. The General Secretary, Reg Harvey, watches over all of the work which is supporting outreach in ten countries.

Zaire — Kinshasa 24 February-2 March

THE Baptist Community of the River Zaire (CBFZ) has its headquarters in the fast growing city of Kinshasa. Pastor Koli Mandole Molima, the General Secretary, has the difficult job of co-ordinating the work of the church over a vast area, but with

few resources. BMS missionaries are also involved in CBFZ administration. Owen Clark is Assistant General Secretary, whilst his wife Deanna works in Christian Education. Andrew North in the Department of Missionary Affairs, is home in Britain this year. Gwen Hunter is looking after this work, assisted by Richard Allen, whilst continuing to be CBFZ Medical Co-ordinator. Douglas and Helen Drysdale are helping to erect the new Secretariat Building and Margaret Bafende (Stockwell) is teaching at a Teachers' Training College. Bernadette Olding is now working with Mama (Rev) Ditina amongst the women of Kinshasa. We remember also all the pastors and church members and their work in the city.

MISSIONARY MOVEMENTS

Arrivals

Mr & Mrs S Mantle and Naomi on 27 November from Tondo, Zaire.

Dr R & Mrs Hart & family on 28 November from Chandraghona, Bangladesh.

Departures

Rev D & Mrs Brown on 11 November to Porto Velho, Brazil.

Rev N B & Mrs McVicar on 12 November to Dhaka, Bangladesh.

Miss B Olding on 14 November to Kinshasa, Zaire.

Rev C & Mrs Spencer & family on 28 November to Yakusu, Zaire.

Births

On 9 November, in Zaire, to **Mr & Mrs R Smith**, twin boys, Luke William and Benjamin Robin.

On 13 November, in Brazil, to **Rev G & Mrs Wieland**, a daughter, Lindsey Jane.

Death

On 23 November, **Rev Hubert William Spillett**, BA, BD (China 1930-38 & 1947-52; Sri Lanka 1938-45; Hong Kong 1953-67) aged 81.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies, and gifts sent anonymously (1 November-30 November)

Legacies

	£
Mrs J M Baggs	2,000.00
Miss D A Briggs	196.40
Mrs E M Brown	5,000.00
Miss E F Gammon	250.00
Mr F A Hirst	1,000.00
Miss A M Mann	50.00
Mr F Oldman	418.89
Mrs F M Simpson	9,723.59
Mr F M Sleeman	1,000.00
Mrs M G Storey	2,000.00
Mr N Taylor	500.00
Walter Turner Will Trust	5,936.49
Rev D S Wells	500.00
Rev A J Westlake	2,295.99
Miss C M Wooding	4,574.70

General Work

Cymro: £50.00; Anon: £25.00; Anon: £2.00; Anon: £1.00; Anon: £20.00; Anon: £10.00.

Women's Project

Anon: £1.00.

Gift & Self-Denial

Anon: £3.00; Anon: £50.00.

Relief Fund

Anon: £5.00.

BAPTIST HOLIDAY FELLOWSHIP 1985

Spend your holiday in Christian Fellowship with experienced Leaders and Hosts

20-27 April
24 May-7 June
26 July-5 August
17-31 August
31 August-7 September
1-13 October

Falmouth
Majorca
Austria
Switzerland
Lake District
Holy Land

Rev D Monkley
Rev T Tatton
Rev E Forward
Rev D Weller

Rev M Banfield

WESTHOLME, MINEHEAD

60th season at our own seafront hotel
31 comfortable rooms, excellent food and fellowship. Own car park
Low charges for young families
Senior Citizens weeks 31 August-21 September
Hosts include: Rev G Birch, Rev E T Smalley, Mr David Rutland

HOLIDAY FLATS, MINEHEAD

On seafront, near shops, spacious (sleep 2-8 persons), well-equipped, colour TV, own Car Park
Available Easter-November

Please write for Brochure to:
Baptist Holiday Fellowship Ltd. (MH), 1 The Esplanade, Minehead, Somerset TA24 5BE

NOTICE BOARD

SITUATIONS VACANT

Needed urgently for work in:

Angola

Experienced minister for pastor training.
Qualified, skilled builder to co-ordinate the Church's building projects.

Zaire

Christian Nurses
(SRN and SCM)

Fuller details from
The Personnel Secretary



BMS HOLIDAYS AT

PENZANCE
27 July-10 August

EASTBOURNE
All-Age 27 July-10 August
Young People 10-24 August

PHAB - DOVER
27 July-3 August

FOLKESTONE
3-10 August

GREAT FELLOWSHIP - FUN -
CELEBRATION - CHALLENGE

Brochure and booking forms available from:
The Young People's Secretary

BOOK NOW!

PITLOCHRY ADVENTURE WEEK

3rd-10th August

CANOEING - ABSEILING - MOUNTAINEERING
in great Christian fellowship with a focus on
world mission. £60 (including VAT)

Write to: The Atholl Baptist Centre, Atholl Road, Pitlochry



TOUR OF INDIA
December 1985. 3
weeks of travel
within India - from
Delhi to Madras and
Calcutta and many
places in between.

The opportunity to see the Churches
of North and South India.
Leader: Revd Frank Wells.
£575 (covers air fares and travel
within India only).

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).

6th-9th FEBRUARY



SEE US AT

CHRISTIAN RESOURCES EXHIBITION

10 am-6 pm: 6th, 7th, 8th
10 am-5 pm: 9th February

ROYAL HORTICULTURAL HALLS
VINCENT SQUARE
WESTMINSTER
LONDON SW1

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