

MISSIONARY

HERALD

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Poverty – the challenge
to us all

Editorial Comment

REFUGEES from Angola are once again streaming into Zaire. According to reports from BMS missionaries working in the Lower River area of Zaire, over 6,000 people have arrived in the country from northern Angola since January, fleeing from the fighting between Unita and government forces. 'And the onus of relief work is on the churches,' say Steve and Carolyn Green, who work at Kimpese.

'We have both been involved several times as chauffeurs, taking truckloads of food, tools and second-hand clothing to the villages where the refugees congregate. We've seen shrapnel wounds and firearm wounds and old women so frightened that they stand dumbstruck when someone offers them clothes or a kilo of beans.

'We'll never forget the eight-day-old baby we brought back to the hospital at Kimpese in a vain attempt to save its life. He could lie on the palm of my hand. His mother, a 16-year-old girl, had been fleeing her village, when she gave birth six weeks early, at the side of the road.'

Tens of thousands of refugees entered Zaire 25 years ago. At that time they were escaping from the Portuguese colonial regime. The Zairian church and BMS missionaries took the lead in caring for them, and many young people had the opportunity of an education for the first time. Many of today's leaders in the Angolan Baptist Church, including its General Secretary, the Rev Alvaro Rodrigues, were trained for the ministry in Zaire.

Whilst the earlier refugees came from northern Angola, those coming into Zaire today seem to be coming from further south. One group that arrived in the Kimpese area last year were dressed in clothing made from tree bark. And the tribal language they spoke came from an area to the east of Luanda the Angolan capital.

Altogether now there are about a half million refugees in Zaire. They are not officially recognized and so the only help they are getting is from the churches. The Church is asking each village in Lower Zaire to accommodate 50 Angolans each. BMS work in Angola is linked with the Evangelical Baptist Church in Angola, which operates mainly in the north. We have had no missionaries working in Angola since the return of Marjorie and Fred Drake to the UK in 1984. The good news is that Colin Pavitt is now preparing to work in northern Angola as a carpenter-builder. He will shortly be doing language training in Lisbon. The Society is also looking for a minister to teach theology at Kibokolo in the north of the country.

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We share in the work of the Church in:

Angola	India	Sri Lanka
Bangladesh	Jamaica	Trinidad
Brazil	Nepal	Zaire

AN ENCOURAGEMENT TO KEEP ON

THE morning of 24 October, 1985, in Shandong was mirky and misty. I had sat up all night on a 'hard' seat from Nanjing and when I arrived in Jinan, I was informed by the hotel management to whom I had written, that they were closed for renovations. I was sent to the new Qilu (Cheloo) Hotel — a nine storey structure for overseas patrons.

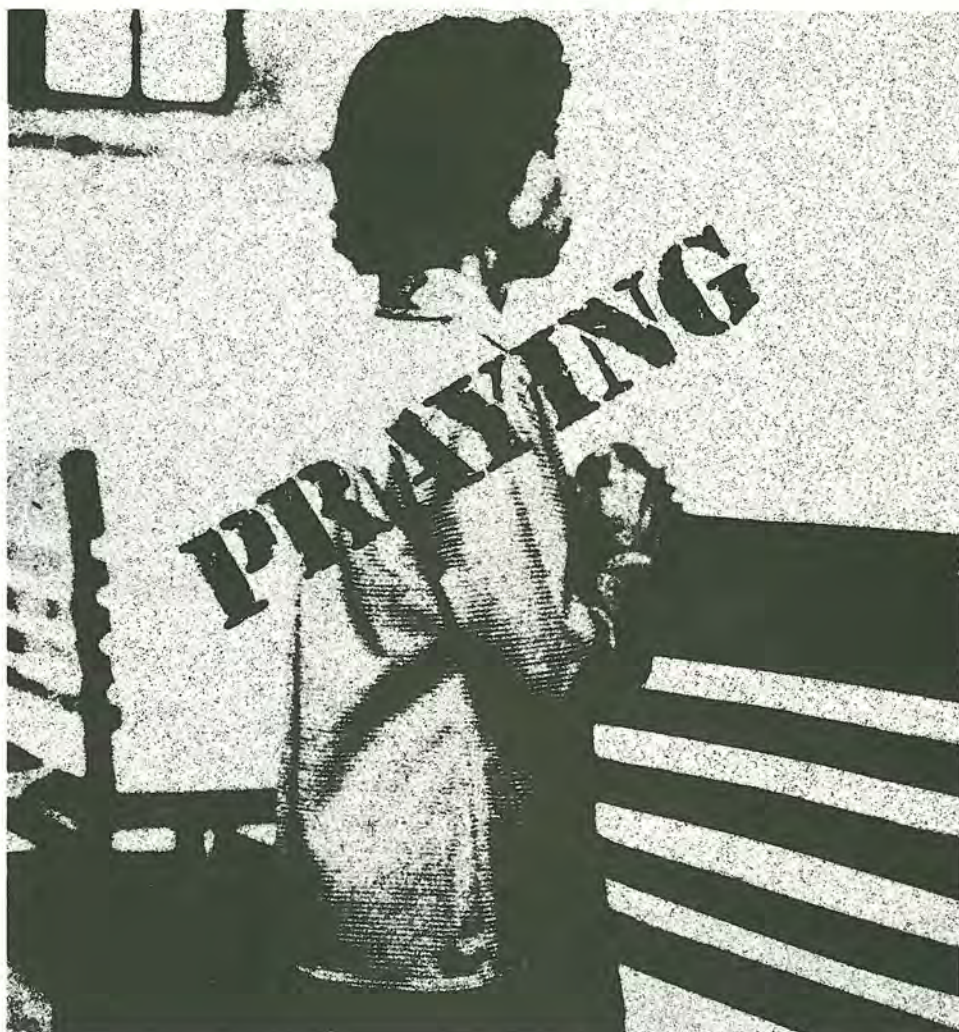
I had only one contact, that of Bishop Wang Sun Yin. I set to work to find him. Finally I contacted him by telephone, and he offered to come and meet me on his bicycle! The Bishop, aged 72 years, is one of five ex-Anglican Bishops in China. He retains his title as a courtesy as there are no episcopal bishops in the uniting church in China.

The Bishop showed me round Jinan. There are three churches open at present; the largest was an independent church, another was American Baptist, and the third was Presbyterian. The English Baptist Mission church is very close to the old Cheloo University — now the Shandong Medical College. The university wants the church site for expansion, but the matter is under discussion as the church wants another site in exchange and compensation for the building. The pastors use the church once a week for a students' service.

Many Baptisms

At the ex-Independent Church I met the four pastors who serve all the churches in Jinan. Among them is the Rev Tsai (Cai) Chong Sheng a BMS minister. He also is 72. He has been responsible for the administration of the uniting Church in Jinan since the church buildings were reopened from 1980 onwards and Bishop Wang spoke most highly of Rev Cai's contribution. These two work together in beautiful harmony. I visited the Ho Zai Men Church near the lake and Rev Cai showed me the baptistry and remarked, 'Last month over thirty were immersed.'

The Christian community in Jinan numbers over 3,000 while throughout



My visit to Jinan, Shandong, China, 24-25 October, 1985 by Rev David R Edwards

Shandong there are over 60 churches reopened, with 2,000 worship centres and a total of some 250,000 Christians, which is five times the number at the time of 'liberation' — 1949. Since all the churches were closed for over ten years and it is only in the last six years that church buildings have become available, this is wonderfully encouraging.

Thank you

Bishop Wang readily acknowledges that the two major missions which have contributed to the present day strength of the church, are the American Presbyterian and the English Baptist Mission. Names such as Timothy Richard and J S Whitewright, who founded a cultural museum, which has been greatly expanded in

latter years, were mentioned with respect. A lay workers' training class has commenced at the BMS compound at Tsingchow Fu, a station which Richard established. Bishop Wang proudly confirmed he was a student of Rev F S Drake.

In Jinan, as elsewhere, there is a great need for trained church workers. So twelve students from Shandong are at Nanjing Theological Seminary, and a further thirteen have commenced studies at the new Hua Dong Theological Seminary in Shanghai. It was a beautiful experience meeting a new woman graduate from Nanjing – Miss Sun Mei Ci – who shares in the work at the Ho Zai Men Church in particular.

New Buildings

The YMCA premises were occupied as a school but this is in the process of being handed back. On the day I visited the site, there was a large group of carpenters undertaking renovations. When the total building becomes available, part of the premises will be a church, and part will house a theological seminary.

During the cultural revolution Bishop Wang worked at home translating the 'Dead Sea Scrolls' and is now engaged in writing a commentary on the hymns of the new hymnal.

This report from Jinan reveals the many answers to prayers that have risen by BMS supporters and others over many years. 'God has indeed done far more than we could ask or even think.' I was strongly urged by the leaders of the church in Jinan to pass on their deep Christian gratitude for the loyal intercessions of so many in the overseas church, who supported them during the silent and difficult years. If ever there was an encouragement to continued prayer – it is the Church in Jinan. The Church is alive, united and wonderfully loyal to our Lord and Saviour, Jesus Christ. 'This is the Lord's doing, it is marvellous in our eyes.'

continued next month

Where Unity is A Matter of Life or Death



DENISE ABRAHAM WILLIAMS, a member of the BMS party which visited India last year, thinks we in Britain have something to learn from the Church of North India.

'The West has given us Churchianity, not Christianity,' said the retired Bishop of Delhi, Dr Eric Nasir, as we sipped tea in his comfortable study. When I learnt of the policy of 'Comity', concocted in the previous century to divide India into areas for the various denominations, I began to realize what he meant. It was with great vision and foresight, then, that the Church of North India (CNI) was formed in 1970, and it is still the only National United Church in the World involving Baptists.

As a Baptist member of a Local Ecumenical Project in Milton Keynes, I was more than a little interested to see how CNI was facing up to the inevitable differences of opinion. Baptism is an obvious one, and while 'sprinkling profusely' or immersion is acceptable, re-baptism is discouraged. I got the impression, however, that, very rarely, where it is judged essential to the person's Christian well being, and all concerned have been consulted, re-baptism could occur. While this may create problems for many Baptists, it

does allow other Christians to think more seriously about whether to have their children 'done'. A Presbyterian in the Kond Hills, the Rev S P Naik, summed it up for me when he spoke of each tradition having its own beauty and CNI allowing them to 'give and be given'.

Divisive

Anomalies do occur, however. Before CNI most of the Churches in Orissa were Baptist. Now, because the Baptist denomination was unable to come to a united decision on unity, some congregations have split to make two churches – CNI (Baptist) and Continuing Baptist. I was dismayed that what should have been a unifying process had become divisive.

I was also disappointed by the colonial architecture of some of the churches. Faded pictures of English landscapes and a fair-skinned Christ made me wonder too how relevant Christianity was to the Indian community. Was the Church placing too much emphasis on Western trappings – the practice and rituals – rather than on developing a uniquely Indian Christianity that met the real needs of the people.

Two experiences persuaded me that this was being faced. The first was a visit to the headquarters of the Church Auxiliary for Social Action (CASA). Two eloquent men reported on relief and development projects, supported by 20 different denominations, throughout India. These projects help to take villagers away from the clutches of the landlords. They provide awareness, an atmosphere which leads to participation, and pressure groups to persuade Governments and banks to provide loans. CASA has helped the clergy to stop saying, 'What are you doing for my diocese?' and instead to say, 'What are you doing for the poor?' I was pleased to learn that it is on the receiving end of Christian Aid. Here was Christianity in action, a totally inter-church organization.

Baptist Bishops

The second experience was meeting the Rt Revd D K Mohanty, Bishop of Cuttack, one of only a handful of 'Baptist Bishops' in the World! He was

a very humble man – meeting and sending off a group of foreigners at the railway station, putting cars at our disposal, even to take us shopping, entertaining us in his home, and spending a whole afternoon showing us round a local school. His desire to spend time with people, to share their problems and to create dialogue with other faiths was awe-inspiring. 'Unity is a matter of life or death for us' he said to me, and with men of his calibre in CNI, it cannot fail to survive.

Non-Christians in India argue that Christianity is imposed and supported by the West, so in 1970 the newly formed CNI took a brave decision to be self-supporting within five years. It has led to much hardships, with pastors' salaries in the poorer diocese being hardest hit. It is to their great credit that such poverty has not caused village churches to pull out from CNI.

More relevant

Attempts are also being made to make the Church more relevant to the local community. Schools of prayers have been set up to experiment in using Indian music, different postures and meditation. Interestingly, Catholics are more advanced in this absorption. CNI

and the Catholic Church are in agreement that they should eventually unite. United services are already in operation at Festival times (eg Easter and Christmas), although communion still has to be separate.

An interesting policy in CNI is the ordination of laymen with limited responsibility. When churches are too small to warrant a minister, these laymen are given authority to conduct the services (including communion) in their church – not too unusual for Baptists, you might think, but a great step forward for former Anglicans!

The Church of North India seems to have come to a very good compromise of uniting in priorities to give a common witness while allowing freedom to worship in traditional ways. After fifteen years CNI still lacks cohesion, but as Bishop Mohanty commented wryly, 'we have agreed to disagree'. If there had been a stronger lead from the 'home base' it might have turned out differently. It is easy to regret history but what can we do now? Surely the highest compliment we can pay the Third World is to unite ourselves! Isn't it about time we took some of the initiative from them?



Some leaders and workers of the CNI

Nurturing and Planting Churches

WHEN we came, we wondered how we would fit in! On first sight the town looked like something out of an old western film, with its dusty streets, one-storey buildings, mainly wooden, and the profusion of brightly painted general stores and bars.

The cars, trucks and television aerials brought the scene into the twentieth century, but there was no shortage of real-life cowboys, complete with hats and horses, nor of horse drawn carts and buggies that are standard transport for many of those who live out of town on smallholdings and farms.

The town has no industry, except for a few wood yards and brickworks. Most of the inhabitants either have smallholdings, but choose to live in town

and travel out to the farms, or work in the shops, banks, car-repair places etc.

Primary level education is available, although many of the older folk haven't even had that benefit. It is possible to complete secondary education here, although it is better to go to one of the larger towns for that.

The town has water and electric networks, but both are somewhat precarious. We've just got to be grateful when they're working, instead of getting frustrated when they're not! The range of food stuffs and general supplies is much more limited than we found in Campinas or even Porto Velho, but the rice, beans, coffee, and meat, which we do get is certainly fresh.

George and Jo Wieland are working in Presidente Medici, in the Brazilian state of Rondônia. When they arrived they wondered how they would fit in . . .

Very welcome

Well, despite our fears of being fish out of water amongst people of such a different background from our own, we have been made very welcome, and in fact feel much more at home here than we did in the larger town of Porto Velho. Our induction service was a very happy affair.

The church members produced a marvellous country style supper for those who came from a distance, including a bus-load from our church in Porto Velho, and when it was time for the service to start the little building was absolutely crowded out – all seats taken, and people crowded into every available standing space.

The seats supposedly left for the 'platform party' had quickly been utilized by the youth choir from the local Assemblies of God, so chairs were hastily brought from the house and somehow edged into the front. When our colleague David Brown, who was giving the charge to the church, invited the members to stand hardly anyone stirred inside the building, but a shout came through the (glassless) window, 'We're all out here!' having given way to visitors!

Mad scramble

Life at first seemed to be a mad scramble to keep pace with all the commitments – Sunday School, services, meetings in homes and out at the farms, weeks of prayer etc.! – and to fit in the many little jobs which still remained to be done on the house.

The church, which began life as a congregation over eleven years ago and was organized as a church about 18 months ago, had never had its own pastor, and the bulk of the work had fallen upon the shoulders of one of the older members. Some who knew the situation felt that it would be difficult for him to 'hand-over', but in fact the relationship with Bispo (lit. Bishop!) has been excellent and he continues to work most effectively and in harmony with us. It has also been possible to bring others into positions of responsibility, and thus release a wider range of abilities within the fellowship.

Attendance at the service has improved, and we are seeing new faces. One of the high points so far was our first baptismal service at which two girls were baptized in a nearby river. It was raining heavily on the day set for the event, but we carried on, with a short service in a home nearby, and when it was time to go down to the river, the rain stopped, as if on cue, and all the folk, who had assumed it would be cancelled because of the rain, came scurrying along to join the group on the river bank!

It has also been a real joy to see some who have drifted away or been excluded from the church beginning to come back. For one woman in this latter category the turning point was the tragic death of their baby who was alive for just 17 days. It was one of those items when we felt utterly inadequate. We heard the news, and went round to the 'wake', where family and friends were gathering, the mother sitting at a table on which the baby was lying in an open casket. After a short reading and a prayer we stayed quite some time just being there with them.

The funeral, my first, was the next day, a most informal affair and since the mother didn't want a service nor any hymns, very short. I came away not knowing if our involvement had been a help or an intrusion, but the mother, who had been away from the church for years, has been regularly at the services ever since, and two older teenage daughters have been showing interest.

Gratitude

For others it is a sense of gratitude rather than loss that turns their thoughts to the Lord; one couple whose home and business were burned down a year ago were so delighted when they were able to build another one and also see their chemist shop prosper within a year of the fire that they asked for a service in their new home to give thanks to God.

Such services, giving thanks for birthdays, babies, new homes and so on, are lovely affairs and often furnish opportunities to reach neighbours and family members who never come to

church services.

A new work

Another major encouragement has been the beginning of a new congregation in a settlement about 25 miles from here, one of several projects being planted by the government in the rural interior of the state to encourage agricultural exploitation of the land. Among the 'pioneers' who went to live there was a family from the church. We travelled out there to hold a service, which was attended by most of the people living there, and the administrator of the project offered us a plot of land to 'build a church'.

It would be possible to hold meetings in the school, which is already built and functioning, but, looking to the future, the church accepted the challenge, one member personally donating the bricks, and the foundations are already laid of a simple building which will serve as a meeting hall at the moment, and, in the future, will be easily convertible into either a house for a pastor or a suite of Sunday School rooms.

The witness of that family in their small community, together with the three or four services that we've been able to hold out there, is having an impact, and we are eager to get a regular work organized there.

This coming Saturday (15 February) there is to be an official inauguration of the water supply, electricity network, bus terminal, and radio post (no telephone there yet!) and because of our involvement we've been asked to hold a special service on that occasion. This is a most unexpected opportunity, and a somewhat daunting one, as they are expecting crowds of people and various 'dignitaries', but it is wonderful to see how the Lord has been opening the door for the planting of a new work in Nova Estrela (lit 'New Star').

We inherited another already established congregation, a small group, mainly drawn from one family, who meet along one of the interior roads. There is no village there to form the focus of the work; rather, it is a way of providing for those who live on the farms too far from town to come into the church there on a regular basis. It is heartening to see how they appreciate and are encouraged by the monthly visits, and we hope they will catch a vision for outreach amongst other smallholders in their area.

Travel

We have enjoyed our visits out to the farms, especially when all three of us have been able to go out. Transport becomes more of a problem in the rainy season (October-March) when the dirt roads deteriorate. Some places



Left: Typical of the type of cowboys seen and how some people will come to church

Above: George and Jo Wieland



Typical street scene that George and Jo mention, along with the form of travel. All in the back of a lorry

are still accessible by car (if you are prepared for a few hairy moments), but others have to be reached by other means, such as bicycle. Jo and Lindsey have ridden out in great style in a horse drawn buggy!

To get a group of people to Nova Estrela we hire a big open lorry. Hurtling along together over the narrow bumpy roads in the dark does something inexplicable for the fellowship, if not for the nerves!

It has been a real privilege to get to know the folk in their homes, some of them fairly isolated; to see some of these Christian families for whom their daily devotional time together is a focal point; to discover how vital and immediate is the faith of some who are very reluctant to open their mouths in another setting, such as a service.

Equipping the church

Meanwhile, back at the ranch . . . or rather back in the town itself our aim is to see the church established and equipped to exercise an effective ministry. Crucial to this is a growth in spiritual maturity. The teaching ministry is clearly important here, through the regular services and the Sunday School (all age). In order to increase the effectiveness of the latter we have doubled the number of classes from two (adult/children) to four (adult/young people/juniors/beginners), Jo taking the older children, and with me responsible to the young people's class.

There is so much preaching required that I soon had to abandon intentions to write out every sermon word for word, and carefully check over the Portuguese before preaching it. In fact,

I had to abandon it on our first day here, when, after spending the day unpacking, we discovered not only that there was a meeting that night, but that I was to lead it and preach at it, with very little time for preparation. A greater freedom and fluency has certainly developed but I still find the limitations of my command of the language very frustrating.

The church structure needs to be developed, to channel the contributions and better meet the needs of such groups as the women and the young people. A women's organization is already formed, with Jo as president, and, though it is not easy to get something like that off the ground with the small group that we have, we hope that it will prove a real benefit to the church's ministry. The young people's Sunday School class is a first step to getting the young people together, but after a couple of attempts at Sunday night youth meetings we found it was going to be just too much for us to run these as well as the other things, so that will have to await the emergence of someone who can take responsibility for the youth work.

Another necessary element in the equipping of the church for ministry is an increase in giving to the point at which a Brazilian pastor can be supported by the members, and also the provision of a more adequate building. Our present little wooden hall is packed out with 50 people and apart from a wooden latrine some distance behind it, has nothing in the way of 'facilities'.

Giving

There's always the danger of a construction project sapping all the resources and energies, taking priority over other aims, so I was delighted that the people, though very keen to have a better building, decided to put their present funds into a construction at Nova Estrela. We will soon, however, have to be looking at plans, and making estimates, for a more permanent building here. We hope that the level of giving will increase steadily and that upon completion of the building, it will be high enough to switch from paying for the building to providing for a pastor.

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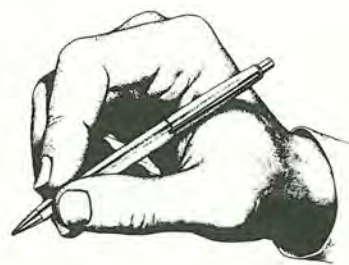
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REFLECTIONS



A Kilt in Kathmandu!

IN last month's TALKABOUT, we read about the wedding of Stuart Little, a dentist from Scotland, serving the BMS in Nepal, to Pirjo Ithkonen, a Lutheran nurse from Finland.

Stuart and Pirjo recently wrote about their wedding day, which really was a day to remember!

'The whole story of planning the wedding would fill a book so perhaps a few examples of what happened will help you understand. It took seven visits to the printers in Kathmandu to get the invitations printed without too many mistakes. During the last visit, Pirjo was glad she had her knitting with her as the printers had run out of ink, had none in store, and had to send for some while Pirjo waited. A picture of a ring and a piece of wire adapted to fit the appropriate finger were sent to Scotland so that my youngest brother, Alistair, could bring an engagement ring with him when he came here in October.

'All of our friends, the hospital Community Health Programme (CHP) staff, two church congregations and others all had to be fed at the wedding feast. The ingredients needed to feed over 400 people included three goats, 80 kg of rice, 7 kg of garlic, and 30 kg of tomatoes.

'After months of planning, the 7th of December was all we could have hoped for. The weather was perfect for an outdoor service and the mountains were out in all their splendour. Both the Rev Neil MacVicar (BMS Asia

Representative) and Stuart were in kilts which still has our Nepali and expatriate friends talking! Pirjo's dress, which had taken her two months to make and was nearly ruined the previous day when an electrical plug exploded, also attracted much favourable comment. We really appreciated Neil's leading of the service and he certainly tied the knot well.

'After careful diplomacy and much prayer, the two church groups in

Tansen were both willing to take part in the wedding service and preparation of the feast. For the first time in over a year, the two groups worked and worshipped together. How fitting that the wedding sermon should be on "Unity in Diversity" even if it was aimed at a Scottish Baptist Dentist and a Finnish Lutheran Nurse!

'The address was given by Howard Barclay, Executive Director of UMN. A good crowd was present and many folk witnessed their first Christian wedding.'

Learning Lingala – the local Lingo!

One of the first steps to becoming an overseas worker for the BMS is the arduous task of learning another language! This is easy for some, but a thorn in the flesh for most.

John and Ruth Davis in Yakusu, Zaire, have been battling with the Lingala, the local language. They write,

'We rejoice over answered prayer as we have now successfully completed our second Lingala exam. In December, for John's oral, he took a service and preached at Yalisombo, the old leprosy mission, across the river. John was encouraged by how eagerly the people listened to the message, perhaps a lesson to us all. We just need to be open to the Spirit's leading. This morning, for her oral, Ruth was warmly welcomed by about 40 people at a small mud and stick church in the nearby village of Yawenda. People from several nearby villages sat on low benches or stools and amid disturbances of goats outside and chickens inside, they listened attentively. It's really good to be able to share the Good News of Jesus now that we are able to speak the language, even if somewhat slowly and with mistakes. We pray for increased fluency and further

opportunities to speak about the Lord.'

Yvonne Errington, now nursing in Pimu, Zaire, had an eventful experience as a result of a slip of the tongue!

'I was walking through the village recently going to talk to one of the local men who was making some beds for our students. On the way so many people greeted and recognized me that it reminded me I have been in Pimu just over a year and am beginning to be accepted by the people. I usually walk through the village once a week to the local shop to see what exciting things they've got. Their stock ranges from pieces of material to bicycle bells, and tins of margarine and coffee sold at exorbitant prices. Just after I returned from language school, I went to the back of the shop and asked if they had any maize for sale. They said 'Yes', so I went to the back of the shop and they seated me on a chair and handed me an enormous cup of the potent palm wine! The word for maize is 'masango' the word for palm wine is 'masanga'. I'd never make that mistake before language school! And also I'd forgotten the shop also serves as the local pub! So now, I'm afraid ever to ask for maize!'



Worlds Apart...

SURVIVAL FIT

themselves by working in the "informal sector".

The sharp growth in the size of cities has meant that traditional means of earning a living are changing. The problem of 'urbanization' was focused in the *March Herald*. Still, people from the rural areas flock to the cities in hope of work. Yet it is here that the problem starts.

'Unable to find work in the wealthy, high-tech sector, an increasing number of the region's people — mostly urban migrants — earn a living by producing, repairing or selling anything they can find. The US Agency for International Development estimates that 30-50 per cent of the labour force in developing countries works in small self initiated "businesses".'

Yet with most of these small 'businesses' being unregistered and technically illegal, it is

ON visiting any South American city, travellers will see street corners almost blocked with people selling fruit, with children cleaning shoes, or with traders offering 'good deals' on all sorts of wares. They will see and hear what seems to be sheer chaos. But they are travellers, and this scene will be one of many impressions taken home.

Yet those street traders are trying to survive in a society where the 'chances' are against them.

Gregory Heires, writing for the Latin America Press, says,

'Locked out of the modern economic sector and deprived of state assistance, millions of Latin-American city dwellers support

GNP Per Capita Estimates

LESS DEVELOPED WORLD	£
Africa	191
Asia (less Japan)	220
South America	631
TOTAL	264
DEVELOPED WORLD	
Japan	5,888
North America	5,388
Europe	3,461
TOTAL	4,167

(source — Economics and World Order)

A frequently quoted conclusion is that 'differences in income per head between poor and rich countries were around 1:2 at the beginning of the 19th century; they are around 1:40 today in nominal or around 1:20 in real terms.'

WHY 'AID' ALONE CAN BE DAMAGING . . .

'DISASTER is a disaster, even disaster relief is a disaster!' says Tad Mitsui, Co-ordinator of the African Drought Task Force of the World Council of Churches.

Although disaster relief is necessary it is a 'tremendously dislocating experience' for the population concerned. It is a dilemma because it needs to be done, but it is damaging. I will give you some of the reasons why.

1. It increases dependency on charity and foreign food.
2. It discourages local production of food.
3. It disrupts the local market

due to the availability of cheap or free food. Farmers will have a difficult time selling their produce at a good price.

4. It disrupts the traditional fabric of social life. Often the authority of the traditional leadership is challenged and discredited.
5. It offends the sense of dignity as human persons. Receiving charity always does.
6. It creates an unnecessary bureaucracy which caters for abnormal situations only. Bureaucracy has a tendency to perpetuate itself even after the need for it no longer exists.

POVERTY & AID

OF THE WEST

difficult to say exactly how many people are involved in them.

However, trying to earn even a basic living causes many problems. It can lead to exploitation by larger companies who try to 'reduce the number of salaried workers on the payroll and thus avoid paying taxes and worker benefits'.

'A couple in Lima, Peru recently set up a small workshop in a shantytown where some 15 workers — paid at piece rate — produce shoes. There is no official payroll. And the shoes are distributed to stores in an affluent section of Lima and sold at up to 100 per cent above production costs.'

'Most "informal sector workers" put in long hours, frequently under harsh conditions. A striking example is the combing of rubbish dumps outside Mexico City. Some 60,000 "pepenadores"

(scavengers) earn about £7.00 a day, working from 8.00 am to 6.00 pm. Their life expectancy is 40 years, and many die from infectious diseases.

'As Latin American governments have come to realize they lose millions of dollars in uncollected taxes because of illegal or semi-illegal production, concern about the "informal sector" has grown.

'While politicians and technicians debate the solutions, however backyard mechanics will keep on changing exhausts in roadside pits, seven year old kids will still sing on buses, and downtown street traders will remain on the lookout for patrolling police and water canon trucks.'

Percentage of Disposable Income spent on food

United States	17%
Great Britain	22%
Indonesia	50%
Peru	52%
Zaire	62%
India	67%

(source — Simon, Bread for the World)

PER CAPITA INCOME

ANGOLA	£ 340
BANGLADESH	£ 71
BRAZIL	£1023
INDIA	£ 102
NEPAL	£ 95
SRI LANKA	£ 181
ZAIRE	£ 86
UK	£4909
USA	£7942

SOURCE: The World Almanac



MY FAMILY

WE can speak of 'poverty' in sweeping terms. We can be saddened that the statistics are so high, that the numerical value of the world's poor is so large. We can create theories to suggest why this has happened, or go to conferences and study the issue. But in the end, we are dealing with people, with individuals, with brothers and sisters.

Last year Cliff and Chris Eaton wrote from Nepal.

'In Nepal, many people even without health problems, are struggling for an existence. A widowed mother, whose older children are married, is trying to earn enough to pay her son's

school fees. Often the boy goes to bed hungry and sometimes gets angry with the mother who is trying so hard to feed and clothe him. Sometimes school teachers are refusing to teach children who don't have the uniforms, which poor people can't afford.

'A man who lost his foot through injury is asking for crutches, rather than having to walk on his hands. He wanted to have some shoe cleaning materials to earn his living as a "shoe-shiner", rather than begging...'

David Payne, who recently returned from Nepal, experienced the apparent hopelessness of poverty on visiting the home of a

Church and Poverty in Brazil

'BRAZIL'S economic problems have not decreased,' reported David Doonan, BMS Overseas Representative for Brazil and the Caribbean, to the General Committee in March.

'Inflation in 1985 was over 230 per cent higher than in 1984. In January 1986, the monthly inflation was 16 per cent. In 1985, however, the purchasing power of the minimum salary was slightly increased. Major strikes were ended by negotiation and the workers seemed to begin to understand their responsibility to share the economic burdens of the country.

'The President's claim that Brazil's foreign debt will not be paid with the hunger and misery of its poorer citizens was generally applauded while the government consistently rejected pressures to refuse any payment of its financial commitments. The success in negotiating the recycling of its loans from foreign banks, without the International Monetary Fund's approval and demands for necessary measures, marks a triumph for the President Sarney line of negotiation.

'Land reform, combating corruption in high and low places, and the reform of the Consultation are 1986's goals for the government.'

Speaking of the role of the Roman Catholic Church in Brazil, David Doonan said that its voice is less audible than before.

'Some consider it too closely aligned with Marxist philosophy through its progressive Bishops and priests. Others write it off as

being insincere in its claim to support land reform and wealth distribution, given that it owns vast wealth and lands in some of the poorest areas of Brazil.

'It is also obvious that with the freedom of the media, secular commentators and politicians are

speaking for the people with greater success than the church did in the past. The grass-roots community groups, previously instigated by the priest if that way inclined, have become more politicized and their leadership often now belongs to the smaller left wing parties, the Church's and priest's role becoming less necessary in a democratic climate.'

But how are Brazilian Baptists being influenced by the change of the political and social climate?

'Individual leaders have become more vocal in their support of and opposition to trends in politics and social changes. The pending reform of the Constitution is provoking Baptists to participate in the dialogue, though the emphasis is usually on aspects such as religious liberty, pornography, divorce, etc, although some are tackling the wider issues of society.

'While evangelism, as soul winning, is still the major emphasis of Brazilian Baptists, many more churches and conventions are involving themselves in social action through clinics, friendship houses, creches, etc. Sermons on the Gospel in action are more frequently heard. At the Annual Assembly in January several preachers called Baptists to a faith evident in good works on behalf of the poor — sermons that were not heard five years ago.'



... IN NEED

lady 'water carrier'.

'We were sitting, eyes running from the smoke and sweat trickling down our backs, in a small hut on the outskirts of Butwal. Among two or three hundred similar huts was this one where the family of our lady water carrier lived. Most of the huts, of primitive wattle and daub walls and grass or leaf roofs, were the minimum one could consider as 'adequate shelter' — probably very much less so. We'd never seen this part of Butwal before. It's not that visible from the main road or paths. This must be where many of those who are dependant on finding daily labouring jobs in the town are living. We went there to share in some way sorrow and concern with this particular family.

'At 18 months the younger of our water carrier's two sons was thought to be old enough to survive where others before him had not. For since the mother's first child (the elder son), we have learnt that four others have either died at child birth or at early stages of life. Now two days previously, this younger of the two children had also fallen victim and died. A poor diet, little hygiene, measles and then something else picked up in the poor weather were contributing factors. Questionable practices of persons working in the aptly named "medical shops" in town, selling modern medicines at exceptional prices doesn't help either. Poor health facilities in general often force a desperate family into the expensive "arms" of the open market. When illness affects a family member, the custom seems to be to sit and wait and see if it gets any better — rather than foot any unnecessary expense. Only when things look desperate is medical help sought. By then it's even more expensive — and often too late.

'Meanwhile, as we sat, we slowly became aware that this bereaved family were cooking a meal for us. For this is apparently the custom when, two days after the death, the family will receive visitors for whom they will provide food. At least this was the case with this family from the lower section (caste) of Nepali society. We ate the portion of curried vegetables, meat and some lentils and chapatis and then with thanks, took our leave.

'This was a valuable experience — to see and in some small way to share in what these people have to face. We remember them. God help us to know our response to folk such as these.'



WORKING WITH THE POOR IN SÃO PAULO

FRANK and Dorothy Vaughan live and work in São Paulo. With seven million inhabitants, it is Brazil's largest city. Alongside the grand hotels and high rise buildings of São Paulo grow 'favelas' or slum communities. Here, people who have come to this sparkling new city in search of 'streets paved with gold' find their dreams shattered and a life of despair.

Frank and Dorothy have been working with the poorest of the poor, sharing the living gospel of a Christ who shares in the joy and sadness of us all. They write of a town near São Paulo which they visited.

' "One third of this town lives in favelas," said the mayor of Diadema in reply to my question. 100,000

people live in 133 favelas in a relatively small area.

Many people have asked us, "What is being done about it — the squalor and cramped accommodation?" Community groups build their own houses with help from the town hall. Assistance is given in:

'Better dwellings do not make better people, Violence and immorality continue as before. This is something beyond the scope of municipal departments. The basic needs are spiritual and that is where the churches should be active. That is principally

'Better dwellings do not make better people'

**Installation of electricity and water supplies
Leasing of land to registered dwellers
Design of houses
Use of a brick-making machine
Area Planning.**

why Dorothy and I are in this region.

'On the positive side, this ensures the continuance of existing favela communities. (Some favelas are similar to villages in the interior of Brazil.) On the other side these are very small steps towards the emancipation of the poor and represent only a small physical improvement.

'Of the 38 churches in our Association's area, I have visited 21. Our job is to co-ordinate outreach to the favelas. By drawing attention to the conditions and needs of the 330,000 favela folk in this region and linking them with the moral demands revealed in the Bible, we hope to stimulate the Baptists into action. So far, the action has been limited. In the main, the churches are busy with the evangelistic and missionary enterprises. To tackle a new idea may take time.

Average Annual Per Capita Cereal Consumption (pounds) 1972-1974

United States	1,850
European Community	900
Developing countries	395

(source: Organization for Economic and Development Cooperation)

MISSIONTALK

Brazilian Baptist Convention

Evangelism is still the main emphasis, reports Robert Draycott, but Brazilian Baptists are being challenged to have a greater social concern.

OVER 2,000 messengers travelled to Campo Grande, in Mato Grosso do Sul for the 67th Brazilian Baptist Convention, which was held 16 to 22 January. It was a hard working assembly, receiving and assessing departmental reports, debating proposed changes in the area of Religious Education, with the nights given over to evangelistic services and missionary presentations.

The official speaker was Dulce Consuelo Lopes Purim. This was the first time that a woman has been given this honour.

In keeping with the official theme, 'Do good to everyone' (Galatians 6:10), she took as her text John 13:34-35, which speaks of the new commandment: 'Love to one another.'

Other speakers developed the theme, most notably a retired doctor from Fortuleza, Dr Silas Munguba, who spoke of the way he had become involved in work with drug addicts, prostitution and other socially deprived groups. He pointed out that the Baptists have concentrated on preaching and have largely ignored social action, and how Baptist buildings are closed during the week, in contrast to the various courses and activities offered by many Catholic churches.

Evangelism continues to be the main emphasis of Brazilian Baptists and this was exemplified by the two evangelistic nights when the stadium was almost full. Not being able to find a very good seat, I went outside to take advantage of the closed circuit extension.

This reminds me of the excellent radio and television facilities which

the Convention has, enabling us on another night to see a brief news documentary of the denominational year. One of the main features of that year was the appointment of Pastor Orivaldo Pimental Lopes as the new General Secretary of the Convention, or, more exactly, as the General Secretary of the newly created Planning and Co-ordinating Committee. This is a significant step forward in administrative terms and in Pastor Orivaldo we have a very capable man at the helm.



Dr Silas Munguba, reproduced from a Brazilian press with thanks



Several of our BMS colleagues were present, some of them being members of a departmental committee or involved in the appraisal of a departmental report.

BMS co-operation in Brazil is held in high regard. I had already gathered that, but the Convention certainly confirmed that this esteem has been earned. In his five minute report to the Convention, David Doonan emphasized that the BMS does not have 'a work' in Brazil, but co-operation. From various personal contacts it is clear that BMS missionaries are wanted, not only in the five states where we are working.

Naturally, many things are left unsaid. But I was encouraged by what I saw and heard of the denomination at large and especially encouraged by the evidence of the value of BMS co-operation out here — steady, unspectacular maybe, but bearing fruit. If I were to pick out a lasting memory, however, it would be of hearing Reginaldo Krukalis preach in one of the churches on the Sunday evening. Eight years previously, Reginaldo had visited our church on deputation during his studies in Britain. It was a joy to hear the word preached that night. Fruit from the BMS scholarships, but that is another story. . . .

South Lodge

FOLK who live in the Worthing area, or who may be holidaying there, may like to note that an Open House, afternoon tea and cakes, with a small bring and buy stall, has been arranged for South Lodge on May 7. The event begins at 2.30 pm.

Retired BMS missionaries, resident in South Lodge, will be very pleased to welcome friends, old and new. Please try to get along. The address of South Lodge is: 2 Manor Road, Worthing.

STANLEY BROWNE

Dr Stanley Browne, 'Mister Leprosy' as he was affectionately known, died on 28 January. He was 78 years old. Dr Browne was a pioneer in the fight against leprosy and his loss will be felt not only by British Baptists, but by Christians around the world.

After training with the Kings College Hospital in London, Dr Browne joined the Baptist Missionary Society and served at Yakusu Hospital in the Belgian Congo from 1936-1958. It was during his time in Yakusu that he first began working with leprosy sufferers. He was particularly disturbed by the number of people suffering from the later stages of the disease which results in terrible disfigurement and eventual death. He pioneered methods of recognizing leprosy in its early stages, and working with villagers, started to fight the disease. Work on one of the three main antileprosy drugs, clofazimine, was originally undertaken by him.

The Rev Reg Harvey, General Secretary of the Baptist Missionary Society called Stanley Browne, 'a truly remarkable man of God! As individuals, many of us have stood in awe at his astounding energy and enthusiasm, his breathtaking world commitment and travels, yet his deeply personal Christian faith. The Society is grateful for all its partnership with Stanley — as former missionary and as Honorary and honoured member of General Committee.'

Stanley Browne dedicated his life to the eradication of leprosy and continued working in research long after his missionary service was over.

Mr Bill Edgar, Communication Director and International Director Designate of the Leprosy Mission, in reaction to the sad news said, 'We were all very shocked. He was consultant editor of *PARTNERS* — the LM publication — and made an enormous contribution to that. He has been instrumental in the lifting of leprosy from the doldrums into a respectable subject which proved fit for research. He was a strategic man in mission terms. After serving in Yakusu with the BMS, he moved to Uzuakoli, Nigeria where he was Director of the Leprosy Research Unit. Even though this was a government post, he was as involved as ever in mission, since

he was a dedicated Christian. He ran the Leprosy Study Centre in London from 1966-1980, when it closed, which was the international reference point for training and research in leprosy. We feel very shocked and a tremendous sense of loss.'

Stanley Browne was recognized as a worldwide authority on leprosy. Since he became Director of the Leprosy Study Centre, he travelled to almost seventy countries, leading conferences and seminars, and advising governments on community health.

His numerous awards include: 1948 — Chavalier, Ordre Royal du Lion; 1958 — Officer, Ordre de Leopold II; 1965 — Officer of the Order of the British Empire; 1973 — Commandeur, Ordre de Malte; 1976 — Companion of the Order of St Michael and St

HERALDS OF HEALTH

EDITED by Stanley G Browne, Frank Davey and William A R Thomson. Published by Christian Medical Fellowship. Price £4.95.

This book was edited jointly by these three doctors, the latter two dying before its completion. The preface is written by Stanley Browne in September 1985 and acknowledges both 'their inspiration of and contribution to the book'. The book was published only weeks before his own death, and Stanley Browne sadly never saw the finished copy.

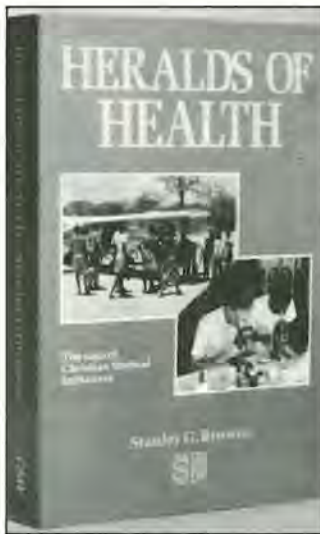
The introduction leads us to Jesus himself, 'The Great Physician' who 'healed because he could do no other... His primary concern was always with the patient's restoration to wholeness of health in body, mind and spirit in an ongoing social context. The curing of specific diseases was only part of this wider picture.'

The chapter finishes with a short anecdote on Dr Porter Smith, the first Western and missionary doctor to central China. When 'he opened the first small hospital in the great city of Hankow, he had an inscription painted over the entrance which translated reads as follows — Hospital of Universal Love — this was an extraordinary idea to people who read it, but those few words epitomize the meaning and purpose of the whole vast Christian medical enterprise.'

The chapter on the Christian contribution to Leprosy and Tuberculosis is written, of course, by Dr Stanley Browne himself. The history of the disease and its treatment is interesting. The ambivalent attitude of the Church of the Middle Ages is noted. On the one hand, Christians were housing,

George; 1980 — Commandeur, Ordre de Leopold II.

Stanley Browne was also very involved in Baptist life in this country. The Rev Douglas Sparkes, Assistant General Secretary of the Baptist Union of Great Britain and Ireland, said, 'He was, of course, President of the Union from 1980-1981 and as such travelled widely in this country, where his visits were very much appreciated. He continued to take an active part in the BU Council and Baptist life as a whole. He was a tremendous encourager of churches that were taking initiative in evangelism, and when I met him, he always had some news of how a church was evangelizing in its locality. He was so enthusiastic about churches that were actively looking ahead. He will be sadly missed.'



feeding and caring for the leprosy sufferers. On the other hand, the rite of 'the "Leper's Mass", observed mainly in continental Christendom, in which the hooded leprosy sufferer heard the solemn cadences of the burial service read over him before being banished for ever from the community of healthy, godfearing citizens.'

There are chapters on the Contribution of Women Medical Missionaries, Mental Health, Rehabilitation of the Disabled, Water, Hygiene and Sanitation and on Medical Education. The book finishes with 'The Cost and the Vision', a thought provoking chapter, in which a leading non Christian government officer in the India before World War I is quoted. He said, 'What we dread is your women's missions and your medical missions, for in your women's missions you are winning homes, and in your medical missions you are winning hearts, and when homes and hearts have been won what is there for us to do but to do what you tell us?'

Diptipur Silver Jubilee

THE Silver Jubilee celebrations for the Agricultural Project at Diptipur were held December 16-17 last year. Former BMS agricultural missionary, John Smith and Jean, his wife, represented the Society and Operation Agri.

John reports that he was able to outline the original aims of the agricultural mission work in Diptipur, and to explain the guiding principles that shaped the project.

'This gave opportunity for us to bring special greetings from BMS and Operation Agri. Carole Whitmee and Mr P V Mall, present and past treasurers of the project, both spoke supportively, recalling various specific instances to illustrate the way the Centre had been used by God for practical blessings for the area around.'

There will be opportunity in a later edition of the *Herald* to give a longer report of the anniversary and of the Agricultural Project today.

University post for former missionary

FORMER BMS missionary, Dr Alan Watson, has been appointed to a Glasgow University chair. Dr Watson, a member of Moss-park Church in Glasgow, is to be Regius Professor of Forensic Medicine. He is the eighth person to hold the professorship which was created by Queen Victoria in 1839.

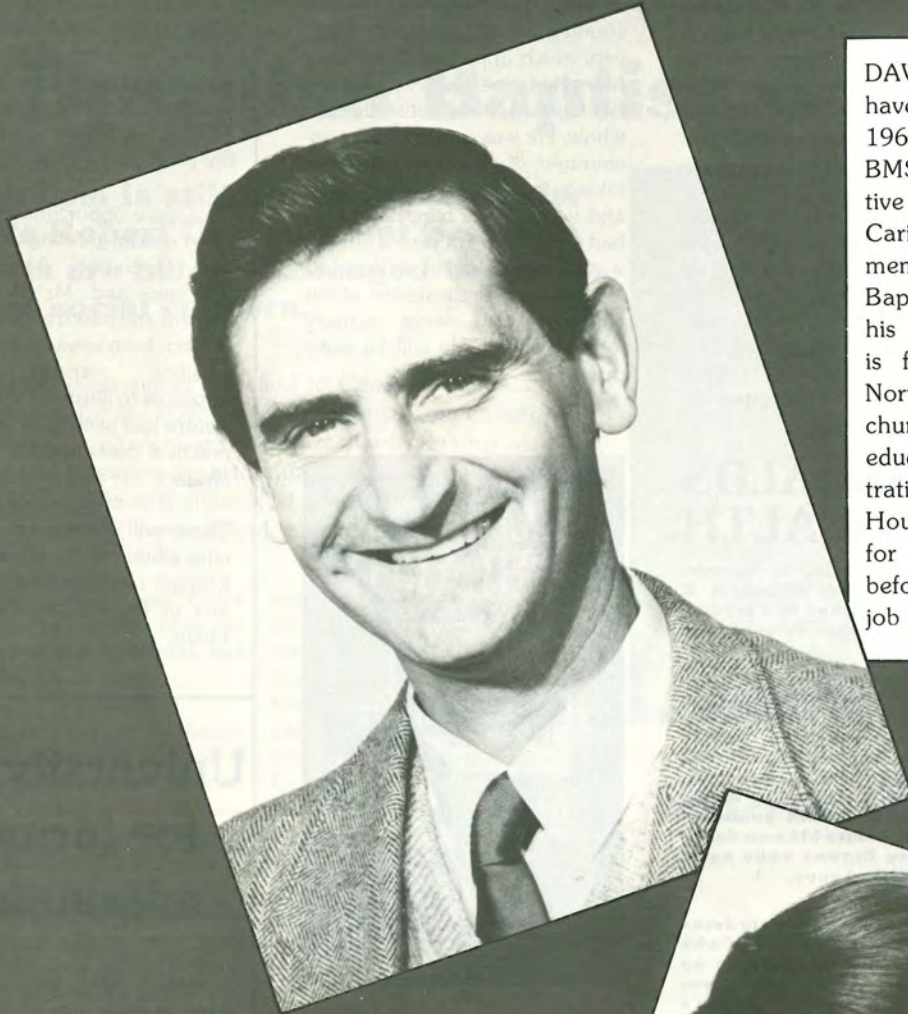
His work will be teaching medical and law students pathology. Dr Watson has been a senior lecturer in the department for the last 14 years and has worked on many of the major criminal cases in Glasgow.

Alan and Jean Watson served with the BMS in Ntondo, from 1957 to 1960. Jean is presently serving as assistant to the pastor in the Moss-park church.

TALK ABOUT



Overseas Representative for Brazil and the Caribbean — David Doonan



DAVID and Doris Doonan have served in Brazil since 1963 where David is now the BMS Overseas Representative for Brazil and the Caribbean. David's original membership was with a Baptist church in Ireland, his native land, and Doris is from Carey country in Northamptonshire. They did church work, theological education and some administration as well as a term as House Parents in the hostel for missionaries' children before taking up the present job in 1981.



**Travel Agent,
Pastor,
Estate Agent,
Preacher,
Counsellor,
Administrator,
Teacher —
what hat shall I wear today?**

It's just turned 7.30 am when the phone reminds me that another day has begun. It is the BMS telling us that the visa has finally been granted and the Hewitts will be arriving in São Paulo on Tuesday morning. Other plans must be changed — furniture bought and an apartment rented for the arrival of the new missionaries.

It's just as well that Doris had decided not to attend the Annual Assembly this year and I will now have to cut short my visit. This family must be settled before we leave for Trinidad and on to London for the committees.

We talk about this over breakfast and hope the phone will allow us to have our family prayers in peace. How we need to maintain our own relationship with the Lord if we are to serve our colleagues!

It's all in a day's work — well not really. No two days are alike, but one must be ready for anything. It's amazing what a disturbing effect the telephone can have on well ordered plans, bringing in, as it does, at a moment's notice, the unexpected news that demands immediate reactions.

Our work is woven in with that of our missionary colleagues in Brazil and Trinidad and most of our time and activity relates in one way or another to them.

'Pastoral care' covers a multitude of aspects from arranging visas for new colleagues to making medical appointments to booking and buying air passages. Occasionally it means a special visit to a distant colleague who needs a pastoral word in his ear or a shoulder to lean on, if not to cry on.



Martin and Kathy Hewitt left for Brazil in February. They are now in language school learning Portuguese. They need our prayers, especially since they missed the first two weeks of lessons.

Weddings are part of our scene too. As senior colleagues, the missionaries' children have seen us grow older and when they marry we seem to be a natural choice to perform the wedding. Imagine, in the tropical heat of Rondônia, a Welsh/Brazilian wedding, hats and all, done by an Irishman in English, and Portuguese, when it's not the Brazilians who turn up late, but the Welsh mother of the bride. Still it was a happy occasion!

The phone rings again and it's the Secretary of the Baptist Convention in one of the States where BMS co-operates in the work. No, our missionary is not causing trouble. On the contrary his work will result in the organization of an autonomous church. Can you be present? Will the BMS agree to the missionary moving to another area to make way for a Brazilian pastor? We can discuss it more fully next week when we travel to that area.

We are members of the local Ferreira Baptist Church near our home in São Paulo and Pastor Abdoral de Araujo is a pastor to us. He counts on Doris to organize the education programme of the church and when we are at home — about 15 days of each month — she is busy with meetings with Sunday School workers and with the preparation of educational material.

This Sunday we are at home and although on Sunday morning David will teach a Sunday School class and Doris will give the teachers' class for next week's lesson, we should be able to sit and enjoy evening service. But even there the telephone reaches us. The pastor is away — a church family is suffering physically at the hands of a non-Christian father. Can Pastor David and Dona Doris come quickly. That night we got home at 1 am. The next day we were off to Campinas to buy furniture for a newly arriving BMS family.

What is the missionary call? A call to buy air tickets, or furniture, or rent houses and/or sell property, the occasional sermon or Bible study in a colleague's church, much land and air travel? Surely it is a call to serve Jesus Christ in whatever activity he lays to your hand; to share his love and compassion for fellow Christians and especially to those who do not know him. We believe our busy life gives us ample opportunity to be 'your servants for Christ's sake' and so we rejoice in our missionary call.

For Your Prayer Diary

ZAIRE – CECO KIMPESE 13-19 April

CECO is a multi national evangelistic and educational institute in Kimpese. Operated by four different church communities, CECO is composed of three primary schools, a renowned secondary school and a Bible school. BMS teacher Pat Woolhouse is teaching at the Secondary School. She is also involved in the School Scripture Union group which is growing.

Michael and Carol King also serve at CECO, where Michael oversees the agricultural project. He is trying to make better agricultural use of some land belonging to CECO, and is also exploring better ways to care for animals, such as goats, pigs and sheep. The aim of the project is not only to improve local agriculture, but also to motivate pastors, who are training at the Bible School, to begin agricultural projects at their first parishes.

Also remember Pastor Dioko, responsible for the parish and Pastor Nyambudi, Director of CECO.

BANGLADESH – CHITTAGONG AND THE HILL TRACTS 20-26 April

With the return of David and Yvonne Wheeler last year, the BMS now has no personnel in the Chittagong area. Considered to be 'politically sensitive' the area has been closed to foreigners. Yet, the BMS is still involved in the work of the church, which, in spite of its isolation is growing. Before leaving Bangladesh, the Wheelers reported a real interest on the part of some Muslims to learn about Jesus Christ. One family in particular became Christians through reading the Bible. They have 'found a glorious release in Jesus Christ'. They are now seeking church membership. Please pray for the local church, experiencing internal tension at the moment. Pray for Rev Swehla Phru, Pastoral Superintendent for Chittagong and Hill Tracts, and for the Ferringhi Bazaar Baptist Church in Chittagong.

HOME – BAPTIST ASSEMBLY 27 April-3 May

Pray for the Baptist Assembly, which is held in London this week. We thank God that news of Baptist life in Britain is encouraging. Church membership is increasing. The number of candidates in training for the BMS and for Home Mission, in Baptist Colleges, is higher than for many years. We are looking forward with a vision. Thank God for the unity which is strengthening every day between the BMS and national Baptist Unions in the United Kingdom. Pray that the delegates to the Assembly will experience a real vision of the future and that the work of the Baptist Church may continue to grow. Remember the incoming BUGBI President, David Coffey and General Secretary Bernard Green. Remember the incoming BMS Chairman, Maureen Sleeman, Angus McNeill, BMS Overseas Secretary, and Stanley Mudd and Derek Rumbol, Assistant Overseas Secretaries. Pray for Joan Maple, BMS Personnel Secretary, as she oversees the selection and training of men and women training for world mission.

TO THE ENDS OF THE EARTH 6-12 April

LORD, the good news is never silent; _____ have built up humanity, in all parts of the world, _____ and shared the victorious mission of Jesus Christ. on Caribbean island, _____ **Help us today to continue that work.** in forest village, _____

or urban sprawl, _____ LORD, we praise you _____ for awareness of the changing face of mission; the welcome _____ for insight into evangelism today; of the Risen Christ _____ for the possibility of new areas of work; is proclaimed: _____ **for thinking, prayer and planning,** 'Peace be with you.' _____ **which strengthen the world church.**

LORD, _____ We rejoice Lord _____ at the movement of ideas we rejoice because of all those who have _____ and the sharing of insights given their lives _____ as we seek to be partners in mission, in declaring your love. _____ **Fill us with generosity to give** We are humbled by the quality of their giving; _____ and **and graciousness to receive.** We are full of wonder at their courage and hope. _____ **We praise you for your servants.**

LORD, _____ Give us all a sense of belonging we are proud and glad _____ to your worldwide family, for the pioneering work of BMS _____ bringing mutual encouragement and missionaries in many parts of the world, _____ confidence as we seek healing for the world. who are remembered for the way they _____ **Help us to proclaim you at all times,** _____ **as Father of all.**

MISSIONARY MOVEMENTS

Arrivals

Mrs C Bulkeley on 7 January from Yakusu, Zaire (Private visit).
Mr and Mrs D Knight on 19 January from Tondo, Zaire.
Dr & Mrs T Bulkeley and family on 21 January from Kinshasa, Zaire.
Mr D Payne on 28 January from Butwal, Nepal.

Departures

Rev S and Mrs Christine and family on 2 January to Rondonopolis, Brazil.
Mr and Mrs A North and family on 5 January to Kinshasa, Zaire.
Miss V Hamilton on 6 January to Dinajpur, Bangladesh.
Rev and Mrs G Lee on 14 January to Kandy, Sri Lanka.
Mrs I Masters on 15 January to Bolobo, Zaire.
Rev A G and Mrs Lewis on 16 January to Rangpur, Bangladesh.
Rev D and Mrs Jackson and family on 20 January to Campinas, Brazil.

Dr S Roberts on 23 January to Ruhea, Bangladesh.
Rev K and Mrs Hodges and Andrea on 27 January to Cuiaba, Brazil.
Mr and Mrs M Roake on 27 January to Kathmandu, Nepal.
Miss R Giboney on 28 January to Bolobo, Zaire.
Miss J Parker on 28 January to Bolobo, Zaire.
Rev M and Mrs Hewitt on 31 January to Campinas, Brazil.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies, and gifts sent anonymously (up to Feb 86).

Legacies	£	p
Mr F E J Amies	1,000.00	
Miss F Bates	50.00	
Miss H M Bedford	200.00	
Mrs M A Betts	1,000.00	
Miss O Chase	200.00	
Mary Chattwood	500.00	

R M Cooke	15.17
Mr E C Dann	1,703.23
Miss G B Dowdell	161.90
Mrs M K V Horne	1,585.12
Mr H James	700.00
Miss Lily Mason	3,901.55
Mrs E M Mills	1,987.74
Mr H Musselwhite	3.29
Mr F Newell	967.97
Miss M Park	65.32
Miss E A Perks	199.33
Miss A Y Rowsell	2,800.02
Miss M E H Williams	1,000.00

General Work

FAE Aberdeen: £20.00; Anon: £2.00; Anon: £10.00; Cymro: £30.00; Anon: £18.00; Anon: £5.00; Anon: £30.00; Anon: £2.00; Anon: £1.00; via Evangelical Trust Ltd: £200.00; Anon: £20.00; Anon: £20.00; Anon: £5.00.

Widows & Orphans

Anon: £2.00.

Nurses' Project

Anon: £3.00.

BAPTIST HOLIDAY FELLOWSHIP

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Our own seafront hotel – 31 comfortable rooms, some with en suite facilities – excellent food and happy fellowship – games room – own car park.

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FELLOWSHIP HOLIDAYS – 1986

May 23-June 6	Majorca	Rev Douglas Monkley
May 31-June 7	The English Lakes	David Rutland (BMM)
31-June 14		
June 7-14	By Coach to Normandy and N Brittany	Rev T. Tatton
July 5-12	Walk the South Downs Way	Rev John Glover

For Brochure please write to:

Baptist Holiday Fellowship Ltd (MH)
1 The Esplanade, Minehead, Somerset TA24 5BE
Tel. (0643) 3473

NOTICE BOARD

THERE IS STILL TIME TO BOOK FOR THIS YEAR'S SUMMER HOLIDAYS AT

Penzance: 26 July-9 August
Pitlochry: 2-9 August
Eastbourne: All ages: 26 July-9 August
Eastbourne: Young people: 9-23 August

Write to Rev D Martin for brochure and booking form.

GOING PLACES

The BMS Women's project ends this month. Be sure to send in your contribution in good time.

NEEDED FOR MISSIONARY SERVICE OVERSEAS

Agriculturalists

Hostel Parents for missionary children in Brazil.

Nurses for Zaire with RGN and RM qualifications.

Experienced Pastor for Angola to teach in Kibokolo Bible School — preferably not someone with a young family.

Fuller details from the Personnel Secretary.

BAPTIST ASSEMBLY BMS WOMEN'S MEETING

Tuesday 29 April
1.30 pm

WOMEN'S RALLY

Wednesday 30 April
2.15 pm
Westminster Chapel

Entrance by ticket only available from:

Women's Department
Baptist Missionary Society
93 Gloucester Place
London W1H 4AA

Please send SAE with application.

BAPTIST ASSEMBLY

Missionary Sermon
Tuesday 29 April 11 am
Preacher
The Rev Dr C R Goulding

Annual Members Meeting
2.30 pm

Medical Tea and Meeting
4.15 pm

Wednesday 30 April 6.30 pm
**ANNUAL PUBLIC MEETING
AND VALEDICTION OF
MISSIONARIES**

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