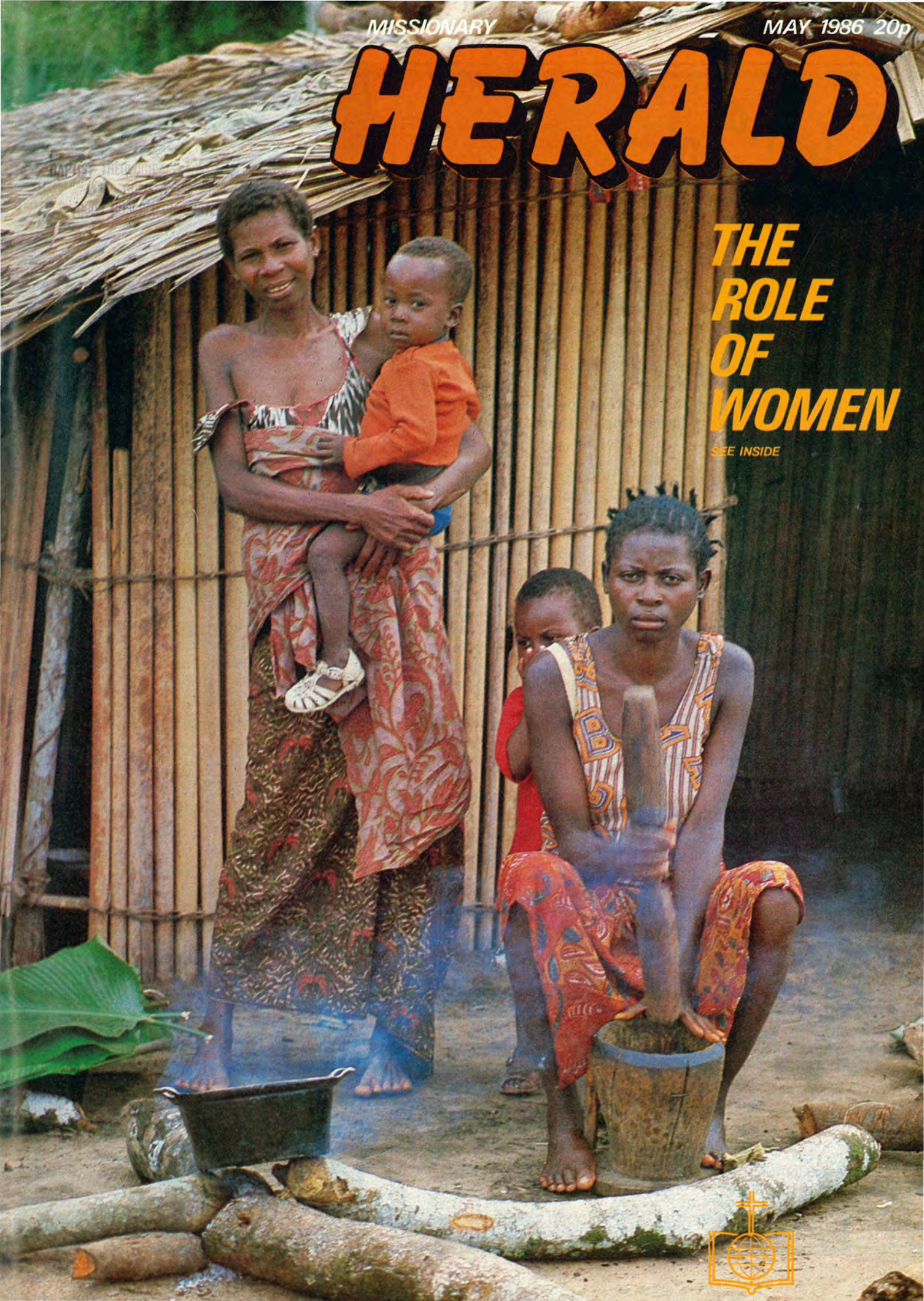


HERALD

THE ROLE OF WOMEN

SEE INSIDE



Editorial Comment

AT a time when many other missionary societies are having to face either a lack of financial support or very few new missionary candidates offering for service overseas, reports made to the BMS General Committee in March were very encouraging. It is clear that Baptist Churches in the United Kingdom have not lost their vision of world mission. Not only have they contributed more than £2 million directly to the Society, but they are presenting the call of mission in such a way that more and more folk are presenting themselves for service with the BMS.

It is good to have such support, for at the same General Committee meetings our Overseas Secretary reported on the possibility of entering, very soon, into areas of the world which are new to the Society. He stressed that the BMS 'is not the sort of Society that feels it has failed if it has not gone into a new country every year. Rather we seek the will of God and respond to the doors being opened by Him.

It is this willingness to respond to the call of God that is important. We are not involved in the task of mission for our own sakes, as a sort of Baptist ego trip, but because we are part of the people of God which He is pleased to use in His mission of love to the whole world.

In Carey's *Enquiry into the Obligation of Christians to use Means for the Conversion of the Heathen* there are several tables containing the names of the countries of the world together with their population statistics and religious state. 'All these are loud calls to Christians and especially to ministers,' he says. As far as Carey was concerned the state of the world, linked with his commitment to Christ led to a call to 'go'. Today as we look out upon our world in its state of need and political and social turmoil our Lord continues to call us to 'come over and help' Him in His saving ministry of compassion and love. We rejoice that so many are hearing that call and that Baptist churches are backing up that call in their prayers and their giving.

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

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© 1986 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



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We share in the work of the Church in:

Angola	India	Sri Lanka
Bangladesh	Jamaica	Trinidad
Brazil	Nepal	Zaire

A NEW YEAR TESTIMONY

Told by Owen Clark



Marie-Ange and Emma with 'Les Héritiers'

PASTOR Boyaka finished his sermon and, after we had sung a responsive hymn, announced the offerings. It was New Year's Day. Wanting to start the year right I had slipped away from home to the French service at 9.00 am, a little guiltily, for I had left my wife preparing a picnic lunch. It was our son's birthday and a public holiday, so we had planned a birthday picnic at a little waterfall outside of Kinshasa.

As usual during the offering, one of the choirs prepared to sing. The 'Jeunes Joyeux' had opened the service and the Women had sung before the announcements. Now it was the turn of a group called 'Les Héritiers'. Originating with the two Meko girls, Emma and Marie-Ange, who were later joined by their brothers and some of the other lads on electric guitars and other instruments. Today 'Les Héritiers' were joined by two more girls.

They went into action in their usual rhythmic style, and my foot was soon tapping as I mused on the pastor's sermon. Starting from the respective balance sheets of their lives which the pharisee and the publican had presented in the temple, he had reminded us that, whatever personal balance sheet we drew up for 1985, we were dependent upon the grace of God. Only snatches of the song

registered in my mind:

'... only by the grace of the Almighty do we salute this new year. ...'

'... if today we are together it is not by our own efforts ... we, who by his grace have survived, let us glorify our Lord.'

All at once, from the middle of the row in which I was sitting a woman got up and, pushing past made her way, amidst whispers, to the front. It was Mama Meko. She joined the group in their song, putting her arm around Emma, who was unable to continue through her tears. Suddenly, as I realized what was happening, my mind focused on the words of the song:

'... during twelve more months you have kept us, in our sufferings, in our joys, you have protected us, thank you, Lord ...' continued to sing Marie-Ange and the other girls.

Several months previously, after one of those seemingly unnecessary accidents in life, Papa Meko had died in hospital. He had been a business man, running a printing press and slowly building what he had wanted to be a Christian guest-house at Limete. Late one evening, after setting up a floodlight at



Congregation dispersing after French service

the building site, he had stepped back and fallen down a stairwell, hitting his head on the concrete steps. In the prime of life, he had died a few days later.

As the news had got round hundreds of Christians had gathered at the site, where his coffin was exposed, to pay their last respects. A tall man, he had been one of the 'gentle giant' type, soft-spoken and reflective by nature, who loved to hear the Word of God on Sunday, a soloist with the well-known Protestant Vocal Group, and a man who carried his Christian conviction into his business life. With his capable wife he had raised his children in 'the fear and nurture of the Lord', until he had been tragically snatched from them.

'... let us be grateful to the Lord for all his benefits towards us. ...'

As Mama Meko and the girls completed the song, it was evident that what had begun as a simple

accompaniment to the offering had become an occasion for the bereaved family to render a vibrant testimony to their faith in the living God:

'... in our sufferings, in our joys, you have protected us. Thank you, Lord.'

As the song came to an end the congregation spontaneously roared its approval, with cheers, whistles and clapping. I think the devil must have trembled to hear such a noise in church, for the place had come alive with a sense of solidarity of faith in the living Lord.

Pastor Boyaka prayed and brought the service to a close. As we dispersed I thought of others, particularly my brother and his wife, who had bravely borne sudden tragedy in their lives, and was humbled by the thought. I hurried to join my wife and children and friends for a day's picnic, and I wondered whether my own faith in the grace and the goodness of God went as deep as that.



Alain Bafende at the keyboard. Roland Mamni on the guitar

David Edwards concludes his series of articles on China

My visit to Taiyuan and Xian



By Rev David R Edwards of New Zealand – with the BMS China 1948-51, Bangladesh 1951-59.

I ARRIVED at Taiyuan from Beijan on the morning of Tuesday November 5 1985, my 66th birthday! I had only one name and phone number, but when I rang, I was told the number was out of date. In my guidebook a church was marked as being part of the Taiyuan city centre, so I went in search of it. Finally I found a cathedral looking structure. It was the original University of Taiyuan that Timothy Richard had built with funds which he had persuaded the UK government to give back to China, from

compensation the Chinese had had to pay for damage to lives and property done during the Boxer Rebellion. I was indeed on hallowed ground.

I was later informed of a Chinese church off Willow Land. The only information I could glean was, it had big red doors set in a grey wall. The next morning I set out and finally came to the Red doors and banged away until someone opened, and I was invited in. There behind a courtyard was the church.

I met Mr Jei Wei Si, the church secretary, and I learned the following

information from him. Before 1949 there were twelve denominations working in Shaanxi province. Now there is the one uniting church and it is the old BMS church building that is in use in Taiyuan. During the cultural revolution the church was devastated and its roof removed. By 1980 the building had been renovated and now has an attendance of over 300 each Sunday and the total Christians approximately 1,000. Throughout Shaanxi there are some 150 home gatherings with between 15-20 churches, so the work is in good heart, and is experiencing much blessing from the Lord.



Staff at the No 4 General Hospital, Xian. The ex-BMS Hospital now has 340 beds



Pro Chen Zemin, Vice Principal of Nanjing Theological Seminary and Director of Amity Foundation



Mr Han Wenzao and David Edwards. Mr Han is Associate General Secretary of the China Christian Council, and General Secretary of the Amity Foundation

On 7 November evening I left Taiyuan by 'soft' sleeper for Xian. I found the church (ex BMS) at Nan Xin Jie, and was told that the second church reopened was also ex BMS at Dong Xing Xiang. The two churches are served by eight ministers and 14 elders. Among those I met were Ch'ang Hua Kuang (75), Huang Kwa Lin (62) and Sun Shui Ying (80). She teaches church history at the short term Bible School at Sanjuan.

Greetings

These three send special greetings to the BMS in general and their deep love in particular to the following well known BMS missionaries – Bell, Clow, Elder, Sutton, Upchurch and Young;

and others whose English names they could not remember, and whose Chinese names I could not recognize. I attended four services at the Nan Xin Jie Church – Saturday 8 am (600) Sunday 8 am (1,000), 10 am (700) and 7.30 pm (700). The Dong Xing church also has a congregation of 650. It is hoped in the near future to reopen a third church, the Anglican church building. The figures I was given for Xian and Shaanxi province are as follows:

Xian – churches two, Home gatherings eleven, Total Christians – 6,000 plus.

Shaanxi – Churches two, Home gatherings eleven, Total Christians – 6,000 plus.



The original University of Taiyuan built by Timothy Richard with funds from the British government as compensation over the Boxer Rebellion

At Sanyuan where there is the short term Bible School with 60 students there is one church with four ministers with over 1,000 members. The church throughout Shaanxi is in good heart – 'Better than ever before'. 'We used to go out and preach, now people come themselves asking to discuss the Christian faith – all our pastors are very busy keeping up with the demands!' I asked about the relationship between 'churches' and 'home gatherings' and was informed, 'We all work together for the Kingdom of God'. There is real unity and togetherness, it is one Lord, one faith, one Baptism.

Prayer

Once again I was asked to convey to the BMS the grateful thanks of the Church in Xian for continued prayer support over the years and as Rev Ch'ang said, 'We have prayed for the churches overseas too'. The seed sown in decades past is bearing a wonderful harvest; the church is free and independent, and the church leaders rejoice in the wonderful blessings of God. The prospects are mighty and the church in Xian as elsewhere is going forward expecting great things from God, and attempting great things for Him. In a hymn we sang in Church (10/11/85) the word 'Hallelujah' is the same in Chinese and English. Together we have much to rejoice in.



Three church leaders from the Hou Zai Men Church, Jinan. L to R: Miss Sun Mei Ci, Bishop Stephen Wang, Pastor Cai Chong Sheng



A Christmas occasion among the Telugu. The Rev B A Rao with the late Mrs Freda Ellis, left with two small sons

50 years of Telugu Work in Calcutta

by the late Bernard Ellis and
Mrs Dorothy Wells

BAPTIST work in Calcutta began in William Carey's day. In 1936 there were 14 Baptist churches in Calcutta and services were held regularly in five languages, English, Bengali, Oriya, Hindustani and Telugu. We now tell the story of the Telugu churches because this is their jubilee year, the evangelistic work among the Telugus having begun in 1936.

On a hot Saturday afternoon in May 1936 two young Telugu men from South India visited the Rev W C Eadie in his office at the BMS Headquarters in Calcutta. They said that they had been labourers in the tea gardens of Assam and had become Christians through the work of the American Baptist Mission. They had witnessed to their faith and attracted a group of fellow workers. They had taught them all they knew and they wished to be baptized. They asked the Baptist mission to send someone to teach them and form a Baptist church. Mr Eadie

told them that there were many difficulties because our preachers only spoke Bengali, a language very different from Telugu. They were so persistent that Mr Eadie said that he would do something. The men were working in a Jute mill near Calcutta and he arranged for Telugu theological students from Serampore College to visit them and teach them. The Rev N Rawson and Dr G H C Angus of Serampore took a great interest in this work.

First baptism

It was a thrill to witness the first Baptism in the River Horgley. They were simple men and women who were led of the Spirit to bear their witness. There have been many baptisms at the same spot since 1936 and in places not far away. The flourishing churches there today are living reminders of the need to follow the guidance of the Holy Spirit.

In 1936 two Bengali Christians from Colingia church, Calcutta, used to visit the Jute mills each Saturday taking Gospel and tracts in the Telugu language. The Pastor of the church, knowing this, went to the Rev B A Rao, a Telugu Baptist missionary, working in the Baptist Students' Hostel in Calcutta. Mr Rao agreed to go with the Pastor, and two church members to visit the Jute mills. There they found two Telugu Christians who had come from the Fiji Islands and were looking for a Baptist church. At the place called Alum Bazaar they found about 50 men and women who had been instructed in the fundamentals of Christianity. Of these 50 Mr Rao found ten men and their wives, who truly believed in Jesus Christ as Saviour and these were baptized by Mr Rao and the Pastor of the Bengali Church. Thus the foundation of the Alum Bazaar Baptist Church was laid.

At the time of the first baptism



Church people from the Telugu area — Rev Solomon Jacob, centre

Mr Rao's brother-in-law, Mr S Jacob stood on the bank and watched the service. As a result he felt the call from God to devote his life to witnessing for Jesus Christ among the Jute mill workers. He gave up his job in engineering and worked for six months without pay and then was appointed by the Calcutta and Suburban Baptist Union as assistant to Mr Rao to work in the Jute mills among the Telugus.

The Rev B A Rao also formed a flourishing Baptist church at Park Circus, a suburb very near to the Baptist Mission Headquarters.

Jute mills

In 1936 there were 91 Jute mills along the banks of the River Horgley employing thousands of Telugu coolies from South India.

Mr Rao (Archie to his close friends) was called to lead the evangelistic work among them. He was a stocky figure with a warm and ready smile, a bit fiery at times and an untiring worker. He was also a musician of note, a fluent preacher in his own language

and in Oriya and English. Members of his flock were captivated by his poetry and the hymns that he wrote and the tunes which he composed.

Archie Rao had qualified in Theology at Serampore College. He was married to an outstanding Christian lady called Padnavati. She co-operated wholeheartedly in her husband's work and had classes and meetings for the women. They had four sons who also helped in the work.

Mr S Jacob lived in Sihpore on the bank of the river opposite to Alum Bazaar. One hot day in his mid-day sleep he heard a voice saying, 'Cast the net on the right side of the ship and ye shall find' (John 21:6). As he wondered what this might mean there was a knock on the door and a Telugu woman entered.

She asked 'Are you a padre?'

He said, 'No, but I am a Christian. What do you want?'

'For two years my husband and I have wanted to become Christians, but we

cannot find anyone to teach us.'

Mr Jacob visited them in the evening when the husband was home from work. He found that they were truly believers in the Lord Jesus Christ. He taught them regularly and after some time five people from Sihpore and two converts from Alum Bazaar were baptized in the river Horgley by Mr J C Bischoff, President of the Bengal Baptist Union, on 1 October 1937.

Thus evangelistic work was established on both banks of the River Horgley. The Calcutta and Suburban Baptist Union appointed a Committee to support the work. The late Mr Bernard Ellis was a member of this Committee.

On the left bank of the River the Rev B A Rao carried an evangelistic work in a number of mills and there were regular baptisms. He also established a Primary school for children at Alum Bazaar where the work started. When the children needed more advanced teaching a number were sent to Telugu Boarding schools of the Canadian Baptist mission in the Telugu country.

On the right bank of the River Mr Jacob visited the mills tirelessly and won a number of converts. On one occasion the Rev Victor Hayward attended a baptism and communion service at Sihpore. He was so impressed by the work that he secured a grant to buy a motor cycle for Mr Jacob, so that he could visit centres 30 miles east and west of Sihpore.

'At sub-committee meetings, evangelism and education were almost exclusively the subjects of discussion plus the problem of keeping the Rev S Jacob on the road on his motor cycle. But for the fact that the born-to-be-cheerful Mr Jacob had been trained as a motor cycle engineer it would have been often off the road,' wrote Bernard Ellis.

'Many a bright eyed Telugu child benefited by a good education at little boarding schools somewhere or other. I could not keep pace with the location but the children turned up for school holidays as cheerful as they left.'

After the outbreak of war in 1939, the mills became very busy making sand bags to send to Britain. The men worked long hours and did not even have a holiday on Christmas Day. Services and celebrations had to be held in the evening. But the work progressed and regular baptisms were held in the river. Mr Rao rented a room which he used as a church. Mr Jacob rented a house where he lived upstairs while the ground floor was made into a very pleasant church.

Sickness

There was a good deal of sickness among the coolies. TB was prevalent until the Government took steps to stamp it out. Several sick Christians were sent by the Telugu Sub-Committee to BMS hospital, Berhampore or Lidayagui, for treatment.

A Jute mill worker named Olesu, a Telugu Hindu from South India became interested in the Gospel through the preaching of the Rev B A Rao and was baptized in 1940. He was an earnest Christian and in his free time went with Mr Rao on preaching tours, selling Gospels and Christian books. Sadly,

Olesu contracted tuberculosis and was sent to the Moorshead Memorial Hospital in Udayagiri in the Kond Hills.

This involved a long and tiring journey by train and country bus. He found himself in unfamiliar territory where the local people spoke a different language from Telugu and had different customs. Olesu triumphed over these difficulties and was both cheerful and grateful for all that was done for him. Despite his state of health he did all that he could for the other patients. He picked up the Kui language and spoke of his Saviour.

He was in hospital twelve months or more. Then he went to Gopalpore, a sea-side village in Orissa. There he preached to the Telugu fishermen and became pastor of a small Telugu church. So attractive was his preaching that Government officials used to attend his services. During the week he visited surrounding villages, returning at night with his lantern in his hand.

Unfortunately after a few years the symptoms of his illness returned and

he had to return to hospital in Udayagiri, still firm in faith and a witness to the other patients. He died in 1946.

The Rev B A Rao retired in 1973 at the age of 80. The Rev S Jacob died a few years earlier. The Rev B A Rao died in 1981.

One of Mr Rao's sons, Dr Victor Rao, has a practice in Birmingham and is a member of Selly Park Baptist Church. While staying in Calcutta in 1981 he visited the Telugu churches. 'There are six Telugu fellowships, three in Calcutta each with 150 members. The three fellowships in the suburbs, Hooghley, Santragachi and Alum Bazaar have approximately 100 members each,' he reports.

The nucleus for each of these fellowships has been the earlier church members of Alum Bazaar, Park Circus and Sihpore. Newer denominations have taken over, but God gives the increase and the Gospel is preached with fervour.



Rev B A Rao, baptizing a Hindu who has become a Christian in 1973



Worlds Apart

Dona Maria —

DID YOU KNOW . . .

Women produce at least half of the world's food. In part of Tanzania, in Africa, the men work an average of 1800 hours a year in agriculture and then their work is largely done. The women work an average of 2600 hours in the fields, and then their work has only just begun! They have to go back home and do all the work there. In the local language, the word 'to marry' literally means 'the man gets a hoe'.

(Christian Aid)

Many girls and women in developing countries spend a large part of their days doing something we take for granted — fetching water. They may have to walk miles to fetch water which is clean and fresh, and walk back with heavy loads several times a day.

'I walk four hours a day to get water, and I carry it in a heavy pot on my head. We use it to drink, to water some of the animals, to mix with mud to plaster our hut, and to cook with. I would be furious if anyone wasted it by washing his hands.'

(Baptist World Aid)

Women and girls make up one half the world's population, yet

- they do two thirds of the world's work
- they earn one tenth of the world's income
- they own less than one hundredth of the world's property.

(Christian Aid)

Frank and Dorothy Vaughan in Brazil write,

"This poor man cried and the Lord heard him; he saved him out of all his troubles." Psalm 34:6.

'Dona Maria is about 32 years of age. She is thin and gaunt and she lives in the favela (shanty town) called, "The Nation's Garden". Last year, she was converted. Since then she has attended the Baptist Church regularly and our congregation at the favela. She was married some 17 years ago, but her husband left her in the same year. For some years now, she was living with Valdevino, who was also converted last year. They have a 16-year-old lad and another of ten.

'Two months ago she expressed the desire to be baptized. The local pastor suggested that her marital situation was a bit irregular. Really, she ought to be divorced and then re-married to Valdevino, and then baptized. That is about where I came into the story.

'It took me about a month to find a lawyer (Brazilian) to handle the case. He waived his fees, but the other costs would be another two million. I agreed to make a time came. Dona Maria was dismayed when she saw the costs. She was given the idea.

'Because Dona Maria does not possess social documents. I discovered she would have to have a copy of her marriage certificate and also an identification card starting in the last year. Dona Maria was not very well, but the process.

'In the marriage certificate I told me that the copy would be a normal because it would include the citation recorded in the divorce? What did she showed me the h

... Women

One in a million

for a fortnight to (a Baptist) who would sympathetically. One of two million showed me that I could surmount the situation. The church made an effort when the Maria was she heard about wanted to abandon

Maria is illiterate, scarcely any covered that I help her acquire a marriage certificate and a title card before lawyer's office. a bit tearful and at we began the

records office, the at the cost for a bit higher than he would have to on for divorce book. Citation for ation? He book. Suddenly I

understood. In 1983 Dona Maria's husband had divorced her in order to marry another woman. Announcements were made for three months in the prescribed newspaper, but Maria does not read!

"When I told Maria she could hardly believe. She did not faint or anything. She said, "Thanks be to God."

"She did not arrive at our service on the following evening. Valdevino said that the shock had upset her. She had spent the whole day in bed!

"Today I collected the copy of the marriage certificate. It's all there, together with the declaration that Dona Maria de Lourdes reverts to Maria - a single woman again!

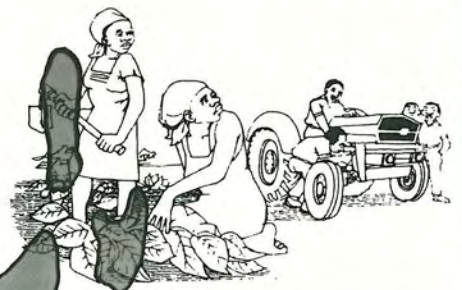
"She should be married before Christmas and then baptized the following Sunday. Praise the Lord! This poor woman cried and the Lord heard her. . . ."



FOOD

Almost all the training and technology for improving agriculture is given to men . . .

50 per cent of the agricultural production and all of the food processing is the responsibility of women.



HEALTH

80 per cent of health budgets are used to cure the illnesses of a minority through the training and equipping of doctors who are usually men...

80 per cent of all illnesses in the Third World could be prevented by better nutrition, water supply, sanitation, immunization and preventive health education - the responsibility for which is usually taken by women.



POPULATION

Research and advice on family planning is usually directed towards women . . .

Decisions on family size are usually taken by men.

(Resource: Christian Aid)



CARIBBEAN WOMEN

In many areas of the world, a woman's worth is totally dependent on her ability to bear children. A woman who marries only to discover that she cannot give her husband a child may well find that he takes a second wife. This whole situation, where the woman's identity and feeling of self worth are so closely bound with pregnancy, leads to a great deal of conflict. She finds herself during her teenage years caught between childhood and marriage, between getting pregnant

offspring. The mother, the major breadwinner, may leave the island to find work, so the girl will live with the grandmother or some other relative or neighbour. It is a very difficult way to grow up, and it has implications about how the girl will deal with her life in the future.' (*Contact* Feb '86.)

On the island of St Kitts, between 65 per cent and 80 per cent of all births are 'out of wedlock'. 50 per cent of these are to teenagers.

In response to this, a church group, together with the St Kitts Ministry of Education, Health and Social Affairs, tried to meet the needs of young pregnant teenagers. Starting with the assumption that a first pregnancy is often an inevitable occurrence, their work began before the onset of the second pregnancy. So, in 1979, the Teenage Family Life Education Project (TEFLEP) began.

'Its purpose was to reach unmarried pregnant or recently delivered teenagers with services, counselling and vocational assistance. The objectives of the programme were to,

- reduce infant morbidity and mortality by convincing the mothers to use government maternal and child health clinics.
- reduce the incidence of second pregnancy by providing family life education and services to both mothers and fathers,
- improve job prospects for teenage mothers by encouraging young parents to attend evening classes of by aiding them in seeking employment.
- increase father-child bonding by encouraging fathers to provide greater economic and emotional support to their children.

'The cries of children bearing children - that is the problem of teenage pregnancy. These cries are not new. They have been heard the world over. Even today, in Africa, Asia, Latin America and the Caribbean, young women often greet their 17th birthday with a pregnancy. Many of these will have one or two more before they are twenty. It is a curious situation where in the premature demonstration of their fertility, young women lose out on the richness and the possibilities of womanhood.'

(from Tirbani Jagdeo, **TEENAGE PREGNANCY IN THE CARIBBEAN - 'Contact', Feb '86.**)

to prove her worth while at the same time perhaps losing her chances of a 'good marriage' and being labelled a 'fallen woman'. (Yet the 'good marriage' may not be made at all if she cannot bear children.) Her education will suffer. She will leave school. She looks forward to years of raising children, perhaps on her own with no husband for herself or father for her children.

So what is she to do?

The typical teenage girl in the Caribbean has grown up in a family of about six children. The father is almost never there; in fact the brothers and sisters were probably fathered by several men, most of whom ignore the obligations to support their

'What seems to be needed of the established church bodies is a change in style - something that would reduce the distance between themselves and their adherents. The church needs to . . . place itself within the mainstream of working class situations in the Caribbean. This evangelical thrust will give the church the visibility and moral clout it needs to make a difference in sexual patterns in the Caribbean. The point is that change is possible; but to be effective as an agent of change, the church will have to work more in the field than from the pulpit. Sermons from the pulpit will reach the 'saved'; they will not redeem the fallen.' (ibid)



As a result of the three year project, a high number of those teenagers who took part developed a skill - such as typing, accounting, or took maths and English classes. The young mothers also took advantage of

the Family Planning clinics on the island. Discussions between young women and young men were also beneficial.

As a result of the trial project, the number of unmarried mothers

'Most of the young readily express their adherence to the Christian faith, the importance of religion in their lives and the eternal truth of the Christian message. Yet, out of wedlock pregnancies are frequent and pre-marital sex is common. These patterns are not common. These patterns are not recent. They are a part of Caribbean social history . . .' (ibid)

within the scheme who became pregnant a second time fell by half.

After the pilot project, TEFLEP became an official government programme in 1982.



Alison Isaacs, a teacher in Upoto, Zaire, writes that after the death of her houseboy,

'The Lord has since provided us with another worker – Paulo who is on a three month trial. He is a Roman Catholic. He doesn't drink or smoke which is unusual for non-protestants. What impressed me most about him is that though his wife couldn't have children, he has stayed with her. That's really unusual out here where children are so important – they're your helpers, your insurance against old age, and status symbols – and wives are not so important. Sterile women are usually sent back to their village and the man marries again.'

MAMA DITINA AND THE SCHOOL

The Rev Mama Ditina is one of the leaders of the CBFZ today. She is in charge of the women's work in the Community. Unusually, for Zaire, she is not married, but understands all too well the importance of marriage in her society.

Mama Ditina lives in Kinshasa and was particularly disturbed at the plight of young girls who were barely educated. In the city, this means that their chances of making a good marriage are virtually nil. In response to this, Mama Ditina started the Kitega Girls' School which teach the young girls vocational and academic skills. French and religious education are taught alongside embroidery, home economics and basic health care.

Today, the school caters for about 30 young women, whose ages range from 14 to 25. A lack of text books and visual aids has had a detrimental effect on learning, but the school offers new opportunities to women who receive little or no help from their society.

BMS teachers Bernadette Olding, Barbara Bulkeley and Helen Drysdale all help with varied responsibilities at the school.

MISSION MOTIF

The problems facing women overseas are frequently highlighted in missionaries' prayer letters. The following are a few examples.

Gerry and Johann Myhill involved with church pastoral work in Brazil write,

'Since our arrival in Nova Londrina, we have been aware of the great need for a day centre to cater for the younger children of the poorer families in the town. There are a great number of widows and abandoned wives, who are struggling to bring up their children on their own, and who are forced to have the smaller ones in the care of older brothers and sisters, in many cases in need of care themselves. The mothers then work in the sugar cane and coffee fields, to bring home enough money to feed, clothe and house them. Social benefits are unheard of here.'

*Dr Suzanne Roberts,
Bangladesh*

Suzanne Roberts, a doctor in Bangladesh, writes,

'Apon Sahels died in January and his father the following week. Three daughters are left. The eldest is married – a second



wife – but will not live with her husband because she is beaten regularly. She's somewhere in her mid to late teens. The middle sister, about seven years old, begs, while her older sister works, when she can, for a pittance.'

What can you do when women are willing to accept things like family planning or the importance of a latrine, but their husbands, who hold the power, will not listen to them?'



Mama Ditina and the girls she works with, including Barbara Bulkeley and Bernadette Olding

MISSIONTALK



Into a Second Century

NELLIE WADDINGTON recently wrote to Mission House to make sure that she will still be receiving her copy of the *Herald* each month.

Her sister, Connie, was a BMS missionary in China for 33 years and died only two years ago at the age of 96. Her other sister was a deaconess at Melbourne Hall Church, Leicester.

Nellie, who was 100 years old on February 6, will be reading, as usual, this month's edition of the *Herald*, which offers her its congratulations.

Nellie, who was a music teacher at the Leicester Collegiate School for 36 years, received a visit from a BMS representative just before her birthday.

'I would like to thank everybody who has helped to make my life a happy one,' she told him.

There were no complaints as she spoke warmly of the care which she is currently receiving at Melbourne Home.

(Photo: a younger Nellie Waddington)

Anniversary in Sri Lanka

IN its August 1984 session, the Baptist Sangamaya in Sri Lanka decided to set up an ad hoc group to take initial steps to plan the 175th anniversary of Baptist witness on the island. That year will be 1987, so the group chosen decided to give themselves the name 'The Eighty Seven Group'. The group has powers to co-opt others who they feel can assist in planning.

The history of the Baptist presence in Sri Lanka is being studied. Church fellowships have already done some work on this and at the 1985 session a number of churches offered a ten minute slot telling the story of the BMS beginnings and the formation of their churches. This was

done in playlets and song or dialogue at the large school hall of Carey College, Colombo. For once everyone stayed for the whole day's activities.

1986 is to be the year of inner mission, when, by inter-church visits, a picture will be built up of the life, the hopes and frustrations of the member churches. For this the pastors especially are meeting fraternally and the memberships will be working out their response to the ongoing mission that all of us are being called to fulfil. The inner mission is intended to be the grounding in prayer and promise for the future evangelism in our differing contexts of city, suburb and village.

SOMETHING DIFFERENT

SOMETHING different is the name of a group of young people who met at the Malvern Baptist Church. Their leader is Ron Carter, Warden of the Birmingham Battalion Boys' Brigade Training Centre nearby. About 18 months ago the Rev Reuben Senapati, the director of the West Utkal Agricultural Training Centre at Diptipur in Orissa spent a year in the UK. Whilst here on a scholarship from the BMS he studied for a time at the agricultural centre at Pershore near Malvern and so visited the church.

With a little help from the Men's Social Club and a sale of fruit grown by church members, the young people set about raising money for a sugar cane processed bicycle ride and a peak climbing walk in Wales in difficult conditions raised most of the money, but profits from tuck shop sales were added.

At a recent Sunday Morning Youth service Roger Bromley, who led the peak walking expedition handed over a cheque for £500 to the Area Representative, Mr Peter Briggs who responded by saying that Diptipur was also different. A hospital there specialized in eye treatment and right alongside the bus stop there was a Christian Book Room.

Thanking the young people for their great effort and their gift Mr Briggs said he hoped that they would remain different through-out their lives and that they would eventually give themselves to God's service. Peak walking would be good training for service in Nepal where there are few roads.

Angolans Flee into Zaire

OUR missionaries are reporting increasing numbers of refugees from Angola crossing the border into Zaire in order to escape the effects of the country's civil war.

Twenty-five years ago Zaire played host to large numbers of people fleeing from the Portuguese colonial regime. At that time the Zairian Baptist churches and BMS missionaries played a leading part in caring for the refugees, who mainly came from the Kikongo speaking part of Northern Angola.

This time, however, the refugees seem to be coming from further south. One group, which arrived in the Kimpese area of lower Zaire last, spoke the tribal language of the area to the east of Luanda, the Angolan capital. They were dressed in clothing made from the bark of trees and had evidently been in hiding and travelling for many months.

When BMS Assistant Overseas Secretary for Africa, the Rev Derek Rumbol, approached the United Nations Commission for refugees, a spokesman said that although the Commission knew of refugees moving into Zaire's southern province of Shaba it had no information about refugees in Lower River area of Zaire.

The BMS has no missionaries working in Angola at the moment, but it is hoped that there will soon be someone preparing to start work there. The Society is currently looking for an experienced pastor to teach in the Kibokolo Bible School and for a carpenter/builder. The BMS works in partnership with the Evangelical Baptist Church in Angola, which is mainly in the north of the country.

NEW FIELDS

FOR the first time in more than 20 years there is a real possibility that the BMS will soon be moving into new areas.

'Although it is too early to bring anything definite to you,' the Rev Angus MacNeill, BMS Overseas Secretary, told the General Committee, 'it is virtually 99 per cent certain that we shall be receiving an invitation for two couples to work in church planting.'

Top level discussions with a national Baptist church earlier this year have proved successful and apart from church planting there may be other jobs that they may wish British Baptists to help them with.

'We are not the sort of Society that feels it has failed if it has not gone into a new country every year,' Mr MacNeill said. 'Rather we seek the will of God

and respond to the doors being opened by Him.'

'We are also looking at another field that may well be opening up in Asia. There is a real possibility of the BMS working with the Board of International Ministries of the American Baptist Churches in Asia. While in Los Angeles for the BWA Congress, Reg Harvey and I spoke with Ron Taylor and Russell Brown of the AIC-BIM about general areas where we could co-operate. There are areas opening up in Asia, and we decided to follow them up.'

After my visit to China in May, I will be taking a week in Asia to explore this further. I will meet with Neil McVicar, BMS Overseas representative in Asia, and hopefully I will come back with something to recommend. There is a real welcome to co-operation and it seems as if a door is opening.'

Two Million Plus!

FOR the first time in its history the BMS has received more than £2 million in contributions from the churches. The actual sum was £2,004,189.

'This has not been an easy year in the country, but the extent of giving shows that the Society is moving forward and touching the hearts of people in our churches in regard to mission,' said BMS treasurer Arthur Garman when he presented the accounts to the General Committee in March.

'This figure represents an increase of 8.9 per cent over last year's giving,' he said. 'It really is a worthy achievement.'

Mr Garman also told the committee that the Society had 'underspent' by about £74,000. The causes of this were varied. There was an unexpected VAT refund, delays in some missionaries going to Zaire, and repairs on properties not being completed in the financial year.

'The true surplus,' he said, 'was about £30,000. This represents less than four days expenditure by the Society. The surplus or "underspending" is only 2 per cent of our entire budget. We are thankful to God for His goodness through our churches and our members.'

'When I have reported to this committee in the past, the years have either been very good or very bad. This year has been very good indeed. Interest rates were in our favour and the VAT credit helped. It just shows that God can work through the VAT man.'

However, there was a word of caution. 'We have a lot to do. This year may be a year when things won't go in our favour. Let us remember that the power which raised Christ is open to us and that power works through our Society. We'll be hearing of new areas of work, and we've appointed new area representatives. We are looking forward to this year and to the future as we have the confidence to move forward and go ahead.'

More Missions talk on page 99.

TALK ABOUT



New Candidates and BISHOP D K MOHANTY

BAPTISTS are not too sure what they think about Bishops, so when Bishop D K Mohanty from the Church of North India spoke to the BMS General Committee in March, even he wondered what the reaction of the members would be.

'I may be making some of you feel uncomfortable,' he said. 'But I can assure you that underneath this bishop's costume beats the heart of a true Baptist.'

Bishop Mohanty is bishop of the Cuttack diocese in the Indian state of Orissa, an area of strong Baptist work which joined the Church of North India when it was formed in 1970. He has been visiting Britain at the invitation of the BMS and has been able to visit many parts of the country on deputation.

'When the Church of North India was born 15 years ago, it was a small baby,' he told the committee. 'Now it is rather enjoying the thrill of youth and is growing to become a strong young man. It is marching toward maturity and complete manhood.'

'When we Baptists joined the CNI we had serious doubts. We were joining with Anglicans and Methodists. We feared domination and the possibility of the big fish swallowing the tiddler. But as we grow we have a great sense of concern and sharing. We have come to the stage where we don't sit down and talk in terms of you and us, but in terms of we and ours.'

Bishop Mohanty said the CNI was now examining its state of unity.

'The church has been passing through a time of change. In 1983 we decided on a project to build up our leadership. Our government has an allergic reaction to foreign missionaries,' he said, 'although it is not against the church engaging in mission. So we can see a time when there will be no foreign missionaries in India. There is then a great need to build up the leadership of the church.'

'We have held hundreds of conferences and training sessions. The result is that our young people have been challenged, and many have come forward to dedicate their lives for the future ministry.'

Speaking about his own diocese, which includes the Kond Hills, an area familiar to the BMS, he spoke of opposition to the church.

'Although the freedom of religion act was past 15 years ago, there are many Hindu sects who believe that India is only for Hindus. There is a lot of opposition to the church. In spite of this the churches are growing. Each year we are having baptism of 400-500 people in the Kond Hills. The Cuttack diocese is leading the field in growth and has been called the Home Mission Field of the CNI.'

'But as new members come, the church has a burden to give them greater nurture in Christian growth. As the church grows we are finding it increasingly difficult to find sufficient pastors.'

'For some years too the CNI has had a project for new church building. If a local congregation would supply the funds to build a church building the CNI would supply the money for the roof.'

Unfortunately we have not been able to keep to this and there are many half built churches in our area.'

'Giving has increased by 400 per cent in four years. But we need more pastors. The time is not far off when missionaries will leave the diocese. However we thank God that national people are coming forward to replace them.'

Bishop Mohanty said that he looked forward to more people from Britain working with the CNI for short periods of six months as volunteers, and wondered whether this could be a two-way thing, with Indian Christians coming to Britain to work with local churches.

'We thank God that the BMS and the CNI continue to work together on a joint venture to the glory of God and the furthering of his Kingdom.'

Bishop D K Mohanty



Seven new BMS candidates were accepted for overseas work by the General Committee last week. This puts at twenty the total number of newly accepted candidates in just six months.



Stephen and Pamela Seymour, of Lockerbie in Scotland, are both qualified agriculturalists. They have also been involved in social work. Steve and Pam spent last year at Capernwray Bible College. They are members of Dumfries Baptist Church. After training at St Andrew's College and a period of language study, they will leave for Zaire.



Ruth Berry will be leaving for Zaire after a period of further training. Ruth, a deacon at Carshalton Beeches Baptist Church, is a qualified nurse. She trained at the Carshalton School of Nursing and now works at Queen Mary's Hospital in Roehampton.



Margaret Hester will also be leaving for Zaire as a nurse. Baptized at Shepherd's Bush Baptist Church, she is now a member of Immanuel Baptist Church in Southsea, Portsmouth. Margaret, once a member of the Queen Alexandra's Nursing Corps, is presently nursing with the Portsmouth Group Hospitals.



Gordon and Ann McBain from Renfrew, Scotland are also on their way to Zaire. Both have extensive experience in social work. They will leave for Zaire after further training.



Pamela Bryan, who is currently finishing a degree course at London Bible College, was accepted for service in Zaire. Pam is a member of Kirby Muxloe Baptist Church, although she is working with Pinner United Free Church as part of her course. After some language study, Pam will leave for Zaire where she will be involved in theological education.

For Your Prayer Diary

INDIA – BAPTIST UNION OF INDIA 11-17 May

The Baptist Union of India is made up of those Baptist churches who are not members of the Church of North India. Its membership is found largely in northern India, in both town and village, hills and plains. Seven District Unions cover a vast area with one pastor from each district appointed as Supervisor of the District. Under the leadership of Rev W David as President, the Union operates a number of schools which include the United Christian School, the Francis High School, and the St John's Baptist High School. The schools are one way of serving local communities and helping outreach activities. The BUNI has experienced leadership problems in recent years. Pray for it as it seeks to do the will of God in India.

JAMAICA 4-10 May

Baptist work in Jamaica has continued for over 200 years. The BMS has been involved for 170 of those years. Where missionaries once shared the Gospel with plantation slaves, now the work is carried on by a strong independent forward looking national Baptist Union. The BMS has no personnel working directly with the Jamaica Baptist Union at present, but continues to help with spiritual and financial support. Rev Raymond Anglin, the JBU General Secretary, visited the UK last year. He looks forward to future years of co-operation between the two countries. He reiterated an appeal made many times before. The JBU would like the churches in the UK to provide a theological tutor for the United Theological College of the West Indies in Jamaica for the academic year 1987/88. Please pray for our brothers and sisters in Jamaica as they seek to meet the many needs of their country.

ZAIRE – UPOTO and BINGA 18-24 May

The districts of Upoto and Binga reflect the importance of education in the life and work of the Baptist Community of the River Zaire. Here, Secondary and Theological Schools enjoy a widespread reputation for excellence. The Upoto Secondary School is led by headmaster Cit Shunga. He is helped by national teachers along with BMS workers, Ian Wilson, Mark Godfrey and Valerie Watkins. The Bible School trains catechists – lay pastors – who work particularly in surrounding villages. Ian Wilson and Pauline Godfrey are involved here. Along with education, the church is very active in outreach. Allison Isaacs assists the Women's Regional President Mama Mondengo in all aspects of women's work. In Binga, Ann Flippance is very involved in church work under the guidance of Rev Imabego and Rev Mokiki. Remember Rev Mondengo, the Regional Secretary, who co-ordinates all church work in the region.

BRAZIL – PARANA BAPTIST CONVENTION AND RIO GRANDE DO SUL 25-31 May

The state of Parana was the first in Brazil in which the BMS was involved almost 30 years ago. Today, Baptist work is thriving under the auspices of the Parana Baptist Convention. BMS involvement is concentrated in the eastern part of the State. BMS agriculturalists David and Joyce Stockley expect to leave for Brazil in the near future to carry on the agricultural work at CEBADER – the Baptist Rural Development Project, on the coastal strip. BMS workers Avelino and Ana Ferreira are located in Parana, where Avelino, Assistant Secretary of the Executive Board of the Parana Baptist Convention, has responsibility for stewardship. Rev Altair Prevedello, Secretary of the Executive Board oversees the work of the 130 churches in the state. State Committees – for Theological Education, Women's work and Youth – are all elected during Assembly meetings in June. Please remember these. Rio Grande do Sul is the newest area of BMS involvement. In the southern-most tip of the country, Roy and Margaret Deller work in Porto Alegre, where Roy teaches in the Baptist Seminary. Roy and Margaret are also involved in pastoral and evangelism work.

MISSIONARY MOVEMENTS

Arrivals

Miss S Chalmers on 7 February from Yakusu, Zaire.

Rev D and Mrs Doonan on 17 February from São Paulo, Brazil.

Mr and Mrs M Wheller and family on 23 February from Butwal, Nepal.

Mr and Mrs R Smith and family on 28 February from Bolobo, Zaire.

Departures

Mrs C Bulkeley on 9 February to Yakusu, Zaire.

Rev D and Mrs Holmwood and Fiona on 10 February to Piraquara, Brazil.

ACKNOWLEDGEMENTS

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

Legacies

	£	p
Mrs Muriel Grace Carter	4,462.80	
Mrs M F J Clark	1,198.76	
Lily Crofts	903.34	
Mrs D R Cutler	2,500.00	
Mrs F G Dodd	500.00	
Miss B M Ellis	593.34	
Mrs M Farrow	1,000.00	
Miss V Goodwin	17,805.73	
Mrs M Hilton	3,000.00	
Miss H Jackson	100.00	

Mrs A A Lloyd	500.00
Mrs O Rees	50.00
Mrs D M Smith	1,000.00
Mrs H Smith	877.08
Mrs M E Thomas	200.00
Mrs W Turner	100.00
Mrs M A E Walker	340.77
Mrs M Wilson	766.53
Miss A I J Young	200.00
Miss D A Young	173.95

General Work

WAM: £20.00; TEHF, Northamptonshire: £10.00; Cymro: £80.00; FAE Aberdeen: £15.00; Anon: £40.00; Anon: 15p; Anon: £78.00; Anon: £15.00.

It's Great Being a Missionary in Brazil!

THERE'S a lot of job satisfaction in being a missionary in Brazil according to BMS Overseas Representative for Brazil and the Caribbean, David Doonan. 'Life is not so stressful and, by and large, missionaries are welcomed by the churches and congregations. They also see the results of their work in the baptizing of people, in church planting and in growing churches.'

Mr Doonan also thought that the presence of the BMS hostel for missionaries' children and provision for their education in Brazil had made a real difference.

'The children are happy and the hostel parents are doing a great job,' he said.

Asked by the Rev Angus MacNeill about whether there was a danger of too many BMS missionaries in Brazil Mr Doonan said that this is a concern of the Brazilian State Conventions. 'They are aware that they do not want to be "overrun" by foreign missionaries and will watch the position carefully. So I personally feel that the situation will not arise.'

Replying to a question about the perilous economic situation in Brazil Mr Doonan said that there are many reasons for the country's problems. 'One reason is unfair international trade. Brazil can export goods, but these, because of the huge foreign debt owed by Brazil, get unfair prices. And there is the foreign debt itself. Brazil can't cope with the interest payment on it.'

As far as the social and political scene is concerned: 'We now have a situation where politicians can say what they like. The days

are gone when the only advocate for the poor was the Roman Catholic priest. Now politicians show their concern too.'

The Brazilian Baptist Convention is becoming more and more involved in social problems.

'They have drawn up a five year plan,' Mr Doonan said. 'The first year, which is this year, is dedicated to a "Social Expression of the Gospel". This is a real revolution for the Convention. For the first time, at a national level, social action is being encouraged not discouraged.'

BMS missionaries have recently gone to work in the southern Brazilian state of Rio Grande do Sul. 'There are 40 churches there with 3,000 members,' Mr Doonan explained. 'German Baptists have their own convention. Roy and Margaret Deller have now gone to Porto Alegre, where they are serving in a small seminary with probably room for 35 students. This is an important involvement since the Brazilians especially want British Baptists to be involved in theological education.'

Mr Doonan also spoke of the work in Trinidad. 'The President of the Baptist Union of Trinidad and Tobago told me that Michael and Valerie Bonser, our missionary couple there, "are worth far more than any money we might have wanted the BMS to put into Trinidad".'

There are many stresses, but the main emphases are on lay training and training more ordained pastors. It is really hard work for the small Baptist Union on the island, but they feel that there is a wider Baptist community praying for them and supporting them.'

A NEW VISION FOR BAPTISTS IN EL SALVADOR

There is a new awakening among Baptists in El Salvador to the crying needs of the people. This new vision is also apparent in Lutheran and Episcopalian churches according to the Latin America Press.

Traditionally, the Protestant church with its largely 'conservative' theology has been associated with maintaining the status quo, with keeping the social order as it is.

'In the last few years, the social upheaval caused by the country's ongoing civil war has given birth to an active and vocal minority within Protestantism that is challenging its conservative roots.

'Like their Catholic counterparts, Protestant church workers are being changed by the realities of a country engulfed in civil war. And they have discovered that when they reach out to help those victimized by war, they, too, become targets of repression.

'The Baptist church, one of the country's oldest Protestant denominations, is the largest and most developed. Baptists comprise approximately 20 per cent of the nation's 300,000 Protestants, and have traditionally expressed open anti-Catholicism and engaged in militant proselytizing.

'For the past 10 years Baptists have been divided on how to respond to those involved in the war. Pastor Carlos Sanchez, presently executive secretary of the El Salvador Baptist Association, heads a progressive faction.

Sanchez works with internally displaced Salvadorans and has received several death threats.

In 1980, the Baptists set up a fund for striking workers, and thus became the first evangelical church to support militant trade union struggles. They also collaborated with the Vanguard Ecumenical Movement and worked closely with Archbishop Oscar Romero before his murder in 1980. At present the Baptist church works with the urban and rural poor through a programme known as 'Cerca de mi hermano' (close to my brother and sister).

'The Emmanuel Baptist Church founded in 1964 now has some 400 members throughout the country. It supports a multi-faceted training centre for women, a co-op, an orphanage, a kindergarten and a theological institute and participates in an ecumenical programme that distributes clothing, medicines and food to refugees.

'Government repression has continued against progressive Protestants. In November 1984, the government arrested the Rev Miguel Tomas Castro of the Emmanuel Baptist Church for supposed involvement with the insurgents. He was freed only after an impressive international campaign that included the peaceful takeover of the Salvadoran Consulate in Oakland, California, and after the US Embassy in San Salvador received more than 900 telegrams demanding Castro's release.'

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