

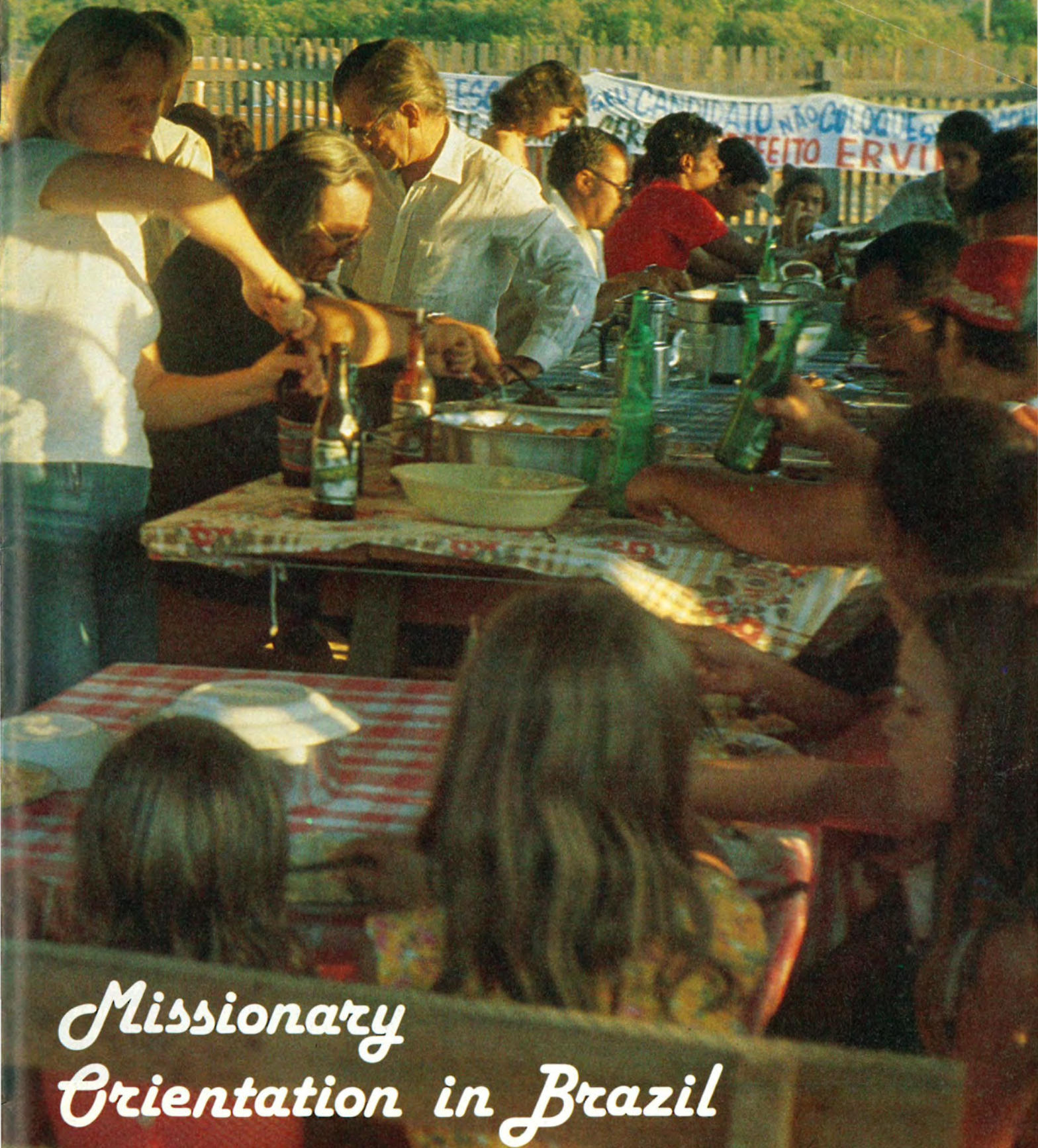
MISSIONARY



HERALD

JUNE 1986 20p

BAPTIST THEOLOGICAL MISSIONARY SOCIETY
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*Missionary
Orientation in Brazil*

Editorial Comment

AT the Baptist Assembly in London this year we were urged to 'Build that Bridge'. More than one speaker reminded us that bridges have two ends and can accommodate two-way traffic. The other word which was used frequently in the missionary sessions was 'partnership', which, if it is to be effective, needs also to be two-way. Not that we find it at all easy. It suits us to be the sending, going people. Those who have the knowledge, the understanding and who can take the initiative. So it was good to be challenged, to take seriously our receiving role, to be reminded that we too have much to learn.

This has been underlined by the recent visit of Bishop Mohanty of Cuttack. How refreshing it was to hear him speak on the question of Christians from different traditions working together and relating it to the Indian tradition of arranged marriages. The two partners in the marriage are, at the beginning, strangers and have to learn how to live together, how to be tolerant of each other, how to understand each other's ways. Slowly there is the growth of a loving, trusting bond. So it has been in the Church of North India.

What a challenge to our hesitant approaches to Christians of other denominations in this country! What a condemnation of our suspicions about our fellow Christians and their ways!

But Bishop Mohanty's contribution to Christian life in Britain was more than in words. He, coming from the Baptist tradition within the Church of North India, was able to help sort out a problem in a diocese of the Church of England. His mediation, prayerful concern and Christian love has helped to bridge a barrier of misunderstanding between Asian and English Christians.

Yes bridges accommodate two-way traffic. How ready are we to receive and to learn from our fellow Christians overseas? Until we do we shall be cutting ourselves off from a valuable resource that can contribute to the health and vitality of the Church here at home.

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Tel: 01-935 1482

General Secretary
Rev R G S Harvey

Overseas Secretary
Rev A T MacNeill

Editor
Rev D E Pountain

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Miss J A Maple

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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

MISSIONARY ORIENTATION

WELL here I am orienteering away in the interior of the vast state of Mato Grosso. Sometimes under the hot sun, sometimes under the starry sky and sometimes sheltering from the heavy rains of the rainy season. Strictly speaking I was, at the time of writing, doing a six-month period of orientation under the guidance of the Baptist pastor in Rio Verde de Mato Grosso, Pastor João Batista de Aurruda. (After orientation I moved across to Paranaíba in the East of the State.)

Pastor João Batista is an experienced pastor born in Cuiabá, but brought up in Corumba on the border with Bolivia. His three elder children are now married and live nearby, the youngest son lives at home. There are already three grandchildren for the Pastor and Dona Luci to enjoy. The church has 140 members and worships in a building which is too small. Thus a new *templo* is being built alongside. This work is progressing slowly as funds become available.

The town itself is small, compact and laid out on a grid pattern with some minor variations. The roads are wide and tree-lined, some already being dual carriage ways, provision for the future. In the centre are lots of small shops, the banks and other public services and two well-laid out *piacas*. The Catholic church faces one of these shady public places, but it is a curiously unimpressive building, not unlike a 'non-conformist barn'. Loudspeakers ensure an aural if not visual impact. Our house is about half a mile away and we can hear the padre's prayers and message clearly. Scattered around the town are two Assemblies of God (after a split) a Presbyterian church and an Espiritist Centre and eight or nine other churches or sects of varying degrees of orthodoxy.

We arrived to a splendid welcome from the Baptists, but it was not until two months later that I saw a Friar Tuck like figure in the town (part of the padre's team). I never did see the padre nor even meet any of the other pastors in the town. In Rio Verde at least, each denomination exists in splendid isolation, without any co-operation ever amongst the evangelicals.



Robert Draycott the next stage of missionary preparation after language school

Learner and Servant

I once enjoyed a morning's orienteering at the Ranch Christian Adventure Centre in Wales. For those unversed in this pursuit it really means in English finding one's way around, while in Portuguese it has more the sense of being guided. The Orientation period is a mixture of both senses, and it comes immediately after a year's language study. One finds one's way around, whilst at the same time guidance, example and direction is at hand. Obviously how this works out in practice will vary very much from situation to situation. I am grateful for this time, not envying American colleagues going out fresh from language school to posts at State or Association level. We take the role of learner and servant and attempt to begin at the local level.

There is naturally a frustration, on the whole a necessary frustration. Of learning to listen, to be patient and of earning the right to speak within the Brazilian Baptist setting, rather than

saying in your best (pidgin) Portuguese, 'This and that is what you must do, here is the magic solution.'

Humility

Preaching is another necessary frustration. You know you cannot express yourself fully in your new language. You know you will make errors in delivery. You naturally want to preach well, but know you will preach badly . . . but the only way to learn is to keep at it. A certain humility is required, but there is also the consoling thought that preaching isn't just about the 'right' words correctly expressed, the medium is the message – can we somehow be at least partly transparent allowing the light of Christ to shine?

Our house was over the other side of the river in the newer developing part of the town, the poorer side off the asphalt. Crossing over the wooden bridge one could see the women washing clothes below while the

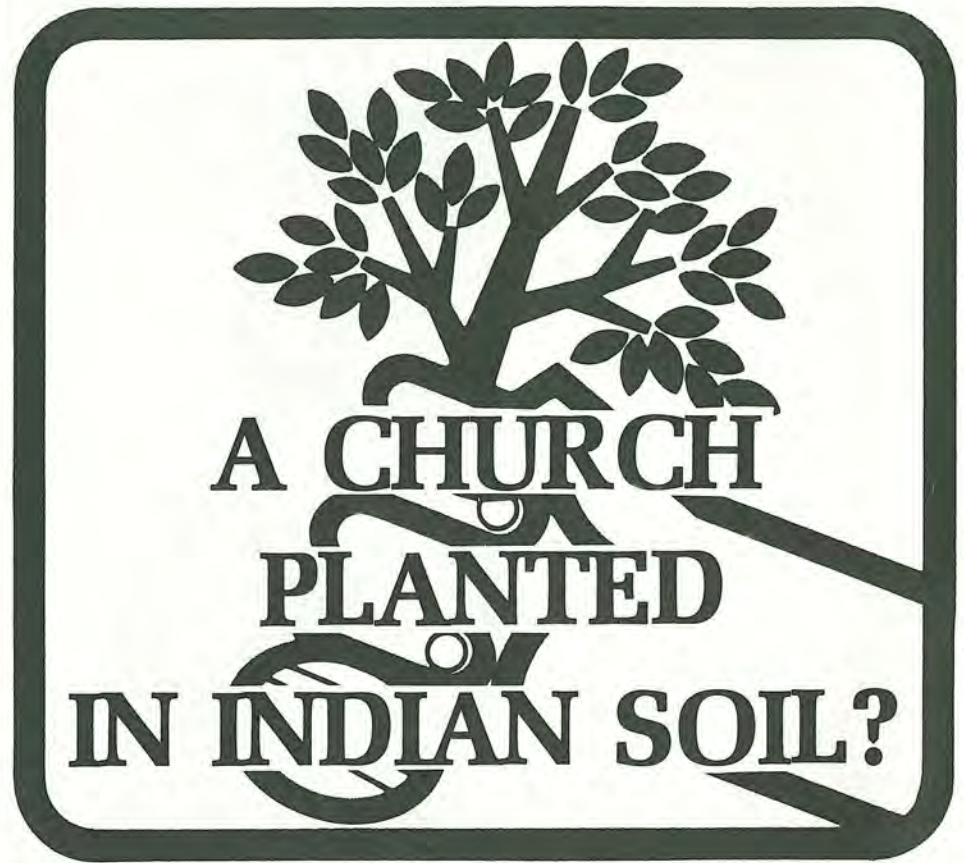
children bathed or fished. On our side we have a mixture of housing. Some are small, roughly constructed log and branch affairs on the river bank. The next step up is a wooden house, then the brick houses, then come the larger houses with four or more separate rooms. Our house was one of these latter types. Here and there are even bigger and better houses as the richer people begin to build over this side.

Our neighbours appear curiously untouched by the church, polite, courteous, helpful, welcoming yet unreached by the Gospel messages that stridently blare forth from the nearby loud speaker system. Every Thursday the man from the Assembly of God preaches about the Baptism of the Holy Spirit. Every Saturday one of the Baptists has a programme. Other than this the attitude of the churches back across the river in the main part of town appears to be, 'You know where we are why don't you come?'

Vision

Yet there is plenty of vision. I was invited to observe the meeting of the State 'Junta' in Campo Grande. There was the possibility of starting a television programme. It was a costly scheme naturally, yet the majority voted to go forward. Within five weeks the money had been raised and the programme was on the air. On another occasion I drove 70 miles into the interior visiting potential sites for new Baptist work within the Northern Association. At the end of my time I was delighted to be present at the induction of a new pastor in Sonora, a new town that has grown from nothing within the last six years.

What tentative conclusions can we draw? In the first place that there is value in the transitional orientation period as well as frustrations and difficulties. Secondly that there are real needs out here, especially for the patient worker who struggles to see and hear what the Spirit is saying in a very different and complicated situation. Thirdly that the vision and enthusiasm of the Brazilians could well be imitated at home. Finally a personal prayer that the chaotic church scene out here may, under the Holy Spirit, become clearer and more unified.



James Grote, minister of Littleover Baptist Church, Derby, was one of the group who visited India last year. Here are his reflections on dialogue with other faiths.

'THE Church is planted in Indian soil but rooted in Christ,' said Bishop Mohanty of Cuttack. In a country where Christianity is a minority faith, claiming three per cent of the population, such an affirmation cannot be assumed, it must be clearly stated, especially since India is predominantly a Hindu society.

'Hindus,' said a business man on a train, 'believe in many paths to God.' As a Christian, that is all the more reason to state categorically that our roots lie in Christ and in Him alone. Hindus will happily hang up a picture of Jesus and drape it with garlands, just as they will happily crack coconuts to Christian leaders like William Carey. But we must prevent Christianity from being absorbed into Hinduism because 'there are not many paths to God', said a Baptist minister in Delhi, 'but only one; Jesus Christ is "the way, the truth and the life".' It is what you would expect Christians to say in a country where they are in a minority.

'The Church is planted in Indian soil but rooted in Christ.' I only wish that my experience in India had confirmed the affirmation. Not that the Church was not rooted in Christ — who am I to pass such judgement? But, I wonder whether it was planted in Indian soil. What would you expect a Baptist service in a church in the heart of Calcutta to be like? Well, if you come from a traditional 'English Baptist Church' that is what you would get; a hymn-sandwich type service in a barn-like building with polished pews and even the Baptist Hymn Book. At the Anglican (CNI) Church of Epiphany in Cuttack we had Matins from the Book of Common Prayer and later in the week, at the same church, a service of Nine Lessons and Carols when we even sang 'See amid the winter's snow'!

On the following evening in Calcutta part of our group went to a Christian concert performed by an American choir and portraying a very American Gospel. Prior to the performance of a

Christmas play by a group at a Baptist church in Calcutta a similar style of music was being played while the audience assembled. Even at the Oriyan Baptist Church in Cuttack, although I could not understand the language, I recognised the drill because it was their Sunday School Anniversary and the children had their new clothes on and each department did a turn, reciting a text, miming a Gospel story, reading a poem or singing a song.

The Church of North India (CNI) Cathedral Church in Delhi would not have looked out of place anywhere in Britain – it was all there, the Bishop's chair, the pulpit, the lectern, the fixed pews and side chapel, the overall basilican structure and even the paintings were European in style. On the tour I really expected to see a painting of a brownish Jesus somewhere but they all had fair hair and blue eyes, especially the ones in the schools. Jesus did not even look Jewish. 'A Church planted in Indian soil?' Well it certainly did not bear these fruits. Bishop Mohanty of Cuttack suggested that perhaps the Church never will, especially in the towns and the cities which are themselves so westernized.

In contrast the worship of the rural churches has been less influenced by the west. Up in the villages of the Kond Hills the worship takes place in the local dialect of Kui into which the Bible has been translated. The people sit on the floor, the singing is unaccompanied and the churches are simple and sparse, reflecting more properly the culture in which they are set. The same was true of a number of the school-children's hostels that we visited where the children sat on the floor and accompanied their spontaneous chorus songs with tom-tom drums, a very refreshing sound after the 'traditional' worship of the city.

But for all of this, do not be led into thinking that the rural areas are more opposed to dialogue than the cities and the cities are opposed! This was reflected in the whole theological stance which I encountered on the tour. The Christians and their churches in the cities were conservative and those in the rural areas were even more so. It is easy to mistake the



Learning traditional skills

absorption of the Indian culture within the church's worship for an openness and acceptance of Hindu traditions and symbols.

One of the difficulties with an examination of Indian culture is that it is so closely tied up with an ancient practice of Hinduism. It is not always clear what is 'cultural' and what is 'religious'. For instance, one of the great surprises to all of us on the tour was to learn that Indian Christians still practise arranged marriages. To what extent that is part of India's culture or religion is debatable.

Marriage

Similarly, the relationship between Christian men and women within

marriage followed the cultural, and perhaps religious, practices of India. In two out of the four Baptist Churches that we visited the men sat on one side of the church and the women on the other and in one of the mission stations the husband acted as the host sitting with us at the head of the table, while his wife served us. There is no physical contact between husband and wife in public and although we became very good at shaking hands with the men, we learnt very quickly that it was quite wrong to do the same to a woman.

So much for the Apostle Paul's words in Galatians 3:28 'So there is no difference . . . between men and women, you are all one in union with Christ Jesus'. But let us not be too critical because there are occasions



School children going over their lessons

when even the apostle does not take his own words too seriously. Most of the young Christian girls that we met wore the Hindu sign for an unmarried woman, a red spot in the centre of the forehead. Likewise I saw a number of Christian women wearing a red streak along the line of their hair parting, called a *tilka*, which is a mark Hindu women wear to show that they are protected by the gods, a practice which one Baptist Minister I met found quite abhorrent.

Clearly the Christian Church was planted in Indian soil because the practice of Christian people, in some areas, varied greatly from our own. But I wondered whether the fruits that the Church was bearing were the best ones that could have come from the Indian sod? Perhaps the Christian Church has not lived in India long enough yet to become Indian; it is still in a process of evolution. This, at least, was the suggestion made by the Bishop of Delhi who saw the need for the Church to become more Indian and even to be influenced and changed as it rubbed shoulders with Hinduism. He was in no doubt as to the richness which could be brought to the Church through the variety of faiths of the people of India. Yet he admitted that such a view would not be shared by the majority of Indian Christians.

Superstition

In a Bible-study prior to a morning service it was made clear that India was a country of many superstitions and beliefs alien to the Christian Gospel of which we, as Christians, had to beware. Amongst the Christians that I met there was a great fear of Hinduism and, as a result, the Christian Gospel that was proclaimed was a very dogmatic one in which Christ was the only way to the truth about life. Within the rural areas and the surrounding villages of Udyagiri this was understandable. Hinduism, much like India itself, is a complete religion of variety and contrast.

Within the rural communities it is animist by nature, meaning that people find their gods in the natural order, in the worship of trees, plants and mountains for instance. This animist faith is often bereft of little or no goodness at all and creates within its adherents a great fear of life in which animals, trees and mountains become the symbols of horrendous gods. Living alongside this, often, dangerous, folk religion there is no place for the grey areas of compromise and give and take which is a way of dialogue. This is a black and white world where the absolute truths of the Christian faith must be proclaimed in contrast to the untruths

of village Hinduism.

Coupled with this, within these rural parts, there is always the threat of persecution. The Rev Sudhandsu Naik, the Area Superintendent of the Udayagiri Pastorate Union, explained to me the way in which the extremist Hindu group called RSS makes life very difficult for the Hindu converts to Christianity. Christian leaders can do no other than to advise their congregations to have nothing to do with such groups.

Reflecting their sophistication, Hinduism in the cities is a very different faith and has its centre in the temples and shrines that you find dotted about along every street and on every corner. But even here the presence of the more grotesque forms of Hinduism, such as that found in the Khali Temple (Khali is the god of destruction) means that Christian people are very suspicious of anyone who talks about dialogue.

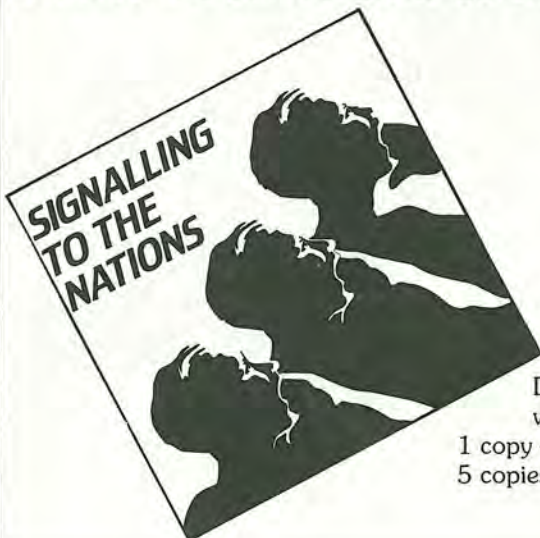
Following a sermon I preached in Cuttack in which I told the story of a Baptist Church in Leicester, ironically called Carey Hall, which sold its large rambling building to a group of Hindus, who turned it into a Temple, an Indian member of the congregation expressed his horror to me after the service. In contrast to my optimism for the possibilities of dialogue which this offered, he saw it as a sign that the British Church must be very weak and willing to compromise its faith.

Given the time, I would have pointed out to him that Hinduism in Britain was very different from Hinduism in India. It is far more 'middle of the road' and doesn't possess the Indian extremes that I have already hinted at. I would also have made it clear to him that his objection to dialogue with another faith would be shared by many British Christians. We are not so liberal as I might appear. Decisions to sell church buildings are often made by church leaders, officials and administrators, who, by and large, have a far more liberal approach to dialogue than the person in the pew. In Britain dialogue is a philosophical notion dominated by the thinkers, it is not a practical reality exercised by the doers. The very same is true in India.

continued next month . . .

BMS ANNUAL REPORT 1985/86

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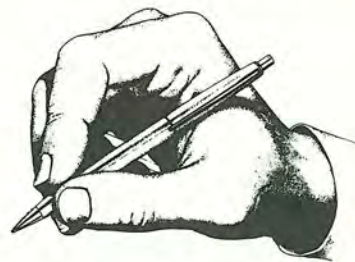


Signalling to the Nations

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REFLECTIONS



Braille books for Bangladesh!

How often we take for granted those 'simple' things of life, like being able to see! Veronica Campbell is teaching in Bangladesh and part of her responsibility is to a School for the Blind in Dhaka.

Of course, methods of teaching are always being updated, and teaching the blind is no exception, Valerie writes,

'Last year, at the end of November, ten of us from the Blind School Committee and the heads of three of our Sangha (Union) schools, went to South India at the invitation of the Christoffel Blindenmission representative. We went to see the programmes of integrated education for blind children in sighted schools and also saw a little of the rehabilitation programme for adults where they are helped to train in some way in their own village

homes. It was an interesting tour and we are exploring the possibility of a pilot project of integrated education in one of our Sangha schools, possibly at Dinajpur.

'Some of you may remember that we were experiencing serious financial difficulties in the school last year. We had particular difficulties in funding the Braille Printing work and the shortage of funds for the hostel effect. I praise God that He met all our needs and more through various organizations and friends, and the Braille Printing work is now being supported by World Vision. We are at present still busy

here with school textbooks for the top classes, but our manuscripts in Bengali Braille for Psalms (last part) and for "Galatians, Ephesians, Philippians and Colossians" are being printed for us in American by the Lutheran Braille Workers.

'Mrs Monju Samaddar and Mrs Sephali Tapna completed their six months course for overseas teachers of the blind in England, returning last July. They were mainly based in Liverpool at two schools for the blind, but they visited, during the six months, almost every institution, centre, or school for the blind in England and Wales! Both passed their diplomas with credit and

are putting much of what they learnt into practice, particularly in the teaching of the younger children.

'Our School for Blind Girls opened after the Assembly after four days of training classes for our teachers. We have six new girls so far: four aged 8-10 are Reba, Nahar, Poppy, Monika. The others are Nargis, aged 11 and Gita aged 16. The five in the regular school classes are proving to be very bright. Gita will be in the Vocational Training section for one year, concentrating on handicrafts, home-management and child-care subjects. Our numbers in the school are still about sixty as four left the Vocational Section last December.'



Girls working in the Blind School, Dhaka

TALK ABOUT



CHAIRMAN OF THE BMS 1986-87 MISS MAUREEN SLEEMAN, BA

MISS MAUREEN SLEEMAN was inducted into the Chairmanship of the Baptist Missionary Society at the Annual Members' meeting in April.

Miss Sleeman, who was first elected to the BMS General Committee in 1958, is Secretary of South Street Baptist Church in Exeter.

'I am grateful to God for the opportunity of serving the Society which has meant so much to me over the years.

'I would like to thank all those who have led me along the way,' she says, 'not least former missionaries of the Society, who are members of my church. I see my church and association as sharing in the honour of my chairmanship.

'During the coming year I hope to build upon the insights gained through my visit to Bangladesh and the increased contacts with overseas church leaders and missionaries so that, by increased understanding I may be able to play a part in working out future patterns of service in partnership with the church overseas.

'If I can accomplish that I will be satisfied, but it is not really a question of what I can accomplish, but of how God can use us for His greater glory.'

Thinking about the possibility of new fields opening up to the Society:

'These are exciting times, and we must respond to their challenge and look at all the possibilities. There is still much to be done in the countries where we already work and we must ensure that this does not take second-place, either in committee thinking or in the eyes of the churches.

'If there is anything else to say to the Baptist Community it is that we must seek to keep place in the life of the denomination. This is our Society and it should have the full support of us all.'



BUILDING ON STRONG FOUNDATIONS

'The BMS is no stranger to bridge-building,' Maureen Sleeman said at the Assembly rally and valedictory service.

As we meet within six years of the Baptist Missionary Society's Bicentenary, we may remind ourselves that the Society is no newcomer to bridge-building. The bridge which Carey and his colleagues set out to build with the continent of Asia was frail and tenuous, but it has never been broken.

In later years the gap has been bridged with other continents to create the heritage which has been passed on to those of us who form the Society today. They built well, these predecessors of ours, and it is upon their foundations that we in turn must build.

These are challenging and exciting times. The Annual Report of the Society, introduced at the Annual Members' meeting, and which I am sure you will all read with careful attention, speaks of the 'new kinds of missionary activity and even fresh areas of work' which are a possibility.

Because of our historic links, we give special thanks for changing attitudes in China. If the bridges with that country are to be rebuilt they will certainly be very different from those of the past, but in May Angus MacNeill will visit that country to assess what help we can give.

At the same time he will be looking at opportunities elsewhere in Asia. Those of you who are well versed in the history of the Society will know that at one time we shared in work in Europe and it may be that these links can be renewed before long.

To expect great things from God and to attempt great things in His name is a real challenge today as it was in 1792.

We are excited and challenged too by the number and the quality of those who are coming forward to offer to help in bridging the gap. Last year, in Nottingham, we asked for 40 candidates over two years, to meet existing needs. When the current report was written the Society had 31 accepted candidates, some in training, others awaiting visas to go overseas.

Next month, the Candidate Board will need to meet for two days because of the number of folk to be interviewed. Each month our Personnel Secretary, Joan Maple, deals with 20, 30, sometimes more enquiries for service. Probably most of these will go no further, but among them are those whose call is of God and who will serve the Society in the days ahead. We rejoice, too, that in our churches there are many dedicated men and women who are not called to go overseas, but who in prayer, interest and financial support make the bridge-building possible.

New and exciting opportunities, but in seeking to meet them we must not forget the continuing needs of those countries where we are already working. Our partnership in the Gospel is still sought in Bangladesh and Sri Lanka — where our work has been strengthened by the return of George and Betsy Lee after a number of years in a pastorate in this country; in Brazil and the Caribbean; in Zaire and Angola.

Since Fred and Marjorie Drake returned to this country we have

had no missionaries in Angola. Now, in Colin Pavitt we have the builder we looked for, but so far no one has been found to help in pastoral training in that country.

My visit to Bangladesh last December, treading in the footsteps of our BMS pioneers, was a privilege I shall never forget. But it revealed to me the many problems associated with working in a country with a long-standing missionary tradition, but where the Christian community remains a small minority. As long as the bridges are there we have a responsibility for service in these lands.

Yet the structures of the bridges we build today will be different ones. To quote again from the Annual Report: 'The Society needs to be reminded of the richness and vitality of the Church in other countries and so avoid a one way emphasis, where all "giving" is from the churches in the UK and there is no "receiving" back.

To press the analogy a little further, both the materials available and the workmen now come from both ends of the bridge.

Only the architect, he who drew up the plans, who oversees the task and whose purpose we seek to fulfil, remains the same.

In the words of T S Eliot:

There is work together
A Church for all
And a job for each
Every man to his work

as we go on to build new bridges and strengthen existing ones in the days ahead, under the guidance of God, for without Him we build in vain.



Worlds Apart

Why do become

REFUGEES – Where are they coming from?

According to the World Refugee Survey issued by the United States Committee on Refugees, the major 'hot spots' which have produced refugees in the years since the Second World War are Afghanistan, Palestine and Ethiopia. Almost all of Africa is in a state of upheaval as refugees flow from one country to another. Other pressure points are Central America and southeast Asia.

Refugees

Over one million

Afghanistan – 3,656,000
Ethiopia – 1,209,000
Palestine – 2,017,000

100,000 to 500,000

Uganda – 310,000
Angola – 301,000
Western Sahara – 165,000
Eastern Europe
(primarily Poland) – 120,000
El Salvador – 244,000

50,000 to 100,000

Philippines – 90,000
Vietnam – 79,000
Laos – 74,000
Kampuchea – 75,000
Iraq – 60,000
Zaire – 82,000
Namibia – 75,000

Most refugee movements are caused by one or more of the following factors.

1. *Armed conflict.* Many refugees are fleeing armed conflict. As invading armies advance or as factions in a civil war fight it out, the civilian populations ahead of or between them are forced to flee, often across international borders. The huge exodus of Afghans into Pakistan in the wake of the Soviet occupation is one example.
2. *Political oppression.* Oppression based on political beliefs – or fear of such oppression – often drives refugees from their homelands. Thousands fled Chile in the mid seventies when a right-wing military government took power, fearing that their political and economic links with the previous government might lead to reprisals.
3. *Discrimination based on ethnic origin or religious beliefs.* Sometimes people can be driven

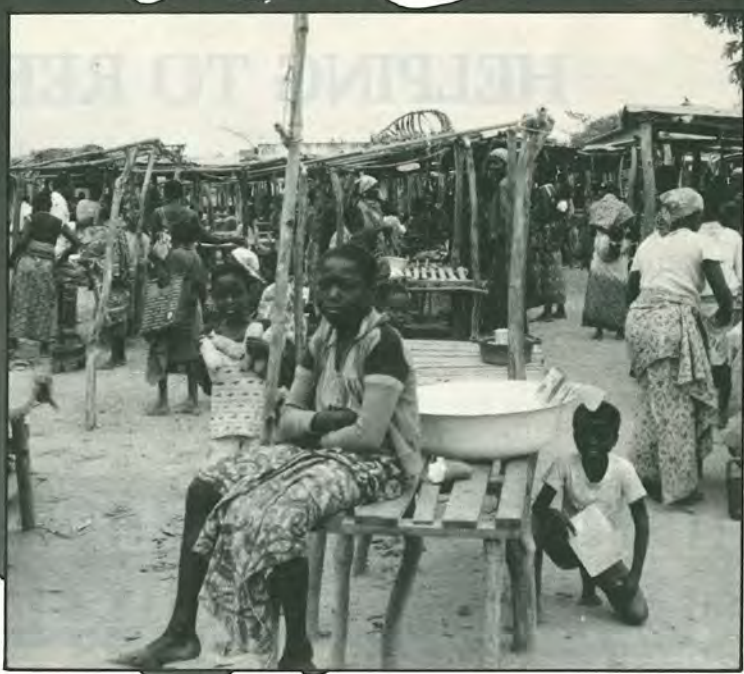
from their homelands because of their racial background or what they believe. In our own day, many followers of the Bahá'í faith have been forced to flee Iran because of persecution by Islamic authorities.

4. *Territorial alignment.*

Occasionally, populations will be rendered refugees overnight because the place where they live has become the possession of another country, either through war or political settlement. The most familiar example is the situation of Palestine refugees, who lost their homeland when the state of Israel came into being. Many moved to refugee camps in surrounding Arab countries, but many others remain refugees in Israeli occupied lands.

5. *Natural disasters.* Large scale

natural disasters can also create refugees. The current drought in Africa has driven thousands across international boundaries or, that continent, in search of better conditions or, in many cases, simply day to day sustenance at a refugee camp.



...Refugees

people refugees?

The many hardships of being a refugee.

Life as a refugee is hard enough at the best of times. There are cultural adjustments to make to country after country. There are financial uncertainties and, in most cases, real poverty. And then there are the psychological burdens: a sense of helplessness, a sense of dependence on the goodwill of others, a sense of being cut off from much of what has given life meaning.

But these are not the only hardships refugees face.

1. **Family separations.** Many refugees are forced by circumstances to leave family members behind in refugee camps when they are resettled to another country. It may take years for a family to be reunited. Or it may never happen at all.
2. **Physical violence.** Refugees in flight are easy prey for armies and outlaws. The problem has been particularly acute for boat people fleeing southeast Asia. In

1984, between one-third and one-half of the refugee boats landing in Thailand and Malaysia were attacked by pirates while at sea. Over 1,800 refugees were reported killed in the attacks and thousands of women and children were raped and abducted.

3. **Forced repatriation.** Even when the refugee has safely crossed the border into another country, he or she may be forced to return. Countries whose resources are already taxed do not readily welcome new residents. And political refugees are often seen as political dissidents and trouble-makers. It's tempting for host governments to simply deport them back across the border.

4. **Discrimination.** Finally, even when refugees have been granted residence in a new country, they often face an up-hill battle against racial and cultural intolerance and against the suspicion that their presence is taking jobs away from the local population.

REFUGEES – Where are they waiting?

There are millions of refugees who have neither settled permanently in the countries to which they fled, nor returned to their homes, nor been resettled elsewhere. They are people-in-waiting.

In some cases, countries which are the sources of refugees are also the haven for others. One reason is that refugees move for different reasons. Political factors may drive one group out of a country while hunger drives another into it. And in some cases the same political situation that draws refugees to a nation may force others of a different persuasion to leave it.

Refugees	
Over one million	Zaire – 304,000
	Zambia – 104,000
	Malaysia – 101,000
	Mexico – 170,000
	Lebanon – 258,000
500,000 to 1,000,000	Syria – 232,000
	West Bank – 350,000
	Gaza Strip – 402,000
	Thailand – 126,000
	50,000 to 100,000
100,000 to 500,000	Angola – 96,000
	Burundi – 57,000
	Guatemala – 70,000
	100,000 to 500,000
	Algeria – 167,000
	Tanzania – 180,000
	Uganda – 132,000

The statistics are from the 1984 report of the United States Committee on Refugees. Refugee statistics are hard to gather and these figures may not be absolutely accurate in every detail. They do, however, reflect current trends.

HELPING TO REBUILD

WHAT happens when refugees return home? It is not always very easy to settle down again. But when Baptists from Northern Angola returned from a fifteen year exile in Zaire, they had been well prepared by their association with the church and with missionaries there.

Young men were prepared for the ministry and a leadership was trained. So that now there is a strong and flourishing Evangelical Baptist Church in Angola.

They asked the BMS for help and for two years Fred and Marjorie Drake served the Church there

helping in administration and in the training of pastors.

Colin Pavitt, a builder, is soon to go to Angola to help in the church's reconstruction programme. IEBA have also asked us to send them a minister who can teach in the pastors' Bible School in Kibokolo, but so far no one has come forward.

What can we do?

The desperate situation of ten million refugees worldwide demands a Christian response.

Why? Roger Cann, a former Canadian missionary in India and now development project administrator with the Canadian Baptist Overseas Mission Board, puts it this way:

'We worship a God who has time and again expressed his

REFUGEES – THE UPROOTED MILLIONS

THE twentieth century has been described as 'the century of the uprooted'. And with good cause: in the years since the Second World War alone, over 40 million people have been cut adrift from their homes and native countries.

There are two major reasons for the explosion of refugees in this century.

1. *The emergence of fixed and closed national boundaries.*

The late 19th and early 20th centuries saw the emergence, for the first time, of states with clearly defined and well guarded borders – first in Europe and later in South America, Asia and Africa. The new political barriers made it increasingly difficult for groups of people uprooted by war or persecution to move to new areas and settle. And with the growing sense of nationalism came an increase in intolerance of minority groups already within the nation states. In some cases, persecution of these minorities produced even more refugees.

2. *Modern warfare. The twentieth century also introduced the era of total war – conflict which affects every aspect of life in the nations involved. During two world wars and a host of other smaller conflicts this century, huge numbers of people have been uprooted by massive movements of troops and equipment and by large-scale aerial bombing of civilian targets.*

THE REFUGEE – YOUR NEIGHBOUR

'We left Vietnam to try to get to the Malaysian coast. After three days at sea in our fishing boat, we met a large boat. The seamen told us that we were only 10 hours from our goal. A little later, another fishing boat took us in tow, but in the opposite direction to the way we were going. We didn't dare say anything but we soon realised what had happened. A second boat joined the first. The fishermen were armed with knives and iron bars. They boarded us. Threatening us with their weapons, the pirates forced the men to undress. They stole all their goods, even their clothing, then threw them into the water, hitting them so they would drown. After that, it was the women's turn to be undressed, subjected to an intimate search, raped. Then the pirates carried off the young girls. . . .'

The nightmare lasted three hours. When they started out there were 80 of them; only 30 survived.

(From *REFUGEES* magazine April 1986 – UNHCR.)



What is a refugee?

TO become a refugee, one must cross some sort of official boundary, usually an international border. An excellent working definition is offered by Elfan Rees in his 1959 book *We Strangers and Afraid*: 'A refugee is anyone who has been uprooted from his home, has crossed a frontier – artificial or traditional – and looks for protection to a government or authority other than his former one.'

The United Nations High Commissioner for Refugees offers a more rigorous definition, set out in the 1951 Convention and 1967 Protocol Relating to the Status of Refugees. These are the documents which formally define who is to be

considered a refugee and how he or she is to be treated by the international community.

The definition describes as a refugee anyone:

'who, owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable or, owing to such fear, unwilling to avail himself of the protection of that country; or who, not having a nationality and being outside the country of his former habitual residence, is unable or,

owing to such fear, unwilling to return to it.'

Displaced persons. Individuals who have been up-rooted from their homes for reasons similar to those outlined in the UN definition, but who have not crossed an international boundary, are generally referred to as 'displaced persons'. Unfortunately, no international protocol exists to deal with such people, because their problems are not international in nature. They often encounter the same hardships as refugees, but because their status is not clearly defined, the same kinds of protection and programmes are often not available to them.

concern for the dispossessed and the fugitive. He is the God of the Israelites who fled to Egypt – and the God of Mary and Joseph who returned there in flight, to escape the brutality of Herod.

'Our Lord was familiar with the realities of the dispossessed. Under the Roman army, Palestine was a troubled land. The Jews were persecuted and oppressed. And, no doubt, thousands of men and women of that time were driven from their homes by military engagements and troop movements. Jesus's words about feeding the hungry and thirsty, clothing the naked, and sheltering the homeless were spoken in the context of a culture that knew all about 'displaced persons'.

'But the most compelling reason for Christian concern on behalf of the homeless is that all peoples are of infinite worth in God's sight. If anything, that worth is increased when it is most threatened. All of the millions of men, women and children hounded into refugee camps in Somalia, Pakistan, Thailand, and elsewhere, are those for whom Christ died. God is concerned; we should be concerned also.

As British believers, we have special responsibilities, because God has granted us the privilege of living in a country with traditions of freedom and tolerance. For all our faults, we have a relatively compassionate society, with good educational and medical services.

'Human beings are made of flesh, a soul and a passport.'

Saying among Chilean exiles.

(Quoted in the March 1984 issue of *Refuge: Canada's Periodical on Refugees*).

Finding a home

The goal of every refugee is to find a home again. It can happen in three ways.

1. *Voluntary repatriation.* The best solution is for the refugee to return voluntarily to the homeland. But it is also the most difficult. The problems which caused flight in the first place are not often easily resolved; nor are a refugee's fears easily laid to rest.
2. *Local integration.* Local integration refers to the permanent settlement of refugees in the nearby countries to which they have fled. Such countries, however, often bear the brunt of large refugee movements. For example, the few nations in Africa where agriculture and

the economy are still relatively healthy are being forced to cope with wave after wave of those seeking relief from drought, war, and political oppression. There is a limit to the number of refugees these countries can permanently absorb.

3. *Resettlement.* The final and, in many ways, least attractive option, is for refugees to move yet again to countries which have the resources to absorb them – often the nations of Europe and North America. The disadvantage here, of course, is that the refugee ends up far from his or her own culture with little hope of ever returning. And the cultural dislocation can be enormous.

THANKS FOR COMING

IT'S so important not to be forgotten, for someone to know that you exist, not to be pushed away in some corner because another group of refugees has now grabbed the headlines.

'Thank you so much for talking to me,' said the Tibetan student to Helen Fasham, 'but most of all, thank you for coming to see us.'

Helen was one of the BMS party which visited India last year and was able to spend a week with Dr Betty Marsh who works at the Christian Hospital for Women and Children at Berhampur.

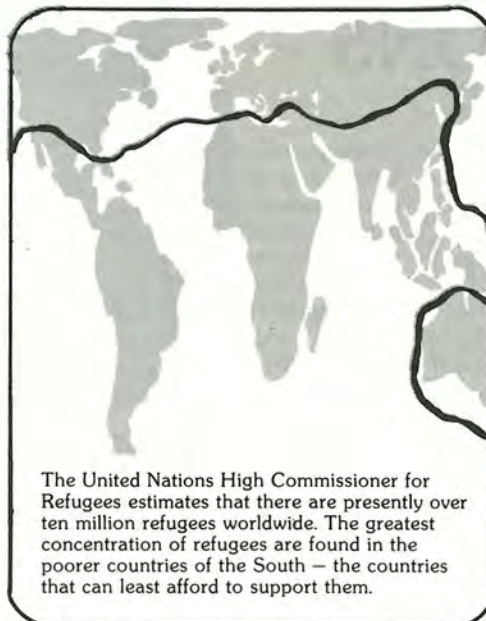
Some of the Tibetan refugees, who fled into India when Tibet was occupied by the Chinese have been settled near to

Berhampur, and Betty Marsh has been involved in their health care. Helen Fasham went with her on one of her trips to the Tibetan camp.

'I was impressed by the happiness of the people,' she says. 'The children, in particular, were not afraid of us.'

'Much to the chagrin of the local population the government help for Tibetans has been tremendous. They have provided food, furniture, clothes and housing – which is often better treatment than the local people get themselves.

'The Tibetans lived in a Tibetan settlement, apart from the community. They looked very contented and happy and were not starving. They were self sufficient and had allotments on which they grow their own food. They have also got a handicraft industry going. They make things out of wood – such as models and jigsaws and of course, they also make carpets. I went into one small room where four looms were working. The conditions were very primitive. It isn't easy to dye wool in that situation.'



The United Nations High Commissioner for Refugees estimates that there are presently over ten million refugees worldwide. The greatest concentration of refugees are found in the poorer countries of the South – the countries that can least afford to support them.

MISSION TALK

ORISSA MISSIONARY TOLD TO LEAVE

ANOTHER of our BMS missionaries in India has been told to leave. Carole Whitmee, who works in Balangir, has responsibility for work amongst women and girls and has been superintendent of the Naba Jyoti Girls' hostel. She has also been a member of the Church of North India finance committee.



Orissa so this further denial of a right to remain in India has reduced our missionary numbers in India to six. No reason has been given for any of the orders to leave.

Enquiries are being made in Delhi by our BMS representative in India and by the Church of North India authorities.

She heard at the beginning of April that her resident's permit had not been renewed, and she was expected back in Britain early in May.

Calcutta then in Cuttack, Orissa from 1966 to 1968 and since then in Balangir.

It has just been reported from Bhopal in India that five Roman Catholic missionaries, who have worked in India since the 1930's have applied for Indian citizenship. The five are aged between 60 and 70 years.

Carole Whitmee has served in India since 1965, first of all in

Last year two other BMS missionaries, Joan Smith and Joan Sargent also had to leave

MISSIONARY AUCTIONS

WALLINGTON Missionary Auctions raised nearly £3,000 for the Baptist Missionary Society last year. But according to one spokesman the real figure should be something like £10,000.

'Some churches ask that money raised from sales should be returned to them,' he said. 'They then send it to the Society as part of their general giving.'

If any church or individual has articles that could be sold — antique furniture, silver or plated goods, coins, jewellery, copper,

brass, oil paintings, cut glass, antique books, postcards, porcelain, cutlery, musical instruments — please get in touch with Wallington Missionary Auctions, 20 Dalmeny Road, Carshalton, Surrey SM5 4PP (telephone 01-647 8437). Don't forget to mention that you would like to give the proceeds to the BMS.

Future auctions will be held:

June	19-20
Sept	25-26
Nov	6-7
Dec	4-5

AMITY FOUNDATION

THE Amity Foundation held a two day conference on language teaching in Nanjing in March. Attending the meeting were 20 Amity teachers working in twelve institutions of higher learning in Nanjing, Suzhou, Yangzhou and Fuzhou along with some of their Chinese colleagues and invited guests.

Throughout the two days of presentations and discussions, teachers from the US, Canada and the Federal Republic of Germany exchanged ideas and experiences on foreign language teaching in China. Educational experts from Jiangsu and Shanghai spoke on reforms in China's higher education and on foreign language teaching.

Representatives from several schools commented favourably on Amity teachers' enthusiasm and hard work. The teachers expressed their wish, in the next term, their second in the Amity programme, to continue to work diligently to fulfill their teaching responsibilities so making a contribution to China's higher education goals and to strengthening their friendship with the Chinese people.

The BMS, along with other mission agencies in Britain is supporting six English language teachers who will be starting work with Amity in China in August this year.

DIRECTOR OF MUSIC

GEORGE and Jo Wieland recently participated in a youth congress involving all the Baptist churches of Rondonia, except those in Porto Velho.

'One of the regular features of these occasions is a music festival, including a competition for original songs,' writes George.

'We sang one that I'd written, and it won, which was gratifying as it indicated that, musically at least, we were on the wave length of the young people. They also elected me onto the organizing council of the youth work as 'Director of Music'.

'Ironically, our church must be one of the worst off in the state for music! We have no piano or organ and it seems that I'm the only one who can play guitar for the singing! I'm trying to teach someone else, though, and we also hope to get a singing group together soon. This year's Youth Congress (Nov) is to be held here, so that will give us plenty of work later in the year.'

OPEN DAY

THE banner waving and cheers outside BMS headquarters one Wednesday in April caused quite a few heads to turn in surprised curiosity. As the Mission House fire-bell rang on, most of the staff and 25 or so visitors poured into Gloucester Place to welcome Roland Gibbins and Chris Burnett at the end of their marathon sponsored walk for the BMS.

'It's been a wonderful experience,' said Roland. 'I can recommend it to you all.'

Roland Gibbins walked the 172 miles from Mansfield Road Baptist Church, Nottingham and Dr Chris Burnett, who is a BMS missionary in training, joined him for the last part of the trek.

'We called at every church we promised to visit on the journey and a few more besides,' he said. 'And they all seem to have a great deal of hope for the future.'

Chris Burnett said that he had sensed a new mood within the denomination. 'Even the smallest churches seem to be growing, in fact in many ways the smaller churches seem to be stronger. 'Everywhere we went we saw signs of growth and were told of baptisms. Everyone was bubbling over with the new life.'

The two walkers appear to have missed most of the bad weather on the journey. 'Until Monday I had only worn my water-proofs for half an hour,' Roland Gibbins said. 'I always seemed to arrive at a place of shelter just when it



have shared so much. He could not have been a better companion.'

The two walkers have been sponsored by folk in the different churches on the way and they expect that over £1,500 will be forwarded to the BMS in due course. But they did present two cheques personally to the Rev Reg Harvey, BMS General Secretary. Dr Chris Burnett had brought one from St Andrew's Hall missionary training college at Selly Oak, where he is preparing for overseas service. It was made up of gifts from people of 25 different nationalities. The other cheque was from the small Northamptonshire church of Walgrave which is celebrating its 200th anniversary this year. Each of its 15 members had contributed.

From time to time the two walkers were joined by young people from the different churches, who also were sponsored.

For the 25 visitors, from Derby and Brighton, the arrival of the walkers was a fitting climax to their day at Mission House.

'We've had a wonderful day,' they said. 'It is interesting to see everything under one roof. We are surprised to see how modern and cheerful everything is. Everyone seems to be so happy at work. We are very impressed. We're going back home to tell everyone about it.'

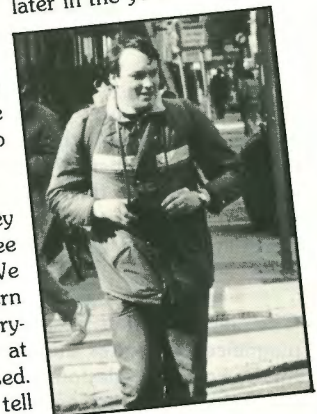
The visitors to the second Open Day at Mission House, had the opportunity to see each of the departments at work and to learn about the Society's involvement with the churches overseas.

'A lot of work goes on at Mission House all the time,' Reg Harvey

told them. 'Our missionary task force is four times the size of Mission House staff, and on top of that we have to relate to the national churches in other countries. Nevertheless we are only scratching the surface of what needs to be done, because we are convinced that life in all its fullness can only be discovered in Jesus Christ.'

Mr Harvey told the visitors that it was highly likely that the BMS would be looking for workers to go into two other countries. 'We should add China to our list of countries right now,' he said. 'We have recently joined other societies in advertising for Christian teachers to go to that country. We are helping to support financially the six who have been chosen and when they go in August of this year we shall again have Christian workers in China.'

Another Open Day is planned for later in the year.



began to rain. I expect that I shall have aching feet for several weeks, but when I woke up this morning I felt very sad that it was the last day. It has been a wonderful experience, and I have made a friend for life in Chris Burnett. We

From the Annual Meeting

THE BMS still has a unique role to play in the world according to General Secretary the Rev Reg Harvey when he spoke to the Annual Members' meeting.

'The BMS is a God guided missionary society. Mission is dynamic and the patterns of yesterday may not apply today. Life is not static and the BMS cannot be static.'

'What then lies ahead? In the Annual Report we have noted how in some areas the doors are closing against us and we have to be honest about the countries in which we work and about the people with whom we work.'

'Is there a place for a world aimed mission, when in Britain we are faced with being a multi-racial and multi-cultural society. We believe that God is saying "Yes".'

'In the whole family of mankind there are men and women, a huge proportion of them are young people and children, and all of whom are able to find life in all its fullness in Jesus Christ. The majority of them are looking for a satisfying faith. They don't wish to inherit added western

materialism. They are seeking something worthwhile and the Church has a responsibility to help them find it. So the worldwide church and the missionary societies have a unique role to play.'

'It is fashionable today to talk about unreached people. The popular image is of folk who are far off and remote, but there are Christians in every country of the world. The problem so often is the failure of the church to minister to the needs of people as it should and this is just as much true for the church in Britain as in Brazil.'

'In some places of course there are just not enough Christians for the task. So the BMS has both the opportunity and the call of God to reach out in the name of Jesus Christ.'

'We have opportunities for reaching out from where we are already engaged in mission — reaching out to migrant workers who flock to the cities of Kinshasa, Delhi and São Paulo, or responding to the call for pioneer workers in Brazil, both urban and rural.'

'So in the places where we are already working we are able to share with our partner churches in reaching new people. God has given us rich resources. We are already co-operating with other mission societies and national Christians which can only be good.'

'Mission is increasingly multi-dimensional. We still have a unique role to play overseas.'

'We also have a receiving role to play, by looking at the gifts we can receive from the overseas churches. We make too many excuses for not using folk from overseas, apart from some of the well known evangelists, in the work of our local churches.'

'At a time when there are more ministerial candidates than ever applying to our colleges perhaps God is challenging us as a Society and as the Baptist unions in Britain, pleading with us to look at the quality of ministry both at home and overseas.'

More Assembly news on page 119.

DISASTER IN LUDHIANA

GOOD FRIDAY was a day of disaster at Ludhiana in the Indian state of Punjab, when 27 people were shot ten of them fatally. Sixteen were admitted to the Christian Hospital, three already dead.

'The medical staff responded magnificently,' writes the Director, Dr Forrest Eggleston. 'I must admit that I felt a personal pride in this that all of the surgeons involved in the operating in general surgery were people whom I have trained. There were eleven or so involved as we were running three operating rooms simultaneously, and our nurses did extremely well at short notice. In fact it was a team effort and no one person should be singled out.'

'I was along in the Nursing Office,' writes Eileen Platts, 'having gone on duty at 7.30 a.m. The night sister came rushing with the news that there were people with gunshot wounds, etc. in Casualty!

'I went running also and found the place full, so came by cycle quickly and called Edna Hyratt and Mr Git Chand and both came and I then called in at the nurses' hostel and asked off-duty nurses to come.

'They were magnificent. I never saw all work together so beautifully. Many had surgery with three theatres going at once. Two of the casualties had bullets in their arms and another with a bullet in the thigh (the thigh chap

is aged 80, an ex-army man and he told me today he'd learnt in the army what to do so he put one finger in, then two fingers and removed the bullet!).

All the patients were very grateful and are grateful for all that's been done. We do praise the Lord for enabling us to work together to His glory.

In Ludhiana, Easter Day always begins with the sunrise service but this year there was a special sense of the Lord's resurrection power even in the centre of an area which is so full of violence. There was an added bonus this year in the fact that those who got up really early also saw Halley's comet.

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From Joyce Green

READING Mrs D M Acton's letter in the *Missionary Herald* (February) made me wonder how many of us in Britain have realised how much circumstances have changed in the countries where the BMS works – changes which affect the way in which missionaries may work in them. All these countries now have an established church with its own leaders. Missionaries are invited to 'Come over and help' and work in partnership.

Church planting is going on. People are being saved, but the missionaries are no longer seen to be doing it. They are the back-up troops, the teachers, advisers, encouragers, the helpers (1 Cor. 1:28). In Zaire God is using Zairians to win Zairians (something which Dr Stanley Browne said years ago in Yakusu, should be the missionaries' aim) and according to missionaries' prayer letters nationals are winning nationals in other fields. Missionaries are not there to count how many souls they personally have won. Paul himself thanked God that he baptized very few people, saying, 'I was not sent to baptize but to proclaim the gospel' (1 Cor. 1:12).

Another modern problem is the obtaining of visas. Governments have to be satisfied that the missionary coming in is bringing something needful to the country – some skill not yet developed among their own folk – and will not take work from a national. We rejoice that so far Nepal is open in this respect. Here the Christian preaches not by words but by his life. Which is easier, to talk about Christ in a difficult situation, or to 'live Christ'? Which has the greater impact? If we feel that the BMS should be working where there is more need we should pray very seriously about visas for these places.

Mrs Acton also referred to the article by Fred Stainthorpe (*Missionary Herald*, October 1985), which said, 'Too many . . . doctors, teachers and nurses . . . (are) . . . committed to working in institutions. Their time is largely taken up with professional work and they have little time for personal witness or preaching.' I feel this is too sweeping a statement, for in each of the places I visited in Zaire, it was very obvious that these same doctors, teachers and nurses, were witnessing personally, finding opportunities of preaching and teaching in Bible studies for students and women. Prayer preceded operations. Prayer started the day in the hospital chapel or the church, and visits to outlying villages started with a simple Bible message and prayer. Here again the Christlike action spoke more loudly than the perhaps halting attempt at the tribal language.

Mr Stainthorpe's article also explored various reasons for Baptists serving with other missions, putting some blame upon the churches themselves. Here I would agree. Deputation engagements so often follow the old, well-known formula, which draw the older faithfuls, but do not really appeal to the young. Where are the missionary secretaries with vision and imagination, who will plan something to attract young as well as old, that will appeal to the whole family?

Too often a missionary is asked for one Sunday service, allowing a meagre 20-30 minutes in which to inform and inspire, and often giving no opportunity to speak with the children or young people. These are the very people from whom our future missionaries could emerge. It would be good if the missionary could be invited into the Sunday School or Junior Church; into the ordinary meeting of the youth group, or other peer groups in the church, where questions could be asked and answered and there could be a two-way sharing; if more Christian teachers would invite a missionary to an RE lesson or the Christian group in the school; if students would

invite them to a CU group. There needs to be less formality and more communication. Mission is exciting, but so often it is made to seem dull and very far away.

It would be so good if every church would adopt a missionary (as many have done), they could then share in the on-going prayer support for new projects, new converts, problems and also share in the thrill of seeing prayers answered.

This all comes back to us for we are the BMS. If we are doubtful of our allegiance, who will see its worth? If our interest, our vision, our giving, our prayers wane, the results are felt 'out there'. The BMS is helping people to say 'yes' to Jesus. Let's all say 'yes' to the BMS.

JOYCE RIGDEN GREEN

Leeds

From Irene Masters

JUST before my return to Zaire I enjoyed, just for a few days, being part of the Mission House staff, counting literature to be sent off to various churches.

This gave me the opportunity to get to know some of the staff who work at BMS headquarters. Unfortunately, when home on furlough, we visit BMS HQ for committees, medicals and other official business, which does not give us this opportunity of getting to know some of the people who work so hard 'behind the scenes'.

It certainly gave me a greater insight and appreciation of just how much goes on and by people hardly known to us, and just how much we have to thank them for their hard work, inspiration and talents on our behalf, on behalf of the churches who rely upon their work to keep them informed and up-to-date, and on behalf of the countries who are served and helped by the BMS.

IRENE MASTERS

Bolobo

For Your Prayer Diary

HOME 1-7 June

With an ever increasing vision of world mission, British Baptists through the BMS continue to express their concern for the worldwide family of Christ. Give thanks that all manner of support – prayer, promotional, and financial – is increasing. More people are hearing about how they can be involved overseas through the BMS. More people are realising how we are united through mission. This week, pray for the churches – that their vision for mission might be renewed and strengthened. Pray for all members of Mission House staff as they seek to serve God. Remember Reg Harvey, BMS General Secretary; Andrew Smith, Audio Visual Secretary; David Pountain, Editorial Secretary; Claud Turner, Administrative Secretary; David Martin, Promotion Coordinator; Sue Le Quesne, Promotion Secretary; and Chris Hutt, Financial Secretary, and all members of the staff who work with them.

ZAIRE – PIMU 8-21 June

Like Yakusu, Pimu sees a living expression of the Gospel in a variety of ways. One of the most far reaching is the hospital. Dr. Adrian Hopkins is the Medical Director, and he also supervises the work of the eye clinics in the area. The Pimu region is very rural. Much emphasis is placed on the importance of community health through preventive medicine. Pray for Dr Nzongo – the Nursing School Director; Cheryl Trundle – the Nursing Earl and Yvonne Errington – the Nursing working at the hospital. This year, several nursing students have had to leave due to lack of funds. Please remember them, and the financial situation in the area.

A school for catechists – village church workers – has opened in Pimu and 12 new candidates are in training. Pray for Pastor Bombimbo who is in charge of the school – and of church work in Pimu district. Remember, too, the work of local pastors who carry a tremendous responsibility.

BRAZIL – SÃO PAULO 22-28 June

São Paulo is one of Brazil's rapidly growing cities. 13 million people live and work in the city. The State of São Paulo is one of contrasts, where poverty and wealth, starvation and excess, exist side by side. In this State of extremes, Baptist work continues to grow. The São Paulo Baptist Convention set a goal of an increase of 1,000 churches in 10 years. Pray for Ozorio Machado, full time secretary of the São Paulo area association. Pray for Frank and Dorothy Vaughan who work among the poor people in the slums of Diadema. Pray for and Sonja Jackson, Martin and Kathie Hewitt, and Margaret Swires are undergoing language study in Brazil, in preparation for work next year. John and Valerie Furnage are House Parents in the Hostel for missionary children.

INDIA – CALCUTTA, 24 PARGANAS, SERAMPURE AND BISHNUPUR 29 June-5 July

India – the country which saw the beginning of BMS work – is fast becoming a closed field for missionaries. Recent denials of the right to stay mean that only six BMS personnel remain in India. However, the national church is strong and growing. Calcutta is perhaps best known because of the work of Mother Theresa. Pray for the homeless and hopeless people who live on its streets. Pray for the churches in Calcutta, that they might be able to respond to the many needs around them. Remember the Council of Baptist Churches of North India, and Mr John Peacock, the Secretary for Missionary Affairs. Pray for the smaller rural churches in the 24 Parganas district. Pray for the educational work organised by the church – the Shiksha Sangha Boys' School, Girls' High School and Teachers' Training College. Pray for Serampore College which carries on the fine tradition of theological training associated with the University, and its Principal Rev Dr Sailesh Mukhopadhaya.

MISSIONARY MOVEMENTS

Arrivals

Mrs R Mardell on 8 March from Dhaka, Bangladesh

Rev D and Mrs Grainger and family on 17 March from Curitiba, Brazil

Departures

Miss S Evans on 2 March to Yakusu, Zaire

Mrs M. Parsons on 17 March to Curitiba, Brazil

Rev P and Mrs Goodall on 26 March to Colombo, Sri Lanka

Births

On 17 March, in Zaire, to **Mr and Mrs M.**

Cranefield, a son, John Mark Matondo

On 17 March, in Zaire, to **Mr and Mrs S Mantle**, a daughter, Laura Joy

ACKNOWLEDGEMENTS

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

Legacies

	£	p
Miss Mabel Green	2,000.00	
Miss Violet Goodwin	14,861.40	
Mr Henry James	2,055.83	
Mrs E E Johnson	7,500.00	
Mrs Gladys Hettie Pullin	250.00	
Miss G M R Thomas	3,000.00	
Miss Ethel Toller	140.00	
Mrs M E M Tomkins	589.41	

General Work

Anon: £25.00; Anon: £2.00; Cymro: £40.00; Anon: 50p; FAE Aberdeen: £10.

Where are we going?

IT was the future direction of BMS work that concerned the Rev Angus MacNeill, Overseas Secretary, when he addressed the Annual Members' Meeting at the Baptist Assembly in London.

'Where are we going?' he asked. 'In Sri Lanka we have been asked to increase our number of missionary couples from two to three. The extra couple would co-ordinate the leadership training programme of the church.'

'In Jamaica we are well on the way to finding a tutor for the United Theological College of the West Indies.'

'For Angola, Colin Pavitt is about to leave for a period of language study in Portugal before taking up duties in Luanda working with the Evangelical Baptist Church in Angola.'

'In Brazil, this year, we shall make a careful review of our work in five states in order to see whether we are now ready to accept the invitation to work in other states. Five years ago we received such an invitation, but we felt that we were not adequately responding to those states in which we already worked. 'So these invitations were put on "hold", so to speak, for review in five years time. That time has now come.'

Mr MacNeill went on to talk about the possibility of working in new countries.

'After talking with French Baptists in March of this year, we have received an invitation to be involved with the Federation of Baptist Evangelical Churches in pioneering work. We would be working with Baptists from New Zealand, Australia and the United States. This invitation has to be discussed at our next General Committee meeting in June.'

'I shall be going China in May and have the opportunity to visit the north and central part of China. I have also received an invitation from Xian in Shensi province to see the hospital there which was once run by the BMS. The hospital has been wondering what kind of relationship we can have with it. The visit will also help us to explore what positive Christian contribution can be made through the Amity Foundation.'

'We are also talking with other Baptist mission agencies about the possibility of work elsewhere. In particular my visit to the Far East may lead to some new BMS work there.'

'In South America opportunities are fast looming large for us.'

'This is all stimulating news and we should be grateful to God for the response we have already received in people and in finance. Last year we appealed for 41 new missionaries. So far 21 people have already come forward and been accepted. Others will be coming before the Candidate Board in the near future.'

'There is still a big area for us to explore in terms of the world wide mission of the church. As we give and as we go, how also do we receive? How do we stimulate each other in the task of the mission of Jesus Christ, the Lord of Life?'

'Our prayer is that all the churches represented here today at this Annual Members' meeting will go along the way with us.'



Reg Harvey



Presenting the Annual Report



Angus MacNeill



Bishop Mohanty addressing the meeting

NOTICE BOARD

'CARIBBEAN CHALLENGE' BMS WOMEN'S PROJECT 1986/87

To raise £25,500 for the training of leaders and Pastors in Trinidad and Jamaica.

Details are available from
Miss S Le Quesne

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WOMEN'S CONFERENCE (BU/BMS)

23-25 September 1986
High Leigh, Hoddesdon

Speakers
Rev David Coffey
Rev Tom Rogers
Mrs Gill Wotton

For Booking Forms and
further information contact:

Women's Department
The Baptist Church House
4 Southampton Row
London WC1B 4AB

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

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