

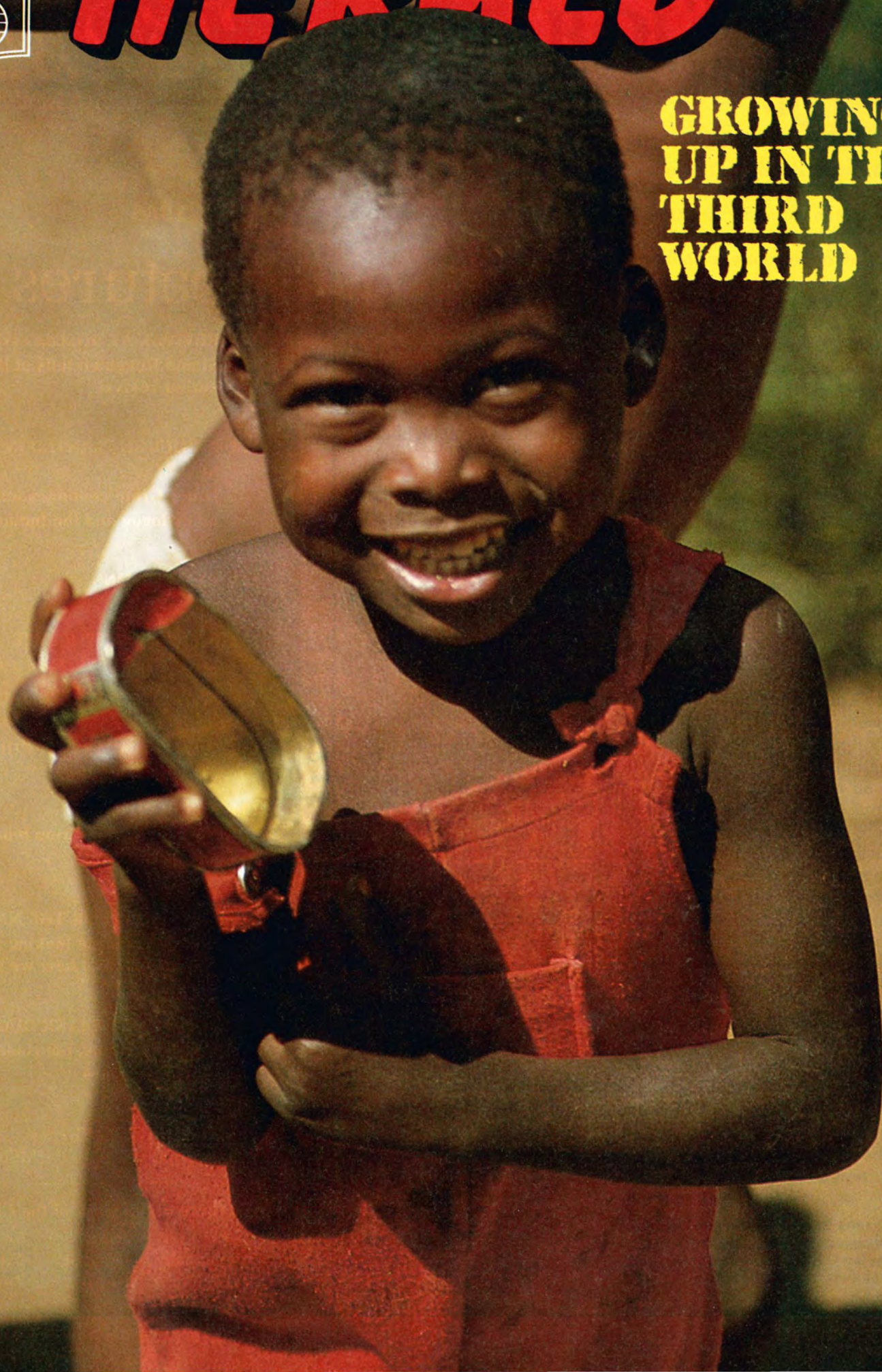
MISSIONARY

JULY 1986 20p



HERALD

**GROWING
UP IN THE
'THIRD
WORLD**



Editorial Comment

HOW much do we really see when we travel overseas? Certainly a short visit of two or three weeks does not make anyone into an expert on a particular situation as correspondents to this magazine have often pointed out. There is no time to learn a language, never mind an opportunity to soak up the culture of a people.

We can't get away from the fact that we see situations through our own eyes. When we arrive in another country, we have particular prejudices, certain standards, and very real expectations of what we are going to find. We look, we see something which appears familiar, and then we think we understand, but the reality may be something completely different. Not until we have lived and worked in another culture for a very long time do we even begin to get some real insight into the way local people think.

So does this mean that it is wrong to publish anything written by those making short visits to our BMS related countries? Now that we have adopted the policy of giving members of our British Baptist family the opportunity of seeing, at first hand, some of our work overseas it is surely right that they should be able to share their point of 'view' with the rest of us.

At the moment we are printing a series of articles written by those who were members of the party that visited India at the end of last year. This month James Grote concludes his article on dialogue between Christians and members of other religions — a controversial subject in the eyes of some. He is obviously looking at the Indian situation from the point of view of a Baptist minister in Britain, who has an experience of 'dialogue' with members of other religious groups in this country. 'But not quite the same situation as in India, where the Christian community is in a minority,' comes the criticism. Maybe not, but it is one way of looking, which we must set alongside the points of view of others — missionary, national Christian and visitor alike. Only then can we even begin to see the complete picture being put together. But let us not forget that, even so, we are all seeing 'through a glass darkly'.

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93/97 Gloucester Place, London W1H 4AA
Tel: 01-935 1482

General Secretary
Rev R G S Harvey

Overseas Secretary
Rev A T MacNeill

Editor
Rev D E Pountain

Enquiries about service to:
Miss J A Maple

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JULY 1986

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We share in the work of the Church in:

Angola	India	Sri Lanka
Bangladesh	Jamaica	Trinidad
Brazil	Nepal	Zaire

JUST over 50 years ago an article entitled 'Revival at Bolobo: A stirring Story of Present Happening in the Heart of Congo' appeared in the BMS publication *Co-workers*. In it the Rev Andrew MacBeath spoke of a powerful move of the Holy Spirit, which was to transform the lives of thousands in an area covering well over 10,000 square miles.

It was a revival born in prayer. Only two years beforehand in 1933, the Rev MacBeath, speaking at a General Committee meeting of the BMS in London, 'expressed his concern at the low spiritual state of the Congo church, at its slow growth in grace and in the knowledge of Jesus Christ, and at the falling away of some of its members'. He intimated his personal resolve to devote himself, during his approaching term of service to an intensive cultivation of the spiritual life of its members and to the effective training of teacher-evangelists. He appealed too for the prayers of the Committee, as he had already done for those of the churches he had visited.

Conversions

That revival was imminent was first suggested by the conversion of a young lad Botendi, employed by the mission as a carpenter. Convicted of his own sinfulness while reading a Bobangi translation of the booklet *Sammy Morns, the Kru boy who sought the fullness of the Holy Spirit*, Botendi got down on his knees and with tears confessed his sins one by one.

Within days the 'new power' had revealed its strength in his daily life. Within weeks, his workmates, though at first suspicious of the new conscientiousness he demonstrated at the job, were likewise on their knees, confessing their determination to have done with 'dishonesty, theft, half-measures and all hypocrisy'.

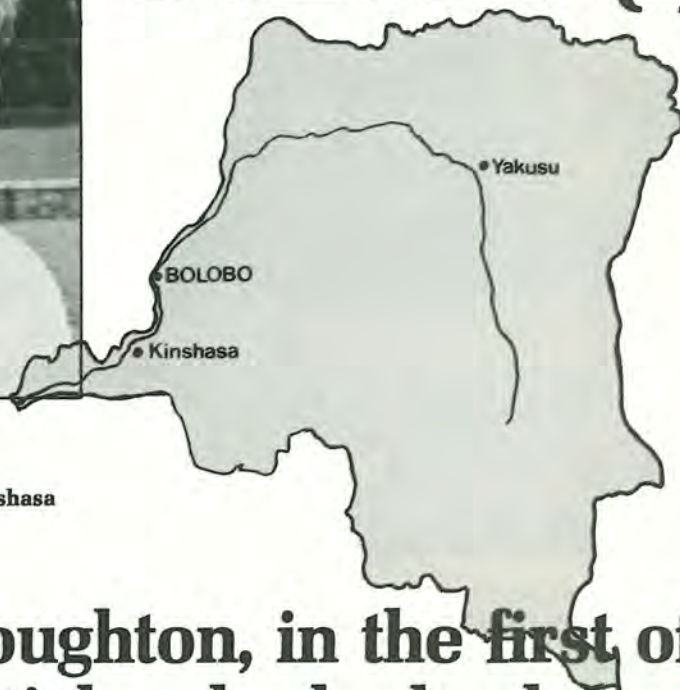
Very quickly the movement spread through to the hospitals, its workshops, the boys' school and the training school for teachers-evangelists.

It was well nigh impossible for the missionaries to keep track of the number whose lives were being touched and transformed by this move of God's Spirit. The church building

REVIVAL AT BOLOBO (I)



Simon Houghton writes about the revival at Bolobo, Zaire. Bolobo is up river from Kinshasa the capital of Zaire.



Simon Houghton, in the first of three articles, looks back to an earlier revival

was no longer able to contain the flood of people arriving from Bolobo and surrounding villages for the daily services. The services themselves buzzed with a new air of excitement. Pastors preached with new authority. Prayers were voiced with new expectancy.

A new consciousness of sin and a realization of its consequences brought confessions from both young and old alike. Stolen goods were returned and debts paid up. Fetishes and charms of every description were brought forward to be burned. Conflicts were resolved, difference reconciled and divisions healed. Prayer meetings started up in many homes. Hundreds began attending Bible instruction classes. Innumerable were those who took off into the district in all directions 'filled with missionary zeal' to tell a good news which they simply could not keep to themselves.

Buildings too small

Within months the revival had spread both upriver to the Banunu people, and inland to the Batende and Basengele.

Months later, the Rev Tyrrel, while travelling throughout the region, found 'church buildings too small for the congregations; village evangelists overwhelmed by the number of new converts seeking to be instructed; fetishes thrown away, palm-wine drinking given up by many and polygamy on the decrease'. Almost everywhere he found a new concern for the things of God.

For the native church which had never before seen a movement towards Christianity on such a scale, these days of revival brought welcome change and a new challenge.

Undoubtedly 'the church was in sore need of purifying, the love of many had grown cold and deceit and hypocrisy abounded'.

Many prodigals had now returned from the far country to express a new devotion to their Lord.

But . . . 'will the fruits of this revival prove lasting'?

Time must show of course.

A CHURCH PLANTED IN

THE two people who had the most to say about dialogue with people of other faiths were the Bishops of Delhi and Cuttack, and they were both open minded towards it though the Bishop of Delhi welcomed it more. Not surprisingly then, the most Indian Christian Church was found on the College campus at Serampore, one of the most influential 'think-tanks' of the Church of North India.

We attended the mid-day prayers of intercession. We took our shoes off to enter the chapel, we sat on mats, around the walls there was a pattern similar to the dome structure of a mosque, on the communion table, which was just about floor level, Sanskrit letters 'In remembrance' (Sanskrit is the Scriptural language of Hinduism) and the singing was unaccompanied.

Looking at the content of the College library and talking to the Rev Devadas, one of the College tutors, I learnt that

small shrine on the roadside.

Rev Devadas pointed out though that the liberal attitude of the College to other faiths is not reflected in the churches to which the students go. He also reiterated the inconsistency and contrast between the churches in the villages and those in the cities.

Reservation

The village churches reflect the Indian culture far more, yet they are most opposed to dialogue. The city churches were more western in style and yet there is the opportunity here for dialogue with moderate Hindus. Any dialogue which does take place seems to be very academic and happens at a level far above all but a few members of the church. Even at this fairly academic level the Church seems to approach dialogue with great reservation.

Within the CNI there is no committee for inter-faith dialogue, this would be dealt with by the evangelism committee and perhaps that betrays the level at which dialogue takes place — under the umbrella of 'evangelism' which is about making people Christian. This seemed to be the underlying attitude of the Church especially in the area where dialogue is most likely to occur, within the Christian schools.

In the school hostels the day always began and ended with prayers and the singing of Christian hymns, though the majority of the children were Hindus. In the schools in Delhi, Cuttack and Bhubaneswar the majority of the children were Hindus but the assemblies which we attended

James Grote continues his thoughts on dialogue and the Indian Church

the college encourages the study of comparative religion and as part of its ministerial training organized visits to mosques. There is no need to visit a Hindu Temple because the faith is so predominant that every Indian is familiar with it. To illustrate this, walking from one part of the College to another I had to walk round a worshipper who was praying before a

INDIAN SOIL?

included Christian prayer and hymns, though in Cuttack whether or not you joined in the Christian prayer was optional. In this school, where we as a party were responsible for the morning assembly, we unwittingly made the mistake of including a reading from the Bible, which was too overtly Christian.

Asked if any children had ever been converted, a teacher in Delhi said 'No, but at least we are sowing the seed'. Such commitment to what must be a daunting and laboriously slow task has to be praised, though I would offer it with some reservation especially when the children are paraded into the evening service of a local Baptist church with its non-conformist hymn-sandwich. Even if that was a good opportunity to evangelize, which I would question, I doubt whether that was the best way to do it.

Working Together

Nevertheless, the schools do have to be praised for their non-denominational policy of employing teachers from the many religious traditions of India. Although in all the schools we visited the headmaster or headmistress was Christian, presumably in accordance with the trust deeds of the schools, there was, amongst the staff, a good number of Hindus, Moslems and Sikhs. It seems to me that if dialogue is to take place between the Christian Church and the faiths of India then it will happen in this way, by Hindu, Moslem, Sikh and Christian people working together for a common good, and the schools that we visited were good examples of this.

Almost by chance I discovered another



*Serampore
College*

example in the Cathedral Relief Service which is organized from the CNI Cathedral Church in Calcutta. Sponsored mainly by British Church organizations, including Christian Aid, the Relief Service works in ten of Calcutta's *bustees*, or slum districts, developing the work of education, health and employment. It employs a staff of 100 people of which only four are Christian. One of them, Hazel Platt, is one of the founders and present director of the work. I spoke to her deputy, who came from a Moslem background but claimed that she was a Christian, a Hindu, a Moslem and a Sikh. I wonder whether she had read the writings of M K Gandhi? This was by far the most impressive example of dialogue, possibly because it did not necessarily involve words at all. It was about doing things together and it is action, not words, that bring people together.

Words, for most people, are perhaps the worst means through which dialogue is created. This goes some way to explaining an observation which the Bishops of Delhi and Cuttack made when they said that the Roman Catholic Church was further forward in dialogue with other faiths than the Protestant Churches. They suggested that the reason for this was that the symbolic and sacramental nature of the Catholic worship gave it an affinity with Hindus which is lacking in the word orientated worship

of, especially, the Non-conformist traditions. So it is, the Bishop of Cuttack pointed out, that if you go to some towns and villages of Kerala State you will see from time to time what look like Hindu shrines but a closer look will tell you that they are not shrines at all but small statues of the Madunna. Roman Catholics will stop and pray and bow their head just as a Hindu would in front of a shrine.

It is true that words, for most people, are the worst means through which dialogue is created. Yet, for those who are gifted in their use, they are important and have proved to be so in the intellectual and philosophical movements of Sri Aurobindo and Mahatma Gandhi who have, from their Hindu backgrounds, created areas of dialogue in which they have given to Christianity something of their own tradition and received from our faith something to inspire theirs — the practice of yoga is one example.

Nervousness

Apart from the two Bishops I met though, I sensed a great nervousness among Christian leaders and churches to enter into dialogue with other faiths. The Indian Christian who questioned me on my sermon implied that dialogue with a believer in another faith meant betraying your own. But respect for a fellow human being does not imply a lack of self-respect.



Some of the books in Serampore College library

Similarly self-respect and faithfulness to one's own beliefs is not expressed in condemnations of someone who believes something different. Admittedly there are situations in India, particularly in the rural areas, where the practice of a religious tradition has to be condemned because it is dangerous, but that is not true of all Indian religions or a large part of Hinduism. Yet, I got the feeling that the churches we saw looked on other faiths with great contempt.

In a paper on the subject Klaus Kloistermar comments that 'dialogue between Christians and Hindus does not end with the abandonment of either faith or both, it is not about a quarrel to put one over the other, nor is it about being silent for fear of offending the other. Within dialogue a tension between the two people must always be there. Dialogue does not want to change into monologue, it wants to keep the dialogue going and

to maintain the identity of both parties.'

Dialogue requires that we are sure of our faith and convinced of what we believe. But, at the same time, it requires humility to recognize that none of us possess the whole truth and that we may be taught something about the Truth from the most unlikely source. We can learn something about our faith from the faith of someone else.

The Bishop of Cuttack told me two stories of how Hinduism had developed as a result of dialogue with Christianity. In Berhampur there is a Hindu Temple called Sat Sun where people sit in rows for worship, they sing hymns and have prayers, readings and even a sermon is preached. In conversations with someone on a train the Bishop learnt that the other person was working for a Hindu group called the Rama Krishna Mission as a preacher, teacher and healer.

A dim image

The need for dialogue from our point of view and theirs is best summed up in the 13th chapter of the Apostle Paul's letter to the church in Corinth. 'What we see now is like a dim image in a mirror; then we shall see face to face. What I know now is only partial; then it will be complete – as complete as God's knowledge of me. Meanwhile these three remain: faith, hope and love; and the greatest of these is love' (1 Cor. 13:12-13).

We need not be afraid of dialogue between Christianity and another faith, any more than we need to be afraid of another person of another faith. In Christ's name we are called upon to love the other person, whatever their faith. Perhaps we also ought to remember that the meeting of Christianity and Hinduism or Islam will actually never happen. All that can happen is that one Christian will meet with one Hindu or Moslem, and that is all that dialogue is.

Just like home

'The church is planted in Indian soil . . .

Certainly the part which I saw did not seem to reflect that because it was too much like home and just as frightened as we are of dialogue, if not more so. But perhaps, up until fairly recently, the church could do no other. Independence from Britain came less than 40 years ago and it's only in the last 20 years that the flood of missionaries from the western Church has been halted. The decline of Christian missionaries has cost the Indian Church a great deal, but perhaps that is the price to be paid for planting the Church deeper into the Indian soil. Free of us, the Church may become more truly Indian. But it will have to take its people seriously and that includes the people's faith. The Indian Church will need the courage to enter into dialogue though, of course, it must be . . . rooted in Christ.'

REFLECTIONS



STARTING OFF WITH A BANG!

Robert and Chris Draycott moved at the beginning of the year to Aparecida do Tobaoda in Mato Grosso, Brazil. The experience didn't begin quite as they imagined!

'Our search for a house was getting rather urgent but the months seemed to pass and by the middle of February it looked like we wouldn't find anything. Robert was already acting as pastor for the church in Aparecida so he went across one day and at the end of a long search came up with this house. A few days later, whilst still in the middle of negotiations over a contract, Bob was travelling to Tres Lagoas with three other Pastors and an Evangelist when an elderly gentleman drove a car right across his path! Their first reaction was one of praise and thanks that no-one had been injured, the second, to try and get out, and their third, horror, when they saw an elderly lady lying on the road just three feet in

front of the wheels! She had been flung out of the other car, which itself had disappeared from view. At that point she looked seriously injured.

To cut a long story short, there were many things to give thanks for. It's normal in Brazil when there is an injured party to automatically prosecute the non-injured side. However, the police chief decided to prosecute the driver. The prayers offered at the start of the journey had really been answered! Although a week after the accident some friends informed us that the lady had died, we were delighted to find their information a little premature, and Bob has spoken to her twice since and she is almost fully recovered. The husband now rides his horse around town but we hear he is to get another car. Ironically, he did exactly the same thing at the same spot two years ago, so we shall beware!

PLEASE, PLEASE, PLEASE . . .

One of the recurring themes in prayer letters from BMS overseas personnel is the lack of workers to tackle the tremendous job of sharing the whole Gospel with the whole world. In recent weeks we have read,

'At this time our shortage of staff nurses is acute as the drain to the Middle East continues. In a matter of weeks we will be losing about 80 nurses. New people are applying to work here but a constant turnover of staff does not enable us to maintain high standards of nursing care.'

Ann Bothamley, Vellore Hospital, Tamil Nadu, India.

'I'm trying hard to plan school for September – but it's hard. I need to find three teachers. At the moment it looks like the school will have to start later than we have planned as a lot of our own staff won't be returning until mid-September after they have put their own older children into boarding school. At the moment, if we start on time, we'll have 8 classes but only 3 teachers . . . so you can see my problem. It would cheer us up no end if we knew there were more BMS teachers on their way. We do need trained primary teachers.'

Ruth Montacute, British School, Kinshasa, Zaire.

A BAPTIST BISHOP WITH WHISTLING EARS!

Bishop D K Mohanty of the Cuttack Diocese in India was trying to convey to the massed Baptist Assembly what real dialogue and relationship means. The Church of North India is a united Protestant Church serving a vast area. Bishop Mohanty likened the joining together of all these various denominations and heritage to an 'arranged Indian marriage'.

'When I was first married, my wife made me a curry,' he said. 'I took a mouthful and my throat began to burn. I had steam coming out of my nose and my ears began to whistle! It was after about six months, that she made a curry that suited both me and her! It is like this with our church. At first there was suspicion and chaos. But you learn to live and work together.'

SETTING PEOPLE FREE



'As partners in the Gospel that's what we're commissioned to do,' says Joyce Green

ONE of the beautiful sights in Zaire, as one travels along the sandy roads through the forests, is of pulsating clusters of colour wherever there is moisture on the road. Butterflies of many different sizes and colour hover over these patches; it is as if a piece of rainbow has fallen from the sky.

Mingling with these iridescent clouds or skimming across streams are dragonflies. Some can only be perceived by the markings on their transparent wings; in others the wings flash as if set with diamonds. One feels that joy has been made visible and given wings. Yet not long before this, the self-same creatures were like miniature dragons with all the rapacious characteristics such creatures are reputed to have (except that of breathing fire!) crawling in slime at the bottom of a pond or stream.

What urged them to clamber laboriously out of their dark and sheltered environment into a totally different world? We are told that it is

an inbuilt instinct which drives them up and out where they become a new creature able to make use of, and enjoy the new glorious elements of light and air. Perhaps you have seen this happen and rejoiced in the emergence of so marvellously different a creation; perhaps you have even seen some that have not struggled free, a thing of crumpled wings bound by dessicated shreds of its former body.

All over the world there are people who are still stuck in the depths where fear, hatred, greed and despair surround them in a gloom deeper than a shadowed pool. They have a yearning for something different but they do not know the way to reach it.

Initiation rites

In Zaire I remember leaving a village to return to the river bank for the journey back to Yakusu by canoe. The people we had been with were very poor, such clothing as they had was very ragged many were ill but were too

fearful to venture across the river to the hospital for help. As we walked through the forest we came to a clearing where there were many stones set up, it seems haphazardly, yet it was not a natural formation. All were daubed with blue dye. I was told this was a place where circumcision rites were performed – a boy's initiation into manhood. It was not a place where one would wish to linger, it seemed to hold a brooding menace. It was quiet just then but it was a place where at certain times there would be much noise of drumming to obliterate sounds of human distress.

I remember too, at a riverside market in Bolobo, standing by a stall laid out on the ground where all sorts of strange things were for sale. To me they looked repulsive; who could possibly want to buy them? It was the stall of the local medicine man and these things were charms, cures and medicines. It is common to see people, especially children, with strange things hung about their bodies – shells, bits of bone or dried skin which are worn to keep away evil spirits and to protect them from any sort of harm. Until people discover that these are not needed because the love and sacrifice of Jesus have set them free they are like a dragonfly which has not found its way into the air.

In nature the struggle of the creature to free itself from its old form strengthens

it for life in its new environment. One may be tempted to help a chicken from its shell but it is a mistaken 'kindness'. But this does not seem to be entirely so in spiritual matters.

When Jesus called Lazarus back to life (John 11:39-44), although He had the power to cause the stone to be moved from the tomb, and Lazarus to come out free from the grave clothes, yet He graciously involved the family and friends. 'Take away the stone,' He said. Then when Lazarus stumbled to the entrance, his face covered, his legs and arms bound with the cloths holding the burial spices to his body, Jesus again included the family and friends. 'Loose him - unbind him, and let him go' . . . set him free.

Move the stone

We stand as family and friends for all the present day Lazaruses to whom Jesus is giving new life. We are to 'Move the stone' the stumbling blocks to faith, and when faith is born in them giving new life, we must help to unbind them from old customs, lift away the old habits and superstitions, the fears of spirits and witch doctors, which are like the grave cloths still binding the body and preventing them from stepping out freely in faith.

Mputu, a 'pharmacist at Kimpese, who was a Christian, when he became very ill found that old ways held him and he turned to consulting a medium who accused a colleague of causing the illness. Mputu also underwent psychic surgery. When none of these things brought healing he was left feeling guilty and condemned. But through the loving counselling of one of our missionary doctors these things were lifted away and he came through to full faith and trust in Christ. Although he died he was at peace and the whole situation was healed.

Our dragonfly cannot live in the new element, air, until it has drawn the air into its body in a new way; only then can it realize its true destiny and in doing so become the embodiment of joy and a reflector of light. For new Christians their life in Christ is sealed by the coming of the Holy Spirit into their lives, bringing peace and joy which are reflected in their appearance.

New freedom

In Bolobo during a Summer Camp there was an outpouring of the Holy Spirit on many people attending which gave them a new freedom to speak out, which changed attitudes and

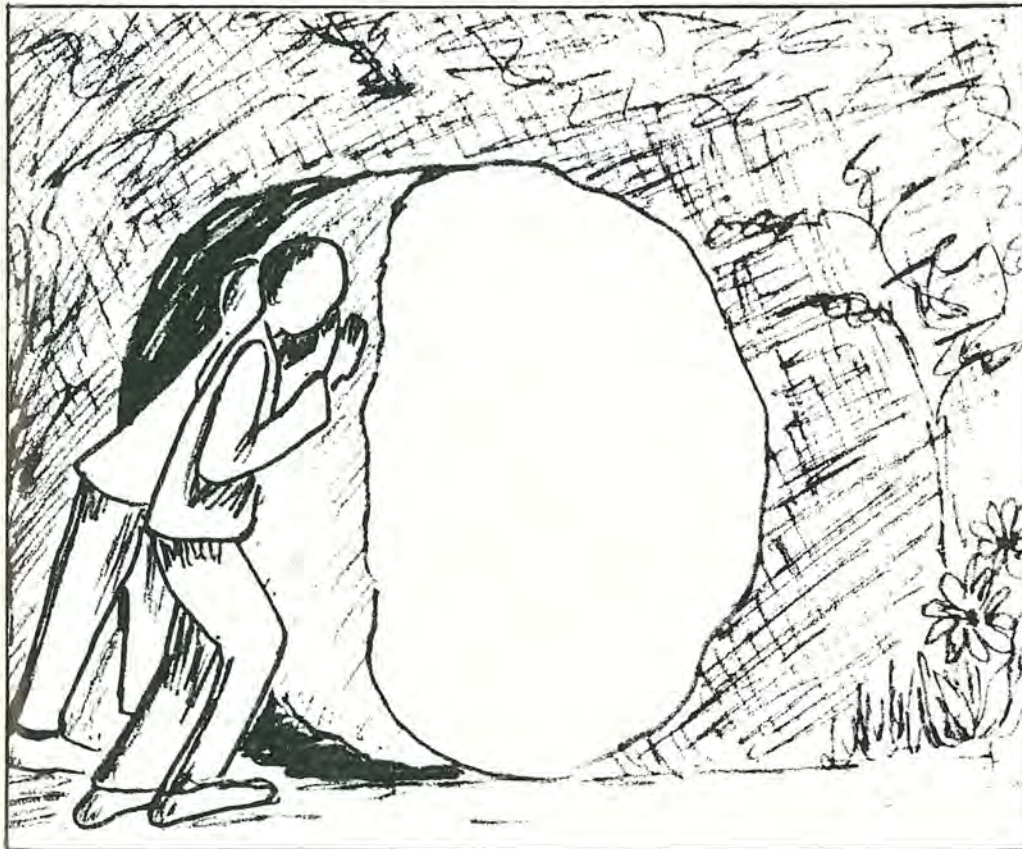
transformed situations. For people came to see the things which were hindering their witness and which had to be stripped away; things which had been stumbling blocks to commitment.

The people across the river from Yakusu where I saw the blue stones have, through the love and concern of Winifred Haddon, Sue Evans and others, come into new freedom. Three years ago there was one small group of believers; now there are three churches at least. I do not know if the stones have gone but they have ceased to be an impediment.

The medicine man in Bolobo whose stall I saw, because of family problems, sought help from the missionaries. He asked for a Bible and started going to church. He has got rid of all the fetishes he used to sell. His new Christian friends helped to 'unbind him and set him free'.

For all these people the words of Psalm 30:11, 12. 'You turned my wailing into dancing; you removed my sackcloth and clothed me with joy, that my heart may sing to you and not be silent.'

As we are partners in the Gospel we share these people's joy. We remember too that we are the 'Body of Christ' and we are commissioned to set people free into 'the glorious liberty of the Children of God' (Rom. 8:21).



Drawing by Joyce Green



Worlds Apart

CHILD OF

CHILDREN IN SRI LANKA

Population – 15 million

Forty per cent are under the age of 14

One out of every three children dies before its first birthday

Only one in five children drinks clean water

One out of every seven children born will die from water-related diseases.

Peter and Margaret Goodall live in Colombo, Sri Lanka, where Peter is the pastor of Cinnamon Gardens Baptist Church. The church is heavily involved in social work. One ministry of the church is a 'Snack Shack' which provides food at low prices for the community. This is used by all sorts of people from beggars and children to those who work nearby.

THE police and the municipal authorities had arrived. The demolition team and machinery had also arrived. Suddenly an infernal noise startled the inhabitants of the shanty town near to Bangalore when, after a tough day's work and a light meal, they had at last been able to get some rest.

The authorities had chosen a good time to demolish these makeshift homes made up of an ill assorted mixture of materials – cardboard boxes, tarred cloth, zinc sheets, plastic, planks of wood. . . . Accused of being squatters, of spoiling the countryside, of giving rise to delinquency, their votes were nevertheless sought after at election time. . . .

Children, women, old folk emerged screaming from their threatened houses, realizing that they would have to flee even further away. Some women desperately and hurriedly gathered together their meagre belongings, pans and bags of rice, while the demolition team advanced systematically razing to the ground everything in its way.

Whilst we protested to the police and began to intervene, a particular incident attracted our attention. One policeman was attacking a mud wall, destroying it little by little. On the other side of the wall there was a young 19 year old woman, pregnant and scared stiff. As the wall gave way, she went into labour.

How were folk, preoccupied in saving both their belongings and their lives, going to help this poor woman? Four women rushed



...Children

THE NIGHT

over, and having unwound half of their saris, they made a kind of screen. An old woman went into this 'room' and shortly afterwards the cry of a baby was heard. The old woman had cut the umbilical cord with her fingernails. A man brought a bucket of water and the women bathed the mother and the child.

We requested the demolition to stop while the child was being born and evacuated. The authorities replied that the poor had babies even on their death beds and anyway it was not possible to stop the machines.

Reduced to a state of powerlessness we went over to the woman ourselves. She was there, among the ruins, among desperate and worried people, serenely holding the baby, wrapped in old rags, a radiant smile on her face. It was the

perfect picture for a Christmas card – very close to the 'original' . . .

"He came to his own country, but his own people did not receive him."

He was there, powerless amongst those without power, in the midst of ruin and destruction. But it was clear that He was there, as life face to face with death, as hope face to face with despair, under the features of this child.

Adapted from an article in *Urban Rural Mission Newsletter* – December '85.

Hugo Marquez, President of the Argentinian Baptist Youth, spoke on the role of young people in the church at the recent National Baptist Youth Assembly in Harrow in May.

'Statistics say that in 1980 the number of young people inhabiting the world was 857 million, between 14 and 25 years old.

'In 1990 there will be approximately one billion.

'At present 20 per cent of the world's population are young people – and the main proportion of these are in developing countries.

'The United Nations has said that the key to our future is in the attention paid to young people.'

Gerry and Johan Myhill run a creche for children in Nova Londrina, Brazil. They experience the joys and pains in the often turbulent lives of the children.

'At present we have forty children registered in the creche and we have been surprised by the high rate of turnover, only seven of the above number having been with us from the beginning. The majority are more recent entrants. Because we are taking in the most needy cases, many of the children belonging to abandoned mothers, we find that we are working with a very unstable



and unsettled part of society, and this has meant that many of the children, having been with us for only a period of weeks and months, are suddenly whisked away by mothers who have decided to try their fortunes elsewhere, taking the next bus out of town. Unhappily, it is normally the most needy children that are involved and it saddens us when they are taken away like this just when they are beginning to respond to the good treatment and food they are receiving on a regular basis.

'The children are no problem at all. The most recent intake are a group of three brothers who recently lost their mother through a disease called "chagas". This disease is caused by a type of beetle which bites the person and lays its eggs in the wound, these hatching and travelling around the blood stream, eventually lodging in the heart and proving fatal to that person, causing death. This mother died while the family were living in Mato Grosso State. The widowed father decided to move back to Nova Londrina at considerable cost and by the time he brought the children to the creche, they were just skin and bone. Happily they are putting on weight now and have settled in well.

COMMUNITY HEALTH PROGRAMME

Sue Headlam writes from Bangladesh

On a recent field visit into the Hill Tracts, the health worker and I climbed to the top of yet another hill at the end of a five mile walk from Chandraghona. We reached the small tribal primary school and entered.

Our first task was not to vaccinate the school children as I had expected, but to see a pig that had asthma! To my surprise the health worker knew exactly what advice to give and what treatment was necessary. Of course this was essential as pig breeding is the livelihood for many tribal people and to them the pig's health is as important as that of their family. I was far more competent dealing with the school children.

Our Community Health programme is expanding to include more areas of community development. Last year 23,454 mothers and children were seen at our village clinics. The supplementary nutrition scheme now includes a daily packet system. Mothers of malnourished children seen at our weekly village clinics are given a week's supply of high calorie feed prepared for their children in daily packets. It is good to see many children improving with this system.

IMMUNIZATION

A £3.00 course of immunizations could prevent six common childhood diseases which now kill an estimated 5 million children each year and leave 5 million more mentally or physically disabled. Improved vaccines are now available. But creating the demand for immunization is just as important as increasing the supply.

Annual number of child deaths from illnesses which could be prevented by immunization:

India	1,269,000	Philippines	83,000	Sudan	59,000
Pakistan	361,000	Brazil	80,000	Afghanistan	49,000
Bangladesh	361,000	Burma	79,000	Iran	45,000
Indonesia	352,000	Thailand	78,000	Algeria	43,000
Nigeria	303,000	Viet Nam	77,000	Morocco	36,000
Mexico	107,000	Kenya	61,000	Turkey	29,000
Ethiopia	101,000	Egypt	61,000	Colombia	29,000
Zaire	85,000	South Africa	60,000	Tanzania	19,000

ORAL REHYDRATION

Almost 5 million young children die each year from the dehydration caused by diarrhoea. Previously, dehydration could only be treated by expensive intravenous therapy. Now it can be prevented or treated by parents in the child's own home - using either a 7p sachet of oral rehydration salts or a home-made mixture of sugar, salt and water in the right proportions.

Annual number of child deaths from diarrhoeal dehydration

India	1,860,000	Egypt	59,000
Bangladesh	251,000	Sudan	53,000
Pakistan	240,000	South Africa	34,000
Nigeria	215,000	Thailand	15,000
Indonesia	153,000	Viet Nam	16,000
Ethiopia	112,000	Iran	45,000
Brazil	109,000	Afghanistan	30,000
Zaire	94,000	Colombia	50,000
Mexico	62,000	Tanzania	52,000
Kenya	90,000	Morocco	27,000
Burma	63,000	Algeria	18,000
Philippines	59,000	Turkey	28,000

Suzanne Roberts, a doctor at the clinic in Ruhea, Bangladesh, deals extensively with children. The experience of a developing country leads her to ask searching questions on poverty and freedom.

'Malnutrition still plays a big part in many of the childhood illnesses we see; malnutrition caused by a mixture of no buying power even when food is available; unfortunate practices in infant feeding, and a lack of understanding of the proper treatment of the frequent and debilitating attacks of diarrhoea when all food is stopped although often the main cause of the diarrhoea is malnutrition itself. Children also die of diseases curable elsewhere. It is hard to

explain to parents that we can help but not cure their child, knowing the facilities available in the UK. But it is very important to try and prevent the further disaster of loving parents searching desperately and at great cost for better treatment. The result is still a dead child but also a family crippled by debt with no money to feed the surviving children. We have celebrated freedom from Pakistan, but where is freedom from grinding poverty, hunger, the pain of seeing your children die? Please go on praying, not only for individual people and situations but also for all the complex factors affecting poverty and disease, for all governments and agencies involved.'



Third world children may lack many things, but not love. Everywhere you see them being cuddled, carried and cared for by parents, older brothers and sisters and other adults

Roy and Margaret Deller left Britain last year to work in Brazil. One of the first impressions they gained of their new home was the care given to children by the church.

'Given the great contrasts which this country presents between rich and the poor, we are more than conscious of the amount needed to be done in the area of social activity as well as evangelization but have been very encouraged by some of the things that are happening. Just a few hundred yards from our home, the local Methodist Church runs an excellent creche where 150 children are cared for from 7 am to 6 pm receiving three meals per day as well as pre-school education. The children range in age from a few weeks to six years old. The premises are maintained in a spotless condition and the Christian influence on these young lives during the whole of these formative years is considerable.

'In the interior of the State, the Baptist church runs a large orphanage with several hundred children being cared for in family units. Much of the finance for this orphanage comes from the German Baptist churches in Europe who maintain it as a special missionary project providing funds as well as some members of staff.'

BREAST FEEDING

In poor countries, infants who are bottle-fed are two or three times more likely to die in infancy. Promoting breast-feeding is therefore vital for child survival and health. Similarly, lack of information about weaning and young-child feeding is a major cause of malnutrition. Vitamin A deficiency for example, lies behind the deaths of up to a million children a year. With today's knowledge, most parents could prevent this — at an almost negligible cost.

To protect breast feeding and stop the irresponsible promotion of artificial baby milk, many countries have now brought in legislation. Among them:

Argentina	Tunisia	Nicaragua	India
Brazil	Zambia	Sierra Leone	Italy
Denmark	Belgium	Venezuela	Papua New Guinea
Finland	Chile	Zimbabwe	Sri Lanka
Guinea	Egypt	Botswana	Zaire
Indonesia	France	Colombia	
Mozambique	Haiti	Ethiopia	
Peru	Israel	Guatemala	

The importance of education is often stressed. The support of church schools is a high priority for the Baptist Community of the River Zaire. Yet Zairian and British teachers are constantly faced with problems — lack of equipment, corruption, lack of financial resources, etc. All of these problems obviously have a detrimental effect on the children. Annie Horsfall teaches at the secondary school in Kisangani.

'The school term started a fortnight late in September. A seminar about the new experimental system of secondary education should have been held in August, but it actually started two days after the beginning of term, so all secondary schools were closed for the next fortnight to enable teachers to attend the seminar. We always miss a lot of teaching time this term because of public holidays.

'The classes are even larger this year. Only one class has less than 40 pupils and the third year classes have almost 60 in each, making it difficult to use the laboratory where there are only 36 stools. The apparatus I ordered nearly two years ago has not yet arrived, so those repeating the year in the sixth are not doing practical work at the moment in order to reduce the size of the groups to five each. Even this is too large a number as the pupils should be able to work alone and have to do so in the State practical exams.

'The standard goes down from year to year, the pupils coming to us without the necessary basic knowledge of French and without understanding arithmetic. They even divide by ten by

long division! Not surprisingly, the State examination results were very disappointing, the majority of those who came to us from other schools failing because they did not work. We hope the results have been a warning to this year's class and that those in September will be better.'

YOUNG PEOPLE IN BMS RELATED COUNTRIES

	% Pop aged 5-19 in school	Infant Mortality per 1,000 live births
Angola	28	182
Bangladesh	35	
Brazil	52	92
India	42	139
Jamaica	compulsory until 14	7.1
Nepal	71 — primary	
	14 — secondary	
Sri Lanka	84 to 12 years	37
Trinidad	48	286
Zaire	43	117
United Kingdom	99	13.3



Left: A mural on the children's ward wall at Chandraghona depicting a thin child only eating rice



Right: Mural on the wall in the children's ward depicting a healthy child eating a balanced diet.

The murals are used for health education

Glenys Walker, who has been teaching in Nepal, found the same problems in her part of the world.

'Many primary school teachers in remote rural areas feel that despite words to the contrary, actions reveal that education has no great priority in the country — especially at the primary level. This year the schools in this district are receiving no allowances apart from salaries — no money for chalk, paper, etc.

'In any school the most important candidates for encouragement are, of course, the children. How does one foster concentration and encourage attention with several rats running around the walls and with flies crawling all over the children? The children's families set little priority on school attendance, so few come every day. In the last week, for instance, reasons for non-attendance have included field work, checking rice-field irrigation, picking wild strawberries, going to the bazaar, watching younger brothers and sisters, going to the hospital and taking messages. The most impressive as far as I was concerned was the need to watch the maize crop and keep bears away.'

MISSIONTALK

NEW LIFE CONVENTION

ACCORDING to Gwyn Lewis, the New Life Convention held in north-west Bangladesh in February was 'an overwhelming success'.

'We hoped for a record 500 attendees, expected 100 for counselling, budgeted for £1,000 — all these expectations were more than doubled. There was challenging ministry from two visiting speakers — one Bangladeshi and one Indian, afternoon prayer sessions in small groups of 50; a hastily but well-trained choir drawn from several churches.'

'There are so many people to pray for, but we mention only one. Ruby, a blind young woman, who came forward to ask for restoration of her sight. Instead she received a prophecy that she would have a greater ministry than the speaker, who brought the message, though blessed with both his eyes.'

'Unknown to the speaker, she has a beautiful singing voice and has sung on local radio. We are now praying that the Lord will use Ruby's voice to bring challenge and blessing to many ears throughout Bangladesh.'

'Rejoicing in hope' was the theme of Bishop Trevor Huddleston's address in the Service of Commissioning for the new President

of the Selly Oak Colleges in Birmingham, Martin Conway, on Tuesday, 29 April. The photograph shows Bishop Huddleston, together with the chairman of the Colleges, George Tolley, the Rev Canon and Martin Conway outside the Vice-President, Chris Lawson, on the left.

GOING PLACES

BMS Women's Project
1985/86

The title of last year's Women's Project is very apt! For today, some pastors in Angola are 'Going Places' more easily thanks to the tremendous efforts of British Baptist women. The project 'Going Places' raised £29,596.75, for a Land Rover, motor cycles and bicycles, well over the goal of £20,500! The BMS thanks you all very much!



Caribbean Challenge

WOMEN'S PROJECT
1986/87

Target £20,500

Expressing unity, love and concern with our Christian family in the Caribbean is the focus of this year's BMS Women's Project, 'Caribbean Challenge'. Baptist women throughout Britain will join in a project providing help for theological training in Trinidad. Both countries are areas of Baptist work in which the BMS participates. The goal of £20,500 is your Caribbean Challenge! Leaflets, background materials and a slide set are available. Write to the BMS Promotion Secretary for more details.



ASIA PRAYER CARD

Asia has been in the news recently. The troubles in Sri Lanka, the floods in Bangladesh, the reported persecution of Christians in Nepal, the difficulties obtaining residential permits for foreigners in India. For many years, British Baptists have had a special relationship with Christians in these countries through the BMS. There is much for which to intercede.

When speaking to the BMS General Committee in November, Neil McVicar, Overseas Representative for Asia, appealed to British Baptists to commit themselves to prayer for Asia.

So, the BMS is publishing a special prayer card to help focus our attention on these needs. Designed to fit into a Bible or hymnbook, the prayer card will remind us to pray for Asia in our daily devotions. It will stimulate us to realize our unity in Christ with Asian brothers and sisters.

Available in September, the BMS Asia Prayer Card is a means for us to be involved in the worldwide mission of sharing Christ with all people. For copies of the prayer card, please write to the BMS.

FROM GERMANY TO AFRICA

The Associate General Secretary of the European Baptist Mission is to give up his post and go back to Africa as a missionary.

Max Staubli, also director of the EBM work in Africa from the Mission's home office in Bad Homburg, West Germany, felt he ought to return after visiting the Central African Republic in 1985.

'I am very happy the Lord has led me this way,' said Mr Staubli, 'I like my work here in Bad Homburg, but the Lord has led us to this decision. When I was on a trip to the Central African Republic in 1985, I saw the new work which was developing there. We felt we could put to work all our years of experience. We felt that perhaps it is better to send to new places the older, more experienced missionaries rather than the new ones.'

A native of Switzerland, Max and his wife Susy spent 15 years in Cameroon with EBM before taking up his present post in Bad Homburg in 1978.



LOOK! is the monthly paper for children! Through Barney, the **M-TEAM** and true stories children can glimpse some of the variety of work done through the BMS on three continents. Through monthly competitions, activities and Bible Digs, children can learn and experience the meaning of world mission. Does your church subscribe to **LOOK**?? Only 5p each a month, **LOOK** is a perfect introduction to the work of the BMS for children!

NEEDED OVERSEAS TEACHER

Primary teacher needed for the Christian Primary Education Centre, Dhaka, Bangladesh.

If interested please write to the Personnel Secretary.

DATA PROTECTION ACT 1984

The Baptist Missionary Society has registered as a Data User and Computer Bureau. We are only holding information for accounting and mailing purposes. If you wish to make an enquiry about the information we are holding about you, we can supply you with the relevant data on payment of a small fee.



Have you taken your **PULSE** recently?! **PULSE** is the new magazine for 16-25-year-old Baptists. Coming events, articles, stories and letters will help you keep your finger on the **PULSE** of the Baptist youthbeat. Produced jointly by the Baptist Unions of Great Britain and Ireland, Scotland, Wales and the BMS, **PULSE** is an exciting new venture. At 10p a copy, it makes excellent reading. For further information, write to The Editor, **PULSE** Magazine, 93 Gloucester Place, London W1H 4AA.

Not an attitude to be encouraged, 'for only

IT WILL DO FOR THE NATIVES

DURING the past year I have been urging Christians to clear out their bookcases. Many of us have bought paperbacks, profited from reading them, then put them on our shelves where they have ceased to help anybody. People in prison are often glad to receive such books. Many have been helped by them and some have come to know the Lord through this ministry.

The response has been encouraging, though patchy. Some people have bought paperbacks. Others have given from their personal and church libraries. All of the books have been passed on to the Prison Christian Fellowship which distributes them in nearby prisons.

I have been glad to help in this way and sometimes humbled by people's glad response. At other times I have been saddened because some have seen it as an opportunity to clear out their old rubbish. Old, backless Bibles and antique hymn books have all been sent to me. They may no longer be any good to the owners but they will do

for the prisoners.

Wants Boxes

Many former Zaire missionaries of the 40's and 50's will be reminded of the 'Wants Boxes' which used to be sent to them from time to time. These were collected from churches and Sunday Schools and many useful articles were thus sent for church, school and hospital use. Belgian customs officials were sometimes puzzled by these boxes. They found it hard to understand why people in Britain should wish to send help to Zairians. Missionaries were sometimes puzzled, too. They could not understand why, amid the useful gifts, there should sometimes appear decrepit objects such as nobody could use. The senders must have thought, 'What shall we do with all this jumble? Nobody here can use it. Let's send it to the missionaries. It will do for the natives.'

Such attitudes have occasionally applied to missionaries. 'Mr So-and-so is never going to become a scholar,' said the College Principal.

the best will do,' argues Fred Stainthorpe

'I cannot see him getting his BA. Still, he is useful with his hands. He ought to make a good missionary. They don't need scholarship in Bongoland. He'll do for the natives!'

A well-known comedian once illustrated this attitude while talking about African languages. 'Everybody knows,' he said, 'that such people don't use proper languages. They just shout, squeal and grunt.' The reality is very different, as any foreign missionary will confirm.

African languages, like many others, are often complex in form and structure. It is easy to gain a nodding acquaintance with them but hard to master them. Early missionaries needed not only to be good with their hands but skilled linguists. Only the best was good enough for the natives.

Linguistic Flair

The early history of any missionary society bears witness to the linguistic flair and capacity for sustained toil which some pioneers showed. The rude artisans mastered alphabets, discerned the tonal structure of many languages, reduced them to writing, produced the first grammars, translated the Scriptures, printed the first school books and laid the foundations for national literacy.

Over and above this, many of the pioneers in the early days of African missions spent only a short time at their posts. Illness and danger caused their death before they could consolidate their work. Their lives were not too dear to be laid down for the natives.

Should not overseas missions receive the best? Ought not the cutting edge of the Gospel be wielded by the choicest?

What higher work is there than the founding and nurturing of new churches? We see this principle in the

New Testament. Those who established churches in Asia Minor and Europe were also their first theologians. The man who more than anyone roughed it for Christ formulated the theology on which our faith has flourished. Above all, God sent the best He had to become a foreign missionary.

Wasted Talents?

Such considerations should influence our attitude towards the worldwide mission of the Church. Roman Catholics have a high regard for their priesthood. Children are encouraged to take up vocations. Have we the same regard for those who answer God's call? How many aspiring ministers have been subtly persuaded to ignore it because of the pressure of family interests and career prospects? How many missionaries have been dissuaded from their calling by being told that they will thereby be wasting their talents? At home they could develop all their gifts. They would be wasted in Bongoland among the natives!

Most, if not all, missionaries would deny that this has happened to them. No one ever loses out by obeying God.

On the lowest level they have found opportunities which might have been denied them at home. The teacher until recently found himself given much more responsibility than he might otherwise have had. The doctor and nurse were given far more widespread spheres of work than if they had remained at home. The agriculturalist and engineer become innovators and pioneers in a country's development. The preacher found, and still finds, himself as a 20th century Paul helping a first generation of believers to live Christianly as well as fostering more advanced congregations. No gift is ever wasted. Many latent ones are unmasked and some which never existed see the light of day.

So we never ought to foster the fears of those who feel that their talents may be wasted overseas.

*Tis honour, highest honour, when
Thou dost deign to use;
Our brightest and our fairest, our
dearest – all are Thine.*

We ought to preach, think and advocate the high privilege of serving God overseas. Nothing is ever too good for the natives.

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For Your Prayer Diary

ACCEPTED AND MISSIONARIES CANDIDATES PROBATION 6-12 July

One year ago, the Rev Reg Harvey General Secretary of the BMS asked British Baptist churches to provide 40 new candidates for overseas work in two years. There are already 25 candidates in training or newly overseas. This month the Candidate Board of the BMS had to break its meeting over two days, in place of the usual one, to see all those who had applied for service. We thank God for all those who are listening out for His call to go overseas and are responding. Pray for all those studying at St. Andrew's Hall, a Baptist College or elsewhere, in preparation for overseas work. Pray for BMS missionary David Grainger who takes on the job of Principal at St Andrew's Hall. One important part of missionary training is language study. Remember all those learning French in Belgium or France, Portuguese in Portugal and Brazil, the African languages in Zaire and Asian languages in Nepal and Bangladesh. Pray for an ever increasing number of people prepared to share the Gospel throughout the world.

BANGLADESH - DHAKA 13-19 July

Dhaka, the capital city of Bangladesh, reflects many absurdities in the life of a developing country. In spite of so many people suffering the effects of poverty, the wealthy districts along with the poorer areas are increasing. Dhaka is also the administrative centre for the Bangladesh Baptist Sangha. Pray this week for those who work at the Headquarters. John and Nan Passmore serve in Dhaka where John is the Dhaka area pastoral superintendent. Nan is on call to teach at CPEC - the Christian Primary Education Centre. Acting as main co-ordinator between London and all BMS personnel in Asia is Neil McVicar. He and his wife Marjorie, who is Secretary of CPEC, also live in Dhaka.

Frank Mardell is the Secretary for Missionary Affairs for Bangladesh. His wife Rose Mary is the Guest House Hostess. Veronica Campbell directs the work of the School for Blind Girls. Remember the College of Christian Theology and its Principal Rev Simon Sircar.

NEPAL - UMN HEALTH SERVICE BOARD 20-26 July

The United Mission to Nepal is involved in all aspects of mission work. Through agriculture, education, technical help, etc., the UMN seeks to meet the needs of the Nepali people. One of the major areas of its ministry is health care. With no developed health scheme, health care is made available to the population through hospitals and clinics. Often people walk great distances to reach these. Kin and Sue Liu work through the BMS at Patan Hospital, where Kin is Laboratory Assistant. Originally from Hong Kong, Kin and Sue are sharing the Gospel with Chinese friends who also live in Nepal. Isobel Strang is a Physiotherapist at Patan Hospital. The Amp Pipal Hospital is the base for Ian and Sally Smith who share their skills as a doctor and nurse. Stuart Little is a dentist and his wife Pirjo a nurse at Tansen Hospital. Pray for all the Dispensary and Community Health Programmes.

ZAIRE - NTONDO 27 July-2 August

Ntondo is a growing village of around 3,000 people beside Lake Tumba in the equatorial region of Zaire. It is in a rural area where spiritism affects everyone. Many people are gripped by superstition and subject to fear. John Mellor went to Ntondo as an agriculturalist. In recent years, John and Rena, his wife, have been involved in direct evangelism to isolated villages. This has been an uphill struggle. Pray for them. Wilma Aitcheson having been on a period of furlough is due to return to nurse at the clinic in Ntondo. Wilma has been administering a Tear Fund Food Project in the village, which helps children receive good nutritious food. Steve Ayres is a short term worker in Ntondo with particular responsibility for maintenance and mechanical work. Remember the agricultural project for clean water now supervised by Tata Loleka and Loimi. Remember, too, the pastors in the region and Cit Mompongo, Regional Secretary.

From Frank Gouthwaite

I HAVE much sympathy with the views expressed by Mrs Acton in February's *Herald*. However I question a few of her attitudes:

i. What is 'the conversion of sinners'? Brazil has more than its share of evangelism. People are exhorted to 'accept Christ'. They appear to do so in large numbers, but would it be right to fill the *Missionary Herald* with such stories when we know that of every hundred who 'accept Christ' only about seven go on to baptism and even fewer to spiritual maturity.

ii. 'Should the BMS revert to the New Testament pattern of mission?' Mrs Acton's definition as 'preaching and church planting' is a reasonable summary of Acts, but it ignores both the fulness of Jesus's mission, echoed in the letters of Paul, and the contemporary social setting.

In the Gospels Jesus insists that we live lives worthy of God's love. Love God above everything and your neighbour as yourself. Is this love shown in adding members to our club? Or is it in treating the wounds of someone who despises us, in feeding the hungry, clothing the naked, visiting the sick and those in prison. Jesus did see His primary task as preaching, but this was validated by His healings and other works and directed more towards making disciples than 'converts'.

Most early Christians were not materially well-off, but they shared what they had and every day the Lord added to their group those who were being saved. Paul urged those who had more than enough to help those, in Jerusalem, who were in need.

There was no great inequality of wealth between the sending church, Antioch, and the places to which Paul, Barnabas and Silas were sent. Today the situation is quite different. Is there a BMS supporting church where the average income of a family with two children is less than £100 a week, or, say £400 a month? In addition such a family has free medical attention, free schooling from 4-16 years of age, and the safety net of unemployment benefit and social security. How can we possibly tell a Brazilian,

struggling to keep a wife and six children on £30 a month, suffering very rudimentary health and education services and no social security, that he needs to repent of his sins?

Where is our own repentance? When will we learn that our conversion means equality for the poor, not merely deciding that starving Lazarus should be given a few crumbs and told he needs his soul saving? Unless we engage in social works simply because we love, and not as evangelistic bait, our gospel is hollow.

Mrs Acton correctly observes that people will give generously when acute physical deprivation is evident. Oxfam, Christian Aid and Tear Fund all began as relief agencies. But gradually they came to realise that 'disasters don't just happen'. Disasters happen to vulnerable groups and if a particular group were adequately prepared, disaster would not strike. Jesus cured a few in His earthly ministry. How many diseases and deaths is He preventing today through His missionaries because of latrines, water filters, breast-feeding, early learning, vaccination, vegetables, mosquito eradication

programmes, and so on?

iii. God equips us for different tasks — to preach, serve, teach, encourage, share, etc. There are evangelists among us, and perhaps their stories should figure more prominently in the pages of the *Herald* than they do (while avoiding cheap sensationalism). But the Lord has neither equipped me for, nor called me to, that specific task (while I hope at all times to be able to give an account of the faith that is within me). I believe I am called by Him to serve Him by sharing with the poor of the world. As I am faithful in the task He has given me, so He will give the growth. It may not be spectacular, but it will be right.

I am sure that if more offers of service were received from people to whom God has given the gift of evangelism, the BMS would be only too pleased to send them to appropriate situations overseas, but please don't suggest that because I am not a mouth I am not part of Christ's body, and therefore His mission.

FRANK GOUTHWAITE

Brazil

MISSIONARY MOVEMENTS

Arrivals

Mr and Mrs D Drysdale and family on 9 April from Kinshasa, Zaire.

Miss B Earl on 9 April from Pimu, Zaire.

Miss Y Errington on 9 April from Pimu, Zaire (holiday).

Rev F Mardell on 16 April from Dhaka, Bangladesh.

Miss J Willis on 24 April from Andhi Khola, Nepal (holiday).

Mr and Mrs C Laver and family on 30 April from Dinajpur, Bangladesh.

Departures

Mr and Mrs R Hoskins on 17 April for Bolobo, Zaire.

Mr and Mrs F Gouthwaite and family on 28 April for Campo Grande, Brazil.

Births

On 10 April, at Wallingford, to **Dr T and Mrs Bulkeley**, a son, Nathan.

Deaths

On 15 April, **Miss Lois Mary Case, BA**, (India: 1924-58).

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies, and gifts sent anonymously (to 20 May 1986).

Legacies	£	p
Miss Mary W Budd	500.00	
Mr Leslie James Crees	17,393.72	
Miss Winifred Galsworthy	2,000.00	
Frank Illingworth dec'd Trust	36.40	
Mrs Minnie Jones	3,319.39	
Mr Edward William Lane	400.00	
Miss Catherine Anne Lewis	1,000.00	
Miss E L Long	1,820.00	
Miss Gertrude MacPherson	1,500.00	
Thomas Oliver Morgan	500.00	
Miss H N Mullis	100.00	
Dr G Rutherford	547.58	
Miss G M R Thomas	890.72	
Miss L R Tilt	158.74	

General Work

Anon £15.00; Anon £20.00; FAE Aberdeen £10.00; Cymro £30.00; Peggie £10.00.

Gift and Self-denial

£5.00.

NOTICE BOARD

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

To raise **£20,500** for the training of leaders and Pastors in Trinidad and Jamaica.

Details are available from Miss S Le Quesne
Slides are available. Please book early.

TRUE PARTNERS IN BRAZIL

Packs of worship material including discussion starters, children's talk and sermon outline and prayers.

Available free from Mission House.

NEEDED FOR MISSIONARY SERVICE OVERSEAS

Mechanics for Zaire. To service Landrover, diesel, outboard motors and general maintenance.

Theologically trained pastor to work as the co-ordinator of the Leadership Training Institute in Sri Lanka.

Physiotherapist for Chandraghona Hospital in Bangladesh.

WOMEN'S CONFERENCE (BU/BMS)

23-25 September 1986
High Leigh, Hoddesdon

Speakers
Rev David Coffey
Rev Tom Rogers
Mrs Gill Wotton

Don't delay – book now!

**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

BMS/LBMU AUTUMN RALLY

MONDAY 23 SEPTEMBER

BLOOMSBURY CENTRAL
BAPTIST CHAPEL
at 7 pm

Further information about any of these notices can be obtained from:

Baptist Missionary Society,
93 Gloucester Place,
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