



HERALD

**The Needs
of the
Old**



Editorial Comment

PRAYER is not an easy option. It never was — real prayer that is. It comes as no surprise then to learn that some of our Christian friends in Asia feel that, when we pray for them, we are sacrificing more in time and effort than when we offer our money (see page 177). So the call which the BMS makes this month, to pray with the Church in Asia, if it is heeded and taken seriously, is going to be costly.

It is going to be costly in terms of the effort we put into trying to understand what it means to be a Christian in that highly populated continent. It is all too easy to pray that Christians in, say Sri Lanka shall be able to live the Gospel, to show Christian love in practical ways and so help to heal the deep wounds of communal division. But it's not so easy. Just read what Margaret Goodall has written on the page opposite to this. 'We want to help,' she says, 'but they won't let us.'

In another article this month, Joan Sargent reminds us that things aren't always what they appear to be from our position in Europe. 'There's another side to the story of the Indian Church,' she tells us. Before you begin to pray for the Church there, read her article, root your praying in real situations, where real people are trying to grapple with what it means to be a disciple of Christ.

All this does take time and that's a commodity which seems to be in such short supply. 'Everyone seems to be rushing around madly,' said an Asian Christian as he was being driven along the M6 recently. The explanation about time meaning money and that people were trying to save it seemed rather lame in the face of his different approach to time. But perhaps we can use some of the time we 'save' to pray with the Church in Asia. We have produced a prayer card and a prayer tape to help. Also why not look back over the past issues of this magazine and use the articles to help your praying. Don't forget, as well, that missionaries write prayer letters and that these are available from Mission House.

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SEPTEMBER 1986

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We share in the work of the Church in:

Angola	India	Sri Lanka
Bangladesh	Jamaica	Trinidad
Brazil	Nepal	Zaire

'FRUSTRATION'

'That's the word to describe how the church of Cinnamon Gardens feels,' says Margaret Goodall.

'We want to help but they won't let us!'

CAN you imagine the frustration of living within 50 yards of the General Hospital and day after day hearing the wail of ambulance sirens, or seeing crowds gathering, the rows of stretchers outside the accident ward as victims of bomb blasts in the city or from the east or north are brought in? The frustration is that of caring church people who are not able to do anything to help those in distress.

Often there are photos in the newspaper of groups who have collected money and given donations of Nesto-malt or fruit cordial to the latest batch of victims.

However, we felt there must be much deeper and more lasting needs. Many of the victims have been flown in from other parts of the country and we decided to offer our help by:

1. Writing letters to relatives of the wounded to let them know they are progressing.
2. Offering overnight accommodation to relatives to stay when travelling from out-station to visit victims.
3. Providing the extra comforts such as Ovaltine or fruit, etc. to those whose relatives cannot visit them, or who

are too poor.

4. Enquiring to see whether we could arrange for laundering or clothing of those who have no nearby relatives to do it for them.
5. To provide hospital visitors, previously given training in how to approach people who have suffered violence or similar kinds of stress, so that no-one need be without visitors.

We put a lot of thought into these proposals and Peter and our church secretary went to the hospital authorities to offer this help. Sadly there has been no response at all. They were told that no passes could be issued for visitors and that anyway the army looked after the army wounded and relatives looked after all the others. There was no problem.

Sadly, too, it is so easy to forget these victims of violence after the first day or two of outrage. But the smashed and burnt bodies of the badly wounded may be there for weeks or even months. How sad that a prevailing suspicion of the ulterior motives of those offering help should deprive suffering people of the help we would gladly give.

ANGOLAN



Photos taken
by Stephen Green

Photo right:
Doug Harmes —
with sacks of
beans to be
distributed

‘TEN THOUSAND Angolan refugees have arrived in the Bas-Zaire during the past six months,’ reports the July edition of “Refugees”, the magazine of the United Nations High Commissioner for Refugees.



Arrival at Nkamuna — Angola Refugees

MANY of the refugees are young women and young children who arrive in a pitiful condition, victims of the war raging in Angola. Some of the older families are refugees in Zaire for the second time. In Angola they were forced by the war to live in remote areas and survived by trapping wild animals in the forest and catching fish.

‘We lived in the wild like animals,’ says Eduardo Joao, 38-year-old father of seven children aged between 17 years and nine months. His wife gave birth without any maternity help whatsoever.

‘It was thanks to God that the children survived,’ he says.

Basic Supplies

In the small refugee village of Nkonda, there is a dilapidated dispensary with a few basic supplies of antibiotics and chloroquine, insufficient to keep at bay the killer diseases which, combined with malnutrition, put these vulnerable, newly arrived refugees at risk. Fifty refugee children have died of measles in the last six months in seven surrounding villages, for which this is the only dispensary. Now there is an epidemic. I watch a mother trying to comfort her nine month old baby stricken by the disease, its small face disfigured by loss of skin, quite red and raw around the nose.

Children of two other families, Maneza Emmanuel and Paolo Domingos, ten and five years old, thin and emaciated, very small for their age, are obviously suffering from severe malnutrition, with tiny arm circumferences, and lack of hair growth. They are in urgent need of supplementary feeding, which is not available here. They risk being killed by a measles outbreak.

Gerald Knight, the Canadian agricultural specialist who works for

continued on page 166

REFUGEES

NO HEROES OR VILLAINS

... says Paul Stuart,
BMS teacher at
Mbanza-Ngungu in
the Lower River
Region of Zaire,
'... only
those who suffer.'



Food distribution

A FEW months ago I had the privilege of participating in the refugee work in Bas-Zaire. I was at Kimpese when a party of eight or so were going down to Songololo refugee camp to distribute some food, clothes and machetes. Why? Well, there is a fierce civil war raging in the north of Angola, where the government is attempting to wipe-out the American-backed UNITA rebels led by Joseph Savimba.

There are no heroes or villains, no goodies or baddies, only those who suffer. They come over the border into Bas-Zaire in their thousands, usually in groups of hundreds. Mostly they are old people, women and children (the men are fighting). They have nothing except the few rags wrapped around their emaciated bodies. They have fear in their eyes and only ask for safety.

I was at the border seven kilometres south of Songololo and saw a group recently over. They were resting in a small impoverished village, being cared for by their Bakongo brethren. The

village itself barely had enough goods for its own needs.

Tata Schaves is an Angolan who worked with former BMS missionary Jim Grenfell during the troubles a good while ago. He learned how to distribute food, clothes and other necessities. He learned how to distinguish between a baby who would die and a baby who would live. He learned how to give the dying baby a small quantity of food and the healthier baby a sufficient quantity.

We only had two sacks of beans and Michael King and Doug Ames (an American missionary at CECO) set about distributing them under the instructions of Tata Schaves. I stood watching.

We then heard that there was an old man who was dying, sitting upright against the wall of a hut. He hadn't the strength to get up, his body worn-out by walking and disease. He was smiling though and talking to us in spasms. We went over to where he was and prayed with him. He wouldn't live very long in all

probability.

But one thing stuck in my mind more than anything else; nearby, lying on the floor next to a couple of huts were three or four Bibles – open. Before we arrived there were some of those suffering people having a Bible-study. If that doesn't say anything about the nature and problem of suffering in our world then what does?

When I got back to the Land Rover they were just finishing the distribution. Michael got in to the driver's seat and just sat, unable to talk to anyone. He said later that he had been able to cope emotionally with the situation until the last few canfuls of beans. He had to give one can of beans to a woman in a family of five. This particular group had walked from a major town south of San Salvador, evicted from their homes by the UNITA rebels. They weren't used to living off the bush – they were town-dwellers, and consequently suffered more than those who had been in hiding in the forests. The forests by the way, had been napalmed and burnt.

CEDECO, the Community Development Centre of the ECZ (the Protestant Church grouping in Zaire) is helping to provide seeds and tools to the refugees. He tells me that the nearest hospital is less than 30 kms away along the tarmac road at Kimpese.

Decrepit Hospital

The government authorities in the zone's administrative centre of Songololo are very concerned about the situation. The decrepit hospital of Songololo has 40 beds, half of them without any mattresses and some with just a frame. More than 80 Angolan refugees will be sleeping here tonight, in a ward with only 20 beds. Electric light fittings hang dirty, dusty and useless from the discoloured, stained ceiling which bulges ominously downwards at one end, looking as if it could collapse without much provocation. Fortunately the rainy season has just ended, and the roof has held up.

The human misery which is forced to congregate here for lack of anything better is scarcely less depressing than their surroundings. Two orphaned refugee children aged between four and eight – their mother died of sleeping sickness, endemic in this region, lie together on one mattress, listless, thin and miserable. The younger one is sick with diarrhoea. They are being taken care of, since their mother's death, by an aunt.

No Resources

Another Angolan refugee mother and her three children occupy a single bed. The two younger children are sick – malnutrition is obvious. The hospital provides free medicine to those who cannot pay, but no food. However the local government authorities insist that even this cannot continue indefinitely: the state has insufficient resources even for its own citizens, who are suffering the same deprivations.

At the village of Nkamuna, 15 kms from the Angolan frontier, 34-year-old Maria had tears in her eyes as she told me that she and her young daughter had to leave their home during an air raid,



Angolan refugee father preparing breakfast for his children

without even having time to look for her husband. She still does not know if he is dead or alive. She has only been in Zaire for five days and is still wearing the same ragged clothes she came in. It took her one month on foot to reach the safety of the Zaire frontier

from her home at Bembe.

A large group of refugees gathered round us as we spoke. They had eaten nothing substantial for nearly two days.

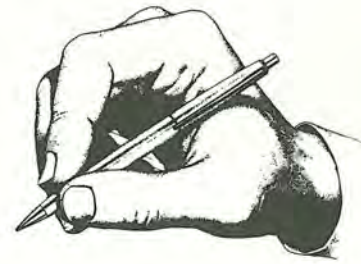
HUGH HUDSON



Dr Betty Bridgman (Canadian) from IME Kimpese examining an Angola refugee with probable TB

'Their arrival has been gradual and almost unnoticed as they make their way into Zaire to settle spontaneously in villages close to the main tarmac road linking the port of Matadi to the capital Kinshasa.'

REFLECTIONS



OUT OF THE MOUTH OF BABES . . .

Mary Hitchin is a former BMS nurse in Ntondo, Zaire. She recalls one little boy who taught everyone about evangelism.

'Little Mola and his sister Ntembe suffer from a congenital eye disease. Mola is seven and his sister is five. Wilma took them to Iboka when the eye surgeon came. Now, the doctor was able to operate on little Ntembe and she was able to get some sight back. But for Mola it was too late. He's only seven, but when he came back to Ntondo he was very bitter. He said "Why did God cure my little sister but not me?" But we chatted to him and helped him and taught him to make rafia mats so he's got a skill. But he has become a real little evangelist. What he's doing now is calling some of the local kids round to his house and saying "Now we're going to sit down and have a prayer together and then we're going up the market to witness". So they sit down together and these seven year old kids have a prayer meeting. He chooses a story in the Bible and says to the sighted friend, "Now you read the story and I'll give the address". So they get to the market, read the story and then Mola gives the address. Then when they've finished he says, "Right, you're going to come back to my house and we're going to pray about what we've done and about the people who've been listening to the Word of God".'

Wilma Aitcheson, BMS nurse at Ntondo, was preparing to come home on furlough. She said, 'I was up to my eyes in work and didn't know what to do first, when little seven year old

Mola came in with a group of his friends and said "Mama, we've come to sit down and pray with you about the work today". I was so busy but I just had to stop everything and sit down and pray with these children.'

Another six year old boy, Ntamu, comes from a non-Christian family. One Monday morning, his mother came to me and said 'You know, Mama,

yesterday, Ntamu came home from Sunday School and wanted to tell us a story that you'd been telling them. But we were all too busy and couldn't be bothered to listen to him. So he stood up on a chair and said in a loud voice, "What's the matter with you? don't you want to hear the Word of God?" So we all had to sit round very quietly and listen to the story he'd heard in Sunday School!' Children gossiping the Gospel.

BIRTHS, BABIES AND BWAKELI

Richard and Jo Allan have recently started their ministry in Pimu, Zaire. Richard is involved in maintenance and construction work, while Jo works in the local dispensary. Their first impressions of village life highlight the differences of a 'coming of age' in Zaire from Britain.

'We have already experienced many of the exciting aspects of village life. Yesterday, we went to our first "bwakeli", this is a kind of "coming out" celebration for young women. Here in Zaire, a girl often does not marry until she can prove her fertility by producing her first child. Once the baby is born, the girls spend a year at their parent's house, nursing the child, cooking and taking the only opportunity they will have in their lives to grow fat. When this period is up, they hold a big fete, such as the one we attended. It was a magnificent sight, all the girls were in traditional grass-skirt costume, their bodies were all covered in palm-oil, the drums beat loudly as the girls performed their traditional dances. We were

encouraged to join in the dancing but being totally unlike any form of European dance, we found it a difficult accomplishment. However, we did succeed in causing a great deal of amusement for everyone else. After this we were invited to sit and eat with all the village chiefs – a very great honour (especially as we had gate-crashed the party!).



Refugee children having breakfast

'THERE'S ANOTHER SIDE TO THE STORY'

RECENTLY I mentioned to someone that you wouldn't see many patients in our Udayagiri Hospital (Moorshead Memorial Christian Hospital) during the month of December and the same could be said of the July/August period. Why? The former is the time of harvest and the latter the time of planting in the Kond Hills. No one but the seriously ill can be taken to hospital at that time and as long as you can you have to work. Our hospitals serve as GP Medical Centres as well as places for the treatment of the more seriously ill. A casual visitor might assume that such a picture denoted that there was no longer need for a hospital. They would be wrong. During the hot season the hospital was full to overflowing. No field work is going on then.

First impressions can be misleading.

I have read with interest the recent articles in the *Missionary Herald* written by some of the party who visited the Indian sub-continent last year. However, some things have troubled me. Things are not necessarily what they appear to be, although some of the criticism may be justified.

United Churches

A church planted in Indian soil? Let us be thankful that there are two large United Churches in India, The Church of South India and the Church of North India. Now these two are having discussions with the Mar Thoma Church on the possibility of the three churches uniting and one day becoming the Church of India. To suggest that there is any possibility of the Roman Catholic Church and CNI uniting is, I feel, a little misleading.

Only in the cities are such things as united services held. There are many occasions on which united services are held in this country, but even here there would have to be a lot of changes before it was considered possible for

Roman Catholics and Protestants to unite in one church. If people in Orissa, and more particularly people in the Kond Hills, thought that the CNI contemplated uniting with the Roman Catholic church they would withdraw from CNI tomorrow and that is certain. This is one of the issues that was made quite clear at the time of Union.

What do we mean by a church planted in Indian Soil? The church has been planted and it has taken root. It does not flourish everywhere, unfortunately, but it is there and there to stay.

Technologists from many nations of the world have lent their expertise to India, they have shared their skills. Factories have been set up, sometimes by Japanese, Germans, Russians; essential parts have been imported, assembly has taken place in India. The result? A Japanese/Indian product or a German/Indian product as the case might be. Then production takes place in India, all the parts are made there. The result? An Indian product with the aid of foreign expertise. Then the foreign technologists leave. The watch company I am thinking of makes some of the best watches in India. I have one myself. It is an Indian watch not a Japanese one. We must not confuse Indianizing the church with planting a church in Indian soil.

A Relevant Church

At the first CNI synod to be held in Delhi in 1971 there was a lot of talk about an Indian theology, mostly from young very academic ministers previously of Anglican tradition. There was a lot of talk about making the Gospel relevant. The Gospel is always

relevant. Our presentation of it may be at fault.

A foreigner present at the synod, a German doctor who had served in the Hitler youth, reminded us that there can never be a national theology any more that there can be a national science. In fact he said that when people in Germany developed a German theology, a national theology he called it, that was when things began to go wrong for the church there.

While we may want to see the church of India more relevant to the situation in which it is placed we must not confuse Indianizing the church with planting a church in Indian soil. Many foreign plants grow in this country but we no longer think of them as foreign. They have taken root here though this was not the country of their origin.

Countries that were evangelized during Colonial times unfortunately bear the mark of that era. Church buildings in cities such as Delhi, Calcutta and Madras were built in keeping with everything else pertaining to the British Raj. Many of those who attended those churches were Westerners working in India.

Not for them a seat on the floor! You have to go to the villages to see the church as it really is. Shoes off before you enter the building. (You are not likely to see 60 pairs of sandals outside the door of any church in this country!) Mats on the floor to sit on and today, in many churches, Indian musical instruments to accompany the singing.

In the early days the missionaries wrote many of the hymns. Until today very few people in the Kond Hills have managed to write hymns to authentic Kui tunes. The few I have heard have been beautiful, but because they have been tunes reminiscent of ones the farmer might sing to his buffaloes as he ploughs they have been laughed at by many. Today they much prefer to

'Things are not what they sometimes appear to be,' says Joan Sargent

adopt the Oriya tunes which are modern and lively. On the last occasion that the Kui hymn book was reprinted I suggested dropping the hymns with English tunes. Result? An outcry from one old faithful. 'Over my dead body,' he said. They were what the early missionaries had written, they would stay! Few of them are sung today! One of the most popular hymns in the whole book is set to a Hindi film tune, but this is frowned on by many. No more film tunes they say.

Drama

Indian Christian drama is in a class of its own. It is an excellent way of proclaiming the Christian message, although it is the Old Testament scriptures that are taught most as portrayed in stories of Abraham, Joshua, Saul, David and other heroes of the faith. The production, usually far more authentic than such things as Anno Domini, is very definitely an Indian style presentation. The whole thing will last anything up to four hours or maybe longer, and will always be well attended. If one church group prepares such a drama, which is well received, they will probably be asked by other churches to present it in their villages.

The Christmas story is one that is enacted true to scripture, but in a typically Indian style. If Indians produce it then the production is definitely Indian. One production has King Herod sitting on his throne angry and proud at the thought of another king coming into the world and of the threat to his own throne, all beautifully portrayed by a dancer. As she danced you saw his anger, his pride, his fear, you saw his conscience at work. I have never seen anything like it in a Western style production.

Christian Art

Indian Christian art has really only been developed by the Roman Catholic Church, because that church has long relied on art as part of its heritage. We in the Protestant church threw out the baby with the bath water at the time of the Reformation. No candles, no pictures, no nothing. The Indian church has ways of using candles. At Christmas services in the Kond Hills it is common for candles to be lit and

brought into the church by the worshippers as they gather, signifying that the light of God has come into the world. Incense sticks too are burnt (so much so that the preacher runs the risk of being asphyxiated!).

It is not that the church is going 'High' or resorting to heathen practices. It is a practice which accompanies any special or great occasion held in a home, particularly weddings. It is sweet perfume. Some Westerners may not agree!

There is always a great demand for Christian pictures, particularly from Christians in the Kond Hills. Unfortunately, for many years nothing but Roman Catholic pictures were available so you quite often saw a picture of the Sacred Heart in a Protestant Christian home. People wanted something to show that this was a Christian home but more particularly they wanted something they themselves could look at.

An English missionary living in Delhi, herself well versed in the arts, drama, painting etc. has been trying to encourage Indian Christians to use their artistic talents and produce paintings that are Christian but definitely Indian. She is getting somewhere.

The faded pictures that were seen on school walls no doubt originated from this country and were put there by early missionaries. There is nothing to replace them.

The dividing line between what is cultural and what is religious is a very fine one. The red spot in the centre of the forehead definitely has religious significance for the Hindu. Committed Christian girls do not use it and I stress the point committed. It is used by many nominal Christians however and many who are only loosely connected with the church. These girls say that it has no significance and is only used for cosmetic purposes.

Arranged Marriage

But when it comes to the question of arranged marriages we should not be critical. If the Indian church were to advocate free choice of partner, 'love marriage' as some call it, as against the

common practice of arranged marriage there would be chaos. Of course it is already happening in the cities and there are isolated cases of it in the villages too, but those I have known have for the most part ended in disaster. Comparatively few arranged marriages do not work out. The couple have to work at their marriage and work it out together. Many of them, the majority, are very happy indeed. Why should we be dogmatic? Arranged marriages do not contravene the teaching of scripture.

Etiquette

As for the host sitting down to eat with his guests while his wife waits on them, that is Indian style etiquette, nothing more. The highly educated who live in the cities and have travelled widely do things the Western way which is not necessarily the Christian way. You can persuade your hostess to sit down as well as her husband to eat with you if you know her well. Generally speaking she finds it more convenient to wait on her guests and eat later. It is not because she is inferior to her husband that she does not eat with her guests.

It really was not very wise to tell an Indian congregation about the sale of a church building in this country to a Hindu community. It definitely would not be appreciated. We obviously do not have much respect for our places of worship if we can do that. No Indian Christian would dream of making use of a place that has been used for Hindu worship. The two just do not mix. Dialogue is all right in Britain in our cosmopolitan society but dialogue for the majority of Indian Christians, particularly the vast majority who live in rural areas, is just not on. Remember it is a minority community, still only three per cent of the population is Christian. The church is not ready to face dialogue in India apart from the select high-ups.

The church has a message to proclaim and that is that Jesus Christ is the Way, the Truth and the Life. Not a way, but THE WAY. Jesus said, no man comes to the Father except through Me. The Church in India is growing, though that growth may not be exceptional, but in these days it is the presence of that church that is so important.



Worlds Apart

BANGLA SENIOR

Mary Hart tells us how old people

IN a Muslim society, there's a strong family structure and reverence for the elderly. So there are not so many lonely old people as you might find in this country. Most families consider it part of their duty to care for their elderly. Having said that, when you get a very poor family, obviously the priorities are toward your own children and the older people have to work to keep themselves until they

are very old, when they aren't capable of working. Some do very heavy and rough work such as jungle cutting or breaking up bricks on the side of the road. In Chandraghona, this job has been done by very old people recently. But if they become incapable of working, it is considered part of the family's duty to take care of them. So it's unusual to see people begging just because they're old. It's far more common to see people begging because they're crippled or deformed, or young.

If you survive childhood in Bangladesh you have a pretty good chance of living to old age. So many children die under the age of five. At Chandraghona, there are about 20 people who are there because they have leprosy. A lot have lost contact with their families during the period

when leprosy patients were treated in complete isolation, and have never been able to make up that loss. That dislocated relationship has never been able to heal.

'We consider it part of our responsibility to look after these old people until they die,' says Mary Hart, BMS Nurse at Chandraghona. 'We try not to admit any more people to the "Ashram" as we call it. In many ways, the folk in the Ashram have a better life than they would outside. They get three good meals a day.'

It's a hard society to be old in, especially if you have to work. One old lady of 80 years is almost blind, but she goes out every day jungle cutting. Of course, she doesn't have to keep anyone else. Old people feel part of the family, wanted, needed and not neglected.'

Bangladesh is not an easy country to



...Old Age

BANGLADESH'S CITIZENS

Old people remain part of the family

to be old in, but then, it's not easy to be old in any country. There's certainly more reverence for age and experience than there is in Britain where we worship youth and vitality. Here, age and experience counts for very little especially since experience in this country is so quickly outdated.

Experience in Bangladesh still counts for a lot. It's a slow moving country, not industrialized and not technological. Even amongst the better-off people there is still a reverence for age, for their old people. There is no sign at the moment of anything happening in Bangladesh like it is here in Britain where old people live in Old Folks' Homes.

In the village areas, you don't often take care of a child until you are a grandmother. So many young children have babies that the mother-in-law brings up the baby, and it's not until you yourself become a mother-in-law that you start looking after a child.

There really is a strong family set up. In the poorer families, the old are not sent away, but they are expected to contribute to the family through working.

'We do see some senility among the old, but they are still cared for by their families. There is only one mental hospital in the whole of Bangladesh for every sort of mental illness, so they have no room for senile old people.

'In Bangladesh, very few people know how old they are at all. You can only judge by looking at the age of the children and grandchildren, the colour of skin and hair, etc. I should think that they would think that 70 is considered old. The Bangladesh Baptist Sangha has a retiring age of 55. There is no social service at all. If you are old and destitute, you either work or beg. That

is the problem with the leprosy patients. They have lost their family links and have to find ways of supporting themselves. We often knock the National Health Service in this country, but when you see a country without one, you see how good it is. And you can't condemn begging when that's the only alternative to starving. There is no choice. Begging is the social service in Asia.'

THERE AREN'T MANY OLD IN BRAZIL!

Augusta and Adimar are the parents of Maria Coutinho and are in their mid seventies. They were living on someone else's land as squatters when, because of Maria's concern for her father's health, they moved to the *favela* where she lives. He needed hospital treatment but was quite disturbed by his first hospital visit.

'I had to wait for two hours,' he said, 'and they made me take off both my shirts!'

Life in the *favela* was a frightening experience for them both. Adimar was convinced that someone was throwing stones onto the roof of their shack at night. He was frightened of city noises and city people. Eventually, they moved from the *favela* to move round Brazil staying with their various children. This is not unusual in Brazil. Old people are quite prepared to 'get up and go' in their old age. They do not feel so rooted to a place, but are quite mobile. This contrasts with people in Britain who, the older they get, the more they want to stay in one place.

'There aren't many old people in Brazil. We don't often meet people in their seventies,' says Dorothy Vaughan, who with her husband Frank, has been working in *favela* areas around São Paulo. 'There are many factors affecting this. In Brazil, bronchitis and TB are still killers. People consider themselves old when they are 40 and 50! In fact, most people retire from their first profession when they are 50. Retirement doesn't depend on reaching a certain age. Rather, it depends on how many years you have "put in". After 35 years labour, you can retire. Of course, at 50 years old many find other jobs to do. There is a state pension, but it is very low. This means that they can often avoid income tax and make more money than they did when they were working! This is especially true among the working classes.'

'The family unit in Brazil is much stronger than here in Britain. Older parents are cared for by the children. This is done not only out of a sense of duty, but being elderly brings with it a sense of respect. Older people are, in a very real way, part of the family. Those poorer people with whom we work often build a small shack on their land for the parents. This is like the "granny flat" idea. One elderly woman knew that her church was looking for a plot of land on which to build a sanctuary. She offered up her *favela* land asking only that she could have a small house at the back of the church in which to live.'

NUMBER OF PEOPLE AGED 60 AND OVER (figures in thousands)

	1975	2000	2025
Africa	19,947	42,726	101,962
South America	21,053	40,990	93,317
North America	34,491	44,727	76,483
East Asia	90,233	168,849	335,292
South Asia	62,433	133,421	307,823
Europe	82,389	101,595	129,060
Oceania	2,359	3,700	6,412
USSR	33,870	54,352	71,309
Total	345,875	590,360	1,221,658

(Source - United Nations)

OLD AGE IN ZAIRE

taken from a conversation with Mary Hitchings

THERE are about 40 old people in Ntondo who are sponsored by Help the Aged. The money is sent out through the BMS and administered by Wilma Aitcheson. The money is used to buy whatever they need in the way of blankets, food, clothes and tools for their gardens - anything that they need.

The accommodation for old people is sometimes a problem. One or two of them live in Habitat housing and the sponsorship scheme is paying the rent for them. (Habitat is an American organization. In Ntondo, its workers are trying to find ways of building better houses.) A few years ago a lump sum from Help the Aged enabled some houses to be built for them, but an Old People's Home has not been provided because that doesn't really fit in with their culture. The houses are traditional African houses with the 'Ndele' roofs and mud walls, so they can have their usual fire in the middle of the room.

The old people in the scheme are usually those who have no extended family and those without children. In Zaire, children are your life insurance. Some are folk who have been a little bit awkward in their life-time and so younger people just don't want to know them. But they have mellowed down and are in real need. There is one very difficult man and his family have rejected him. He and his wife, who is nearly blind so she can't work the garden, are in real need. It is hoped that Dr Adrian Hopkins, from Pimu, will go to Ntondo soon for an eye clinic. She is first on the list for an operation, and hopefully will get some sight back.

Mama Mioto

Mama Mioto has quite a history. Her husband used to be a school teacher in Ntondo. She used to go off on evangelical trips with other women. They would leave Saturday mid-day, walk 30 miles in the heat of the day to a village, take the services there on Saturday night and Sunday, and then walk all the way back on Sunday night. One weekend, when she arrived back at 2.00 in the morning, she found her husband hanging from the roof.

He was prone to depression and, since there was no doctor at Ntondo, he had gone to see the doctor at Bikoro. The doctor there got fed up with him and said, 'Well, you're going to die anyway'. That was the last straw and Mama Mioto came home to find he had hanged himself.

Her in-laws, who were not Christians and lived on the other side of the lake, came to Ntondo and accused Mama Mioto. They said it was an evil spirit in her that had caused her husband to hang himself. They took everything she possessed away from her house, even her bed. She was destitute, so she was taken to hospital and given a nurse's house. She was trained as a midwife. Then she became President of the Women's meeting at Ntondo. Now she is quite elderly and has had a slight stroke so she is not able to do the work she once did. She is one who will be getting into the Help the Aged scheme very soon.

Disabled and active

Mama Ngulalia has been a real leader in the Women's work during the years. Her husband

used to be a pastor. They were a fine Christian couple. When he died, she said, 'I'm still able!' and led all the Women's work in the area. She is quite old now. She had some eye trouble and went down to Kinshasa for an operation, and they operated on the wrong eye. She came back nearly blind. Since she came back, Wilma Aitcheson has taken her and 40 others to a visiting eye clinic and some sight has been restored. She has carried on with her work!

Whether it was caused by native medicine or what, Mboyo is paralysed and for ten years never left his house. When he was given an old wheel chair it was as if the whole world opened up to him. He was able to get around the village with his friends. He could go to church — where he hadn't been for years. He was able to go to hospital for his own medicines, and also to the market.

Many young people have moved away from Ntongo so a lot of the old people will say, 'I have a daughter in Kinshasa, or a son in Kisangani'. Transport is difficult. They can't visit them very easily and they are in real need. Everything is so expensive and the pension is only £10.00 a month if you get it. Some of these people are not well enough to go out and work their gardens and many are living at starvation level. This is where the church and the missionaries are able to help. Some families get fed up with their old folk and just won't feed them. There are some mentally deficient people who are abandoned by their family.

**Number of
People Aged 60
and Over
(figures in millions)**

1975 2000 2025

World Population

346 590 1,121

More Developed Regions

166 230 315

Less Developed Regions

180 360 806

Some of the local old people help out at the hospital doing various jobs. Some of the women pack things at the hospital. So they don't feel that they are just receiving charity, but are contributing to life too.

Bilepa had TB. She was married to Nkoi and had five or six children by him. Eventually, because she was always so ill and because she had TB he took another wife and left her. Bilepa is really too ill

MAYA DIDI AND THE HEN

In Nepal, one elderly woman used an unexpected situation to witness to her faith.

'One day, Maya Didi came to our house almost in tears. She is an elderly woman, uneducated and rather poor. She is also the first Christian from our village. She once told us this story.

'While she had been out fetching water one morning, she discovered that one of her two hens had gone missing. She asked her neighbours, but they could tell her nothing. For no obvious reason, she went to the house where a distant relative of her husband lived. The young man flatly denied any knowledge of her miserable bird, so she meekly turned to go when she saw a pile of feathers at the edge of the yard. The man called over some friends to share the joke, loudly boasting his luck and abusing the old woman saying that now she was a Christian, she had no right to come near his house. Besides, he knew she wouldn't do anything about it as "Christians are all forgiving and love their enemies". At this point, Maya Didi, suddenly brightened up saying, "You know, he's right! We Christians do forgive wrongs and love our enemies. I hope that the hen has done that poor boy some good!"'

'So it was that one part of the Gospel was spread round the village with the gossip. That hen, and the silent response of its owner had certainly got the right message across.'

to look after her children, so they are also on the feeding programme. There are a lot of people in these circumstances, where the husband has left them. Another woman, an epileptic, is on the feeding programme. When a woman is epileptic, or has diabetes or TB, the husbands will often leave them or take other wives, and they are left pretty destitute. These are the kind of folk involved in the Help the Aged scheme.

out. 'Look you've left his most precious possession behind,' she said. It was his Lotumba New Testament. They didn't want it, so Mary took it home. 'It's all burnt around the edges, but it's one of my most precious possessions,' she says.

Even in death

Mama Nsombele was a leprosy patient who's family had rejected her because of her leprosy. She lived in a little hut behind the hospital for years and years. Whenever one young BMS missionary had had enough and wanted to pack her bags she would just have a chat with Mama Nsombele and come away encouraged and ready to go on again. She helped many of the other leprosy patients through her witness. When folk die in the wards, relatives will wail and throw off their clothes, rolling in the dust and the dirt. The louder they wail, the more they believe that they are driving away the evil spirit that caused the death of their loved one. But when Mama Nsombele died, all the Christian women from around came and sat round her bed singing hymns. There were a lot of non-Christian patients in the ward at the time. Then there was a church funeral for her. Even in her death, Mama Nsombele was a living witness to the Lord.

The witnessing witch doctor

Another man Petolo was originally a witch doctor but was converted and came under the sound of the Gospel. Because he was converted his family rejected him, so he came over to Ntongo and we took him on as a mission worker and he used to cut the grass. He used to sing all the songs he sang as a witch doctor but with Christian words. A lot of people were converted through his witness. He lived at Ntongo for many years and eventually died there. When he died, his family came over to collect his belongings. We'd given him a hut, but it was pathetic. They made a fire in the middle of the room to burn all the rubbish. Mary Hitchings saw something burning there in the fire and pulled it



Man in wheelchair from Tondo, Zaire



NEW CANDIDATES

Eight new candidates, part of the increasing number of folk hearing the call of God to work overseas, have been accepted by the BMS General Committee for missionary service.

JENNIFER CHEETHAM, (24), is a nurse and member of Bury Baptist Church. She trained at the Bury School of Nursing and is a qualified midwife. After two or three terms at St. Andrew's Hall followed by training in French and studying for the Diploma of Tropical Medicine, Jennifer will leave for Zaire.

'I felt that God was calling me to do missionary work overseas and I applied in obedience to Him. Since I attended a Baptist Church, it seemed only natural to apply to the Baptist Missionary Society.

'The place of world mission in the local church depends on each church and its degree of commitment to it. My own fellowship has a keen interest in world mission and has given a great deal of support to the BMS and other societies.'



EUNICE MURRAY (27), a member of Peterhead Baptist Church and a qualified teacher will be working in Zaire. After training at St. Andrew's Hall and French language study, Eunice will teach at the British Association School in Kinshasi, Zaire. An advert in the *Herald* prompted Eunice to come to terms with a growing conviction that she should go overseas.

'A build up of commitment to the Lord, a reminder of an earlier promise to serve Him as and where He showed, and then a call through a song sung in church one evening on the theme, "Our father's house is full of worshippers, but where are the harvesters?", prompted me to consider overseas service with a Missionary Society.

'The sharp contrast between those who have so much (spiritually and materially) and those who have so little made quite an impact on me and I knew Christ was calling me to share His love and not keep it all to myself. This was followed 18 months later by a quiet conviction that I had to respond when I read an advert in the *Herald* expressing a need for primary teachers in Zaire and Bangladesh.

'One of the most vital ministries the local church can perform is in prayer. Without an army of warriors at our backs, how can we, a small number of individuals abroad, be fully effectual for Christ? I am counting on the prayer support of my own fellowship and I think it is more alive and real to people when they have some personal contact on the field. Through prayer, contact and giving the church at home can be as much part of the work overseas as those sent out.'



CHRISTOPHER (29) and **LYNETTE OUTRAM** (26) are members of West Bridgford Baptist Church and are both qualified teachers who will serve in Zaire. Chris and Lynette spent some time at Cliff College where they first considered serving overseas.

During the last week of the year, the college runs a week's convention which included a course on World Mission. This was led by one of the college tutors, a former missionary to Zaire. We both went on this and during this time felt God wanted us to serve Him overseas.

'When we considered applying for service six years later, as members of a Baptist church, we felt that we should apply to the BMS first. We have been very impressed with the care and support that BMS gives to its missionaries. As we have continued with the BMS we have been more impressed by this. We look forward with anticipation to further training and resettling in a different country.



ALISON COTTAM (27) spent some months working as a volunteer with BMS doctor Betty Marsh in Berhampur, India, in 1984/85. Alison, a member of Christ Church Baptist Church, has been accepted for service in Bangladesh.

She is a trained nurse and midwife. Alison will leave for overseas after further training at the Child Health Institute, in the Bengali language and two terms at St. Andrew's Hall.

'I wanted to make the best use of my midwifery training and serve God through my work,' she says.

I am conscious of the huge gulf between rich and developing nations and believe that God wants us to share resources and knowledge with each other. As my Christian faith has developed, I have become aware that meeting spiritual needs is as necessary for our well being as meeting the physical need. So, I believe that the skills I have to offer can be



HELEN WILLEMSSEN, (23), a member of City Road Baptist Church, Birmingham, equipped with a B.Ed degree and some knowledge of French, will teach at the British School in Kinshasa, Zaire after further training in French and two terms at St. Andrew's Hall, Selly Oak.

'Having completed my teacher training and probationary year successfully,' Helen says, 'I asked God where I should serve Him. As I prayed, I felt led to try many "doors" of opportunity for teaching posts abroad. God showed me, through closing doors mostly, that I should offer to serve Him through a Christian society or organization rather than a secular one. So I duly "tested" that calling and here I am!

'Many have said that "adaptability" is one of my God-given good points. Adjusting to a new culture will not be easy, but as God has called me to it, He will give me the strength and courage to do it. I feel that "world mission" in parts of the world where the Christian mission has never been broadcast has diminished. We need to realize that in Christ we are one and need to share the gifts and resources God has given us.

'Every local church has a responsibility to look at what God has given its members and prayerfully consider how they can help other members of the body!'



best used through serving with a missionary society rather than through a secular relief organization. Experience as a BMS worker in India, a sense of God's calling plus the prayer and encouragement of friends and family have also influenced my application to the BMS.'



IAIN (29) and **ANNE** (23) **WALKER** have been accepted for service in Brazil. Iain is a member of Pitlochry Baptist Church, while Anne is a member of East Kilbride Baptist Church. Iain has just completed a Certificate of Qualification in Social Work and Diploma in Social Work, while Anne, a gifted linguist and a graduate of Oxford University with a degree in German, has a PGCE qualification to teach. They will undertake social and evangelistic work in Brazil after training at St. Andrew's Hall and Portuguese language study.

Their call to overseas mission came through 'Influences from church, friends, books and University', and a challenge through prayer to be open to God's call to wherever it might be.

For Your Prayer Diary

BANGLADESH - KHULNA AND JESSORE 7-13 September

Through the Bangladesh Baptist Sangha Special Evangelization Fund, an outreach programme at Narail has had a far reaching effect. A book room in Narail bazaar has been an effective evangelistic tool. In a predominantly Muslim society, the church is often faced with opposition. Yet, this outreach programme has reached many people. Remember newly baptised converts as they begin a life which will not be easy and which may result in isolation from family and friends. The cost of commitment in Bangladesh is great. Rev B N Mondal is the Pastoral Superintendent in Khulna with responsibility for nine city and nine village churches. Rev B A Baroi is Director of the World Missionary Evangelism orphanage looking after 120 boys. Rev H Mack of the Liebenzeller Mission is the Pastoral Superintendent of the Jessore Union. The Bangladesh Baptist Sangha is discovering the importance of agricultural development and social concern. Remember the agricultural training programme and the young people who will attend, and the vocational projects for women, all carried out under the auspices of the Sangha.

INDIA - CHURCH OF NORTH INDIA AND DELHI DIOCESE 21-27 September

The CNI, formed in 1970, is a united Protestant church made up of several denominations, including many Baptists. In a country where Christianity is a minority religion, having several separate Christian groupings served to weaken the church's overall witness. Now, with a new constitution and method of working, the CNI is a growing church body. The Moderator of the CNI is the Most Rev D C Gorai, Bishop of Calcutta, and General Secretary, Rev Pritham B Santram. On his recent visit to Britain, Bishop Mohanty of the CNI said that during its earlier years, the CNI needed help. It was like a small child, but is now like a strong young man ready to face the future. Remember the CNI Overseas Personnel Department: Mr V Bakhsh; the Bishop of Delhi, Rt Rev Maqbul Calebi; the Secretary of the Diocese Rev Patrick R Motilal. Geoffrey and Elsie Grose serve at Green Park Church, Delhi. Sheila Samuels and husband Rev Desmond Samuels are concluding their work in the Cathedral Church of the Redemption in Delhi prior to moving to a new location. Pray for the schools and hospitals run by the CNI in the Delhi Diocese.

SRI LANKA 14-20 September

We are very aware of the troubles in Sri Lanka. New reports and photographs bring the civil strife all too vividly into our lives. The Sri Lanka Baptist Sangamaya (Union) is working in the midst of the violence seeking to bring the reconciling power of Jesus Christ to the country. Peter and Margaret Goodall serve at the Cinnamon Gardens Baptist Church in Colombo. They write, 'Since we are so near to the main hospitals in the city, we become first to church meetings we now have the matter of how we can give effective help to the patients suddenly rushed into the Accident ward ... even as I write now ... another series of ambulances is bringing the injured from a bomb attack on two buses from Trincomalee to Colombo. One of our members, a deacon of the church, saw a part of the building where he works collapse from an explosion which killed a number of people who were innocently going about their business when the bomb went off.' George and Betsy Lee, working in Kandy, are experiencing much the same. They write 'Pray that the Christian Church may set an example of forgiveness and reconciliation at this time'. Remember the ongoing work of the Sangamaya and the Matala Jayanthi Nivasa home for elderly women.

HOME - SHARING IN MISSION 28 September- 4 October

This is the time of year when we celebrate the founding of the BMS. It was through the vision of a simple shoe cobbler that the BMS began on 2 October 1792. William Carey, tired of the apathy and indifference he encountered in so many churches, preached his now famous address when he said 'Expect great things from God; Attempt great things from God'. Today, almost 200 BMS personnel are working in nine countries on three continents. Today, it seems that God is leading the BMS into new areas of work in different parts of the world. The task of mission is marching ahead! The BMS works in close co-operation with the Baptist Unions of Wales, Scotland, and Great Britain and Ireland. Without the hard work of Association and church missionary secretaries, missionary auxiliaries and councils, the work could not go ahead. Pray for the Chairman and members of the Overseas Committee, Candidate Board and Medical Advisory Panel. Pray for the General Committee - the decision making body of the BMS. Pray for the Officers of the BMS and all the various committees who undertake the business work. Pray for a renewed vision for mission in all British churches.

BAPTIST MISSIONARY SOCIETY
PRAYING WITH THE CHURCH IN ASIA



GIVE THANKS
for all Christians who live and work in countries where they are in a minority for the Asian church which continues to grow in both rural and urban areas for the light of Christ which shatters the darkness of oppression, fear and hatred.

LORD TAKE OFF OUR SHOES
Lord, take the shoes off this Church — not only physically, outwardly, actually, but inwardly, secretly, in the heart. Lord, take the shoes off this Church — the shoes of pride and of fear, the shoes of hypocrisy and factionalism. Lord, take the shoes off this Church — the shoes of its worship may touch the whole life of its people. And, to this end, put the shoes on this Church that it may go out to save all men everywhere.
Lord.



PRAY

With The Church in ASIA

WHY Asia? Why particularly Asia? Why Asia at this time?

It should be said straightaway that we do not feel at the BMS that Africa is getting too much attention and it's time we redressed the balance. The appeal for more prayer for Asia was made by Neil McVicar, the BMS overseas representative, before Bob Geldof made his more famous appeal for the starving in Africa.

But we do need reminding that 60% of the world's people live in Asia and this includes some of the most densely populated regions of the world, and the largest number of poor — really poor — people. Asia is the birthplace and stronghold of the world's great religions — Buddhism, Islam, Hinduism, as well as Christianity. In spite of the growth of the church in many areas, as a whole the proportion of the number of Christians to the number of the total population is growing smaller.

This means that the churches of many Asian countries find themselves a tiny minority in what they feel to be a hostile environment. A sense of belonging to a world-wide church and a realization that the world Christian community remembers them and prays for them is of immense benefit, bringing courage and hope. There is, I believe, an instinctive realization by many Asian Christians that giving by Western Christians of time spent in prayer is a greater sacrifice than the giving of money. Is this true for you?

The minority status of the church is true for all countries in which the BMS works in Asia. True for Bangladesh where church growth is infinitesimal; for India even though there are areas where the church is growing; for Sri Lanka and for Nepal where we are liable to forget how small the church still is, in spite of its growth. It is right that we should rejoice in the new freedom for the church in China and in its growth in the last ten years, but it is still true that almost a quarter of the human race is Chinese and almost a quarter of the human race is Christian, but these two quarters only just overlap.

Please pray too, for all those who have Christian contact with the people of Asia and with Asian Christians. This means missionaries of course (and there are still about 50 BMS missionaries in Asia), but it also means visitors, tourists, BMS secretaries and representatives, church leaders, business representatives and trade delegations going overseas. It means those who come into contact with Asians (particularly students) in this country, because when we ask you to pray for 'Asia' we don't mean land, we mean people and countries and rulers of those countries as well as for Christians.

In praying for Asians we are praying for the poor, because most of them are poor; we are praying for the under-employed because most of them are under-employed; we are praying for the young because most of them are under 30.

We are asking you to pray for Asians this autumn not so that by Spring you will feel your duty done, but that the habits once established may continue and grow and because this is one sure way of discovering how much we ourselves owe to the prayers for us of our Asian brothers in Christ.

Asia Prayer Cards are now available for you and your church to use. Write to the BMS for your free copies.

MISSIONARY MOVEMENTS

Arrivals

Rev P and Mrs Cousins and family on 2 June from Sinop, Brazil.
Mr J Mellor and Andrew on 7 June from Tondo, Zaire.
Miss C Whitmee on 7 June from Balangir, India.
Mrs I McClenaghan, Angela and Paul on 9 June from Cuiaba, Brazil.
Dr and Mrs A Hopkins and family on 10 June from Pimu, Zaire.
Dr and Mrs L Bulkeley and family on 14 June from Yakusu, Zaire.
Rev D McClenaghan and Karen on 16 June from Cuiba, Brazil.
Rev G Wieland on 16 June from Presidente Medici, Brazil.
Mrs R Clinch on 21 June from Kinshasa, Zaire.
Miss B Olding on 21 June from Kinshasa, Zaire.
Miss S Shields on 21 June from Kinshasa, Zaire.
Dr B Marsh on 24 June from Berhampur, India.
Rev J and Mrs Furnage and family on 29 June from São Paulo, Brazil.
Mrs J Westwood on 29 June from Rio de Janeiro, Brazil.

Departures

Mr and Mrs D Stockley on 19 June to Potinga, Brazil.
Miss L Davies on 21 June to Kathmandu, Nepal.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously (to 16 July 1986).

Legacies	£
Mrs A H Adair	5,000.00
Miss E F Ball	6,000.00
Mrs Hilda Barber	400.00
Miss Jessie Burnham	500.00
Miss G R Burton	100.00
Miss L M Case	100.00
Miss Alma Louise Cloake	50.00
Rosemary Cumings	1,000.00
Miss Phyllis Gaine	50.00
Miss Ellen F Gedge	100.00
Edith Leonora Gladstone	500.00
Miss Lizzie Harriet Goudie	500.00
Dr Dorothy Myrtle Hicks	2,000.00
Mrs Edith Mary Hildreth	100.00
Ethel Keetch	520.27
Miss Janet Lindsay	300.00
Miss Gertrude MacPherson	378.24
Mrs Nancy Molyneux	1,000.00
Mr Walter J Rees	250.00
Miss Myra Rogers	200.00
Mr F H Somers	18.12
Mrs Agnes Thomson	200.00
Miss Helen Walley	100.00
Mrs R E M Webb	1,548.68
George A Weeks	500.00

General Work

FAE Aberdeen £15.00; Anon £3.00; Cymro £50.00; Anon £28.80; Anon £30.75; Cymro £50.00; Anon £15.00; Anon £2.00; Anon £5.00; FAE Aberdeen £10.00; Anon £5.00; Anon £5.00.

Gift and Self Denial

£5.00.

MISSIONTALK

BRIGADERS IN THE CARIBBEAN

The BB's motto 'Sure and Steadfast' has taken on a new meaning for some BBers in Jamaica. The leadership of the Boys' Brigade developed a series of workshops for Vocational Training Schemes for older Brigaders on the island. The workshops concentrated on ceramics, leather work, bamboo work and electrical appliance repairs. This is helping young people develop a skill that may well be useful for them in later life. The BMS gives a grant for BB work in the Caribbean.

BMS IS NOT EXTRAVAGANT

The series of BMS Open Days continued recently with friends from Nottingham and Bristol taking a 'Cook's Tour' around Mission House. Historical artifacts amazed visitors. The Architectural nuances of 93 Gloucester Place moved some to tears, and the (rather more dubious) char-making skills of some members of staff left all speechless.

Joan Manicom of the Thomas Helwys Baptist Church, Nottingham, reflected on the experience. 'It was helpful, reflected on see that the BMS is not extravagant in its use of funds in this country. A number of people expressed astonishment at the way in which every nook and cranny seemed to be utilized by someone or something.'

As the waiting list for future Open Days grows, make sure that your church doesn't miss out on this life changing experience. Write to David Martin, BMS Promotion Co-ordinator today!

PROTESTANTS EXPELLED FROM EL SALVADOR

A group of 23 Protestant church representatives was expelled from El Salvador recently. Their 'crime' was helping some 600 refugees return to the land they were forced to leave because of the civil war in the country.

Salvadoran authorities charged the foreigners with disrespect for Salvadoran law by accompanying the refugees to Aquacayo, a community 30 miles north of the capital San Salvador. They called the action of the 23 'religious propaganda.

The refugees, reportedly 'tired of living on charity' had set out for their homes in 10 buses and eight lorries loaded with food and supplies. They were finally allowed to stay in the area for a few days, but the church workers were taken into custody and expelled.

SOUTH WALES BAPTIST CHOIR IN 'WORLD MISSION CONCERN'

A performance of Haydn's 'The Creation' has resulted in £355 for the BMS. Cambrensis, the 30 strong South Wales Baptist Choir and Orchestra, sang to a packed Albany Road Baptist Church in Cardiff. Three renowned guest solosists, all committed Christians, performed with the choir. The evening raised over £700 for world mission.

Five Christian Schools and your child



These five schools have declared their commitment to their Christian foundation. They seek to offer a good academic education; a wide range of extra curricular activities; religious education and worship; personal care; boarding and day places and bursaries for the sons and daughters of ministers and laymen of the Free Churches.

Caterham Surrey

Headmaster, Mr S. Rider Smith, MA, Caterham School, Harestone Valley, Caterham, Surrey CR3 6YA. Telephone (0883) 43028.

Boarding and day places for 250 boys in the Preparatory School (8-13) and 440 pupils in the Main School (13-18), including 170 in the Sixth Form when day girls are admitted. Founded in 1811 for the sons of ministers, now open to all but retains strong links with the URC. Caterham is situated in 80 acres of the North Downs with easy access to the M25 (5 mins.), the centre of London (40 mins. by train) and Gatwick Airport (20 mins. by road).



Wentworth Milton Mount – Dorset

Headmistress, Miss M. Vokins MA, Wentworth Milton Mount, College Road, Boscombe, Bournemouth, Dorset BH5 2DY. Telephone (0202) 423266.

Places for 350 girls (11-18) of whom 170 are boarders. The school adjoins Boscombe Cliffs, Bournemouth, and has extensive grounds and buildings, new developments blending with the 19th century house to provide good facilities for a wide range of Arts and Science subjects. It offers a cultured and caring education.



Silcoates West Yorkshire

Headmaster, Mr J. C. Baggaley MA, Silcoates School, Wrenthorpe, Wakefield, West Yorkshire WF2 0PD. Telephone (0924) 376915.

Boarding and Day places for 520 boys (7-18) and girls in the Sixth Form. The school and its excellent sporting facilities are set in extensive grounds within easy reach of the national motorway network. It provides the security of an ordered and happily disciplined life in which a pupil can develop his particular talents and enthusiasms along positive and creative lines.



Walthamstow Hall Kent

Headmistress, Mrs J. S. Lang MA, Walthamstow Hall, Sevenoaks, Kent TN13 3UL. Telephone (0732) 451334.

Boarding and Day places for more than 400 girls in the senior school (11-18) and 130 Junior School places. Founded in 1838, it now offers modern classrooms and well-equipped laboratories with a strong Sixth Form. Its education policy maintains a firm commitment to the Christian principles of its foundation.



Eltham College

London SE

Headmaster, Dr C. D. Waller, MA, PhD AIL, FRSA, Eltham College, Grove Park Road, Mottingham, London, SE9 4QF. Telephone: 01-857-1455.

Eltham College has places for over 700 boys (7-18) throughout the school. Some are boarders in the Eric Liddell Boarding House (11-18). The school and boarding house welcomes lay, ministerial and missionary sons. Girls are accepted into the Sixth Form as day pupils.

The school offers a high standard of education in a Christian environment. All major sports are played, and every care is taken by the staff who exercise pastoral responsibility for pupils in their care. Each day starts with a service of Christian worship.



NOTICE BOARD

CONFERENCES

November 8: South West Women's Day Conference at:
Silver Street Baptist Church, Taunton.
Details from: Miss Pauline Trounson,
Coram Cottage, Pound Road, Lyme Regis,
Dorset DT7 3HX

November 11: Woman's Day Conference at:
Aldershot Baptist Church.
Details from: Rev Leslie Gregory,
33 Garden House Lane, East Grinstead,
West Sussex RH19 4JT

CONFERENCE

November 22: Northern Woman's Day Conference at:
Blenheim Baptist Church, Leeds.
Details from: Rev W R Turvey,
22 Netheroyd Hill Road, Huddersfield,
West Yorkshire HD2 2LP

NEEDED FOR MISSIONARY SERVICE OVERSEAS

Ministers for pastoral training in Angola and Zaire.

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

Physiotherapist for Chandraghona Hospital in Bangladesh.

BAPTIST MISSIONARY SOCIETY General Committee Nominations A Final Invitation

All personal members of the Society and all subscribing Churches are reminded that nominations for General Committee should arrive at Mission House no later than December 31.

Nominations may be for ELECTION or COOPTATION. The names of those nominated for election will appear on the voting papers and sent to the Churches of their respective Associations. If a person is not elected by the Churches, his or her name will be considered also for cooptation. The names of those nominated for cooptation will appear only on the list of those nominees to be considered for cooptation.

In each case, nominations should be addressed to:

The Administration Secretary, BMS
93 Gloucester Place, London W1H 4AA

and should include relevant biographical details of the nominee.

BMS/LBMU AUTUMN RALLY

MONDAY 22 SEPTEMBER

THEME:
LONDON MISSIONARY
BASE

BLOOMSBURY CENTRAL
BAPTIST CHAPEL
at 7 pm

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