

MISSIONARY

# HERALD

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February 1988



**Contrasting  
Church Life -**

**BRITAIN &  
ZAIRE**



# Editorial Comment

THIS month Chris Spencer asks questions about our Baptist identity, comparing his experience in Zaire with what he knows of the British church. We take a look also at the Baptist communities in Bangladesh and Brazil. We are not all alike in our church government, in the way we look at the ministry and at church membership. So often these have been developed within particular situations and out of different cultural backgrounds, which makes us wonder about some of the things we hold on to as being essentially 'Baptist'. At least it should make us sensitive to the way our partner churches overseas see their work and witness and prevent us from making some of the mistakes pointed out by Jim Grenfell in his article on mission.

The Baptist World Alliance is asking us to remember the worldwide Baptist family this month. Our attention is being focused on the theme 'Helping the Hurting - through Jesus Christ'. There are 60 million or so people worshipping with Baptist congregations around the world, and amongst them there are many who are hurting. Within those countries where the BMS is at work there are the hungry, the sick, the persecuted and the prisoners of conscience. So we in Britain have direct links with those who are hurting. Do we share those hurts? How much do we really feel ourselves part of the family of God's suffering, serving people? It is so easy to turn in upon ourselves, concentrating upon the needs and problems of our local situations which often grow right out of proportion. Looking outwards to the whole Baptist family, and even further, will give us a different perspective and will help us to understand the part we can play within the witness of the worldwide church.

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Tel: 01-935 1482

**General Secretary**  
Rev R G S Harvey

**Overseas Secretary**  
Rev A T MacNeill

**Editor**  
Rev D E Pountain

Enquiries about service  
overseas to:  
Miss J A Maple

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MISSIONARY  
**HERALD**  
THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY



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We share in the work of the  
Church in:

Angola	France	Sri Lanka
Bangladesh	India	Thailand
Brazil	Jamaica	Trinidad
El Salvador	Nepal	Zaire

# BAPTIST IDENTITY.....

*'HOW DO YOU DEFINE IT?'  
ASKS CHRIS SPENCER.*

I RECENTLY took part in a discussion about 'Baptist Identity' in which certain characteristics were put forward as being typically Baptist: believer's baptism, the centrality of scripture, mission, congregational independency, the role of the church meeting.

While such a list would probably not meet with universal acceptance, most Baptists in this country would be able to accept most of it. However, such a description of a truly Baptist church presents me with a serious problem: it is a long way from being an accurate description of the Baptist church with which I work in Zaire. A missionary has to accept that the image he has of the nature of a Baptist church may not match that of the church with which he is sent to work.

Of the six characteristics mentioned above, there is only one on which I feel Baptists in this country and in Zaire would see eye to eye: the need for a Baptist church to engage in mission. On the other points there would be some disagreement.

## 1. BAPTISM

On nearly every occasion when I have asked an African when he became a Christian, he has answered by telling me the date of his baptism. Even the student pastors I used to teach found it very hard to accept that someone being prepared for baptism should be called a Christian. There is a tendency to believe that baptism makes someone a Christian, and a church member (which would not be separated from it).

Loyalty to the Baptist fold often means that anyone baptized by any other group is unlikely to be accepted into the church – there may even be hesitation about welcoming people from other Baptist groups (which means those founded by Baptist missions from other countries). Thus, at a time when many British

Baptists are reducing the emphasis placed on believers baptism, Baptists in Zaire are tending to look upon baptism as essential, not only for church membership, but for salvation also.

## 2. SCRIPTURE

At least in theory, the Baptist church in Zaire would agree that the Bible should be the basis of faith and action within the church. In practice, however, there are times when it seems, to the observer, that little attention is paid to the teaching of Scripture and more is given to church rules and traditions.

## 3. INDEPENDENCY

Baptists in this country have always maintained that there is no 'Baptist Church', but only many 'Baptist churches'. The true Baptist church is the local congregation, self-governing and under no obligation to accept any decisions taken by associations or other denominational organizations. To this English Baptist, it seemed strange to sit

in a General Assembly in Zaire, where 40 delegates made decisions which were binding on the whole of the denomination. The Baptist church in Zaire does not practice independency; its system of church government follows a presbyterian pattern, with representative meetings at different levels able to make binding decisions.

## 4. CHURCH MEETINGS

Local church meetings do take place in Zaire, and in one aspect they are like those in our churches in this country – very few people go to them. However, they are not concerned with the govern-



Baptism at Kimpese



Church service at Bolobo

(continued from previous page)

ment or administration of the local church, but with questions of discipline. The Baptist church in Zaire employs quite strict measures of discipline, and those who are in breach of church rules of conduct will often be put out of communion. The church meeting is mainly concerned with such questions of excommunication, and with the readmission to the church of those previously put out.

## 5. MINISTRY

The British Baptist view of ministry has been described as 'the ministry of all, and the leadership of a few'. That means the recognition of the 'Priesthood of all believers', combined with a full-time, ordained minister. In most of the churches, the minister would be seen as

a servant of the church, and there is nothing that would be thought of as absolutely requiring the presence of an ordained minister.

In Zaire, a minister has far more authority: he is very much in charge of his church, and there are many things which only a minister may do — baptism, presiding at communion, infant dedication, even raising a hand when saying the benediction.

There are, thus, many things about the Baptist church in Zaire which would surprise British Baptists, and equally the other way round. I still recall the astonishment of my students when I mentioned that a layman had joined in the laying-on of hands at my own Ordination!

We cannot, however, conclude that the church in Zaire is not truly a Baptist church: having been founded by Baptist missionaries, that church is very proud of its Baptist identity, and of its association with Baptists throughout the world. Rather, our own definitions of 'Baptist identity' need to avoid insularity, and to recognize that Baptists worldwide allow for greater diversity than we encounter in this country. British Baptists, after all, account for less than two per cent of the world's total number of Baptists.

# BRAZIL

## BAPTISM AND MEMBERSHIP

Baptism and church membership are linked together. There is no separation. Before a person can be baptized the minister will ask whether he, or she, is legally married. Then there will be a testimony before the whole church and answers to certain questions posed by the minister. The candidate also usually promises to tithe and to abstain from drinking and smoking.

People can be received in by transfer from other churches, but only when an actual letter has been received. Because of communication problems this can often take a long time.

The strictness here is because many people are excluded from church membership for one reason or another. If a person is excluded from one church and another church deems it right to receive them into membership, it will only do so if the first church agrees.

## CHURCH MEETINGS

They are well attended and usually take place after Sunday morning worship, especially if the minister has more than one church to care for.



## BAPTIST WORLD ALLIANCE DAY 1988

Out of Darkness . . .  
into the Light of Christ

SUNDAY FEBRUARY 7<sup>th</sup>

"Helping the Hurting — through Jesus Christ"  
Matthew 25: 31-46

There is no age barrier to voting. Even eight year olds, if they have been baptized, can participate.

The minister usually presides and, in his absence, the Vice-moderator. The Vice-moderator, as well as standing in for the minister, does a lot of the work that a British church secretary does. There are separate minute and membership secretaries. The matters brought to the church meetings are similar to those brought to church meetings in Britain.

## MINISTER

Only an ordained minister can preside at communion and the table is open only to Baptists of the same faith and order.

There are no lady ministers in Brazil, but there are some very good lady preachers and missionaries.

Preaching is mainly thematic with little expository preaching.

There are not many full-time Brazilian Baptist ministers. Many have second or even third jobs as lawyers or teachers. This is not because they cannot live on what the church pays, but because they want more than the church can give, for example, an adequate pension.

## DEACONS

The deacons do not have the same responsibilities as those in Britain. They are usually responsible for much of the visitation. Ordination of deacons is often for life.

A church administration committee looks after the day to day running of the church deciding on the church programme and discipline.

## INDEPENDENCE

Brazilian Baptist churches stress their independence, but there is a strong feeling of fellowship with other Baptists. It is common for people to travel for ten hours over difficult roads to share in an induction, or special meeting with another church, and then turn round straight afterwards to return home.

# BANGLADESH

IN some ways the Baptist Churches in Bangladesh are very similar to the churches in Britain. Fitting into them, for the missionary, is no problem. But there are differences.

## BAPTISM

Most members of the church are second or third generation Christians. Being born into a Christian family they are regarded as Christians by the rest of the community.

This sense of belonging to a community is very strong in Bangladesh and it often means that the need for personal commitment is not always stressed. Baptism tends to be the prerequisite for getting married within the Christian community. You can't get married within the community unless you are a member of the church in good standing.

This can cheapen the concept of baptism as a sign of the acceptance of Christ as Saviour and Lord. Membership usually depends on Believer's Baptism, although on profession of faith by transfer from another branch of the church does happen.

## SCRIPTURE AND INDEPENDENCY

The Church in Bangladesh is very similar to the church in Zaire.

## LOCAL CHURCH MEETING

They do consider business in connection with the local church, matters like membership, the election of deacons – many churches state how many women should be on the diaconate – matters relating to property, local finances. All local churches make contributions to the district funds.

## MISSION

Concern for their own independence and standing, because they are a small minority within a Muslim country, is always at the forefront of thinking. This has made the church inward-looking and mission, although accepted in principle, has not always been as binding a basis as it should be. The situation, however, is changing. There are now more leaders and pastors with a vision for outreach.

## MINISTRY

Not every church, by any means, has a trained and ordained minister. Lay leaders play a key role in many places. But only a minister, or a lay leader especially approved by the local district union is able to preside at communion or conduct a baptismal service. Ministers often have to travel many miles visiting different churches in order to take communion services. This often means that a regular Bible ministry is lacking in many churches. In other ways the role of the minister is as in Britain.

# THE BAPTIST WORLD ALLIANCE

## Churches Members

<b>AFRICA</b>	6,923	1,325,914
<b>EUROPE</b>	10,492	1,110,529
<b>MIDDLE EAST</b>	40	1,796
<b>CENTRAL AMERICA &amp; CARIBBEAN</b>	1,489	224,246
<b>ASIA</b>	14,847	1,944,862
<b>NORTH AMERICA</b>	90,381	28,752,417
<b>SOUTH AMERICA</b>	5,153	811,424
<b>TOTALS</b>	129,285	34,169,392

# ON BEING THOUGHTFUL IN MISSION

by Jim Grenfell,

Tutor at St Andrew's Hall, Selly Oak

From time to time we hear of lively churches who send bands of people frequently at their own expense, on mission trips for a few weeks to other countries. They work through interpreters, preaching, testifying, singing the Gospel and witnessing by many acts of kindness towards the poor and needy of those countries. Such initiatives frequently get good coverage in some sections of the religious press and there is no doubt that in some cases they do good works as people are helped and won to Christ.

'The stranger is a gift from God' is a basic missionary affirmation and we have seen it demonstrated in Britain as God has used Billy Graham and others to challenge people to decision.

Occasionally, through our contacts with Christians from many lands who come to Britain for further training, and from missionary colleagues and their Newsletters, we hear distressing accounts of some of these initiatives in mission which have been counter-productive and a few which have been disasters.

Perhaps the most disastrous was one described to me by a missionary who had worked in Indonesia. A group of enthusiastic young people from an American-based organization went to the University in the city where he was working to help run a mission on campus. Their technique was based on that used very successfully in University situations in America.

All went well until they invited students to join them at a barbecue where they offered hamburgers to Muslim students. This caused a riot and the team was

forced, for their own safety, to leave on the next 'plane home. The missionaries who were left behind, and whose advice had not been sought by the visiting team, had a very bad time for months as a result of their blunder.

A Christian friend from India, the Headmaster of a large secondary school in one of the big cities of India, told me of a mission group from a large church fellowship in Britain which went to his city to work with the churches for a few weeks.

The effect of their visit was not disastrous, but was less than helpful. Perhaps they were carried away by their own enthusiasm, or their lack of experience, or they were not sufficiently tactful in their use of illustrations in their preaching and testifying.

My friend was too polite to say they were arrogant, even though they gave the impression that they were the gifted ones and the Indian Church leaders were rather inadequate. It seems that some of them even went so far as to claim that the prayers of Indian Church leaders would not be answered because they were not spiritually-minded men. My friend is not a man to exaggerate and was reluctant to criticize the sincerity and the good intentions of the team, but it was clear he and others like him had been deeply shocked and hurt.

Some time ago one of our missionaries in Africa wrote about one of his African colleagues who was doing a very fine job in an important teaching post in a Faculty of Theology. Under normal circumstances, he would expect to continue in his present post for a few

more years before going on to do doctoral studies.

However, an American working with an organization which does evangelistic work with students, offered to pay for him to do further studies in France. It seemed a very tempting offer, but there were problems, one being the academic standing of the institution to which the donor was insisting he should go, a self-styled faculty due to start a doctoral programme with insufficient teachers and the other being that he would be expected to work for the organization while he was studying.

On the question of scholarships, considerable distress is often caused by well-meaning organizations which offer partial scholarships and expect the candidate to find the rest.

Recently a pastor from a church in North East India was offered a place to study for a year at a well-known College in America. The course seemed to be just what he needed to help him in his work, but it would cost all of \$17,000. With the support of the leaders of his church he applied for help to another well-known organization which is known to give help to students.

The second organization offered a generous scholarship for \$14,000 if he could find the rest and get himself to the College for the start of the course. His home church was willing to provide his air ticket, but he still needed \$3,000 which the College authorities insisted had to be paid three months before the start of term, or the place would be given to someone else!



TALK

BACK

Dear Editor

For the purposes of a doctoral thesis I am investigating the whereabouts of copies of the *Wheatsheaf Magazine* (the monthly organ of the *Wheatsheaf Mission* in South Lambeth), covering the period for 1884 to 1925. If any of your readers can help, could they please contact me?

Yours faithfully

John Davis  
84 The Winter Knoll  
Littlehampton  
West Sussex  
BN14 6NQ

I discovered that this procedure seems to be normal practice for the two organizations which work closely together. It may be a reasonable policy for dealing with applications from some developing countries in the east which have strong, wealthy churches, but it is very hard of people from poor countries and weak churches, which are just the ones which need the extra training for their workers.

I am convinced that the policy of offering partial scholarships in such cases is misguided and either leads to frustration and resentment, or forces people into the

Dear Sir

I was interested to read the article by Fred Stainthorpe in the November issue of the *Missionary Herald*, about the BMS General Committee. He tackled a difficult subject very well. It gave readers a good understanding of how it works. However, I would like to make two comments:

There was no mention of the Women's Committee. It is a small one, which now only meets twice a year but it does have a role.

What disturbed me more was the main headline and profile, and headline being 'He's on the General Committee' and the profile being that of a man. I am concerned because approximately one third of the General Committee is comprised of women. No, I am not advocating 'women's lib!' but I am concerned that the uninitiated reader gains a correct image. It would have been better to have three profiles – two men and one woman with the heading 'They are on the General Committee'.

BMS welcomes women. It honoured one by electing her chairman/person, for 1986/87. What a pity a good article created a wrong impression by a misleading headline!

Yours sincerely

Lilian Fox  
A privileged member of the BMS General Committee and Women's Committee

9 Fulham Close  
Hillingdon  
Middlesex  
UB10 0SU

embarrassing situation of becoming beggars, doing the rounds of charitable organizations and their friends for additional support.

I do not question the sincerity or the good intentions of people who do mission in these ways, but good intentions are not enough. Let us be more thoughtful in the way we participate in mission.

It was William Temple who said at the Missionary Conference in Jerusalem in 1928 'We all know what portion of the universe is paved with good intentions'.

## A CHRISTIAN WEDDING

CHRISTIAN weddings are always joyful occasions and that's especially true in Zaire as Annie Horsfall, a BMS teacher in Kisangani, recently found out.

'It was the wedding of one of our lady deacons, a widow, and a widower. He refused to be married until he had been baptized, so they were married a fortnight after the baptismal service and just before he was received into Church membership. There was a meal at the Church after the wedding at which the bride and groom had to eat from one plate and feed one another, the Zairian equivalent of cutting the cake.

'A few weeks later, I was preaching at Makiso and during the service the pastor put a shopping-bag full of fetishes on the Communion table. They belonged to the son of the man who had just been married.

He too had become a Christian and had brought all his fetishes to Church before destroying them, making an open witness to his faith. It was the first time such an event had happened at Makiso and it made a deep impression on every one present.

'Witchcraft still has real hold on people here and it is not easy for a new Christian to withstand all the pressures put upon him.'

# • P R A Y E R C A L L •

## **7-13 February BAPTIST WORLD ALLIANCE**

'HELPING the Hurting – through Jesus Christ.' That is the theme for Baptist World Alliance Sunday (7 February) this year. Based on Matthew 25:31-46 we, and the 35 million other Baptists around the world, are being reminded how Jesus feels about those who are hungry, thirsty, lonely, or sick.

The Baptist worldwide worshipping community is, in fact, around 60 million – one of the world's largest denominations. Many of them are numbered amongst the hungry and the thirsty and a large proportion of them are working, witnessing and serving in places of great human need. There are 130,000 local Baptist churches reaching out to 143 countries.

Churches in Brazil continue to grow quickly – many from small beginnings like a group of believers meeting in a home. The need for nurturing after baptism and church membership is vital, and the

## **14-20 February EDUCATION IN INDIA**

EDUCATION in a Christian school or college is much sought after in India, because, in spite of the difficulty of recruiting Christian teachers, they maintain a high standard. Schools and hostels continue the work of educating children and preparing young people to take their place within the community. BMS involvement in education in India continues through financial support and missionary personnel.

Pansy James in Cuttack works in the Stewart School and the Buckley Girls' High School and hostels. She has responsibilities in the training of teachers. Carole Whitmee in Balangir supervises the Girls' Hostels and runs the Girls' Brigade Company. Through the witness of these and all Christian teachers for the Lord Jesus Christ, pray that many of the young people will come to know Him as Saviour and the source of life more abundant.

## **21-27 February CHURCH WORK IN BRAZIL**

church is aware that without such care many do fall away. Many of the BMS missionaries in Brazil are involved in church work – this can be lonely, frustrating, exciting and challenging. By

our prayers we can be partners in the building up of the church in Brazil. Remember especially pastors and nationals settling into new areas of work.

## **28 February-5 March THEOLOGICAL EDUCATION IN ZAIRE**

There continues to be a dearth of trained leadership in the church in Zaire and therefore a great need for the training of more pastors. At Yakusu Roz Williams shares in the teaching with three

nationals and Pam Bryan at Bolobo does the same. This is Pam's first year in Zaire so she is very busy preparing lectures, adjusting to a new country and culture and coping with teaching in

French and learning Lingala. Tim and Barbara Bulkeley are both involved with the Protestant theological faculty in Kinshasa – as Vice-Principal Tim has many responsibilities beyond his teaching.



# • P R A Y E R C A L L •

LORD,  
we must know our blindness  
before we can see:  
we must see  
before we can understand.

Forgive our blindness,  
and kindle again  
the light of our hearts and minds.

Enable us  
to see our way, and  
to recognize  
when we are not yet on the way.

Uncover us,  
reveal to us  
as much of the truth  
as we can bear

Lord,  
pierce our darkness,  
be the light by which we live,  
today and for ever.

ETERNAL GOD,  
we believe that worship  
draws us to you  
and towards our neighbour on earth.

*We pray for the whole creation*  
Before it is too late,  
may we learn  
to respect  
the uniqueness,

the fragility,  
the beauty  
of this earth and all its creatures.

*We pray for every nation and race.*  
May we  
by our actions and lifestyle  
proclaim that  
all people everywhere  
are our brothers and sisters,

whatever their country,  
their city,  
their tribe,

whatever their education,  
their custom,  
their tradition,  
whatever their circumstances,  
their religion,  
their colour.

*We pray for peace in our torn and troubled world.*

We pray  
that weapons may be discarded,  
not people,  
that guns be silenced,  
not the voices of the poor,  
that in this nuclear threatened world  
we may learn that love is not a luxury.

*We pray for the church in every part of the globe.*

May it be true and joyful,  
wholesome and active,  
always rediscovering

that you called it into being  
for the service and salvation of others.

*We pray for the witness of the local church*  
As we grow in faith and hope,  
help us to understand  
that no planning  
no programme  
can relieve us from the necessity  
of going into a future  
which cannot be planned —  
of risk  
of danger  
of hope in your incalculable grace.

*We pray for ourselves*  
Not one  
has ever found or given  
enough truth  
freedom  
beauty  
goodness  
or joy.

We are always living for a new 'tomorrow'

We pray  
because you have given us an unquenchable hope.  
We pray  
because we live for the ultimate.  
We pray  
because Jesus is Lord  
and your kingdom is in our midst.

*from the Baptist World Alliance Day  
order of service.*

## SQUARED CIRCLES (Proverbs)

To serve God  
and money

To seek the kingdom of God  
and the security  
of power and prestige.

To worship God  
and be indifferent  
to a neighbour's misery.

To hear the word of God,  
and turn a deaf ear  
to the cry of the oppressed.

To partake of the Lord's supper,  
both those who eat well  
and those who go hungry.

A caring economic system  
with ten per cent Epicureans  
and 40 per cent Lazaruses.

A Christian civilization  
that trains itself to fend off  
every kind of barbarism.

Harmonious living with justice,  
under a constitution and laws  
made for the few  
to perpetuate their power  
and cover up their crimes.

The national reconciliation,  
of an oppressed people  
with a minority that continues  
to exploit and exclude them.

The option for the poor  
and cordial relations  
with the dictatorship of the rich.

Communism and participation,  
under hierarchical powers  
who act like the owners  
of the church.

Gospel ministry,  
and ecclesiastical career.

The following of Jesus,  
avoiding all conflict  
and problems with the powerful.

When will our eyes be opened  
to recognize the difference  
between a circle and a square?

Ronaldo Munoz (Chile).

# A SPECIAL VISITOR

by Mary Hart

SINCE we moved into the new hospital two and a half years ago we have become used to visitors. We have hosted a number of important functions and entertained many dignitaries, but the 10th October 1987 was to be something extra special. Our visitor was not just a VIP but, as our District Commissioner pointed out, a VVIP.

Looking back ten minutes after he had gone the days of hectic preparation seemed more vivid than the visit itself. Now, with a video of the event and many photographs, we can appreciate the two hours he spent with us as the climax of a unique occasion.

It was some months ago that we first heard that a member of the British Royal Family was visiting Bangladesh. The Duke of Gloucester was coming on a Government Trade Mission but as he has a special interest in LEPRO (The British Leprosy Relief Association) the British High Commissioner was hoping to arrange a visit to Chandraghona as part of the Duke's Programme. Of course, in January the possible visit of the Duke of Gloucester was viewed with somewhat detached excitement.

When the Duke's personal detective turned up to visit the hospital and discuss the details in early September, the reality of the visit began to sink in. I remember receiving a letter telling me that the Royal party was staying for lunch in my house. I was in UK at the time but I lost a fair bit of sleep as I thought over what to feed a Prince in rural Bangladesh in the middle of October. Would he like pumpkin, raw, fried, boiled or mashed!!!!?

I returned to Bangladesh and Chandraghona ten days before the 'big day' and even then the full impact of what it meant had yet to hit us. I was still pre-occupied with what we would eat, Bob with the protocol of who should be introduced first and David Kerrigan with the supervision of giving the hospitals and compound a spring clean.

We were yet to hear of bouquets of flowers, flags, bands, Parade Grounds and red carpets. The British High Commission had told us that the Duke's visit was to be an informal one but we were soon to realise that an informal Royal visit is a contradiction in terms.

This was the first time that a member of the British Royal Family had visited our district and there was no way that such an event could pass without some formality and ceremony. Discussion with the local officials made us realise that there would have to be a compromise. Our idea of informality and theirs of what was proper for such an important person had to be reconciled.

So it was that the whole of one night was spent concreting the area just outside our garden for the use as a parade ground for a Guard of Honour. The Superintendent of Police actually wanted the Guard of Honour inside the garden which meant concreting our front lawn. I felt like Mrs Pankhurst or the women of Greenham Common as I fought to protect the grass it has taken me most of the last seven years to grow.

Preparations continued feverishly right through the last day as we cleared the two

rooms in our house that we were to use for the meal. Our main bedroom was to be used to serve the food and the dining/sitting room would be arranged so that everyone could have a place to sit and eat. During the night before the Duke came Bob was called out to the hospital and he found the garden a hive of activity with people starting the cooking, putting up a marquee (this was to be a place to feed drivers, police etc.) and whitewashing anything that did not move.

Saturday 10th October 1987 dawned grey and cloudy. We had been having rain for a few days but were certainly hoping that THE DAY would be dry. The walk up my hill and the inspection of the Guard of Honour would be very difficult in the pouring rain, and what if the borrowed red carpet was not colour-fast? Many quick prayers were said about the weather and apart from a few drops early in the morning we had a fine day.

There was so much to do, Janet Kerrigan and I spent the morning in a bustle of last minute activity getting everything ready for lunch. Table decorations were little vases of artificial flowers in red, white and blue and added a nice touch to the room.

By 12 mid-day we were ready and able to go off and get washed and changed. I put on my uniform sari and rushed over to the Leprosy Hospital where I was to meet the Duke in a line-up outside. I had pinned my name badge on to hold my sari together and when I got to the hospital the staff were keen to clean the badge up for me, which they did by rubbing white chalk into the indented letters. I had hardly got

myself pinned together again when whistles began blowing everywhere. That was the early warning system, the Duke was only a few miles away.

We all rushed outside and began to form the line. Little Lippi Chakma, who was to present the bouquet to the Duke had a quick practice. The bouquet was lovely but far too heavy so we arranged that I would hold it until the very last minute.

Now we could hear the siren from the escort car, my knees were shaking though Lippi seemed perfectly calm and then the cars swung through the gate and out stepped the Duke.

I thrust the flowers into Lippi's hands and said, 'Give it to the man in glasses,' then looked up to see two white men in glasses coming towards us.

Somehow she got it right and managed to carry the bouquet the few steps required. The introduction of those in the line followed and then the Duke was in the hospital.

Of the whirlwind tour that followed I have only vague recollections. Little cameos spring to mind. . . . The presentation by the Duke of two boxes of instruments for the hospital, the man carrying a bottle wrapped up in a black dustbin liner

**LANGUAGE SUMMER SCHOOL**  
**at**  
**THE BAPTIST CENTRE**  
**OF LES CEDRES MASSY**  
**25 July to 12 August 1988**

The minimum age limit is 16 years and a minimum of two years' school French, or the equivalent is required.

Classes are at three or four levels ranging from a basic revision course to an undergraduate level.

**FEES – including tuition and full board**

**Two Weeks (until 5 Aug) 2400 FF**  
**Three Weeks (until 12 Aug) 3400 FF**

*Further information from: Mr David Boydell,  
Ecole de Langue Français,  
17, voie de Wissous,  
91 300 Massy, France.*

which it turned out contained Malvern Water for HRH and the crowds that followed everywhere with security men, officials, High Commission representatives and numerous camera men.

It did not take long to show the party round both hospitals and then it was lunchtime, and the climb up our hill.

First, we were to have the Guard of Honour. The threatened 20 piece band had been reduced to a loan bugler who played as the Duke stood on the dais between the Flags of Britain and Bangladesh. It was an evocative moment and one or two found tears in their eyes. Little Becky Kerrigan presented the gift from the Hospitals to His Royal Highness and then they were all in the house for lunch. After all the anxieties and hours of preparation the meal was soon eaten and the farewell speeches made and it was time to leave.

The children, two English, two German and two Japanese, were ready at the bottom of the hill to wave their homemade Union Jacks as the Duke left. The two Japanese children had made the flags and had used chop sticks for handles. It was over, the VVIP and the VIPs all driving off one after the other and we were left exhausted and hungry as we had not had time to eat ourselves.

When the visit was shown on Bangladesh Television 11 pm news we were all fast asleep and missed it. Now we have our own video tape of the visit as a permanent reminder of a very Special Visitor.



*Give it to the man in glasses!*



## CHRISTIAN GROWTH IN CHINA

JUST over ten years ago an 'Education in the Two-line Struggle Movement' took place in the Anhui province of China. Local Christians were among those who attended special study classes under the watchful eyes of the local militia.

One evening in 1977, a cadre heard that some Christians taking part in the classes were holding a secret prayer meeting. He reported to his superior simply that counter-revolutionary activities were afoot. The superior strapped on his gun and went out to break up this clandestine meeting of subversives.

He burst into the room with his gun drawn only to find several old ladies praying. It is reported that the screaming women ran out past the confused and embarrassed official.

Since the Cultural Revolution, there has been a rapid and hard to explain growth of Christianity in Anhui. In Laian County, for example, there were only 11 Christians before Liberation. Between 1949 and 1976 the number grew to 77. Since then the number has shot up to 989.

The Christian movement after the

Cultural Revolution was started by women in their 70's. Although they made no attempt to proselytize, the movement began to attract younger women as well. In Laian 820 of the 989 Christians are women; 394 of them are over 50 years of age and 194 are between the ages of 40 and 50.

Each Sunday morning, Christians gather immediately after breakfast for worship. First there is a period of singing. Hymn tunes are borrowed from Chinese folk songs. At about 9.30 a.m. a person stands and begins to explain a Bible passage. Since such groups lack the guidance of a minister, the preacher is usually a person of some position in the community. After speaking for a short time, more songs are sung and the sermon is resumed.

Afterwards a prayer is given and there follows a time when the worshippers call out loudly that they have sinned and are in need of repentance. The entire service is over in under two hours.

There are very few Bibles or hymnbooks available. Some people have notebooks in which Bible

passages and hymns have been copied by hand.

The reception of local officials to the growth of Christianity has been mixed. But Christians are considered to be good workers and there is a saying which goes: 'If you believe in Christianity, you will carry on production and take the lead in turning over grain to the state in order not to bring discredit on your religion.' Christians are careful to schedule their meetings to avoid any conflict with their work duties.

## PIMU HOSPITAL

AT Pimu, Zaire, where part of the hospital building has collapsed, Richard Allan has been working on the rebuilding of the hospital wall.

'The wall is near to completion and we, and all our Zairian colleagues, are rejoicing at the thought of having two more useable wards for the hospital,' writes Jo Allan.

'The inconvenience has been something which everyone has learned to cope with, but now that the end is in sight it is a great blessing.'

# What's happening in the Church around the World

## IBADAN DECLARATION

A DECLARATION, which establishes guidelines for improved relationships between missionaries in Africa and African Baptists, was signed at the end of October. The signing was the culmination of a meeting of representatives from the various African Baptist Unions and nine Baptist mission bodies from around the world.

The BMS was represented by Derek Rumbol, Assistant Overseas Secretary, and the Baptist Community of the River Zaire was represented by Pastor Nkwansambu, Regional Secretary for the Lower River area of Zaire.

The Declaration is divided into two parts: a declaration of the theological understanding of mission, and a declaration of principles for partnership between Baptist national conventions/unions and mission boards in Africa.

The statement underlines scriptural authority, the Trinity, justification by faith in Jesus Christ, the missiological purpose of God, the commonality of humankind in creation and in the availability of redemption through Jesus Christ, and the mission of Christians to involve themselves in God's eternal purpose on earth to bring everything together under Christ as head. The Declaration then proposes certain guidelines for those, both missionaries and Africans, who seek to work in a partnership of equality in order to carry out this mission.

Baptist leaders who were present at the consultation in Ibadan have commented positively on the declaration.

'It clarifies and confirms the relationship of mission boards with the Church in Africa and recognizes that the initiative

is now with the African Church,' said Derek Rumbol. 'But that church continues to seek our cooperation.'

'The consultation was valuable in that people from the Baptist churches in Africa were meeting together for the first time. French and English speaking African Christians were able to share ideas and as a result they widened their horizons and began to see that they had a common task in the evangelism of Africa.'

The only sad note sounded at Ibadan was regret that the Southern Baptist Convention was not officially represented because of a long-standing meeting arranged for their primary area staff. The SBC has promised to discuss the Declaration and prepare a response to it.

## NEWS FROM JINAN, CHINA

The following are excerpts from a letter written to the Rev David Edwards of New Zealand (BMS 1947-1959) by Bishop Stephen Wang (Wang Shen Yin) on 10 October 1987.

On Sunday 20 September we went to Zhoucun (Choutsun) another big centre of the

BMS to ordain pastors and elders. There were two pastors and elders. There were two pastors from Jinan and four local pastors and we ordained four new pastors and two elders. The significant thing was that the local TV came and took a TV record for us on the spot. They promise to give us a video record.

Yesterday (9 October 1987) the Shandong Theological School was formally opened. There are 43 young people who took part in

the opening ceremony and another ten or more students are expected to come. All the teachers are from different parts of the Shandong Province and they were all present at the ceremony.

'Bishop Wang is writing a commentary on the New China Hymnal, and I have been able to assist him in supplying information on some of the western hymns. He is also a Director of the Amity Foundation,' writes David Edwards.

# NEW MISSIONARY CANDIDATES

Featuring seven more missionary candidates accepted at the November General Committee meetings.

**David Birkett**



**DAVID BIRKETT**, from Preston, is 52 and is a member of Ashton Baptist Church in Preston where he is a deacon and deputy organist.

David has worked as a health education officer, a secondary school teacher and is presently teaching in a primary school. After two terms of missionary training he will be going to Zaire to work as a teacher.

**LEE and EVELYN MESSEDER** are members of Histon Baptist Church, although they live in Bristol, where Lee is a student at the Baptist College. They will be going to Brazil to be involved in pastoral and church planting work.

**EDITH DAWSON** comes from Glasgow and is a member of the Spring Hill

**Edith Dawson**



Baptist Church, but she works over the border in Carlisle at the Cumberland Infirmary as a medical physics technician.

She has been accepted for work as a pharmacy technician in Zaire, but before she leaves for Africa she will spend some time doing missionary, language, and probably tropical medicine training.

**PHIL COMMONS** is also involved in health work. She works as a physiotherapist in Leeds alongside two former BMS Medical Missionaries.

'So she already knows a lot about the work at Chandraghona in Bangladesh,' David Wilson told the General Committee.

Apart from her professional work, Phil

**Lee and Evelyn Messeder**



is Secretary of the Hospital Christian Fellowship and very much involved in the life of Moortown Baptist Church, Leeds.

**HUGH and FRED A KENNEDY** are not exactly new to work in Zaire.

'It is almost 20 years to the day that we were farewelled to Bolobo,' Freda told the committee.

Hugh Kennedy has been working as an ophthalmologist in Scotland, but is now retiring and at the request of the Baptist Community of the River Zaire, will be going to work at the Evangelical Medical Institute in Kimpese. He will also be undertaking teaching and consultancy work in Ophthalmology.

'It has been good to see how God has opened a door back to Zaire,' he said.

# A SCOOTING LINK

SOME time ago, Frank Raper, a former missionary in India and now a resident at South Lodge, solved the problem of getting around Worthing when he bought a second-hand Portascoot. This enabled him to visit the sea-front regularly.

However, the chain broke. He tried the place where he'd purchased the machine, but they couldn't help. The link was German and they couldn't find a new chain anywhere. So Mr Barrett, the warden of South Lodge, set out on a search. He tried cycle shops and typewriter shops. As well as looking around Worthing, he tried Eastbourne, Littlehampton and Chichester. But no one seemed to be able to help and Frank

was getting really disheartened now that he couldn't get out and about.

As a last resort, Mr Barrett decided to try a chainmaker. In the Yellow Pages he found a Birmingham firm and telephoned them. To his delight, the person who answered the phone said he was a Baptist and was planning to hear a BMS missionary at his church that night.

He sent two links to South Lodge at no charge. They arrived the next day and were exactly what Frank needed.

Frank Raper is now in his 80's. He used to work in what is now Mizoram and was one of those responsible for the

translation of the Bible into the local language.



Frank Raper

## BOOK REVIEW PUTTING YOU IN THE PICTURE ABOUT TWO WINNERS

RARELY do we find a book that is a must to add to a collection, but the Bible Society has just issued two books which every church should possess.

If your church has no youth group, a small youth group or an overflowing youth group *Everyone is a Winner* is a great help. It's full of advice about how to help young people (and not so young) explore the Bible – its themes, its message and its relevance for today – through games, simulations and role-plays. The role play revolving around a church meeting might be a bit too close to the truth for some of us! The back cover describes the book as a 'gold mine' and anyone interested in a work among young people should certainly get hold of a copy.

Is your church notice-board still adorned by ten-year-old posters and dog-eared pieces of duplicating paper? Could it use a bit of revamping? Does your church magazine look dull and lifeless? Do your ideas for a poster advertizing a special church event end with sugar paper and a magic marker?

Then the second Bible Society book *Picture It!* will be a valuable 'How To' book for your church. It explains in simple English the many ways that art can be used effectively by churches. From banner-making to masks, from

overhead projector acetates to greeting cards, this book covers a multitude of ways of harnessing your hitherto undiscovered artistic skills and using them to enhance your church life.

Both books are highly recommended.



*EVERYONE'S A WINNER*  
by Jim Belben and Trevor Cooper,  
published by the Bible Society  
at £3.95.



*PICTURE IT!*  
by Paul Clowney,  
published by the Bible Society  
at £3.95.

# MISSIONTALK

## MISSIONTALK

### MISSIONTALK

#### MISSIONTALK

## ONE WORLD — ONE TASK

SCOTTISH Baptists, who attended a weekend at Pitlochry in November are now better informed on world-mission and in particular on work in Zaire.

'They spent two days of hard, concentrated missionary study and engagement over the weekend, reports BMS Scottish Representative, Ron Armstrong.

Ron was aided by his wife Rita as he led the programme, and the guest speaker was

Rosemary Giboney, recently valedicted at her home church in Dundee before returning to Zaire.

The subjects considered varied from 'What is Christian mission?' and 'Why is Christianity a missionary faith?' to 'How to put more life into your church's missionary programme.'

'Interest was sustained by the judicious use of overhead projectors and film-slide presentations, together with discussion workshops and missionary games.

'The weekend just flashed by' commented one departing guest, which pretty well summed up what was an inspiring, informative and educational missionary conference. For those who attended, it is now a clear case of 'Hats off to the past and coats off for the future.'

## MIDLANDS MOVEMENTS

*DAY Conferences are a great help in missionary education, although attendances are often not as high as they might be.*

*Three such conferences took place in the Midlands in November. The one at Madeley was the fourth of a series in the West Midlands, the churches represented included Shrewsbury, Pontesbury and Wem.*

*Another at Minchinhampton in Gloucestershire was called 'Space Odyssey' and included items such as Operational Briefing, Spiritual Check-Up, Flight Plan, Command Module, Operation Brazil, Debriefing and Signing On. This was for young people.*

*The third was a joint conference to attempt to bridge the gap between BMS and the Baptist Unions in the minds of the churches.*

*The Derbyshire Baptist Union arranged a special event, the DBU Secretaries working with the BMS Area Representative and the County members of the BMS General Committee.*

*Three sessions were planned, each focusing on a different BMS area — Brazil, Bangladesh and Zaire — and using BMS literature and audio-visual materials. Alongside the adult programme, children's activities, also using BMS materials, were arranged.*

*In the final session we were joined by the Eastbourne Young People's Summer Holiday Re-union. Led by Martin Pearse they presented us with a challenge, including the use of drama and an interview with BMS candidate, Dr Janet Prentice.*

*We went home with much to think about. We had learned new facts about our brothers and sisters who serve Christ's people overseas.*

*We realised how little we know and how much more there was still to discover. We had learned more of BMS resources available for us to use in our churches. We had been challenged about our own service of Jesus Christ. We had enjoyed fellowship with those who had come. However we were left with other questions which both saddened and challenged us.*

## BREAK OUT BMS Summer Holidays 1988

### DATE ALTERATIONS

Please note that the date of the Summer Holiday at St Edwards, Malvern has been changed to 25-31 July.

There are also corrections to the dates which appear on the back cover of the January and February *Heralds*. They should read:

**CANAL BOAT — 16-23 July**  
**AVON TYRRELL — 13-20 Aug**

**The other details are correct!**



# CHURCH- STATE RELATIONS IN LATIN AMERICA

## — a day conference

At New Road Baptist Church, Bonn Square, Oxford on Saturday 12 March 1987. 10.00 am to 4.00 pm.

### Speakers —

#### REV DAVID GRAINGER

(Principal, St Andrew's Hall, Selly Oak)

#### REV ALVAN GRIST

(Chair, Oxford-Leon Trust)

#### MS WENDY TYNDALE

(Head of Latin American/Caribbean Group, Christian Aid)

For further details contact **Stephen Heap**, 58 Blackbird Leys Road, Oxford OX4 5UR. (Phone Oxford 774187) OR **Helen Stanton**, Christian Aid, Hythe Bridge Street, Oxford.

### A few extra details:

this is being billed as a Christian Aid/BMS conference. Each speaker will address the theme out of the experience of the country they know best, viz:

**David — Brazil**

**Alvan — Nicaragua**

**Wendy — El Salvador**

This will take up the morning, with time for discussion. It is the theme of church-state relations which is our main concern, not the situation of individual countries.

In the afternoon there will be small group discussion on, eg, 'What the Bible says about church-state relations', 'A Christian and violence', 'A Christian and revolution'.

This will be followed by an attempt to relate the implications of what we have said and heard to ourselves.

# SOUTH LODGE

RESIDENTS of South Lodge, the BMS retirement home in Worthing, were hoping to move back this month, or at the latest in March. As previously reported, the house was extensively damaged in the 'hurricane' which swept through south east England late last year.

On the night of the storm, three chimney stacks were blown to the ground and landed in the neighbouring garden, said Mr Barrett, the warden.

'They damaged the roof slightly, but the high winds were responsible for most of the damage, destroying the roof completely. Debris also came through the windows and many of them will need to be replaced.

'Before the storm, the garden had been looking lovely, but it is now a wilderness. A lot of the damage at South Lodge has been caused by the rain which followed the storm. The roof was damaged, but the builders were unable to come until two weeks after the storm, so the building remained unprotected.

'Apart from repairs to the roof, all the rooms will have to be redecorated and four of the five will have to be recarpeted.'

Mr and Mrs Barrett have been wardens at South Lodge for six years.

'We enjoy the work very much. The residents are like most old folk. We are grateful for the support we receive from local Baptist churches, especially since the storm. One church took up a special communion offering for us. Local Baptists have also helped in practical ways by helping to remove debris left by the collapse of the roof.'

Keith Bryan, a former China missionary, is the longest staying resident and also the oldest. He has written a letter to the BMS to thank the Society for all the concern and care shown since the storm.

Five residents have moved, for the time being, from South Lodge and are living in a BMS furlough house with the wardens. Two are staying in a nursing home in Worthing and two are in a Council nursing home in Shoreham.



South Lodge, awaiting the builder

MISSIONTALK  
MISSIONTALK  
MISSIONTALK  
MISSIONTALK

# SETTLING *into* NEW SITUATIONS



**NEW missionary to Angola, Colin Pavitt**, is spoilt for choice as far as churches go.

'There are eleven Baptist Churches in Luanda, some very lively, including the city centre church, but the nearest church to me is Samba, which I have joined. That will make the membership about 174, so you can see it is a medium-sized church.

'The building has been under construction for about two years, the walls are just about completed, but as yet no work has been done on the roof. It still feels funny sitting in church each week with no roof and only tree trunks as seats. They can get a bit uncomfortable after sitting for an hour and a half.

'The service is quite traditional with, normally, three choirs taking part — the ladies, the men and the older children from the Sunday School.

There are 150 children in the Sunday school, which meets before the morning service.

'The hymns are all in Kikongo, so I have no idea what I am singing! But I am sure the Lord enjoys it. We also sing unaccompanied, which makes me laugh at times, because different sections of the congregation sing slightly different versions of the same tune.

'Language is a problem. For example, all the older people in the church only speak Kikongo with very little Portuguese. The middle-aged people speak Kikongo and French better than Portuguese and the young people speak Portuguese and very little Kikongo. So the services are translated into Kikongo and Portuguese.'

**ALISON COTTAM** arrived in Bangladesh last November and is trying to adjust to a new life-style.

'Many aspects of life in Bangladesh are different from life in Britain. Six months in India, from 1984-85, was a useful introduction to Asia. However, I have much to learn and I am conscious of being a foreigner in a strange land. I have to get used to being stared at in the streets. Cultural attitudes to women are influenced by



Islam and there are restrictions on where you go, who you speak to and how you dress.'

Alison is living in Dhaka whilst undertaking language study, but this has been interrupted.

'Following an anti-government day of protest by opposition parties, there has been a series of strikes. Travel has been difficult and that affects the work of all missionaries here. Shops and offices have been closed on certain days, as has the language school. There have been sporadic outbreaks of violence in Dhaka and throughout the rest of the country.

'The situation is unsettling and inconvenient for us, but it will be the poorest people who are most affected. Many rely on today's wages for tomorrow's food. Because of the floods, it has already been a hard year. The people of Bangladesh need our prayers.'

## MISSIONARY MOVEMENTS

### Arrivals

**Miss V Hamilton** on 5 December from Dinajpur, Bangladesh.

**Miss A Isaacs** on 11 December from Upoto, Zaire.

**Miss Y Errington** on 11 December from Pimu, Zaire.

### Deaths

On 24 November 1987, in Lossiemouth, **Mrs**

**Mary Davidson** (widow of Rev James Davidson), who served in Zaire from 1923-52.

## ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and anonymous gifts (to 26 November 1987).

### Legacies

Mr H W G Burgess	£	474.22
Miss P Cocker		1,555.87
Miss E F Gedge		18,000.00
Miss M G Gordon		510.79
Mr B E Hughes		250.00
Mr E H Jones		71,000.00
Miss M A Killip		29,331.64

Mrs M Nisbet	250.00
Miss A E Powell	41,052.99
Mr C J Quinton	100.00
Miss W L Weller	539.03
Mrs F D Whistance	200.00
Mr H T Wiseman	50.00

### Relief Work

Anon: £40.00; Anon: £2.00.

### Agriculture

Anon Oxford: £20.00; Anon Durham: £6.00.

### General Work

Anon: £600.00; Anon: £5.00; Anon: £1.50; FAE  
Aberdeen: £15.00; Anon Durham: £40.00;  
Cymro: £75.00.

# BAPTIST HOLIDAY FELLOWSHIP 1988

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# NOTICES

## BREAK OUT!

### BMS Summer Holidays 1988

This year, the BMS is launching out in a different direction for its Summer Holiday Programme! Take the opportunity of joining in with one of three holidays below – and grapple with world church issues!

#### AMONG THE ROLLING HILLS – 11-17 July

Marvellous Malvern is the venue for this year's Family Holiday. Join with 50 others for six days of relaxation and stimulation at St Edward's Conference Centre.

COST £90.00 per person.

#### PHAB! – 23-30 July

Llandudno, Wales, is the location of a rewarding holiday for physically handicapped and able bodied people to share together. Many activities are planned – music, drama, sport, art and much more! If you are physically handicapped and between 15-25, or able-bodied and between 16-25, and would like to get stuck into PHAB, then write to: Geoff Evans, 41 Parklands Road, Fulwood, Preston PR2 4SJ, or phone him on 0772 863355.

COST £45.00 per person.

#### MESSING ABOUT ON THE RIVER – 16-23 July

Young People! Get the taste for canal life this summer. Two brightly decorated canal boats, a ten and twelve berth, will await your arrival. Where will they take you? Who knows? The narrow boats will journey from Hertfordshire for as far as you can make it! If you are between 16 and 25, live dangerously, and be a part of this exciting holiday.

COST £65.00 per person.

#### NEW LIFE IN THE NEW FOREST 13-25 August

The fabulous facilities of Avon Tyrrell are waiting for you in 1988!! Avon Tyrrell is an old country mansion standing in 43 acres of its own land, and bordering onto the New Forest. Here you can swim, sail, play tennis, badminton, rounders or do a host of other things. While you're here, John Rackley will lead you through an assault course on world mission today!

COST £100.00 per person.

**\* ALL PRICES ARE INCLUSIVE OF VAT \***

## NEW!! BRAZIL AUDIO VISUAL AIDS

Available from 1 January  
S158 'No longer passing by'

'The whole Gospel for the whole person,' is a well used phrase. In Brazil, church work has mainly attended to spiritual needs but now Brazilian Baptists are organizing programmes of social help and care.

Order the new set and discover what is being done in the name of Christ in Brazil.

VIDEO...VIDEO...VIDEO...  
Also a VHS video version will be available from 1 February 1988.

### ALSO!

S157  
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