

MISSIONARY

HERALD

June 1988

20p

OUT OF AFRICA



**Are we listening
to our brothers
and sisters..?**

Editorial Comment

'Sit down young man!' Now where have we heard that before?

To think that it's nearly 200 years since William Carey had a vision for the *Conversion of the Heathens* of the world. How much has come from the vision of that one young man! Thank God that Carey had the courage and the opportunity to keep standing.

Today, the challenge of a Godless world is still before us. Our young people can learn more about the world than William Carey ever did dreaming about the discoveries of Captain Cook. Thank God for the many who see the needs of the world and are prepared to commit their lives in Christian service, both at home and overseas.

But how often do we allow our young people the opportunity to dream? How often do we challenge them about our world and its needs? How often do we allow God's global village to impinge on their lives?

Glasgow '88, the 11th Baptist Youth World Conference, will provide our young people with just such an opportunity. Over the years, many of those who have attended such conferences have made life changing decisions as a result of the experience. Many have moved into mission work either at home or overseas.

How many young people from your church will be going to Glasgow? It is still very sad to come across young people who have not yet been told of this unique event. Young people are being denied the opportunity of a life changing experience, denied the opportunity of perhaps one day becoming another William Carey.

Please make sure that all of your young people have the chance of being a part of this International Baptist Family event, of discovering more about God's world and His plan for them within it.

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

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OUT OF AFRICA

Paul Montacute,
Chairman of the Baptist World
Alliance Youth/Committee, thinks we in
Britain have a lot to learn from Christians in Africa.

AFRICA has been one of the great mission receiving continents, but, after an all too brief three week visit, I wish that it could become a mission sending continent. Why? Because there is just so much that our African brothers and sisters could teach us, and help us with as we wallow in our late 20th century affluence and Godlessness.

Perhaps my wish will be granted one day. There are many changes taking place among mission sending agencies. Thank God that our own BMS is very much in the vanguard of these developments as evidenced in the Ibadan Consultation in October 1987.

My first ten days were spent in Malawi. This must have been the original Garden of Eden, such a beautiful country, but now suffering the devastation of drought and the ensuing problems.

Lilongwe, the new capital of Malawi, was the venue for the Baptist World Alliance Youth Department's Youth Leadership Training Conference for African Youth Leaders. Here, about 24 young leaders from a number of African countries, gathered for training in the basics of Christian Youth Ministry. I was the only non-African and the only white, so apart from my involvement, all the training was conducted by African leaders. I learned so much! There seemed to be a keenness, commitment and urgency not always experienced in our more laid back western culture.

Baptist work in Malawi is growing fast. The Southern Baptists of the USA had a number of missionaries at work. The Malawian Baptist Convention seemed to be struggling on with no full-time indigenous leadership. Surely, there

must be Malawians who could take more of a lead. I left Malawi very conscious of the quality of some of the people I had met, both Malawians and missionaries. There were problems and tensions to be overcome on both sides as they attempted to look at mission structures in the '90's and beyond.

A brief 36 hour stop-over in Nairobi, Kenya, did not give me much time to see Baptist work there. I did see some wild giraffes, but it was impossible to tell whether they were Baptists. However,

Kenya is also a country where there is phenomenal Christian growth. Similar tensions to Malawi exist and will need to be resolved with Christian understanding.

Then I journeyed across Africa to Zaire. Flying from Nairobi I first saw the great River Zaire flowing north, then west, then south, before landing at Kinshasa as it again began to flow west.

'Music was to the fore'



It was like a dream come true, to be able to visit Zaire. I had turned down an earlier invitation, much to the disgust of my sister, Ruth, who has served in Zaire since 1972. It was good to be welcomed at the airport by my little sister!

For years I had read and heard so much about Zaire. Was it all true? Did missionaries always drive off into the sunset? Would I see all those woollen square blankets knitted for centuries by women's meetings? Did all missionaries still wear 1953 regulation Clark's sandals?

Well, just as life has changed in this country over the last 35 years, so too has it changed in Zaire. Zaire was not as poor as I thought it would be, at least comparing it with some parts of East Africa that I visited. Although I did not visit up river at all. Church life was far more lively than I had ever imagined. On a tour of the Baptist churches in Kinshasa I met some very able leaders. The red carpet was

really rolled out for me, with a very special welcome for the BWA Youth Man and for Mademoiselle Ruth's big brother!

I was particularly impressed with the Christian education work being carried out, and this included youth work. Citoyen Makiadi Leba was able to share with me the work they were doing. At a special Soiree Culturel I was able to witness the superb ability of many of the young people. Music was of course to the fore. Singing, dancing, bands and even a majorette corps were there to praise God in their own way. What vitality, what creativity, what they could teach some of our youth groups!

Being a missionary, I suspect, is a bit different from what I heard about in Summer Schools 25 years ago. Well you still get wet in a landrover if you go through a puddle with the air vents open. You still have to watch what you eat and drink if you want to avoid the unmentionables. And yes I did see some video's, and were those microwaves I espied in some kitchens? Yep – fings ain't what they used to be. Or are they?

John Corbett has now installed a brilliant radio network to keep our missionaries in touch with each other. There's one problem though. It doesn't reach London and communication with Britain is problematical for Gordon McBain who carries this responsibility. As I sit typing on my word processor I have to reflect on how much our modern communication resources are taken for granted.

Pat Woolhouse found herself the only missionary and white staff member at CECO, the Educational Institute at Kimpese and had only been able to take four days away in six months. Yes, there's still that pioneering and commitment to the task in many missionaries.

Tim and Barbara Bulkely and their family had temporarily moved out of their house as they had no snow shoes! The floor had been attacked by some little beasties making it quite unsafe. I have enough trouble with wasps in the summer.

Ian and Pauline Thomas with baby Rochelle were in Kinshasa. Ian wanted an old knee injury checked out. Why do these Welshmen play their rugby so hard? It was no simple trip from Upoto to Kinshasa and then down to Kimpese.



Paul Montacute with Baptist Leaders, Sister Ruth and Bernie Olding

Even our own depleted health service still provides a more local service.

Alan and Janice Brown and their hostel family were great fun to spend time with. Alan and Janice make great surrogate parents. Then of course there are the mission kids at school in the UK who only see their parents twice a year. Would I be prepared to make that sacrifice to my own two little boys?

My sister Ruth runs a tight ship as Head of the British School. It's a mission field in itself with children from many different countries, cultures and religions. Each term though there is the constant aggravation of looking for teachers to staff the school.

Steve and Carolyn Green, Michael and Jackie Cranefield, and Gwen Hunter are faced daily with the changing health needs of Africa. Working as they do at IME Kimpese they are confronted with new worldwide epidemics, as indeed we are in this country. At least we are now able to test blood donations for infection in this country, while such sophistication is still needed in Zaire.

Yes, some things haven't changed much. There are still many basic challenges and difficulties, and yet there are still the rewards. There is still a great need for more missionaries, as was pointed out to me by Pastor Koli, the General Secretary of CBFZ.

But, some things have changed. The leadership of Baptist work is clearly in

the hands of Zairian leaders. This was a great contrast to what I had seen in East Africa. Of course, I picked up some frustrations from both Zairian leaders and missionaries, but those arose from a starting point.

Indigenous leadership has, of course, brought about a great change in the role and work undertaken by missionaries. The years of mission work of training and equipping had continued to swing the pendulum from mission control, through partnership to partnership under national leadership.

I'm not sure if those of us who support work in overseas countries have yet grasped the true significance of these developments. If we are yet able to hear what our brothers and sisters are saying to us about their needs, and how we can best respond to them. As we have eradicated the simplistic 'Gentle Jesus, meek and mild' syndrome, so we need to counter the 'apes swing to and fro' complex.

There is though that one really great change still to be carried out, and I feel that this is hindered more by our British pride than the more practical difficulties. I'm talking about the challenge in my very first paragraph. Are we yet ready to receive missionaries from Africa and other continents? Our Christian brothers and sisters who are prepared to share with us their interpretation of the Gospel of Jesus Christ. For if we really believe in partnership, we must be prepared to receive as well as to give.

DON'T BE GOD BOTHERERS

Bishop Harry Moore

We have not sought the favour of the Lord our God by turning from our sins and giving attention to your truth. Daniel 9:13.

'There go the God botherers. How God must hate Sunday!'

So Bishop Harry Moore, General Secretary of the Church Missionary Society, began the Annual Missionary Sermon at the Baptist Assembly, quoting something he'd overheard and linking it with Daniel 13.

'Those words have haunted me down the years. It gave me a vision of the blessing and the cursing – those who bother God and those who love God. Those who pester God for what they want, and never heed what He wants. As we look at the mission of the church may we be not God botherers but God lovers.

'So much of Christianity tends to be cerebral, stuck in the head and away from the heart. Anything we think or pray about mission in the world will have a passionate commitment to God in Christ which involves us, people of God.

Bishop Moore described how the Church Missionary Society, ten years ago, tried to express what they were about.

'We came up with three interlocking circles no one of which could be complete without the other two. **We saw mission as:**

1. **Sharing a gospel with people of other faiths and none.**
2. **Sharing in the renewal of the church and its institutions.**
3. **Sharing in the struggle for a world more in keeping with the kingdom of God.**



'These three we thought as a simple, direct, graspable illustration of mission in Christ. Then we saw a fourth, surrounding circle, the interchange, or exchange of gifts across the world. Gifts of people, gifts of financial resources, and insights, which is the essential context of mission.

'When you come to a missionary gathering of the church you have somehow to get hold of a vision and to work through the practicalities of it. In no aspect of life can you ignore the world context – in economics, politics, education . . . nor in the matter of mission. Every part of the church has to come to terms with the fact that the mission of God is concerned with the whole counsel of God for the whole world. It's about mission here and there which relate together.

The Bishop went on to consider the three aspects of mission, turning first of all to sharing the gospel with people of other faiths and none.

'Here was the first central thrust of the great missionary movement that began both the BMS and the CMS. The work

of evangelism is not finished, perhaps the work of evangelism is never finished.

'In our own land, we are faced with a massive evangelistic task and great opportunities. But there is no simplistic solution. It's complicated, it's demanding. Great sections of our society have little or no Christian background anymore. They are not even estranged from the church. They are indifferent. The general mood of the powers that be seems to be moving to a more individualistic interpretation of life, which is the opposite of the gospel.

'In our midst too there are thousands of people of other religions. Some are people of real faith. What does that mean to the evangelistic task?

'We find a great zeal for evangelism in many parts of the world church. Raymond Fung at the British Council of Churches, talking about the problem of not thinking about us giving and them receiving says, "It's easy. All you do is put evangelism on the agenda

(continued on page 123)

ANGELS, AND OTHERS, UNAWARES *by Carolyn Green*

IT all started four years ago. The middle-aged American lady would look piteously around and ask if anyone could give her just one day off a week. Since no-one seemed to want to meet her eye, she would look in my direction and sigh. Thus, I became Guest House 'relief'. From one-day-a-week it became 'and-every-second-weekend', then during a three month furlough, then when she finally left IME I seemed the logical choice to take over.

Talk about temporal ministry! Running a Guest House is just about as 'temporal' as you can get. My first objective was to warn the cooks away from cooking fried chicken and apple pie and to introduce a few more beans to the diet.

During my first year three cooks were sacked because of various misdemeanours – theft, adultery and drunkenness. As the maximum number of staff is six, I just couldn't afford the seven deadly sins to manifest themselves any further. So my second objective was to keep 'the team' together. Three years later, so far so good. But keeping the spirits up when work swings dramatically from very calm to crowds, hordes and delegations is a delicate art at which Mama Green is only a beginner.

Then we do have 'the people' – clients, guests, visitors and 'the sick' (a generic name for anyone suffering from stubbed toe to palpitations!). Most of the people, most of the time, are very reasonable. Perhaps it's just that I've become more accepting when some mistake the bath for the toilet, or believe that they've paid for the blankets so they'd better not leave them behind.

Before I became accepting, I'd had to create a 'tough' image. Sometimes I wished I had a few more inches so that the firm talking would be taken seriously. But gradually the reputation of the *femme dure* seems to have percolated through, and I've not had so many problems since the first year.

I've developed a sixth sense about the people who present themselves at the office door. Even before the screen door opens, I get vibes. The gentleman who introduced himself as 'a personality from Mbandaka' and who was flanked by the two most enormous minders you've ever seen, sub-

sequently showed his personality by summoning soldiers to shake up a few people he didn't like the look of. The soldiers drove around IME in the personality's Mercedes, rifles pointed casually out of the windows. I screwed up my courage, braved the minders and informed the personality that he could leave directly and not bother to return, ever. He meekly paid his bill, and left!

The quiet man who demanded nothing extra, who encouraged the workers, who asked after my kids and who, with great dignity, accepted his terminal illness, turned out to be one of the biggest property developers in Kinshasa. Now his brand of personality I could do with a bit more often.

My Guest House nurses have been of outstanding quality and have shown a willingness to go the second and third mile for their patients, that is rare in any setting. Perhaps it's because they are committed Christian girls. Perhaps it's because in a small unit you are closer to the patients. They have overcome their natural fear of contact with AIDS patients, and with more than professional care, have bathed them and changed them and comforted their bereaved families.

There have been loyal friends who have helped when it's been tough going, covered when I've been sick, worked on odd days and

weekends so that I could be with our kids. Friends who covered a three month furlough and then had to add two more months when I had to be away in Kinshasa. Colleagues who've got stuck in to butchering cows and pigs so that the freezer could be well-stocked; who've listened when the books don't want to balance. What would I have done without them?

All this, so that the ministry of hospitality to visitors and to patients can continue.

Perhaps I should just add that the key to being able to cope with angels and others in your house is the key we use in the Guest House. Sometimes visitors are startled when their breakfast calm is interrupted by the singing of a Kikongo hymn. Sometimes they come and join us round the big table in the kitchen as the staff meet each morning to pray for the day's work and witness. The prayers are often very specific as the breakfast cook prays for the state of health of each person he has already served. But this is the key.

Occasionally I do get overawed by the visitors we have. Last year I apologized to an Embassy official visiting IME with a party of international VIPs saying we would be sing-

IME Hospital, Kimpese



ing a hymn and praying, and hoping his group wouldn't be embarrassed.

'Go ahead! If it embarrasses them it'll do them good. It's not often they're prayed for, you know,' was his reply.

After prayers, one of the more formidable VIPs came into the kitchen and thanked us – he hadn't heard the hymn we'd sung since he'd been a boy.

Praying and serving, the Guest House team is ready (most of the time!) for angels, or others!

IME is the Evangelical Medical Institute situated at Kimpese in Lower Zaire.

(continued from page 121)

and the roles change. They're the givers. We're the beggars.'

He said he thought we had lost the impetus to reach the places where the gospel had never been heard.

'In our mission in partnership, partnership requires the church there, but somehow or other the edges of mission that we press upon are very seldom the places where the gospel has never been heard before. There are 20,000 people groups who have never had the gospel spoken in their own language.

'Another factor is the resurgence of Islam and the other great religions. Having spent the last three years in and out of the heartlands of Islam, I am convinced that what happens in that part of the world in the next couple of decades will affect the future of the whole world. And the Muslim element is central to it. We should be putting the best minds of our committed young people, the best hearts and wills of those who have maturity of faith, to face this question in partnership with our fellow Christians in other places.

'True evangelism starts by friendship, by human contact, by a mature acceptance of other people as they are, but all this goes on to sharing the good news of Jesus Christ. But it has to be appropriate and meaningful in the context in which it is undertaken.'

Turning to the renewal of the church and its institutions Bishop Moore said responsibility for mission is first of all

the responsibility of the church in that place.

'We are privileged in our missionary agencies in being called to help the church in that renewal of itself which is essentially of this age. We are often most released in rethinking where we are, in saying how does God mean the church to express itself today, when people from outside come and join us.'

Harry Moore told how an African curate made a great impact in an East Anglian parish by the direct openness of his approach.

'Praying in every home and having easy access to the spiritual dimension, he challenged the ordinary Anglican who is not used to talking to his neighbour or even his family about God let alone to a stranger. He opened doors and people said, "We are different."

'He has helped us to see things quite new.

'In every age the church needs to be renewed by the Holy Spirit. Recently, after having grandchildren to stay, I suddenly realized how, during my married life, our culture has changed, how the way we celebrate has changed. How we spend our leisure has changed. What we hope for, what we pray for has changed.

'That's true of the Church of God. What is appropriate for one age for the growth of the church is different for another. We need to learn to be open to change. The Christian faith is about redemption, about a Redeemer, about the coming of the Holy Spirit. Redemption is about being changed. The work of the Spirit is about being changed. And the church needs to be changed by the circumstances and the environment of its age that God may be blessed amongst us.'

The Bishop then turned to his third point of sharing in the struggle for a world more in keeping with the Kingdom of God.

'Some CMS members objected to the word "struggle". Somehow the communists seem to have captured it. Blessed are those who hunger and thirst for righteousness. Blessed are the peacemakers. Here's an area of mission – a struggle to be engaged in because God does not deal with us as individuals but as persons.

'Beware in thinking that God deals with us as individuals somehow safe in our cocoon. God deals with us in all sorts of relationships that is why we are caught up in the great stream of grace that reaches out into the world of injustice and oppression, recrimination and alienation to be his witnesses.'

Bishop Moore spoke of New Zealand parents who went to visit their missionary children in Uganda.

'Ugandan Christians said: "Thank you so much for giving us your family to be with us at this terrible time. We are so grateful that they're here." There was no mention of what kind of ministry they were performing.

'They came to understand that their children belonged to a wider family. There is no safe way of being a witness to Jesus Christ. There are no corners that the Gospel of Jesus Christ and his truth cannot go, but very often the foreign missionary can do very little but be there and suffer with the people.

'The Church of God is the Church of God who so loved the world that He gave His only son that who ever believes in Him shall not perish. We rejoice in the witness of the Desmond Tutu's of this world, but there are also many simple witnesses.'

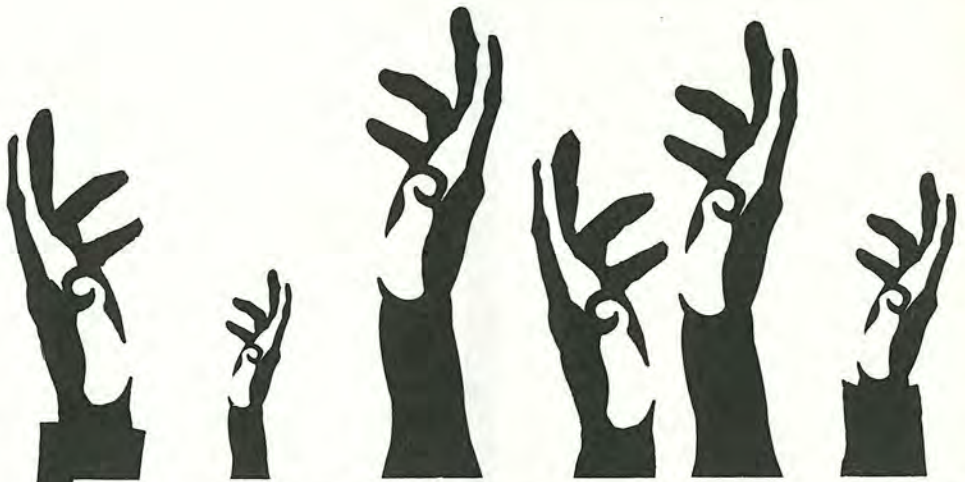
He turned to Ireland and spoke of how a soldier accidentally injured a little child.

'The young soldier, distraught, was in the hospital waiting room when the door opened. In came the Catholic mother of the child. "It's all right, son, I know you didn't mean it," she said.

'Talk about salvation, about wholeness, about forgiveness. If you have contact with Northern Ireland you keep hearing these stories where the church of Christ stands up for truth in the midst of the terrible conflict there.

'All over the world you hear this kind of story.

'Perhaps you need to know where you stand – sending and receiving missionaries. Here then are three areas of mission which hang together as we push out to the edges of mission. Don't be God botherers, but God lovers.



RAISING hands in worship can cause controversy. To some it is a sign of spiritual maturity and devotion. To others it smacks of superficiality and showmanship. The debate will no doubt continue.

There is another lifting up of hands which should cause no disagreement among us. It should rather be a cause of rejoicing. During each General Committee meeting of the Society members hear reports on missionary candidates from the chairperson of Candidate Board. The Board has prayed and deliberated about their offers of service trying to discern whether they have really been called by God. Other members of the Committee, who know the candidates personally, often speak to reinforce this commendation, expressing their pleasure at the course of events.

Eventually the chairperson proposes that the candidates be accepted for service and the Committee is asked to decide. Many hands are raised in acceptance. It is a moving moment. Another stage in a prospective missionary's life has been reached. Another door has opened. Our show of hands is deciding the destiny of many people far away.

It is a necessary step. Without it the candidates would not be able to go forward. Yet we are not merely granting them permission. We are expressing our solidarity with them and pledging ourselves to support and stand with them as they go abroad. It is a privilege to raise our hands on such occasions. Yet they could easily become a formality. They should be sacraments of commitment which is to be maintained when they have gone from our sight. Remember 1 Kings 20:11.

Other people have raised their hands earlier in the process. The candidate's church will have commended them to the Society. Did the church show its acceptance of responsibility in this way or its relinquishing of it? 'Out of sight' often brings loss of memory. How often did the sending church remember its envoys in their training? How often did

LIFTING UP HOLY HANDS

by Fred Stainthorpe

friends visit them or write to them? Did our phone bills reveal our missionary concern? The answers to these questions could be very revealing and perhaps not a little shame-making. Some of us might have to admit that our eagerness to maintain contact did not match our readiness to punch the air.

Later, people will raise their hands once more in farewell. A church can sometimes accompany their missionaries to their departure points and say 'good-bye' with hymns, prayers and waves. This is often a moving experience. I recall one such occasion at Victoria Station many years ago. Yet as the plane or train moves away and the

hands go down so too can interest wane. The hands are rarely put to paper. 'We'll write to you!' remains a promise.

Yet letters to serving missionaries can raise their spirits in a unique way. 'No mail today,' can equally depress them. The letters do not need to contain mini-sermons. Missionaries want to hear what is happening back home. This has Scriptural warrant. Read the New Testament letters again and you will be surprised how much they tell us about what Paul and his friends were doing. Human actions as well as doctrine and exhortation form part of Holy Scripture. Your doings are part of God's word to His workers overseas.

New Missionary, Phil Commons, being farewelled





It is easier for us to communicate now than it was in the first century AD. Postal systems are generally quick, regular and reliable. They were much more chancy then. How did the Philippian church, for example, get to know where Paul was? How did they send him the gift for which he thanked them? (Phil 4:18). We do not know but there must have been months when he was unattainable, swallowed up in journeyings oft. Nevertheless they took the opportunity when it came. In an age of easy communications we ought not to lose touch with those we can no longer see.

So raise your hand and pick up your pen. The Kingdom needs it. Choose some faces from the picture gallery of missionaries recently produced by the Society and write to them. Surprise them with a letter. You may not know them but grace leads us to the unknown. Get your church involved in this ministry. I heard of one fellowship which arranged a members' writing rota. Each

Raise your hands . . . and pick up your pen

week one of them wrote to its serving missionary. In this way the church became a little more of a missionary society and shared in its representative's work.

Remember that Jesus lifted up His hands as He parted from His disciples (Luke 24:50-51). He did this to bless them. Let us keep raising our hands as God directs us for the spreading of His Kingdom.

NEEDED OVERSEAS

ZAIRE

Two doctors with general training and experience plus a further diploma

Two nurses – RGN's and midwifery

A science teacher for secondary school

Treasurer, with French, for Kimpese Hospital

A theological teacher for pastoral training

Practical engineer – electrical supplies, generators, radios

BANGLADESH

Two doctors with casualty, obstetric and surgical experience

Two pastoral couples for church work and lay training

BRAZIL

Pastoral couples – both for city work and new outreach

Social and community workers for new areas, within church setting

TRINIDAD AND TOBAGO

Co-ordinator for pastoral and lay training programme

SRI LANKA

Two year term pastor for Cinnamon Gardens Church

THAILAND

Pastoral couples – church planting, pastoral and lay training



PRIEST ARRESTED

Leonardo Boff, a Franciscan priest and well known liberation theologian, was arrested in Petropolis on 3 March for preventing police from destroying a shantytown erected on private land by victims of February's floods.

FLOODING

THE swampy regions of the state of Mato Grosso — always subject to flooding — are experiencing the worst inundations since 1905.

Crossed by numerous rivers that flow into the Paraguay river, the region is

home to a good part of the country's cattle business. Ranchers say that they could lose up to a third of their herds, or one million cattle.

The flooding has isolated 6,000 people living on ranches or in small towns.

COMMUNICATORS MEET

ACCORDING to Michee Ahoundjinou of the All Africa Conference of Churches, Protestant and French speaking churches in Africa have witnessed an increasing deterioration in communication.

'Little by little,' he said, addressing a Consultation in Kinshasa, Zaire, 'Protestant papers in Africa have disappeared. While there are many radio broadcasts, they are mostly concerned with edification, and unable to inform of life in other churches, or communicate social or even political problems.

'Where TV broadcasts exists they are

produced by poorly-trained people, oral communication is neglected, financing is not co-ordinated, equipment is not maintained, and communication training is poor.'

French speaking African church leaders and church communicators met in Kinshasa at the invitation of the Church of Christ in Zaire (ECZ) of which the BMS related Baptist Community is part, and the Kimbanguist Church. Sixty or so participants came from 17 African countries.

They committed themselves to act

together to reduce problems of African church communication. They also pledged to follow through on the financial implications of that commitment. They emphasized that French speaking African denominations should organize to produce and share material. They said that inexpensive, but solid and easily maintained equipment should be made available to church communicators.

The consultation was considered just a beginning for what could become a process of setting up a joint Christian communication policy for French speaking Africa.

What's happening in the Church around the World

600,000 BIBLES

THE Amity Printing Press in China aims to produce 600,000 Bibles and 200,000 New Testaments with Psalms in Chinese this year.

The Press, which began operating last October, is owned by the Amity Foundation, a social-service organization set up on the initiative of Chinese Christians.

THE RIGHT TO BE HEARD

'OURS is not a Church running educational, medical and philanthropic institutions, but it is clearly an evangelistic and growing Church,' says Bishop K H Ting, President of the China Christian Council.

being a western religion has pretty much been removed and people no longer say, "One more Christian, one less Chinese," men and women in various walks of life are more willing to hear what Christianity is all about.

'Christians are witnessing in places where they live and where they work. Now that the stigma of

'The whole experience tells us that a Church has to earn the right to be heard.'

BAPTISMS

THE West German Baptist Union reports an increase in baptisms. According to Dr Guenter Wieske, Secretary for Home Missions and Christian Education, there were 2,213 baptisms in 1987 bringing the number of baptized members to 70,056 — an increase of 606 from 1986.

RELIGIOUS ZEALOTRY

IN an address here to traditional rulers, Nigerian President Ibrahim Babangida warned against religious zealotry which could threaten national stability. There have been Muslim-Christian clashes recently in the country.

TRAINING INSTITUTE

THE Baptist Union of Trinidad and Tobago has re-established the work of its Training Institute. It is staffed by pastors who have been trained at University level in theological education.

ministry.

'We hope that through this training experience they will raise the standard of leadership in our Baptist Union,' the BUTT magazine.

Twenty-seven students have enrolled for the first year and more are expected at the beginning of each new term. Senior students are being tutored by the Rev Ken Cadette as they prepare for pastoral

Apart from pastoral students, the Institute will be training, in a general way, workers for most areas of local church ministry.

• P R A Y E R C A L L •

5-11 June CHURCH WORK IN INDIA

The Church in India lives and works against a background of increased tension between castes and religious groups. In some areas there has been active opposition to the church from extreme fanatics. In spite of this church growth continues in the Kond Hills and the Ganjam District of Orissa. A vigorous missionary movement is developing among Indian Christians. In 1963 there were 148 Indian Christians. Today there are about 4,200, making India the largest non-Western 'sending' country in the world.

12-18 June CHINA

Give thanks for the encouraging news of the Church in China and of the co-operation between all Chinese Christians that continues to be received from both folk visiting China and Chinese Christians coming to this country for further studies and research. In July a conference will be held at High Leigh, Hertfordshire, organized by the friends of the Church in China, and Chinese speakers will be present. An international conference is being planned for 1989. The Amity Foundation sends teachers to China to teach English – pray for those now in China and others who will be going in August. We remember also the training of pastors and lay leaders at Seminaries and at local church level.

19-25 June CHURCH WORK IN BANGLADESH

The task of making known the Good News of Jesus amongst the Muslim people of Bangladesh has never been easy. Most of the Christian Church in that country has been drawn from the smaller Hindu community. The Baptist Church is struggling to witness in these circumstances. There are those from within the Christian community who are finding the reality of life with Christ. Several new churches have been established in the last year, mainly in the north west and south east of the country. These new believers need nurturing in the faith so that they can stand for Christ in a land where only one person in 300 acknowledges Him as Saviour. The Baptist Church in Bangladesh is asking for pastoral help. Pray for the Lord to bring those of His choice to share in the work of Christ in Bangladesh.

26 June-2 July CHURCH WORK IN EL SALVADOR AND THE CARIBBEAN

In El Salvador, Christians seek to work out their faith in the midst of political unrest and natural disasters. Church leaders have had their lives threatened in a situation where violence is often seen as the solution to problems. Pray for David Mee as he begins his work with the Baptist Association and for Pastor Carlos Sanchez in his demanding role of leader of the Baptist Community.

Praise the Lord for the work of the United Theological College of the West Indies in Jamaica. Keith and Jackie Riglin have been in Jamaica for a year. Keith is tutor at the College and Jackie, a physiotherapist in a nearby hospital. The Baptist Union of Trinidad and Tobago has embarked on an ambitious church planting programme. Help is urgently needed with their training work for pastors and church leaders. Pray for Ken Cadette, their gifted General Secretary.

• P R A Y E R C A L L •

A PRAYER FROM BANGLADESH

Lord, your World is beautiful
And this country with all its shades of green is so wonderful.
You made,
The sky with its Sun,
The rain, rivers and the sea.
It's your World and I want to thank you for it.

Yet, sometimes Lord, it's hard to see the beauty and wonder.
The sky turns dark and shouts at me.
The Sun scorches the tender plants that I am trying to grow.
The rain washes out the crops
And causes the rivers to burst out of their banks,
Or else it forgets to come and everything shrivels up.
And then there's the sea . . .
Why does it hate us so?
Why does it invade our coastal areas
Killing the people who live there
And washing away their homes?

You made this World, Lord,
It's yours and You saw that it was good.
It's your World, Lord,
And I'm yours too.
Thank You, Lord, for this country you've put me in.

A PRAYER FROM MEXICO

I am only a spark,
Make me a fire.
I am only a strin.,
Make me a lyre.
I am only a drop,
Make me a fountain.
I am only an ant hill,
Make me a mountain.
I am only a feather,
Make me a wing.
I am only a rag,
Make me a king!

BAPTIST YOUTH WORLD DAY OF PRAYER 12 JUNE 1988

Dear Baptist Young People Around the World!

It gives me great joy to send you greetings on behalf of Baptist Youth all over the world.

The Baptist World Alliance Youth Committee decided to set aside the second Sunday in June every year as Baptist Youth World Day of Prayer. This 12 June, we will be celebrating this day of prayer for youth.

I want to encourage all of you to take seriously your responsibility as young people to be involved in the worship and social life of the church. Please participate in worship services, teach Sunday

School classes and pray for our Youth Conference, as well as for Baptist youth leadership around the world. If Baptist youth around the world pray, God will bless us very much.

Let me take this opportunity to again welcome all of you to Glasgow, Scotland, 27-31 July, 1988. Our Local Arrangements Committee is ready to welcome you. We pray for you and desire that you pray for us. We earnestly desire to see you and have fellowship with you.

Yours prayerfully,
Paul Montacute
Chairman, BWA Youth Committee

The Prayer that Holds the World Together

Our Lord Jesus taught us to pray, 'Our Father who art in heaven, hallowed be Thy name . . .' Jesus is our model for prayer. He prayed at all times and encouraged us to be men and women of prayer. If the Son of God needed to pray, should not His followers need to pray even more?

The **Baptist Youth World Day of Prayer** is an opportunity for Baptist young men and women to unite their hearts and minds together in uplifting the state of Baptist young people all over the world. Pray that we might be more zealous in our commitment to Christ and more intelligent in our expression of the faith. Pray that thousands of young people coming to Glasgow, Scotland, in July 1988 will gain a vision of 'Christ for the World'. Pray that they will go back to their homes and villages with a new desire to evangelize the world in our generation. Pray that we as young people around

the world might not cease in our praise of our Lord Jesus Christ and in incarnating His love to a needy world. Brothers and sisters, the time is now ripe when we as young people must take over leadership in our churches and conventions. Pray that many will catch a vision of leadership to the end that Christ will be glorified. Please pray and work to make the Baptist Youth Day of Prayer a reality for Baptist young people all over the world on 12 June, 1988.

Thank you and God bless you.

Yours in the joy of Christ,

Denton Lotz
Director
Baptist Youth Department



Edith Rebecca Stevens

EDITH REBECCA STEVENS married William Stapleton in 1893. He had already served for three years in the Middle and Upper River regions, and they were married on his first furlough. For most of the next 44 years she lived at Yakusu and in the opinion of those who remembered her, both missionary and African church leaders, she is said to have understood the Lokele people better than any other missionary then or since. In fact, one church leader with great affection said, 'She knew us better than our mothers did, and better than we knew ourselves.'

At first the Stapletons were stationed at Monsembi in the Middle River region. Edith was a gifted teacher and a good linguist so she organized a school for girls. A crowd of girls turned up eager to learn, in fact, they were sitting around for two or three hours waiting for school to start on the first day. None came on the second day! Their parents were angry that the missionary lady was not going to pay them for going to school! However, after a while, she did gain their confidence and a few months later had a school for girls of between 50 to 60 regular attenders.

During their time at Monsembi they took into their home a young orphan girl called Salamu. As a child she had been captured by Arab slave raiders, but after their defeat by the Free State soldiers she came into the hands of the State officials, who passed her on to the BMS Missionaries for them to look after. Under the Stapleton's care she grew up to be a very bright Christian girl. She looked



who served in Congo 1893-1937

The second article in this series tells the remarkable story of another wife of missionary pioneers.

She worked with her first husband, William Stapleton, at Yakusu from 1893 to 1905.

Later, after the death of her husband, she married William Millman and returned with him to Yakusu in 1908. Together they served for a further twenty-nine years.

upon Edith Stapleton as her mother and the two were very close. As she grew older the relationship changed to close friends and they became a very effective missionary duo.

In 1896 work began on clearing a site for a new mission station at Yakusu close to Kisangani and the Stanley Falls. It was felt to be a suitable place to start mission work amongst the Lokele people. They were a strong warlike people and Harry White, the first missionary there, had a very hard time of it. His life was threatened on a number of occasions and once they left him tied to a tree all night. He was set free in the morning because there had been an eclipse of the moon which was taken to be a bad sign and a warning. The people were unfriendly and refused even to sell food to the missionaries who, in consequence, could not stay for long

periods. So the building of the new station was slow and the missionaries made little progress at learning Lokele.

In 1897 the Stapletons moved from Monsembi to help at Yakusu and of course they took Salamu with them. She was now a teenage girl. To everyone's surprise and delight, including her own, she discovered she could understand what the local people were talking about, and found she could talk to them.

In fact, the Lokele were her people. She had not used her own language since she was quite young, but she had remembered. The Yakusu people welcomed her back; she acted as interpreter of the missionaries and became an effective preacher in her own right. So the breakthrough came at Yakusu

and the Lokele people responded in large numbers to the God Salamu and Edith Stapleton preached.

Edith started schools for both boys and girls. Pattie Grenfell helped her for a few months. As the work increased they were joined by William Millman who supervised the building of houses and schools. Edith became the confidant and advisor of almost everyone. She and Salamu went fearlessly on pioneer expeditions on their own while William Stapleton was busy working on the translation of the Bible into Lokele and setting up a printing press. Edith was trusted by everybody, seemingly, and ran what today would be called a Marriage Guidance Council for the young Christian men and girls who were coming into the church in large numbers.

William Millman went on furlough and brought back a wife. Edith wrote a letter of congratulation in which she said she was looking forward to her companionship and help with the work amongst the women. They never met, for Mrs Millman died on their way up river at Monsembi in 1902. But Millman returned and rejoined the Stapletons at Yakusu and they worked together until Edith and William went on furlough in 1905 or 1906. William Stapleton died unexpectedly while on furlough in England and Edith, not being a missionary in her own right but a 'mere' missionary's widow, could not return to Congo, even though that was where she wanted to be and where her friends, including Salamu, were.

When William Millman was on furlough in 1907 he naturally went to see her. There are various stories as to what happened next. William Millman always insisted that she proposed to him. I expect he told her how much she was missed at Yakusu — and she responded by suggesting he married her so they could go back together. At any rate they did, and returned to Yakusu in 1908 where they worked together for the next 29 years.

Edith Millman was known as Mama Mokili (Mokili — a net) by the Lokele people after she returned married to William Millman (which means amongst other things, wife of the 'fruitful net' or 'good fisherman'). She had previously been known as Mama Mangwete (Manga — paddle or chief; Wete — good), which could mean wife of the good chief or wife of the good paddler. A good paddler was a fine tribute from a people whose livelihood depended on canoes.

During their first year back at Yakusu, their daughter was born and they gave her the

Lokele name Litwasi (possibly — a happy gift). Edith Millman was a very determined woman, even whilst Litwasi was still only a baby, she went on evangelistic trips on the mission steamers. The church at Yakusu was very concerned, at that time, with the hostile people on the south side of the river. Millman planned a trip to visit them to see if he could persuade them to accept teachers and evangelists in their villages. He didn't have much hope of success but felt he had to try. Edith insisted on going too and of course the baby Litwasi had to go. There were times when Edith was fearless to the point of recklessness.

They landed at a village on market day when there was a large crowd of people from the surrounding district. On these occasions there was always likely to be trouble. Large quantities of palm wine were always drunk. The boat arrived and as they disembarked they were quickly surrounded by hostile people threatening them with spears and clubs. Edith marched up to a group of women on the edge of the crowd and thrust her baby Litwasi into the arms of one of the women. Immediately the tension was broken, the baby became the centre of attraction as the women passed her around amongst themselves. The looks and gestures had become the universal ones of motherhood, instead of those of suspicion and fear. So the hostility was broken down.

Edith Millman together with Salamu, who was also a married woman with a family by this time, left their husbands for long periods from time to time and together they went on evangelistic journeys, often into dangerous areas which had previously never been visited by missionaries. She had a well deserved reputation for being quite fearless.

On the Yakusu mission station she seems to have organized everything — girls' schools, medical work, women's work — while her husband was coping with a growing church which had over four hundred members by

1910. She mothered the new missionaries; particularly the single men, who became devoted to her. The single women had a harder time — she strongly opposed the idea of having single women missionaries at Yakusu even though there was plenty of work. However, she was out-voted and two arrived in 1923, Miss G Reiling and Miss A Wilkinson. Like many 'pioneer types' Edith found it hard to delegate — she couldn't trust others, particularly European women to get on with their work, without supervision. She would never let them go on itineration into villages as she herself had done!

As she got older and the single women took over the schoolwork and Salamu, because of growing family responsibilities was no longer free to go on extensive evangelization trips, she had more time to sit and chat with the Lokele people. She seems to have been the confidant and counsellor to almost three generations of Lokele Christians. She wrote long letters about Lokele customs and culture and then would ask her husband, 'Who on earth shall I send this letter to?'

After 44 years in 1937 the Millmans retired. They still seem to have been active in body and mind and could have continued longer with their work. It came as a shock to the Yakusu people and they sang a kind of lament when they said goodbye:

'We thought we were going to bury you in our good red earth.'

But the Millmans seem to have understood that the world was changing. Kisangani, only twelve miles from Yakusu, was growing into a modern city — Stanleyville. The old Africa would never be the same again and perhaps they felt out of place and it was time to hand over responsibility to younger colleagues who might feel inhibited if they stayed on too long. So they returned to England.

by F J GRENFELL

Mr and Mrs Millman



MISSIONTALK

MISSIONTALK

MISSIONTALK

MISSIONTALK

LONG SERVICE

After serving for 52 years as missionary secretary of Wallsend Baptist Church, Kathleen Grey has now retired. She has also served on the BMS General Committee.

A BONUS LEAP

What did you do on 29 February? Irene Cheal took it as a gift from the Lord – a bonus day which she believed was right to give back to Him.

Irene, the missionary secretary at Baddesley Baptist Church, and her husband Jim opened their home for the day. For two hours that morning and similarly in the afternoon and the evening, they welcomed fellow church members and friends for coffee and tea. BMS literature was available and the latest BMS video, *No Longer Passing By*, was shown several times.

Proceeds from a Bring and Buy Stall with other gifts enabled Irene to send over £70 to the BMS.

It all sounds a good idea, but with 29 February only coming round once every four years, you will have to find another 'bonus' day if you want to do something similar.

ABOVE AVERAGE?

Peggy Tilstone, BMS Birthday Scheme Secretary for Redditch Baptist Church, has enrolled 63 people in the Scheme. The membership of the church is only 58 so that makes it 108 per cent. Does any other church have a similar record?

KATHLEEN SAVILL

With the death on 18 February, at the age of 91, of Kathleen Savill a long link with the past has been broken. Miss Savill joined the staff of the Mission House in Furnival Street in October 1918, about one month before the end of the First World War.

During the Second World War she was one of the few staff to remain at Furnival Street after the Mission House was damaged by bombs. (She wrote a poem about the derelict state of the building.) She was actively engaged in the move to the new headquarters in Gloucester Place and she continued on the staff there until her retirement in 1960. She gave faithful service in the Home Department to the Secretaries Revds W Y Fullerton, B Grey Griffith and J B Middlebrook.

When she retired, at General Committee, both Mr Griffith and Mr Middlebrook paid eloquent tribute to her long and loyal service. In her reply, Miss Savill recalled sitting in Mr Fullerton's office and being asked to comment on his efforts to compose the hymn *I cannot tell why he whom angels worship* to the tune of the Londonderry Air.

Kathleen was born in Clacton-on-Sea and moved to London during her early childhood. She was educated at the North London Collegiate School and baptized, in her teens, by Dr F B Meyer at Regent's Park Church. She transferred her membership to Bloomsbury Central Baptist Church in

1922 and served there as deacon, life deacon and missionary secretary.

Music played an important part in her life and she was a member of the Morley College Choir conducted by Michael Tippett, as well as a member of the Bloomsbury Church Choir. She had a long association with the Free Church Choir Union and the City Temple Choral Society.

Latterly she lived in Eastbourne and was a member of Victoria Baptist Church. We give thanks to God for His faithful servant who, in so many ways, expressed her devotion to her Lord and Saviour and her commitment to the proclamation of the Gospel throughout the world.



David Kerrigan speaking at BMS Assembly Rally

VIVIAN LEWIS



VIVIAN LEWIS, the new BMS Chairman, has a wide experience of world mission. But he admits to knowing very little about the BMS until he began to train for the ministry.

'I come from a non-Christian background. When I went to train at Regents Park College, not long after I had become a Christian, I got to know a little bit about the mission. But when I went to my first church at Kettering, where the BMS was founded, I was immediately immersed in missionary activities.'

'BMS Summer Schools were another great training ground in mission. I'd gone to Summer School as a group leader, whilst I was in College, and from then on I attended virtually every year,' he said.

'I got to know about the BMS then, of course, but coming on to the BMS General Committee in 1963, during my second pastorate at Neath, gave me a better understanding of the missionary society and how it worked. I became more interested in the work it was doing after meeting missionaries and hearing them speak.'

'And that went on through my pastorate in Loughton and on into the pastorate in Leamington, where it really took off. We had a visit from Christine Preston, a BMS missionary in Bangladesh. The whole church fell in love with her and we decided to adopt her as our missionary. That was against the policy of BMS, at the time, but we went ahead and she wrote to us each month.'

'We had a project which ran for a whole year to learn about Bangladesh. We narrowed it down to Chandraghona and then further to the hospital itself. We built a model of the hospital, a contour model of the whole area, and we got to know the different missionaries who were working there. We sent them a Christmas cake every year and gifts for all the missionaries.'

'One of the girls from the church went out to Chandraghona to spend six months there and the church paid for her to go. Having a project like this increased the interest of the church tremendously. We were able to pay for Janet (now Janet Kerrigan) to go out, but missionary giving didn't suffer.'

About that time, the BMS set up a committee to appoint a secretary for promotion. Vivian had some strong views about that and wrote to the General Secretary – a very dangerous thing to do!

'I was asked to go and meet the committee to explain what I felt. They then turned around and asked me to do the job. It was a difficult decision to make. I had always been a pastor and had never thought of myself as anything else.'

'As Promotion Secretary I introduced the link-up scheme directly because of what had happened at Leamington. I think it is one of the best ways of involving the church in the work of the mission.'

'I learned a lot more, working at Mission House. I tried to meet and interview each of the missionaries when they came home to learn about their work so that we could promote it. Directly from that came the opportunity to go abroad ourselves which Gwen and I had never thought of.'

'We went out to Kinshasa, in Zaire, in 1981, when I was 55. As pastor of the English Speaking International Protestant Church I had a congregation made up of people from 19 different denominations. Between them they spoke 26 different languages but their second tongue was English rather than French. Half of them were missionaries and their families mainly from North America and Europe.'

'The church gave me time off to lead retreats for missionaries in the interior so we were able to visit many of the BMS stations.'

Vivian Lewis spent three years in Kinshasa before returning to Britain to take up the pastorate at Christchurch, Worthing. So has the overseas experience fed anything in his work in this country?

'I'm all the time trying to feed back the world dimension into worship and the life of the church. Churches in Britain can become very insular and in prayer time, for instance, it's only the church family, the local family, their own concerns that are mentioned. There's never anything beyond that.'

Is this the kind of thing to stress as chairman of the society?

'In a sense, of course it is a different job from that of president of a Baptist Union. But when I learned that Colin Marchant, President of the Baptist Union of Great Britain, was taking the theme of Shalom – wholeness – it seemed to me that this was really what the mission was about.'

'We can share in that theme completely, proclaiming the wholeness of the mission, taking in medical work, development and agricultural work, educational work as well as the church and evangelistic work. It's all contained there – this is Shalom. It's not just old fashioned evangelism nor is it humanitarian ministry, that

doesn't take into account the spiritual needs and dimensions, but a mission to the whole person.'

'We need to realize that the national churches are engaged in it too. We've come away from the 19th century paternalistic going in and doing it to them, or for them. We are called into partnership, sharing our insights with them and engaged with them in their mission to their countries.'

'There are, of course, difficulties about partnership. If you are not careful you are confined to the areas where the national churches want you to work. But we can encourage and help the national churches to go into new areas or we as their partners can go into those areas for them.'

'If there are areas of unreached people where there is no national church, then it might be right for us to go in the ways that we did when the modern missionary movement was beginning. But it is much better for the national church to be involved with us even if it means our encouraging them to realize the need and to allow us to meet that need for them initially.'

During his year as BMS Vice Chairman, Vivian Lewis was able to visit Brazil.

'I was able to compare Zaire and Brazil. Whereas Zaire is a third world country that economically seems to be deteriorating, Brazil is a kind of second world country where one gets the impression of things moving, of expansion, and of building. I know that's funded by a massive international debt and raging inflation, but one gets the sense of things happening and of the church being alive and engaging in outreach. There is excitement in the build up of the churches. It was tremendous to see the work our missionaries were involved in in the different areas.'

During his year of office, Vivian Lewis will essentially be a working Chairman presiding over the Society's committees and officers group. But he is looking forward to the televising of a service from his church in September.

'Because I am BMS Chairman, ITV will be networking the service and not confining it to the Southern Region. We shall be taking the missionary theme and involving BMS missionaries in the service.'

MISSIONTALK
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GENERAL COMMITTEE

List of elected members of General Committee by Association areas

***indicates elected by cooptation**

- LONDON** *Amev, Rev B W O, Harrow; Bamfield, Rev H T, CChem, MRIC, Twickenham; Biddall, Rev S A, MA, MPhil, Hainault; Dickinson, Mrs M A A, Alperton; *Doonan, Rev D W, BD, Eltham; Fox, Miss L J, Hounslow; *Heaps, Miss S, Wembley; Knights, Miss H A, Walthamstow; Nield, Rev D, BA, East Dulwich; Norgate, Mr J, North Cheam; Page, Miss R W, BA, Bloomsbury; Palfrey, Mr R, Bromley; *Ray, Mrs M J, BA, Selsdon; Thomson, Rev G A, BA, New Addington; *Webb, Mrs E, Harrow; Williams, Rev B V, Southall; Woosnam, Mrs I, Bexleyheath.
- BEDFORDSHIRE** Chivers, Miss D, Stevington; News, Mrs B, Luton.
- BERKSHIRE** Kingston, Mr R J, Reading; *Overton, Rev G F, JP, BA, Newbury; Russell, Rev C D, Camberley.
- BRISTOL** Andrew, Rev S, Burnham-on-Sea; *Ellis, Rev Dr R G, Bristol; Montacute, Mrs N, Weston-super-Mare; Murray, Rev C A, BA, Bristol; *Robbins, Rev M, BA, Radstock.
- BUCKINGHAMSHIRE** Hughes, Rev D R, Princes Risborough; *Lingard, Mr N, Milton Keynes; *Ogborn, Mr M E, Beaconsfield; Sugg, Mrs J L, Aylesbury.
- CAMBRIDGESHIRE** Bull, Mrs S, Swavesey; Foster, Mr A, Harston.
- DEVON AND CORNWALL** Campbell, Miss V, Plymouth; Fleetwood, Rev A T, BD, Bideford.
- EAST MIDLANDS** Claydon, Rev J R, Belper; Flowers, Dr I M, Nottingham; Haig, Rev C D, BD, Leicester; *Hills, Mrs J, Nottingham; Lewis, Rev D V, MA, BSc, Hinckley; Pearse, Mr M, Burton-on-Trent; *Rackley, Rev J C, MA, Leicester; Ruddle, Rev A V, BD, Grantham; Swanston, Mrs C, Lincoln.
- ESSEX** Jacob, Mrs B J, Chelmsford; Norwood, Mr J F, Southend-on-Sea; Skirrow, Rev J K, MA, Chelmsford.
- GLOUCESTERSHIRE AND HEREFORDSHIRE** Short, Rev R P, Gloucester; Withey, Mr R, Stroud.
- HERTFORDSHIRE** Bennett, Rev R C, Berkhamsted; Clinch, Mrs R, Hemel Hempstead; *Logan, Rev H D, MA, Hemel Hempstead.
- KENT** Bowman, Rev T E, BA, Folkestone; *Markie, Mr A T, Orpington; Motum, Miss J, Tunbridge Wells; Sutton, Mrs P Y, Gillingham; *Walker, Mrs H, Beckenham.
- LANCASHIRE AND CHESHIRE** Baker, Rev P J, BD, Bangor; Clipsham, Rev E F, MA, BD, Accrington; Cross, Mrs B, Southport; Palmer, Rev E A, Burnley; Pearce, Mrs M, Warrington; Swires, Mr F, Lytham St Annes; Waggott, Miss E L, ALCM, Liverpool.
- NORFOLK** Jaggard, Mrs J, Carleton Rode; Myatt, Mrs J, Caister-on-Sea.
- NORTHAMPTONSHIRE** Cleaves, Rev M J, BA, BD, Milton Keynes; Smith, Miss M A, Northampton; Taylor, Rev D G, Burton Latimer.
- NORTHERN** Barnett, Mrs M, Blackhill; Cowey, Mrs E, South Shields.
- OXFORDSHIRE AND CLOUCESTERSHIRE** Dyer, Mrs J, Bourton-on-the-Water; Heap, Rev S I, BA, Oxford.
- SOUTHERN** Farthing, Mrs B, Westcliff, Bournemouth; Holmwood, Rev D, Romsey; Knower, Rev C D C, BA, Eastleigh; Raw, Mr P H, ARICS, MIAS, Eastleigh.
- SUFFOLK** Askew, Mr G H, Ipswich; Ince, Mrs D S, Bury St Edmunds.
- SURREY AND NE HANTS** Firmin, Rev R W, Aldershot.
- SUSSEX** *Abbott, Mr M V, Worthing; Henry, Mrs J, West Worthing; McCullough, Mrs U, Eastbourne.
- WESTERN** Matthews, Rev A V, Sherborne; Stephens, Miss M K J, BA, Creech St Michael.
- WEST MIDLAND** Burrell, Rev A, Newcastle-under-Lyme; *Chambers, Mrs B, Sutton Coldfield; Evans, Rev B, Warley; *Hickson, Mr D C, BSc(Eng), Birmingham; Sheen, Rev M J, BD, BSc, STM, Halesowen; Stainthorpe, Rev F, BSc, BD, Willenhall; Walley, Miss E J, Prees; West, Mrs P, Coventry.
- WILTS AND EAST SOMERSET** Cross, Mrs G R, Devizes; Francis, Mr G J, Trowbridge.
- WORCESTERSHIRE** Hagen, Rev G N, Evesham.
- YORKSHIRE** Charley, Mrs B C, BA, Leeds; Couldridge, Rev C A, York; Hemming, Miss V, Sheffield; Hudson, Rev D F, MA, Bradford; Taylor, Rev A P, Salterforth; Whitley, Dr A J, Wakefield; *Wilson, Mr D H, FRICS, Leeds.
- WALES**
- EAST GLAMORGANSHIRE** E Le Grice, Mrs M G, Cardiff; Morgan, Dr V, Aberdare; Motley, Miss E, Llanishen.
- EAST GLAMORGANSHIRE** W Bowen, Rev D A, Cardiff.
- ANGLESEY** Thomas, Mrs R, Holyhead.
- ARFON** Bowen, Rev T I, Llanfairfechan.
- BRECON** Matthews, Rev T J, Brecon.
- CARMARTHENSHIRE AND CARDIGANSHIRE** Davies, Mrs G D, Llanelli; Green, Dr D A G, Aberystwyth; Williams, Mrs S, Llanelli.
- DENBIGH, FLINT AND MERIONETH**
- GWENT**, E Jones, Rev H P, Newport; Wilkie, Mr J, Newport.
- GWENT**, W Ford, Rev B K, Rogerstone; Hamer, Miss S, Blackwood.
- PEMBROKESHIRE** Rogers, Rev G T G, BA, BED, Treletert.
- RADNORSHIRE AND MONTGOMERYSHIRE** Nicklin, Mrs I, Llanidloes.
- WEST GLAMORGANSHIRE** W Jones, Miss M, Swansea.
- WEST WALES** E Richards, Rev R, BA, BD, Bridgend; Richards, Mr V, Bridgend.
- SCOTLAND** Hadden, Miss W N, Edinburgh; Hicks, Rev Dr D C, MA, BD, Edinburgh; Lawrie, Dr P, Dunfermline; McLachlan, Mrs R, Edinburgh; Mitchell, Rev G, BA, BD, Portobello; Mundie, Rev I, BA, Glasgow; Rodger, Mrs C, Shotts.

ACKNOWLEDGEMENTS

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Legacies	£
Rev A R Allan	100.00
Mrs D Berry	2,000.00
Miss E M Biddle	1,000.00
Mr E Bonner	200.00
Mr G H Briggs	1,000.00
Mrs D F Clarke	20.00
Miss M B Ennals	55.84
Mr H K Harrison	250.00
Miss F K Havard	30,203.50
Mr E H Jones	500.00
Mrs D T Martin	200.00
Mrs K E Moor	1,000.00
Miss J A Murray	1,000.00
Miss E R Newman	101.92
Mr W Price	2,578.92

Mrs G S Simmonds	200.00
Rev G Soddy	23,100.00
Miss D Wooster	165.63

General Work

Anon: £50.00; FAE Aberdeen: £20.00; Anon Exeter: £35.00; Anon Croydon: £50.00; Anon Bournemouth: £130.00; Anon: £20.00; Anon: £6.00.

MISSIONARY MOVEMENTS

Departures

Rev S Christine on 25 February to Rondonopolis, Brazil.
Miss E Murray on 30 March to Kinshasa, Zaire.
Rev & Mrs J Clark on 3 April to São Paulo, Brazil.
Miss E Gill on 6 April to Pimu, Zaire.

Arrivals

Mrs M Parsons on 29 February from Potinga, Brazil.
Rev S Christine on 11 March from Rondonopolis, Brazil.
Rev & Mrs F Mardell on 6 April from Dhaka, Bangladesh.
Rev & Mrs D Kerrigan on 9 April from Chandraghona, Bangladesh.

Births

On 22 February 1988, in Jamaica, to **Rev & Mrs K Riglin**, a daughter, Lucy Ellen Riglin.
 On 28 March 1988, at Selly Oak, to **Mr & Mrs T Reed**, a daughter, Hannah Jane.

THEY'LL BE THERE

THE Baptist Missionary Society is helping 27 young Baptists from overseas to sample the Glasgow 'experience'.

'There will be 19 or more coming from overseas especially for the 11th Baptist World Youth Conference,' reports David Martin, BMS Assistant Overseas Secretary. 'Another eight overseas students, already in Britain on BMS Scholarships, also plan to attend. In every case, the BMS will offer return fares to Glasgow, pocket money, registration, accommodation and food. One or two individuals and churches have offered to help by paying for registration fees for a few of the delegates.'

The BMS has set aside £20,000 to bring young people from its partner churches in South America, Africa and Asia.

'All the delegates coming directly from overseas are young people,' says David Martin, who is looking after the arrangements for their visit to Glasgow. 'Most, if not all of them, have begun to take up leadership roles within youth ministry in their own country - some within their home church. Others are involved with



wider groups and associations of churches in their areas.

'The conference will be an experience that will stay with them for the rest of their lives. Coming to Britain will be the farthest that most of them will ever have travelled. Some will not have left their home village or town before.

'As far as their faith is concerned, it will be a mind-stretching time. The teaching given in the main sessions at Glasgow and in the smaller groups, will open up a variety of new ideas and attitudes. They will be challenged about how to work out their own response in relevant and practical ways when they return home. By meeting, chatting to, studying and working with young Baptists from

around the world, they may form friendships that will last a lifetime.

'Of course, they can give us a vital and enthusiastic impression of what God is doing in their own countries and churches. Their experiences and insights can challenge and inspire us. We can read about other countries, or even hear missionaries speak about them, but this is not the same as a real-live encounter with someone from another situation. This contact could prove to be a life changing experience for us too.'

'It is hoped that all BMS sponsored delegates will be able to spend an extra couple of weeks in Britain, staying with churches, getting alongside young Christians here, learning about us and teaching us about themselves.

'I am certain that the "Glasgow experience" will make a great impact on them,' says David Martin. 'It will open up new perspectives in their view of themselves, their faith and the world.'

The young people are coming from Brazil, Bangladesh, Sri Lanka, India, Jamaica, Trinidad, Angola, Zaire and Burma.

NOTICES

IN THE SOUTH WEST "MAKE MISSION LIVE" WORKSHOPS

designed to assist
Ministers, Missionary Secretaries,
Youth Leaders, Sunday School Teachers, etc,
engaged in mission education
have been arranged at:

TRURO – SATURDAY 23 JULY

and

BATH – SATURDAY 1 OCTOBER

Further details and Booking Forms are
available from the South West Area
Representative

REV PETER AMIES
9 Newport Close, Clevedon BS21 5DZ
(Tel: 0272 875563)

PIMU PLAN
BMS YOUNG PEOPLE'S
PROJECT 1988/90
£50,000
BUILD IT!

PIMU PLAN

EACH year the BMS has a special project for Young People. Recently the young people in our churches have raised money for motorbikes, outboard motors, a mini bus and of course sending two couples to work with the French Baptist Federation.

But what is this year's project to be?

The PIMU PLAN, launched at the Baptist Assembly in April, is the new project. It will run for two years and aims to raise £50,000. The money raised will go towards the major rebuilding programme of the Hospital at Pimu in Zaire.

For further information please write to:

John Passmore, Young People's Secretary,
Baptist Missionary Society, 93 Gloucester Place, London W1H 4AA.