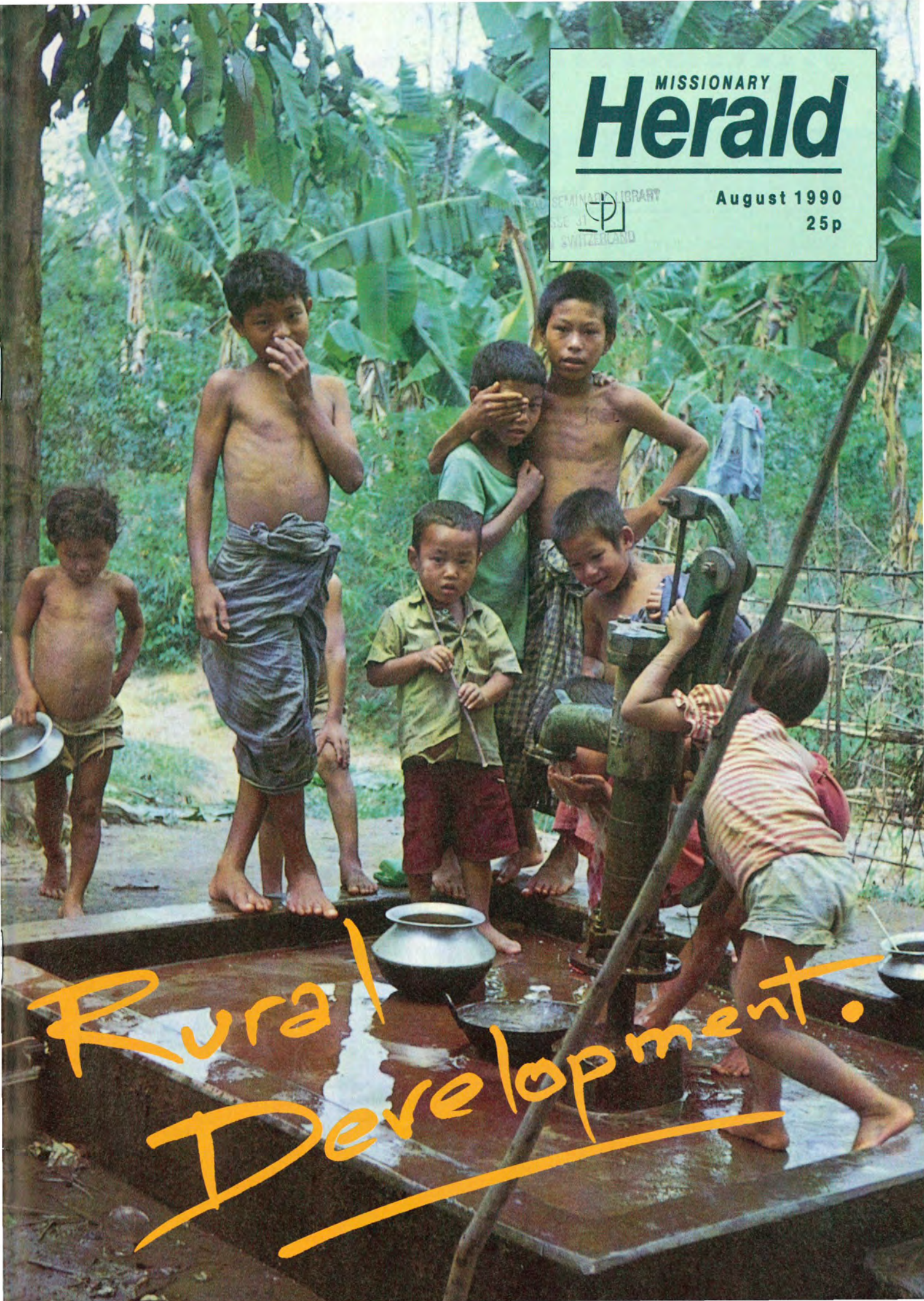


MISSIONARY
Herald

August 1990

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The BMS shares with partner churches in:

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

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MISSIONARY Herald

EDITORIAL COMMENT

Each month we focus on a particular aspect of mission. No one issue tells the whole story but, over the months and years, we try to paint the complete picture.

In August we look at rural development in preparation for harvest thanksgiving services and the special BMS/Operation Agri Harvest Appeal. Again it is one aspect of mission showing how Christian love must be shown both in action and in words.

In all of its work, the BMS is conscious of its home roots. Nothing can be achieved without strong backing from British Baptist churches. The Society is nothing apart from the interest, prayer and support of the local churches.

The variety of BMS work in partnership with overseas Christians, the new doors of opportunity that are opening up for the Society in Europe and Latin America, the innovative and exciting programme to involve young people in world mission, all need the continued blessing of Baptist church members.

Support is there, in many ways. The sale of the Prayer Guide and the increasing requests for missionary letters speaks highly of the prayer that is upholding the work. The 300 enquiries each year about overseas service reveal that the missionary message is still being preached.

Giving is up, but not by very much and we are beginning to be anxious. Last year we had a deficit of over £700,000 and we could be heading for another this year. The BMS made no large profits over the sale of its London headquarters 'so we have no large reserves to meet such deficits', said Reg Harvey.

We don't often appeal for money in this magazine but, for the sake of all the new work we are being called to do, please consider, prayerfully, increasing your giving to the BMS.

PIG-STY OR PULPIT?

David Perry reflects on his first ten months as an agricultural missionary in Brazil.



IT'S ABOUT TIME Christians learned to get their hands dirty," is an oft repeated challenge from British pulpits?

"Don't just sit back and listen, do something."

For me, becoming an agricultural missionary was a response to just such a challenge, taking whatever little faith I possessed out of the Christian greenhouse, with its services, Bible studies and Christian get togethers, and planting it in a threatening, hostile world.

In fact, as we have learnt to serve others, to share Christ's love with them by meeting their physical needs, so we

have found our faith strengthened. We have discovered that God is present in the suffering and affliction of the poor, and that He gives them hope and dignity.

Arriving in Morretes last August we began to learn about the local culture and farming techniques. It is situated in a fertile valley surrounded by mountains covered by forest.

It is a horticultural centre with runner beans, tomatoes, cucumbers, aubergines, courgettes and ginger being grown. The farms are small, family owned and labour intensive. All the produce is transported and sold in the large city of Curitiba, an hour's drive

away.

The further you go from Morretes, the more traditional and less intensive the farming becomes. The forest appears more intact with small clearings being farmed.

A family, living in a small wooden house, maybe with eight children and little or no furniture, is growing bananas to sell, and black beans, dry-land rice, maize and cassava for their subsistence. A few chickens run around the house and sometimes a pig in a filthy pig-sty. Often the clearings are located deep into the forest, some distance from the house.

The majority of the land is owned by ►



Above: Using a frame to work out the land contours

absentee landowners who live in the city, who keep buffalo on the flatter areas. Consequently a lot of poor families are forced to cultivate steeply sloping hillsides. They first fell the trees and burn them, then sow seeds direct into the ashes. Rainfall is heavy and a lot of soil is washed away. Instead of realizing that erosion is occurring, some locals have told me that they see the stones growing each year. They generally harvest the crops and burn the residue, hence the soil fertility is very low after three to four years and they have to move on to a new area of land.

During this time I was visiting the Baptist Rural Development Project, CEBADER, which is a one-and-a-half hours' drive over dirt roads from Morretes. There I had a lot to learn from David and Joyce Stockley, who have spent the last four years developing solutions to the problems mentioned above.

What they wanted me to do was to try and take their ideas and to apply them amongst other people. This suited me fine, as I always enjoy going out and meeting other people.

I quickly decided that the greatest need was amongst folk living in the outlying areas. The problem is that a lot of the farmers are very traditional and resistant to change.

To them the forest and animals are inexhaustible and have no intrinsic value in themselves. Conservation is an alien concept when you've got eight hungry children at home. A Toucan simply becomes a meal on wings rather

than a rare and beautiful bird.

Yet I found a minority open to change, and this is where my pig-sty ministry started. We began showing simple techniques of how to increase production from the land and maintain its fertility while preventing soil erosion.

Being evangelical Christians Jean and I were never happy just to concentrate on meeting people's physical needs. At an early stage we began to find opportunities to preach and lead Bible studies, by doing this we hoped to show that Christ is concerned for the whole person - spirit, soul and body.

Luke 4:18-19 (The Spirit of the Lord is on me because he has anointed me to preach good news to the poor....) had become important to us since our time at Selly Oak Missionary Training College when we learned to interpret it in both spiritual and physical terms.

Most evangelicals in Brazil would see this passage in purely spiritual terms. The good news is that Christ came to save the world. Through belief in Christ we are released from the prison of sin. Our lives are given new hope and meaning, and we see God's hand all around us, hence we receive true sight. Finally if we truly accept Christ and walk in His light, we will be freed from all kinds of satanic oppression.

While we can know Christ alive and working in our lives, we have to wait until heaven to really know the fullness of all Christ has done for us.

Such teaching has led in Brazil to the widespread belief that the poor should accept their lot in life, as they will receive their reward in heaven.

The fatalistic view has meant people have traditionally accepted it is God's will for a minority of people to be rich and powerful, while they, the majority, are poor and suffer.

However the migration of large numbers of people to the cities of Latin America, where they live in such abject poverty, has led to the birth of liberation theology.

Groups within the Catholic Church have worked with communities of poor people. They teach them to interpret scripture literally and that the goodness Jesus came to bring was primarily aimed at them. That they should work to bring the promises, made in passages such as Luke 4, into reality here and now in a physical sense. The Church should be a caring community of people striving to meet the needs of themselves and other people.



In my view, liberation theology ignores man's spiritual problems and what is needed is a combination of the two view points.

Take, for example our work at Sambaki and Morro Alto. We became involved in these villages through helping in a practical way in the local school, teaching and demonstrating how to grow vegetables.

We found out that the teacher was a Baptist and asked her for the address of the local church leader, Alçindo. We arranged to visit Alçindo's farm and mentioned that I would be keen to preach in the church, which he invited me to do. As a result I preached and mentioned that I was able to help with their farming problems. After the service several men came up asking for advice and the church moderator Alçindo arranged a date to accompany me as I visited them. The very poor people from this church did not see any division between the spiritual and material worlds. To them God is inseparably linked with His creation.

It is a blessing from the Lord if crops grow and are harvested successfully. If crops fail it is a sign of God's displeasure. I was told the more you give to the Lord the more He will give to you in return. Consequently, after walking around the farm and giving practical advice I was expected to pray, asking God's blessing on the family, that He would heal any sick members and that any unsaved relatives would be converted. Alçindo, being a well respected member of the community, was able to introduce me to many non-Christian farmers in the locality. I am convinced that this is the best method to find acceptance in a community and hope to be asked to preach in the local church of other isolated communities.

In this I am encouraged by the leaders of the Baptist Church in the area who have a vision to bring the whole gospel to the whole person. This they are doing through the agricultural work of CEBADER, the medical dispensary run by a Brazilian nurse and Mary Parsons and the theological extension course organised by John Dyer. □

THE HOUSE OF FRIENDSHIP



The House of Friendship in Curitiba, Brazil, is a church project concerned with the total development of men, women and children, as Margaret Swires describes in these stories.

A SINGLE PARENT

CIDA IS ON HER OWN with six children. She used to send the older two to school, lock the four younger children in the home, and then set off to work, cleaning homes and washing clothes.

When the older children came home at lunchtime they would unlock the house and let the younger ones out. If they wanted to go away again they would have to lock the children back in.

They were confined in a very small area, a space about the size of an average garage. Its wooden walls were not very securely put together. With the temperature outside over 100 degrees, the sun blaring down on the

tin roof raised the temperature unbearably and the children got very hot and sticky. Their toilet is in a little building at the side, virtually a hole in the ground. Their food was whatever the older sister could heat up for them. She would have to take care of the very small one who was still under a year old. The oldest left in the home would be no more than six.

So we suggested that Cida should set up a crèche in her own home. She went out to work as a necessity, in order to feed her children. Her eldest daughter, who was the only one at a stage where she could work, happened to have severe kidney trouble.

However a government organisation ►



Rural Development.

was able to provide food for all her family and the children she looked after, a bottle of gas to cook with and a little bit of money.

I went along every week to tell stories to the children and obviously to everybody else who happened to be there.

The local church got involved in helping Cida. She and her neighbour became interested through the stories that we were telling.

Then Cida decided that she would like a service in her house at which she made a commitment, as did one of her children, to Jesus the Saviour. This was a very big step because now, as a Christian, there were certain things she could no longer do to support her family.

I led Bible Study with them. She had actually been taking an adult literacy course. She could not read very well but she could read a little and so we got her a New Testament. We started to study Matthew's gospel. Some of the neighbours came as well and anybody who didn't want to come inside stood at the door. You can hear everything through the wooden slats of the walls.

They already knew what was going on because they could hear children singing. Everybody around hears. It is a great way to evangelise. The whole idea was to encourage her to read her Bible. So we started at the beginning with Matthew and discussed it.

It is very poignant when you are with somebody in that kind of situation studying the Bible. She had various crises. Her daughter had kidney failure and we helped her to get treatment.

The project helped her to secure the roof on her house which was in danger of falling in.

One lot of neighbours were spiritualists and determined that there was no way she was going to become a Christian. She and another neighbour were told that they should go along to the spiritualist centre or else something would happen.

One day her daughter tried to wash herself at the neighbour's stone sink. It is so heavy you can't lift it on your own but it just happened to topple over on top of her four-year-old daughter

and cut and broke her nose and the side of her face.

But how God protects! Nobody could believe it. They thought it had fallen right on top of her and killed her instantly.

Of course the obvious reaction of the spiritualists was that spirits were against her.

"If you don't want her to die you should let us pray with you."

It was like saying to her, "Who's strongest, God or the Spiritualist?" There was another crisis when the food failed to come from the government organisation. She wanted to pack it all in. It was an act of faith to pray with her believing that the next day, when I came by, she would have, not a full larder, but food enough on the table.

But God didn't fail. Her stretch of faith was equally mine. It is all very well for me to say God can provide but I've got my salary.

We helped two of her children in remedial work and encouraged her eldest son because he goes out collecting the rubbish off the streets in the mornings with one of the neighbour's children.

He is eleven and goes out to collect paper and cardboard boxes which he sells. They've been into recycling for a long time in Brazil. Other children specialise in tins and metal cans. Obviously if he did that every day he could earn more money. But we encouraged him to go to school and promised to help him with the actual problems.

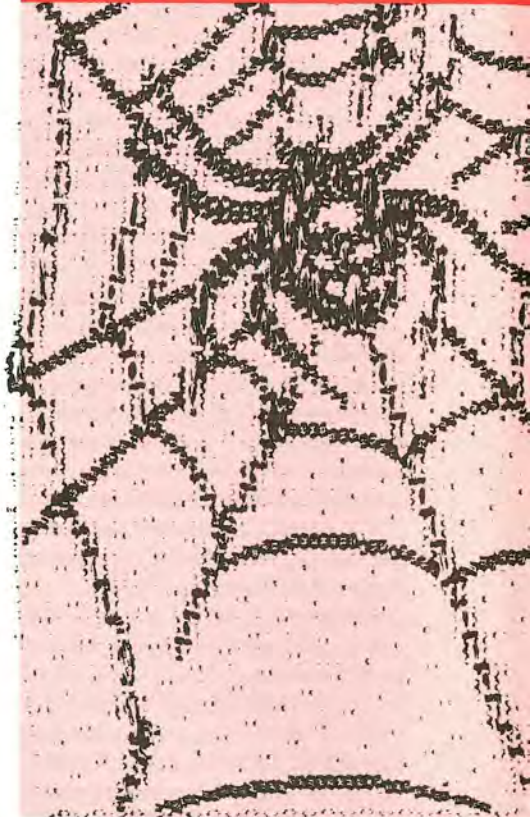
MACRAMÉ

We do remedial work. The children have to go to school and then they come to us to do their homework. Within the remedial work we help them to express themselves and to learn new values but we also try to teach them to do various things.

We started off with macramé. We got a teacher in to teach them and they produced hanging baskets, which were then sold. The children were then able to decide what the money should be used for.

These children have never really produced anything in their lives. They have not got the facilities to do it at home. It is bad enough getting crayons and pencils just to do their homework.

A SPECIAL VISITOR



Entrance to Weaving Project.



Cutting of red ribbon.



handloom fabric from Chandraghona Bangladesh

Earlier this year the Weaving Centre in Chandraghona, Bangladesh, was opened by the British High Commissioner, Colin Imray.

"It was a very special day for the Community Health Programme," said Sue Headlam who is co-ordinator of the programme.

IT WAS AN EARLY start for us all. Clement Sarker, the supervisor, was up before daylight to check the building. Sweepers were having a final clear up. Staff were collecting flowers for garlands and bouquets. Curtains were being ironed and a sign-writer was correcting a spelling mistake on the main signboard.

Whilst all this was happening, I was organising my house for the lunch party. Cane furniture in the garden, table to be set, enough buckets of water in the bathroom!

All was looking just right and the party arrived on time at 11 a.m. A gleaming white Range Rover with the Union Jack flying, followed by two more Land Rovers and two jeep-loads of armed guards and local elite.

After the opening ceremony, including a guard of honour by staff, the red-ribbon was cut and the plaque uncovered. The VIP's and local dignitaries visited the centre talking with the weavers and spinners. They

watched the process of cloth production from dyeing, through design creations and spinning to the finished product on the loom.

We then visited the sales centre where to our delight the High Commissioner brought his wife a dress and shirts for all the family! Then we went to see the tribal ladies using traditional back-strap methods making shawls, while others were fringing and embroidering tablecloths.

There then followed a special ceremony which Mrs Imray performed. An award was presented to the best weaver of 1989, Miss Nyeshe U Marma.

"Following all this, the whole party went to my house for a buffet lunch. I nearly had heart failure when we arrived at the house and my cook announced he couldn't find the gelatine for the lemon-mousse he was to make. We had to change the name of the end product to lemon cream. No one was any the wiser!

Top left: Garlanding of British High Commissioner in Bangladesh on his arrival at Chandraghona.

Bottom left: Senior hospital staff meeting the High Commissioner, introduced by Dr S M Chowdhury.

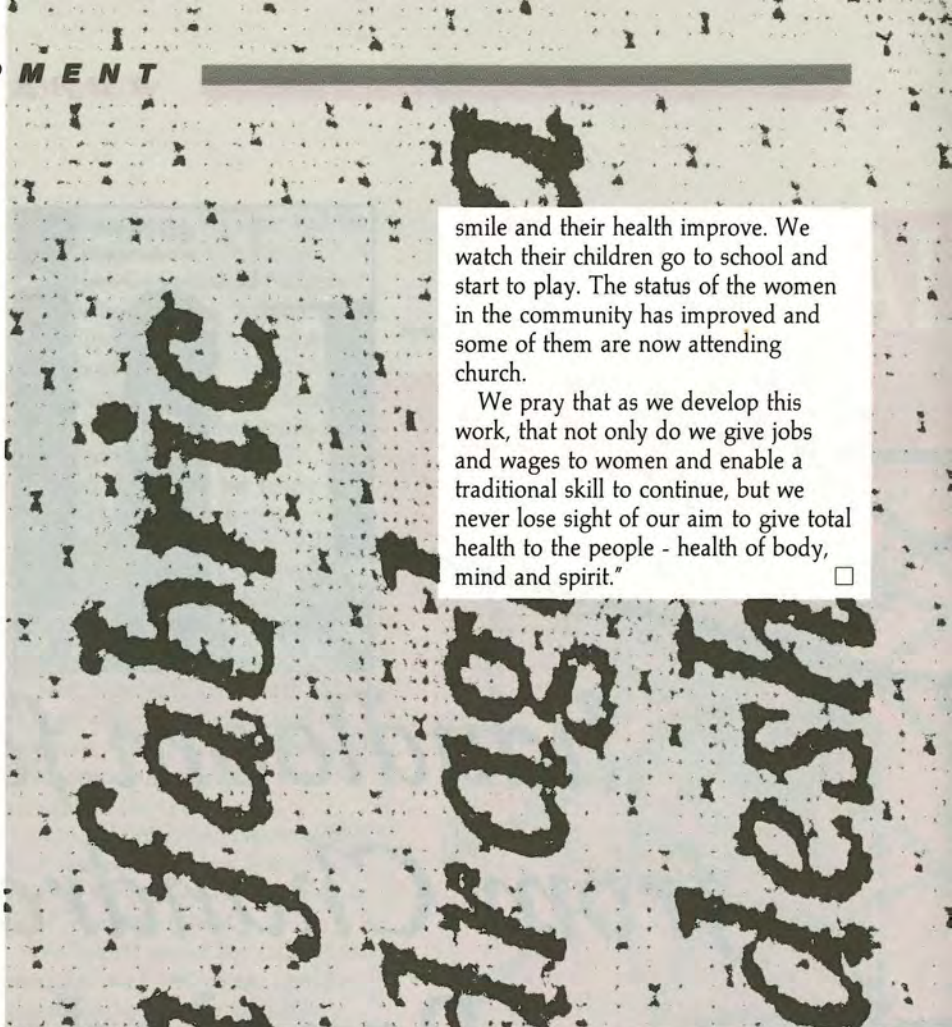


◀ After lunch we all talked for ages while relaxing in the garden and enjoying the peace of "Hilltop". I had to smile when I saw the armed guards all over the surrounding hills.

We feel it was a privilege to have our special visitors. Our weaving programme is an income generating, job creating activity supported by Operation Agri and BMS. Twenty-six ladies, who were destitute and exploited, are now working. It has been a joy to see them develop as people,

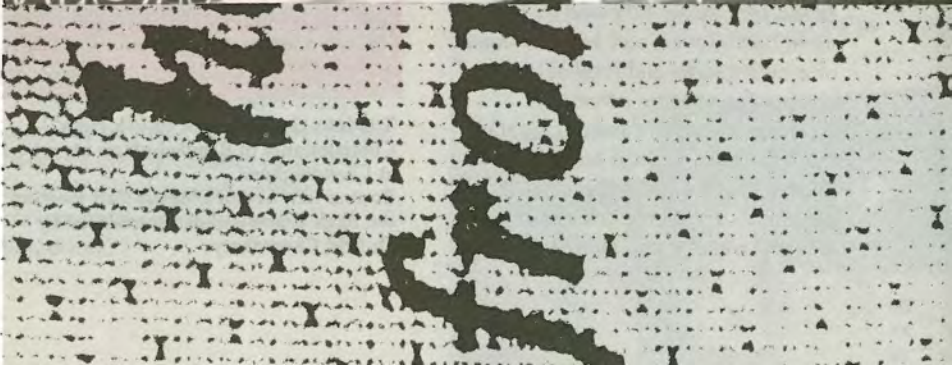


Top: Ladies spinning yarn. Bicycle wheels are used as alternative technology. Above: Chakma tribal lady using a back-strap loom. Watched by Mr and Mrs Imray, Clement Sarker and Sue Headlam. Above right: Mrs Imray trying a hand-loom with advice from Mr Clement Sarker.



smile and their health improve. We watch their children go to school and start to play. The status of the women in the community has improved and some of them are now attending church.

We pray that as we develop this work, that not only do we give jobs and wages to women and enable a traditional skill to continue, but we never lose sight of our aim to give total health to the people - health of body, mind and spirit." □



THE FUTURE LOOKS DARK

After the carving up of Africa by the European powers, the BMS work in the Cameroons was handed over to a German mission. But the transition period was a time of distress and destruction as these two letters written at the time testify.

Bethel Station, Cameroons, West Africa, Christmas Eve, 1884

SINCE THE HOISTING of the German flag here in July last, the towns on this river have been in a very unsettled condition. The Germans are not popular with the people, and many of the chiefs are annoyed and vexed with King Bell for signing the treaty with the Germans. The feeling against King Bell grew so strong that he and all his people were obliged to leave Bell Town, and for the last five or six weeks they have been hiding in the Mungo Creek.

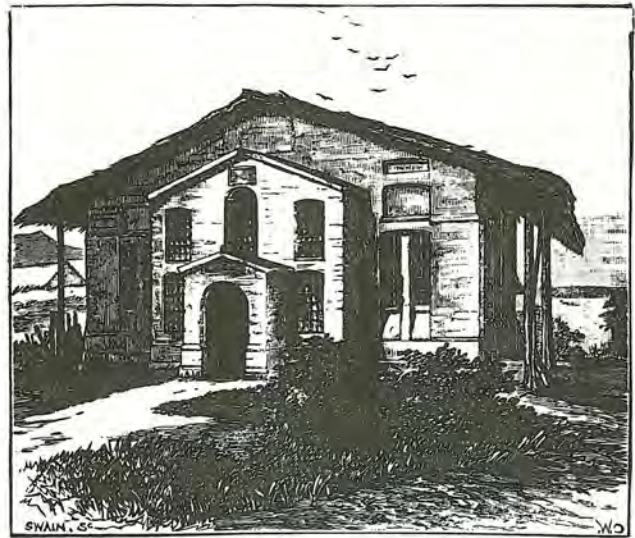
A petty warfare has been going on for some weeks between King Bell and Joss and Hickory Towns. About December 14th, King Bell's people caught a Hickory Town man and put him to death. This so angered the Hickory Town people, that on December 16th they came and burned down King Bell's house and town. It had been deserted some weeks previously.

On Friday, December 19th, two German men-of-war arrived at the mouth of the river. On Saturday, the 20th, about 10 am, I saw two small steamers, the *Fanand* and the *Dualla*, towing about a dozen boats filled with German soldiers. Without slightest warning or notice they steamed straight to Hickory Town, firing upon and destroying two small fishing canoes on the way, and killing the poor men in them, who had done nothing wrong, and were perfectly harmless.

The Hickory people saw the Germans coming up the river. The men took their guns and ran into the bush behind the town. The women and the children belonging to the mission took refuge in our mission house.

As soon as I saw what was going on, I went immediately in the mission boat up to Hickory, and stayed there all day.

Soon after the German soldiers landed, King Bell's people arrived and began to plunder the town. The poor people in their haste and fright left everything valuable, and even carried off the goats and fowls; then set fire to the



BETHEL CHAPEL, CAMEROONS.

whole of the town.

When I arrived at Hickory Town, I told the mission people to bring everything they could carry into the mission house, and sit down quietly. I then shut the doors, and with the aid of a German soldier (granted me by the commander) I managed to keep the Bell Town people outside the mission house.

I am glad to say we managed to save the property and lives of about 50 of our mission people. When they began to burn the houses round the mission buildings, I went to the German Commander and King Bell, and pointed out that if these houses were fired, nothing could save the mission property. They both promised me most deliberately that the houses should not be fired, but in a few minutes they had them set on fire.

Mr Fuller's beautiful little chapel soon took fire, then the schoolhouse, then the kitchen and outbuildings of the mission. The only thing that saved to some extent the mission house was its iron roof. It did take fire in two places, but we managed to put it out. There is now nothing but the bare brick walls of the chapel and school standing, and no house but the mission house for miles on either side.

After the German soldiers left, I got the loan of a large surf boat, and brought about 50 Hickory mission people, women and children, with their goods to Bethel Station. We lodged them in the mission house and schoolroom that night.

December 21st, being Sunday, we held a prayer-meeting instead of our usual morning service, and held Sunday school as usual. About one o'clock the Germans surrounded the Bethel mission buildings with about 200 soldiers. They roughly searched the whole of the mission premises, and threatened us with loaded pistols and rifles at our heads.

They only found one man, although we had nearly 100 women and children in the houses. This man 'Robert', a member of the Hickory Church, was not one of the men brought from Hickory. He came to Acqua Town on business long before the fight commenced on Saturday. The Germans took him prisoner, but I do not think anything can possibly be proved against him.

The German officers were most insulting. They

threatened and frightened the poor people in the house as much as they could. In the afternoon they sent us a proclamation, which said that if we aided directly or indirectly the rebellious natives they would consider us enemies, and banish us immediately from Cameroons. After this I thought it best to send the rest of the Hickory refugees away, and most of the women have now gone to their husbands at Bassa. Not only is Mortonville Mission Station destroyed, but there is not a single house standing for miles on that side of the river.

The people being proclaimed as rebels are not at all likely to settle there again. Bell Town is also quite ruined as a station; there are no houses standing nearer than Acqua Town. The teachers and members of the Jebari Church have fled for their lives, and now Jebari is occupied by King Bell and his people. Many of the mission people round Bethel have gone to Bassa and other places. The British Consul is expected here tomorrow - Christmas Day - and I will speak to him about the question of compensation for damage done to the mission buildings, which cannot be less than £1,500.

SAMUEL SILVEY

LAST WEEK TWO German gunboats were seen at the bar, and on Saturday morning a few hundreds of soldiers were towed up the river in boats by two small steamers. They went up to Hickory directly and burnt the towns, as also our chapel and schoolroom, to ashes.

I ought to say that the natives - Joss Town people in particular - were sorely displeased with King Bell for giving up the country to the Germans. They threatened war, and as King Bell himself was up the country trading, all his people left the town and fled.

King Bell would not come back for fear of the other people. Matters grew worse every day, and frequent petty skirmishes took place between them. At last King Bell seized a Hickory man and killed him, and this was the beginning of war. The Hickory and Joss Town people



CHAPEL AT HICKORY TOWN, CAMEROONS.

joined together, and burnt Bell's Town and killed all his cows and goats.

King Bell still kept up the country. Nothing more



Thomas Lewis

happened until the German soldiers came up the river on Saturday last without any notice whatever. When the soldiers were up at Hickory, the Joss town people seized a German trader, and carried him into the bush behind their town, where they kept him until the German soldiers fired at them; then they killed and buried him.

The Joss Town people did not yield at once, but determined to fight. A steam-launch came down from Hickory, and finding that Joss and his people had come to meet them at Bell Town, near our mission house, the German soldiers fired at them. The Joss people responded and killed one of their men, and the launch steamed back to Hickory.

Mr Holder, an English trader, was shot in both legs. Very soon the launch reappeared, and brought up about 100 soldiers. They had no time to land before the Joss town people were pouring down bullets on them from the bank to the boats.

After a little difficulty the German soldiers landed, and both sides fought very briskly for a long time, while the steam launch fired from the river. By this time the German shots were passing right through the mission house at Bell Town. The first one came through while I was standing at the front door, and passed within a few inches of my ear. This was followed by many others, which came in at the back, passing through the front.

I converted the tables into shields, and called my boys to lie down with me flat on the floor of the front room. The bullets were whizzing through the house constantly, but fortunately touched none of us.

The Germans at last retreated, finding the Joss people too much for them. While the Germans were waiting reinforcements, I locked the doors of the mission house, and walked up to Bethel over the beach. Mr Silvey had taken the boat to Hickory, but I preferred wet feet to a bruised head.

By the time I arrived at Bethel the fight was resumed, but the Joss people ran away into the bush, and the soldiers proceeded to the town and burnt it. The natives fought most bravely. I cannot give you the exact loss of lives. Only four natives, however, were killed. It is said that 40 soldiers fell in the battle, but I think this cannot be correct. There were not less than four killed and nine severely wounded.

Sunday morning I went down to Bell Town to bring up some of my clothes, as well as cash. Soon after I left Bell Town on Saturday the German soldiers marched there to search for refugees. I carefully locked all my doors in the morning, and they had to smash doors and windows to get in.

They did their work very faithfully, I believe, for when I went down in the afternoon I found they had searched the chest of drawers, all my boxes, stores, and even my private letters and papers. They carried away my gun and a small quantity of powder. After they had finished that piece of business they surrounded the Bethel mission house, and searched the whole place.

When the officer saw me he jumped at me, holding a revolver at my head, saying that I fired at them the day

previously from the mission house at Bell Town, and that I was with the Joss Town people. If they saw me fire at them, why not take me prisoner when I walked quietly through their lines on Saturday?

Sunday evening I took all my things away from Bell Town. There is a great deal of damage done there. There is not a house standing, and we doubt whether the people will build there again or not. I am now staying at Bethel. I have had no time to think much of the future. It looks very dark.

THOMAS LEWIS.



Brückner of Java

Carey served in India throughout his missionary career, but his influence spread much further east. Here Stanley Mudd explains how news of Carey and his achievements inspired others to work in Indonesia.

GOTTLOB BRÜCKNER WAS BORN IN 1783 in Upper Lusatia in Saxony, of godly parents who ensured that Gottlob and his five brothers learned hymns, texts and catechism which remained with them for the rest of their lives. To prevent his being taken for military service, his father sent the young man to Berlin with a small sum of money and his blessing. 'Keep in remembrance Jesus Christ, Who is risen from the dead' were his parting words.

Brückner was, at first, by no means steadfast in the faith and it was a merciful providence that directed him to a house where he was welcomed and found work with a young weaver who introduced him to the minister of the Bohemian congregation under whose preaching he realised his own sinfulness and need of a Saviour.

'My soul was filled with love and gratitude to my Saviour,' he wrote '... sin seemed to have been banished from my affection and I believed my course thereafter would be only delightful. This state of mind lasted but a little and I soon learned that conflict and temptation were

necessary for . . . growth in grace.'

He somehow obtained news of Carey in India and resolved to be a missionary himself, starting a seminary course under the instruction of his pastor. This lasted for 16 months and continued during the Napoleonic army's occupation of Berlin but, in 1808, the Netherlands Missionary Society asked for two missionary candidates so that they could be prepared for work in South India. Brückner and his companion remained there for four years but, because of the war, were unable to sail. The two of them, joined by Joseph Kam who later worked in Amboyna with Jabez Carey, devised a plan of travelling to England via Denmark and Sweden and arrived at the London Missionary Society's headquarters in 1812.

At first the LMS hardly knew what to do with them, but they had a further period of training under Dr Bogue at Gosport. He had been greatly influenced by Carey's letters from India and had taken a leading part in the formation of the LMS in 1795. Brückner later paid tribute to the evangelical preaching of Dr Bogue but, by 1813, the three Dutch-speaking missionaries embarked for Java and reached Batavia (now Jakarta) the following year. There they separated and Brückner chose to start work in Samarang on the northern coast of Java.

There he found about 1,500 nominal Christians and a very worldly European community. He was officially minister of the Dutch church, but had to learn Malay to reach many of the nominal Christians. The problems of learning Javanese at the same time prompted him to ask for help from the Baptist missionaries in Batavia. Of the two who came, only Thomas Trowt remained. He opened an English school, began to study Javanese and preached Malay, but dysentery was undermining his strength and he died in 1816 aged 32. Just before his death he became very friendly with Brückner who was about the same age and of similar temperament. Brückner confessed that he was greatly troubled by having to receive ungodly persons at the communion table and baptise their children, 'probably the greater number

illegitimate. Trowt lent him a copy of Dr Ryland's *Candid Statement of the Arguments for Adult Baptism* and, after reading it, Brückner declared he was convinced of its truth, but what should he do? remain in his useful position or become a Baptist? If he did, he would lose *'every worldly advantage, plunge myself into serious difficulties and . . . alienate my best friends. I saw clearly, however, that the struggle was between self-interest and truth . . . in the name of the Lord, therefore, I resolved to do what was right.'* A day was fixed for his baptism but, before that, he declared his change of belief to his congregation; the elders of the church witnessed his baptism by Trowt in the river, and he was *'mocked and sneered at by some and blamed by all'* for the step he had taken. The following Sunday he preached to an almost empty church. *'My baptism,'* he wrote, *'disastrous as it was to my worldly circumstances, was attended and followed by an unspeakable peace and joy in my soul.'*

Brückner now no longer had an official position nor the salary that went with it. Trowt shared his BMS salary in return for a place in Brückner's house, but this was for just a few months before his premature end. The news of his death, when it reached Serampore, prompted a typical passage of self-deprecation from William Carey,

'What need we have to work while it is day. The night of death will soon come when none of us can work. I look with deep regret on my past life and am ashamed to see what a loiterer I have been. I scarcely appear to live to any useful purpose . . . Bro. Brückner continues at Samarang and will be, I hope, a useful man.'

Carey was, indeed, instrumental in the adoption of Brückner as a BMS missionary later in 1816.

In spite of the destruction of most of the manuscripts on the English-Javanese dictionary which Trowt had started, Brückner continued the translation of the Bible and, by 1817, had completed some chapters of Matthew. He survived the change of colonial rule when Java was handed back to the Dutch, probably helped by his non-British background. He was joined by other Baptist colleagues – **John Phillips** and his wife – but the death of a young child and severe illness compelled their return to England where Phillips died three years later. Brückner was again alone and, in 1819, wrote:

'Long as I have preached, I have not seen a single instance of conversion under my ministry. This is very discouraging indeed: yet what have we to do? To despair? This makes the case no better.'

Yet, by this time, he had completed his translation of the four gospels and, a few months later, the whole New Testament was finished. Printing, however, was a problem. Nothing had ever been printed in Javanese characters. Appeals to Serampore, to England and the island's government, all failed. A small lithographic press eventually arrived and the Bible Society in Batavia invited him to supervise the printing there. But his hopes were again dashed when an anti-European revolt in Jogjakarta made the authorities forbid the circulation of a New Testament among the native population. Brückner returned to Samarang with his manuscript and, typically, in spite of disappointments, began his translation of Genesis. The *Missionary Herald* wrote truthfully of *'the calm, affectionate, faithful and persevering manner in which he is striving to make known the gospel'*. This patience was finally rewarded when the Serampore missionaries offered to print and publish the Javanese

New Testament and invited Brückner to Serampore to supervise the venture. More money was forthcoming from the Batavia Bible Society and from the British and Foreign Bible Society and, in 1828, Brückner arrived in Serampore with his sons. **John Clark** Marshman, son of his more famous father, Joshua, supervised the making of Javanese type, but the work was very slow and not completed until 1831. For a short time, Brückner was seriously ill and his eldest son, aged 13, died. Nevertheless, because he was treated with kindness and consideration, he was able to write, *'I look back upon my sojourn at Serampore as one of the most agreeable periods in my life,'* and Nathaniel Ward wrote of him:

'He is a man of ardent piety and sound judgement but diffident and unassuming and accustomed to seclusion. . . . He is, moreover, a man of economical habits and thoroughly imbued with the missionary spirit.'

He was invited to remain in Bengal, but was determined that Java should continue to be his sphere of service and returned to Samarang with renewed hopes.

'Our mission – I mean the Baptist Mission,' he wrote, *'has not been fruitless to that nation (the Javan); yea, it has even been the means that other denominations of Christians have turned their eyes upon Java. Our Mission . . . has been the precursor in the great work of evangelising the numerous people.'*

The printed word had a success which the spoken had not had and the demand was so great the government authorities took alarm and confiscated most of Brückner's stocks. Tracts were distributed secretly, but what improved matters most was the favourable response from the kings of Holland and Prussia to Brückner's sending them a specimen copy of the scriptures. Brückner was also able to print some hymns for the use of a group of new converts in Surabaya – their conversion had been the direct result of reading some of his tracts. But to the officers and committee of the BMS this seemed a small result for many years of labour and, because of the attitude of the Dutch government, they were unable to send any missionary reinforcements. The home committee suggested that Brückner was, by now, dissolving the connection between him and the Society and withdrawing financial support. Brückner was more generous than later historians have been in not resenting this action. *'The BMS is not to be blamed,'* he wrote, *'for withdrawing their mission which seems so unfruitful'*.

Other societies, however, had become interested in Java and a new revised translation of the New Testament made, which Brückner generously praised and, before he died in 1857 at the age of 74, he was able to report the establishment of other churches in Java and stoutly maintained that *'600 (missionaries) would not be too many for this island'*.

He had kept in touch with Baptist missionaries in Bengal and, not long before his death, wrote,

'I do not regret my labours and the time which I have spent upon behalf of Java. I would gladly begin the same course were I now a young man. . . . A missionary here does not now stand alone, as I stood alone for one time or another, bless His words amongst these natives; now He has already done amongst them more than I could ever have hoped or prayed for. . . . All that I have detailed, and more, is owing to the Baptist Missionary in Java. I question whether one Dutch missionary would now be in Java had it not been for the Baptist Missionary.'



AS MORE AND MORE biogas plants are used in Orissa, India, their beneficial effects are beginning to be seen over a wide area of life.

According to the Rev Reuben Senapati, chief co-ordinator of the West Utkal Agricultural Centre (WUAC), Diptipur, nearly 100 of the plants, which produce methane gas, were built last year.

To help in the construction, WUAC has trained 20 masons to work with the team of two supervisors, two technicians and two master masons.

Each time a plant is built, a full demonstration is given to those who are going to use it.

'We demonstrate how to fill them with manure and to mix it with water.

'The women especially are shown how to light and use the chullah (stove).'

Reuben Senapati said that the plants are bringing widespread benefits to the people.

'They have economic benefits. The plants provide good compost for cultivation. We arranged demonstration plots in nine villages and it was found that more profit was got out of the plots where compost was used and, as a mulch, it also helped to keep down the weeds.

'The gas provides fuel for cooking and lighting so money doesn't have to be spent on other kinds of fuel.

'Again the gas can be used to fuel water-pumps, saving money.'

Reuben Senapati explained how using biogas benefits the health and well-being of people.

'The compost grown rice and vegetables taste better. Houses, now using smokeless fuel, are neat and clean. Those engaged in cooking are

free from eye disease since smoke no longer gets in their eyes. In fact the whole environment is much more healthy.'

Cooking by biogas reduces the woman's workload. She no longer has to spend time collecting fuel and cleaning soot-covered cooking pots.

Then there are the social benefits.

'If wood is no longer used as a fuel then the forests are saved for the family and the nation,' said Reuben Senapati.

'Saving the forest means no droughts, no floods and no air pollution, and saving the environment

means saving human beings from destruction.'

The West Utkal Agricultural Centre has been emphasising environmental problems during the past year. Public meetings were held in Bandenbahal and Bhatigaon.

'In each meeting people from ten villages were present and discussed problems of environmental destruction like the misuse of water, air pollution and deforestation. We believe that the whole community should be conscious of the environment otherwise, in the next few years, we will suffer a lot,' reports Reuben Senapati. □

BIOGAS AND THE ENVIRONMENT



Biogas plant running a stove and light

SELF HELP IN INDIA

'This is a vast subject,' says the report of a group from the churches of Derbyshire which visited the Church of North India last year. 'Our main impression was how church schemes stood out in their standards in both rural and urban areas.'



MANY RURAL SCHEMES were aimed at increasing people's awareness of their civil rights and enabling them to take responsibility for their own lives. This was done by helping them articulate their principal needs and assisting them to achieve results, often by injecting money for materials, while local people provide the labour.

The green revolution has often prospered the rich at the expense of the poor. So the church has tried to provide models for people to copy by teaching basic skills such as weaving, embroidery, hygiene, extracting methane from cow dung, by boring wells and irrigating uncultivated areas.

Community health workers have been sent into those villages which show their commitment by training their own people, and church moneylending has been established at low rates of interest for agricultural development.

We had all expected to see want and deprivation in India, but to see the mass of it, the heat, the flies, the raddled bureaucracy and frustrations, was only to enlarge our grave admiration for the many small but effective social work and development projects organised by the CNI.

Here are a few examples:

We had already heard about the social work done through St Paul's Cathedral, Calcutta from the Deputy High Commissioner's wife — a very voluble Polish Roman Catholic, who'd nevertheless spent most of her time with the Cathedral.

Almost the first thing she said to us was: 'You must come and see my Bustee Girls.'

The Cathedral Relief Service was immensely impressive. It was started by a fine Indian clergyman. It is not just relief work, but a comprehensive and workmanlike programme for the bustees (slums) — medical, social and educational.

They start small with 100 families. Their purpose is to relieve physical need, to teach reading and writing and to teach some small craft or trade until they can become self-sufficient.

So far they have been in touch with over 30,000 people transforming lives.

Written on their literature — 'The greatest good you can do for another is not only to share your wealth, but to reveal to her her own.'

GRUBS UP!

We had a boa constrictor for lunch reports Pam Seymour from Ntondo, Zaire. Just one of the gems of experiences we've had and an ideal conversation piece if we're ever invited to the Queen's garden party!

We could follow up by telling about the grubs we had for breakfast the next day.

Not a typical diet here by any means, but it just so happened that Gerard, who helps us in the house, put his hand on the snake yesterday, instead of the rung of a ladder.

Then the grubs were available and 'wriggly' fresh at the market today, and there's never much of a selection.

Actually they are both valuable sources of protein here and a useful addition to the standard steamed manioc root and manioc leaves.



In Shesh-nagar, a tribal village, there had only been involvement by the church for the past twelve months.

A year ago the villagers were actively hostile to outsiders and the Revd Karim David had, at first, suffered physical attack when entering the village. Karim was now met with much warmth and obviously well respected.

Although there had been tremendous improvements, pregnant women were still sent out alone into the jungle to give birth and not allowed to return for ten days.

The main earner was brewing and selling local liquor. Drunkenness was a problem for young and old, but over the past year many had given up drinking. A well had been dug, the village more organised (by the villagers) and a start made on an education programme.

There was still much illness and need in the village, but thanks to the work of Karim and others the villagers were starting to organise themselves. □

GOING CRACKERS

CHRISTMAS SHOPPERS are being involved in world mission in a surprising way these days. If you live in a neighbourhood which hosted a 'Christmas Cracker' event last year, you probably noticed how bemused locals became enthusiastic participants in the task of righting global wrongs.

The aim of the project is to extract as much money as possible for a simple, inexpensively produced meal. Or, as your youthful writer may be unashamedly proclaiming on his T shirt: 'Third World Food at Posh Western Prices.'

Young people from local churches are mobilised to raise funds for development and relief projects by giving up a month of their time before Christmas to run temporary restaurants. They are also encouraged through Bible Study and discussion, to think for themselves about the issues faced by agencies for development and missionary societies in this country,

and their partners overseas.

The idea of 'Christmas Cracker' was born in a Baptist youth group in 1983. It began with one temporary restaurant, in response to the famine in India. The young people wanted to raise £1,000 to drill a well in a waterless village. In the end, enough money for five wells was given.

Since then, the concept has grown and it is now coordinated nationally by Oasis Trust, in association with Tear Fund, Interserve – and now, the Baptist Missionary Society.

The BMS General Committee meetings in June voted overwhelmingly to support 'Christmas Cracker' this year. The positive response was due to the fact that the project does not merely give aid to our partner churches in developing countries.

The BMS also recognises its crucial role of encouraging young people to hear God's word on mission, to pray and begin to act on the implications in their own lives.

This is how the 'events' work. A group of young people will attempt to find an empty high street shop (not always an easy task!) and then take it over for a month. They prepare the premises, inviting local business people, officials and friends to support them in any possible way. Often publicity stunts are arranged to attract interest – and the media.

The young people themselves usually cook and serve the meals, with older friends advising and supporting. The meals are as simple as possible, such as rice and curry, and a precious glass of water.

Customers are encouraged to give generously – and they usually do. One gentleman added 'a few noughts' to the suggested donation for his meal.

The Christmas spirit of generosity is traded on, and the uneasy feelings which so many Christmas shoppers have about their frantic over-spending, finds some relief in this giving without receiving. As one of the 'Cracker' slogans puts it, 'I'm dreaming of a Right Christmas. . .'

The dream of 'Christmas Cracker' is that this year the administrative and operational costs will be met by the sponsoring bodies, so that all the profits will be freed for our partner churches overseas, as it was last year.

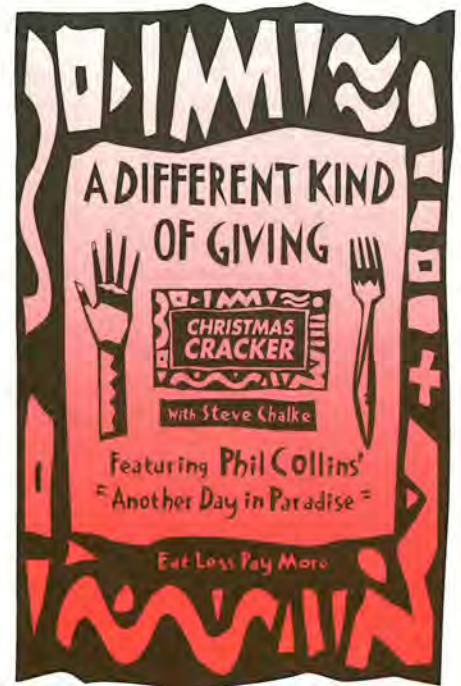
For this reason, BMS have agreed to donate £10,000 for 'Christmas Cracker 1990'. Between them, the sponsors will be able to cover all the costs.

Local communities have been very

impressed with 'Christmas Cracker' restaurants. For instance, the one in Bath made a very real impact on the city. The menus explained how the projects in India would be helped, and challenged people about their lifestyles.

'People saw that we cared, and that our caring springs from our Christian commitment,' said Anne Wilkinson, organiser of the Bath event.

'Through it we showed that mission in India and outreach in the city are inseparably linked.'



Steve Chalke, director of Oasis Trust, likes to stress that raising money is not the only aim. It is evident that the young people – and also members of the wider community who find themselves drawn in – gain through their involvement a deeper understanding of 'mission' than they have had before.

Prayers are answered, responsibilities towards our Christian partners in developing countries are acknowledged, lifestyles are challenged, futures are reappraised.

In one sense, it is easy to encourage people with uneasy consciences to throw a coin into a rattling box at Christmas time. But as Steve says: 'The world's needs won't be met by dipping into our pockets – we need to get more deeply involved than that.'

It is in the spirit of great attempts and great expectations that the Society is enthusiastic in its support for 'Christmas Cracker 1990'. Look out for a restaurant near you! □

Consultation

At a six day consultation in Zaire at the end of May BMS and representatives from the Baptist Community of the River Zaire (CBFZ) discussed the way ahead for their partnership.

'We asked questions about the CBFZ financial self sufficiency,' said Angus MacNeill, BMS overseas secretary, reporting to the BMS General Committee.

'And we talked about the general poverty of the country.

'We asked: Where is today's challenge? What about the growth of the towns and cities? How is the gospel being communicated to young people? And we discussed how CBFZ could be active in mission outside Zaire.'

Concerned about the needs of missionaries, CBFZ have agreed to appoint a BMS missionary pastor to help in the pastoral care of missionaries and to extend language learning and orientation in Zaire.

The BMS General Committee, meeting in Southport in June, confirmed 'its desire to continue to work together in partnership with the CBFZ as an expression of oneness in Christ.'

Water Engineer

The BMS has now been able to appoint a water engineer needed to update vital hospital supplies in Zaire.

Graham and Louise Jackson, from Shefford in Bedfordshire, were recommended to the

Society by the Methodist Church's Overseas Division.

'I first felt called to work overseas whilst at college,' said Graham. 'I heard talk about development work



and felt that God had led me into the water industry with people who could use me to help with more serious situations than I could face in this country.

Louise will be helping with children and doing some general work in Zaire.

New Areas of Work

The BMS is to work in three new areas. An agreement to work with the Nicaraguan Baptist Convention has now been signed.

'We shall be discussing, at a later meeting, how this new partnership can be worked out,' Angus MacNeill reported to the General Committee.

The committee also agreed to work in partnership with the Union of Baptists in Belgium. First of all this will be by providing financial support for a Belgian ministerial couple. Then the BMS will look for a pastoral couple to work as missionaries in Belgium.

The third area is a partnership with the Brazilian Baptist Convention. They have two couples trained and ready to work in Guyana.

There are twenty Baptist

churches in the Guyana Convention, all weak, and the group does not have one full-time pastor. There were three Southern Baptist missionary couples. One has just left, the others retire in two years and the convention president, the Rev Motie Singh, has appealed for BMS help.

The BMS General Committee agreed to provide financial support for a Brazilian missionary couple to do lay training and church planting work in Guyana. The Southern Baptist Convention will be supporting the other couple.

The Future

The signs of change are all around us not only in terms of the political, economic and sociological scene but

In order to get on with the task of mission beyond the year 2000 Mr Harvey invited the General Committee to discuss possible changes in the BMS constitution.

'At the moment our work and mission must be "Beyond the British Isles",' he said. 'And the membership of the General Committee is restricted to those elected from within the United Kingdom.'

The Society has altered its constitution several times in the past in order to meet the changing needs of mission.

'Should we modify it again to enable the oneness of mission to be expressed and to involve our overseas partners in decision making?'

The Revd Keith Hobbs, General Superintendent of the North Western Area, pointed out some of the opportunities a change in the constitution would make possible.



Basil Amey chairing 'Farewell to Missionaries' Rally

also in terms of mission,' Reg Harvey told the General Committee.

'Mission is one, without any unnatural division between home and overseas. We should be free to enable world church Christians to assist our mission here in the UK.'

'It would enable missionaries with very considerable skills, language and practical knowledge to work amongst the different ethnic groups found in British society today. We all know that there is a sense of frustration that the present structure of



Reg Harvey addressing General Committee

both the BMS and the Baptist unions sometimes denies altogether the public ministry of entirely suitable people.

'But it is rather more than the mutual recognition of ministries. It is about the availability of resources and how our present structures enable us to use or even not to use what is available to us,' he said.

'We need the insights in the theology, spirituality, church fellowship and social justice that the world church can bring to us. Christians in Asia, Africa, Latin America are engaged in significant and exciting theological thought which can be made ours. And all of this will be seen and heard mostly not from short term study leave or scholarships but from their actual presence and partnership with us.'

After a great deal of discussion, expressions of caution and pleas to get rid of 'outmoded and paternalistic structures' the committee asked for definite proposals for changes to the BMS constitution to be presented to the November meeting.

New Youth Programme

Plans are underway to 'channel the enthusiasm, energy and vision of young people who want to do mission in the short term.'

'Ventures such as the 28:19 Tour and the Baptist World Youth Conference in Glasgow gave young people a chance to look at the world,' said BMS young people's secretary, John Passmore.

'And the proposals we make are a response to the demands we have had from people wanting to do something in world mission.'

'After the 28:19 Tour, the 500 who responded to an appeal for commitment reflect that within our British churches there is a widespread and active interest in relating faith to the real world.'

The General Committee has reaffirmed the role of volunteer and short-term work, within the scope of world mission, done by young people in British Baptist churches and in BMS partner churches overseas. So the Society is looking for ways that individuals or pairs can serve overseas for three,

six or twelve month terms.

The BMS is also planning to help small groups of young people to spend one, three or six month terms helping in the work and mission of a national or local church.

'We imagine that, because of the time limit, these visits will be in countries where English is either the first language or largely understood,' said the report presented to the committee.

'This does not preclude short term groups made up of folk with a good working knowledge of, for example, Spanish or French.'

The BMS also intends to cater for those young people who want to take a 'year out' before going on to further education.

'And some who are not going on to further education want to give a whole year to overseas mission. We believe that the energy and vision of these people could be an exciting resource in world mission and the BMS needs to find new and innovative ways of using them.'

European Mission

Max Stäubli began work as General Secretary of the European Baptist Mission on 1 July.

Max, who is from Switzerland, has already served 28 years with the EBM in the Cameroons, Bad Homburg and the Central African Republic.

Thank You

After undergoing a serious operation in Brazil, Yvonne Pullin has returned to Britain for further treatment.

'We are immensely grateful for all the messages of support and assurances of prayer we have received,' said John Pullin.

Deanna Clark arrived in Britain from Kinshasa, Zaire, in May, for major surgery followed by several weeks of therapy.

'We so much appreciate the concern and prayers of many people,' said Owen and Deanna.

BAPTIST MISSIONARY SOCIETY CHRISTIAN TEACHERS FOR CHINA WITH THE AMITY FOUNDATION

We are looking for qualified, experienced teachers of English, with TEFL Qualifications preferred, for a two to three year appointment commencing August 1991.

Applications will be considered from those able and willing to work in simple conditions with basic amenities within Institutes of Higher Education in China.

Enquiries welcomed from interested graduates.

This is an ecumenical response by churches and missionary organisations in Great Britain and Ireland.

Respond in the first instance to:

Miss Joan Maple
Personnel Secretary
BMS, PO Box 49
Baptist House
129 Broadway
DIDCOT
OXON OX11 8XA

Telephone: 0235 52077

CALL TO PRAYER

26 AUGUST-
15 SEPTEMBER

India: Community Involvement

The West Utkal Agricultural (WUAC) Centre in Diptipur serves the rural community over a wide area in the state of Orissa. A small farm is used to demonstrate agricultural techniques. WUAC has attracted the attention of the state government which has asked it to promote bio-gas projects in West Orissa.

WUAC is supported by Operation Agri and BMS.

'We are grateful for their constant prayer and financial assistance and encouragement,' writes Reuben Senapati, chief coordinator of WUAC. 'The Lord has blessed us abundantly and gives strength and wisdom for doing His work in building the rural community.'

2-8 SEPTEMBER

Jamaica, Trinidad and Tobago

The BMS has no one serving in Jamaica at the moment but Baptist work in the island continues to be supported. Next year, as part of the new BMS young people's programme, several young volunteers will be helping in church work in Jamaica.

In Trinidad, Peter and Sheila Brewer are engaged in a lay-training programme. The students have recently been doing field work projects in preaching, evangelism and social ministries.

'The evangelism project was an answer

to prayer. The congregation at Diamond village is very small and the church was wondering how to find the manpower to undertake a visitation. The students who helped, along with the church members, clearly enjoyed the work and have gained valuable experience and at the same time encouraged the members of the church. There has been some positive response from the visiting.'



Peter and Sheila Brewer

9-15 SEPTEMBER

Angola

Peace has still not come to Angola and civil war continues to drain the country's resources. On top of this a disastrous drought in the south of the country is causing widespread suffering.

In this situation the Evangelical Baptist Church in Angola (IEBA) carries on with its work of sharing the good news of God's love and reconciliation in Jesus Christ.

Colin and Mercia Pavitt help on the practical side of church life. Colin is a builder at present helping to construct a laboratory whilst Marcia is organising the library for the Bible college.

'Pray that there may be true reconciliation between the various groups in Angola and that Angolans can work together to develop this rich and beautiful country,' they write.

16-22 SEPTEMBER

Zaire: Development

Development and community work in Zaire is very much part of the total work

of the church which is trying to help people discover that wholeness in body, mind and spirit, which Christ brings.

The Baptist Community of the River Zaire runs several projects throughout the country.

Michael and Carol King are based at Ngombe Lutete and working on the Lower River agricultural project.

Steve and Pam Seymour work at Ntondo where changes are taking place. 'Our agricultural work is in a transition period and we wait for news of the BMS agricultural committee. Pray for Tata Boika, our new coordinator and Tata Loimi, the regional extension officer.'

BMS and Operation Agri are also supporting a new agricultural project near Yalikina run by Tata Chebele.

23-29 SEPTEMBER

Brazil: Mato Grosso do Sul

Mato Grosso do Sul is one of the growth areas of Baptist work. The church is growing at something like 20 per cent a year. There is therefore an urgent need to train leaders and in the state capital, Campo Grande, there is a Baptist Seminary. Robert and Christine Draycott are linked with that work.

'We recently celebrated the first ten years of the Faculty's existence. The highlight was the international service when students and staff from Angola, Argentina, Mozambique, Bolivia, Paraguay, USA, Britain and Brazil participated.

'We are both teaching more than 20 hours a week, which with marking and preparation takes up a major part of our time. Church work is additional as is the counselling that Chris has been doing at the Faculty.'

Margaret Swires and Frank and Peggy Gouthwaite are engaged in the work of the House of Friendship, which is described elsewhere in this magazine. John and Yvonne Pullin have been doing association and church work at Paranaiba. Yvonne has recently undergone a serious operation and is presently receiving treatment in the UK.

30 SEPTEMBER-
6 OCTOBER

The Home Base

2 October is the BMS birthday. Each year as we give thanks for the life and work of the Society we are conscious of the strong, supportive home base on which BMS work rests. The BMS is nothing apart from those churches in membership with the Baptist unions of Scotland, Wales and Great Britain and without their commitment to mission in giving, interest, prayer and the nurturing of those who hear the call to serve overseas.

Lord

we pray for the Baptist Churches of Great Britain

part of your church universal

your body

your temple

your Spirit-filled pilgrim people.

We pray that they may know
the challenge and joy
of their calling
to witness
to holiness
and to mission.

7-13 OCTOBER

Asia

Asia is such a large continent and it covers such a variety of countries and people that it is difficult to hold all the images together.

China, Sri Lanka, India, Burma and Cambodia are all areas where violence and civil unrest have caused suffering and anxiety. It is hard to keep up with the political changes taking place in Nepal. Natural disasters and overpopulation seem to thwart any move forward in Bangladesh.

Christians are making a positive witness throughout Asia, some as minority groups within Islamic, Hindu or Buddhist communities, and others as large and growing churches.

Joy Knapmann is the BMS representative for Asia. Based in Sri Lanka, she makes frequent visits to India, Bangladesh, Nepal and Thailand meeting

with missionaries and national church leaders.

14-20 OCTOBER

Accepted Candidates

More than 300 people every year get in touch with the BMS to talk about work overseas. Only a small proportion of these, about ten per cent, actually end up serving with the BMS, but none are rejected. The Society helps each one who enquires to understand what God is actually saying to them and where their Christian commitment and service should be.

Those who are accepted, however, need to be prepared. This is often at St Andrew's Hall, Birmingham where David Grainger is principal and Jim Grenfell, now on leave of absence prior to retirement, is tutor. Those going to Zaire or France will study language at Massy, just outside Paris. Others will do tropical medicine courses at Liverpool or Antwerp.

Lord,
those preparing for work overseas
are conscious of their weakness
in face of the work which lies ahead.

Help them to trust your strength
and go forward
where you lead
humbly and gladly.

21-27 OCTOBER

India: Medical Work

The BMS continues to support a number of hospitals and community health projects throughout India – the Moorshead Memorial Christian Hospital, Udayagiri; the Christian Hospital, Diptipur; the hospital and health projects in Mizoram. In only two places are there any BMS personnel. Dr Betty Marsh is Medical Superintendent at Berhampur. Coming up to retirement she is urgently seeking a successor. Ann Bothamley is responsible for nursing staff and an intensive care unit at Vellore.

MISSIONARY MOVEMENTS

ARRIVALS

Mr & Mrs J. Mellor
on 13 June from Mushie, Zaire
Mr & Mrs Hinchliffe
on 20 June from Yakusu, Zaire
Miss E Murray
on 23 June from Kinshasa, Zaire
(Mid term Holiday)
Miss B Olding
on 25 June from Kinshasa, Zaire
(Private Visit)
Miss R Montacute
on 25 June from Kinshasa, Zaire
(Private Visit)
Rev R Draycott
on 27 June from Campo Grande,
Brazil
Mr A Thomas
on 27 June from São Paulo, Brazil

DEPARTURES

Mr & Mrs M Wilson
on 15 June to Trapia, Brazil
Mr & Mrs I Walker
on 27 June to Fortaleza, Brazil
Miss S Chalmers
on 27 June to Yakusu, Zaire
Mrs P Thomas
on 27 June to Bolobo, Zaire

BIRTHS

Eleanor was born to Jane and Les
Bromley (Zaire Candidates)
on 5 June 1990

DEATHS

Rev Roy Morgan aged 85 died on
8 June 1990. He served for 37 years
in North India from 1930-1967

ACKNOWLEDGEMENTS

LEGACIES

Mrs D G Woollacott	300.00
Miss L R Hiles	30,000.00
Mrs V M Crooker	4,500.00
Miss M J Cooper	200.00
Miss Florence H Stead	674.80
Miss M H Barrett	30,000.00
Mrs Jean Walker Corrigan	50.00
Miss M M Carpenter	10,000.00
Marjorie Stoneman	50.00
Miss Annie Wilds	7.59
Mrs F L Skidmore	115.62

GENERAL WORK

Aberdeen: £20.00; Durham: £30.00;
Surrey: £5.00; Anon: £110.00;
Andover: £10.00; Charities Trust:
£38.00; Anon: £50.00; Anon: £61.58;
Paisley: £10.00; Derby: £4.08; Anon:
£20.00; Countesthorpe: £50.00;
Anon: £34.00; Anon: £1.30.



Calendar 1991



Building fences
in Zaire

Lord, we look
humbly at Zaire
where poverty and
disease are part of
everyday life and we
marvel at the faith
of Christians who
have love, joy, hope
and faith and praise
to spare.

SUNDAY

MONDAY

TUESDAY

WEDNESDAY

We are launching a new style BMS Calendar for 1991. A4 in size it opens up to A3.

Each month has a full colour photograph illustrating the worldwide work of the Society.

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