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*Laughter and Friendship —  
A Community's Strength*

MISSIONARY  
**Herald**



September 1990  
25p

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**EDITORIAL  
COMMENT**

How quickly moods change. We've all rejoiced in the new freedoms now enjoyed by people in Eastern Europe. For the first time, many Baptists from that part of the world were able to attend the Baptist World Alliance Congress in Seoul. There has been generally a feeling of hope and confidence linked with a determination, on the part of the BMS, to be open to the new opportunities in mission which are now before us.

But not everyone could get to Seoul. Because of an attempted coup, Ken Cadette, the Secretary of the Baptist Union of Trinidad and Tobago, felt he could not leave the island.

Alvaro Rodrigues and Joao Makondekwa from Angola were delayed and missed the consultation the BMS was holding with its mission partners. Coming out of a 30-year-long situation of war they had to wait until they were in the UK before getting visas to travel to Korea.

And now the world (this is being written in August) has been plunged into a new crisis in the Arabian Gulf. Hope is giving way to fear. Confidence is being replaced by despair. But at such times we should remind ourselves of why we are part of Christ's body, the Church and why we have been commissioned by our Lord to be His ambassadors of good news.

When some missionaries got together they grumbled and complained about the difficulties and problems of their situation until one of them said, 'Isn't that why we are here? If these people were perfect and the place idyllic, we wouldn't be needed.'

And so we have been given the task, in an imperfect world, of being Christ's people who are continually building bridges of reconciliation, who are working for His kingdom of love and peace.

# LAUGHTER AND FRIENDSHIP STRENGTHEN US ALL



*David and Rachel Quinney Mee describe how the church at Zacamil, San Salvador, is working with the community of San Roque.*

**S**AN ROQUE CONSISTS of a hundred or so shanties and basic houses on the lower slopes of the San Salvador volcano. Access to the area is along a steep dirt track being torn away even more each day of the rainy season.

Many of the houses are built along the sides of the paths that weave through the coffee plantations and it is there, planting, weeding and eventually harvesting, that many find their subsistence living. Others go to sell in the city markets or work as domestics.

It is to this community that members of Zacamil Baptist church go two or three times each week.

**C**ARMEN, IN HER mid-twenties, is the mother of three young boys. They have made their home in a shack of sticks, clay and corrugated tin in one of the paths into a steep ravine.

The eldest boy, Elias (8), goes to school in the afternoons. David and Carlito (6 and 3) stay at home with their great-grandmother when Carmen is working. She has been planting and tending coffee bushes that smother the hillsides under the shade of mango, jocote and guarumo trees.

Carmen's husband, Rufino, is in prison. A former member of the paramilitary 'civil defence', organised by the army, he was accused, with two others, of attempted rape.

After three years in Mariona, the central prison for men, his mental health collapsed and, in June, he was transferred to a special ward in the psychiatric hospital. From there, at one o'clock in the morning, he was transferred to the prison in Sensuntepeque. He was refused permission to take any of his few personal effects, which included the only photograph of their first child, a daughter, who died in infancy.

Carmen continues to visit Rufino when she can, but the bus fare to

Sensuntepeque has now increased to more than she can earn in a day. Like most people in San Roque she has no job security, moving in and out of work according to the seasons and the needs of the coffee plantations.

**A** COUPLE OF months ago Carmen worked, with nine other women, weeding and tending a hillside of coffee bushes. It is a job that would normally be done by one man, but the women asked to share the job. As a result, it was finished in a fraction of the time and the women were given the same amount that one would have received – to share between the ten of them. About four colones each per day (about 30p) and that for a day's hard labour from 7 am until 4 pm.

They job-shared because they all needed some money, but also because they were too afraid to work alone due to the natural dangers of the steep terrain and the other dangers of being women alone in heavily militarised and thickly wooded countryside.

When the job was done, Carmen was back to embroidery and selling fruit in the market to raise funds to keep her family and with a very complex sense of 'gratitude' to the coffee owner for 'letting' the women work together.

In spite of the love and care she pours out on her children, the parasites, eye infections and the like, constantly find the gaps in the make shift armour. Basic medicines cost more than a week's wages.

**C**ARMEN'S FAMILY IS typical of San Roque where about 90 per cent of the families have no constant male adults. Some of the men have been



► The lower slopes of the San Salvador volcano (above and page 4)



◀ recruited and serve with the army in other parts of the country. Some have left in search of work elsewhere. Some have abandoned one difficult situation after another until they join the alcoholics who live, fight, sleep and die on the streets of the city.

There is no shortage of young women, for whom the pressures are equally destructive, to provide them with easy female company in the brothels run by the military. Other men, in an effort to swim against and maybe turn the tide, have become guerrilla fighters.

**O**N WEDNESDAY AND Sunday afternoons about ten of us from the young Zacamil church congregation visit the homes in San Roque and, on Sundays, gather with many of the women and children under the trees on the side of the hill for some songs, games and a short Bible reflection.

Those visits, and the delights, tragedies and frustrations they present, are the material for the evaluation/ reflection sessions on Sunday evenings. They provide the real situations that challenge and unlock the Bible study on Monday evenings and frequently help us make sense of our worship on Sunday mornings, not least in the Eucharist, the meal of community and commitment.

**O**NE OF THE FIRST and clearest things to arise out of the visits to San Roque was the lack of community there. Whilst in some cases, like that of the ten women job-sharing, poverty has brought people together, more often it divides and spawns a struggle for survival.

Then community is made even more illusive by the military activity and the

suspicious that are cultivated to make the military control easier.

A couple of years ago, three young men were killed in San Roque, but not before the skin had been peeled off their chests and faces. It was a typical death squad killing to be read as a warning to others in the area. At night, heavily armed columns of soldiers station themselves along the main tracks through the area.

The guerrillas still pass through, often buying food from the homes, but there is no doubt who it is the people fear. No one likes to go out after dark.

**W**E HAD A PARTY with the people from San Roque one Sunday afternoon, under the trees on the hills, with some games. There were some 'getting to know you' dynamics, two young people from the church as clowns, songs, a *pinata* — a huge papier-mache doll full of sweets and swung from a rope to tantalise a series of blind-folded children who were commissioned to smash it open with a stick, releasing its sweets for their waiting and whooping friends.

The Bible study reflection was about celebrating the faith and the creative energy they constantly expend merely to keep one step back from the edge of death. And what's that prayer in the midst of war and hunger, celebrating the promise of peace and plenty? It seems that the very act of celebrating what we have creates still more. Celebrating our fragile ties at the same time gives them added strength.

**O**NE SUNDAY WE had another celebration, this time in the corrugated tin church in Zacamil. Thanks were given to the people of San Roque for opening themselves to

us, helping us to understand a little more of what the stories, challenges, insights of the tradition we claim can mean for us all.

In those celebrations we meet with about 60 children and 30 or so adults. In the reflections on Sundays, the families from the volcano have spoken of their dreams of good health, housing, food, education for their children, of clean water in their houses rather than half-an-hour's walk away, and of electricity, even lighting on the main track.

They have spoken of work and real salaries and the possibility of working with a clear conscience knowing that their children are cared for.

Conversations began about a nursery-child care centre which could be a community/education centre at the same time. Someone loaned a small plot of land and many of the people from San Roque, women and children

**The laughter and the friendship strengthens us all and with two babies threatened with death from malnutrition in the house next to the plot, there is no need to talk about the seriousness or urgency of the task.**



alike, have turned out with machetes, picks, shovels and more, to clear and level off the land so we can start to build a 'Children's House'.

All come to work, some supplying water, or fruit, or tortillas and beans for all to share. The laughter and the friendship strengthens us all and with two babies threatened with death from malnutrition in the house next to the plot, there is no need to talk about the seriousness or urgency of the task. □

# THEOLOGY CANNOT BE LOCKED IN A FRAMED CERTIFICATE

*An address given on the graduation day of  
the Baptist Seminary of Mato Grosso do Sul  
— Brazil.*

**T**ONIGHT WE ARE receiving a certificate that shows that we have finished our training. This piece of paper does not certify we are pastors but Bachelors in Theology.

We are not getting this certificate to hang it on the wall to decorate our dining room. On the contrary its purpose is to remind us that theology cannot be locked in a framed certificate.

With this certificate in hand we ought to do a serious reading of the Gospel of Luke chapter 4, verse 18, where he read:

'The spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favour.'

This certificate is a clear and visible sign that we mustn't close our eyes before the world in which we live. We have to keep our eyes open so that we do not use our faith to reduce man, created by God, into a 'spirit or soul with two ears'.

Our theology cannot, should not nor wishes to be blind towards the violence, injustice, hunger, misery, illiteracy, nor toward political, cultural and spiritual ignorance, prostitution of adults and children, authoritarianism and other social sins that kill, torture and turn into nothing peoples of all tribes and races.

In the same way, our theology cannot be deaf to the extent of not hearing or preventing others from hearing the cry and lament of thousands of orphans of injustice which are represented by every child that dies of starvation in Brazil every five minutes and by the prostitutes,

unemployed, addicts, alcoholics and others who live in the margin of society.

The praxis of our theology cannot take for granted the claims that come from those who have nowhere to live whereas there are many who please themselves in mansions full of futility.

There is no way of ignoring the lament of those who wander about from north to south, from east to west looking for a piece of land where they could at least be buried.

This certificate reminds us that our theology cannot be mute towards what we see and hear. It is necessary to tear at the gag of tradition of fear and omission. A theology that does not speak up is a theology of oppression and does not come from our Lord Jesus Christ. There is no way we can avoid speaking on behalf of those who are segregated, condemned and nullified by the satanic selfishness that reigns in humanity.

In this world of hopelessness, uncertainty, injustice, conflict and war, the 'voice' and praxis of our theology must echo TO THE ENDS OF THE EARTH, spreading peace, justice, mercy and the truth that sets people free, for these are the fruits and evidence of the kingdom of our Lord Jesus Christ.

The praxis of theology that we want is not of that theology that is so 'handicapped' and static that it does not go along side by side with the modern challenges of our young people, who are educated, who have learnt how to think and to question neither with the family that is divided, overburdened and questioned in its roles.

We cannot afford to be locked in our 'ecclesiastical ghettos' without seeing the cruel reality of this decade that has



Students at the Theological Seminary,  
Campo Grande, Mato Grosso do Sul

just started.

Our action has to be in search of the whole person, fulfilled in her nature and needs. She has a soul, but has a body too, which needs an 'Eden' to live, a work worthy of this 'Eden', a helpful society and of a process of communication that will satisfy her human and spiritual needs.

The aim of our theology and action is not to show the separation between man and God but to reconcile man to God.

Far from the praxis of our theology be the amnesia that leads us to neglect the past and be only concerned with the building of the future. We must not forget history, because 'today' only exists because there was a 'yesterday' and tomorrow will depend on this moment we call 'today'. Our theology of today will build our Christianity and our world of tomorrow.

We want to accept this certificate as a challenge put forward in order to turn our faith into something useful and worthwhile for man.

The true human Christian fulfilment does not lie in serving God in the infinite and in the abstract, but in the only place where He reflects His image and likeness: Man, the whole humanity.

Before I finish I would like to quote a young theologian of his time who put his theology to work in the way we also hope to do.

'I do not want to be remembered as a man who won the Nobel prize, but as someone who loved and served humanity' (Revd Martin Luther King — Nobel Prize in 1964).

May God be merciful to us and may we seek first His Kingdom and His righteousness.

Thank you. □

# THE LORD'S TIMING

*John Furmage describes how a new work was started in Palmas, Brazil.*

IN 1972 WE ARRIVED in Pato Branco as new missionaries to start a new church. The South West was reputed to be a difficult area and we had few ideas and a scant knowledge of the language. We began to evangelise, preach the word and generally do God's work. In six years we reached twelve members, including ourselves. Not much of an achievement but the spade work was done and today Pato Branco has about 120 members and three outreach points in other towns.

By 1979 it was the turn of Dois Vizinhos and we had perhaps learned something by then. We decided deliberately to try and live the word and we tried to teach them to do and above all to love the people God gave us. So began an adventure of faith and love as we tried to identify what God was doing and join Him in it. In six years we had 40 members, a community of 80 and a building under construction to seat 250 people.

Then we spent three years in Sao Paulo at the BMS Hostel looking after the children of our fellow missionaries who study at the British Community School. This leaves very little time for anything else but, under constant pressure from the Ferreira Church, a congregation was initiated in Vila Sonia. In a year a few good contacts were made but without the time to do what really needed to be done, real progress was impossible.

September 1988 we were, as far as we could ascertain, the only two



Church building and congregation – Palmas



Baptists in Palmas. Our invitation was specifically to the Association work and so, encountering little immediate encouragement, we concentrated for the first year on travelling widely in area and in laying the foundations for future work in the city.

Due to the cultural concept of a church as a building we set out to acquire a property for meetings so that in the future someone might have the conditions to begin the church. If there was a concept in the work it was to get out of the way and let God get on with His work, after all He was here in Palmas long before us.

In February 1989 we found the property we were looking for, although we didn't recognise it at the time, through its decrepitude and our lack of finance, it was four times what we had in hand. But by the end of February it

became clear as prices rocketed that it had to be this old house on front of the school.

However it was the end of April before it became a reasonable proposition and after a series of miracles we could hope. Our mother Church Clevelândia helped, they may have 50 members but they are very poor, the Paraná State Convention, the American Southern Baptist Convention, the Association and finally our own Baptist Missionary Society came in with help. One should have known by then that God had plans in Palmas but we didn't, probably because we had bought a problem. There were people in the house and we had to get them out before we could do anything.

Ignorance is bliss and a chance remark in the local printer's shop led to the publishing of 2,000 tracts with an

apple motif for the local Apple Growers Festival. These were given out and painted signs, pews and windows etc. ordered. Nothing much happened as the folks stayed put. Not daunted we began meetings in our fourth storey flat. A bit of a disaster really. At least, someone who might have come never got up the stairs.

In August 1989 we received two phone calls because of those tracts. An army family and a woman from the south had arrived in the town. Now we were five. Then Gezela brought her mother to visit us and Da. Erna felt called to Palmas. So, when the house was vacated the first week in September, we were seven. Our first meeting on the 10 September had twelve people present and Palmas was away.

Valerie had never been overjoyed with the look of the house we bought, Rua Marechal Deodoro 718. However nothing had prepared us for the appalling state we found it in. A bargain it was but did it have to be this bad? Windows falling apart, woodworm on the floor, filth inches thick in what had been the kitchen, smoking electric wires and the drains were choked, they had cut channels in the floor for the water to go out the door.

The few folks we had were out working and with no money in hand how could we turn this heap into an attractive place to worship God. Valerie washed and painted, while I ripped out windows both in brick walls and in the wooden upper part. By the end the window-rip-out-put-in rate was a fine art, two hours a time.

We took on a poor chap looking for work. A great worker if he was told clearly what to do but one day he saw me counting empty paint tins just for curiosity. Next week all the empty tins were down the disused well. Fortunately he didn't drop the insecticide tins in as well. One wonders how many full tins went on drink, he was an alcoholic.

Then we had a young couple, Clovise and Mari, to help for a few months. In the end we used 48 gallons of paint, and seven of woodworm killer. Eventually we got carried away and a baptistry was made in reinforced concrete in the front garden, most of the work was done by Francisco whose son was one of the candidates.

Baptisms? A lot happened before Easter '90 and, by then, we knew for sure that God was doing a new thing in Palmas. ►

◀ Another phone call. John! You wanted a YWAM team (Youth with a Mission)? 'Can you have eight young people for the month of November?'

Where will they sleep? Eat? How much will all of that cost? Literature? (15,000 leaflets in the end.) Madness! But if you have got to go. In November '89 the church hit Palmas in

a real way.

We discovered that no other evangelical church had ever gone outside its walls. Here we were in the Square, the University and the schools. The 'Dom Carlos School' on our door step was the first place the team made their dramatic presentations, three times, morning, afternoon and night too.

Five hundred young people each time. In theory they were to go door to door visiting but it never happened as young people filled the church all day and every day seeking counsel and information. Strange! The Lord's timing! Fifteen days later the school closed for the holidays and strikes have kept it shut until the end of May. □

Pato Branco Baptist Church today



**A**S LUCK WOULD have it, or the providence of God, we did a period of orientation in Brazilian ways in Cascavel. Pastor Efraim Santiago had some 20 preaching points or congregations. I suppose that like most ministers I thought of 'My Church' and then outwards to the world's needs. Efraim thought of the need first and the church followed the vision. Today there are more than 20 churches in the Western Association in Paraná that owe their existence to his inverted vision.

Once he said, 'If there are unreached people then it is our responsibility.'

This was to colour our own vision when we eventually reached the South

# THE CATALYST

*'In a way, but have not remained unchanged!' says John Furmage 'A Catalyst is a substance that facilitates chemical reactions without itself being changed.' A missionary is often a type of catalyst but the Pocket Oxford Dictionary definition is perhaps more appropriate. 'A person or thing that precipitates change.'*

Western Association of Paraná, although in those days the Association did not exist other than as an area on a map.

In 1974 the first meeting of what was to become the Association was held in Pato Branco as a means of giving a sense of wider fellowship to the four tiny congregations. But what began in fellowship developed a much wider vision and today has become a missionary organisation dedicated to reaching the rest of the area with the Gospel. The vision spreads although fellowship in Christ remains at the centre of the united work.

Up until this stage the Paraná State Convention had, from Curitiba, tried to stimulate advance but now the local people took the lead. The area was studied. Journeys of discovery were made and in 1979 the fast growing town of Dois Vizinhos was reached and the church established there.

Then eyes turned to Perola and Santo Antonio and west to São João and Clevelandia. Often following a small group or even a family to plant a church. So came Realeza, Pranchita and Coronel Vidua. As churches examined their areas of action, visits were made

and Bible studies or preaching points were established in Vitorino, Chopinzinho, Marmaleiro and Eneas Marques. However the other towns still called and Palmas was reached in 1988 and Larangeiras do Sul will have a National Missionary this year, 1990.

These may seem just names but they represent people who's faith has been kept alive, who have rejoiced with new life in Christ and who are delighted that someday soon they will have their pastor and then be able to reach their towns for the Lord. Workers and people working as a family all over the area to reach the unreached.

There still remain 16 towns without Baptist work where the gospel must be preached in sincerity and in truth. The missionaries did not do all of the work. It was, is and will be the struggle of the churches united. But BMS missionaries were and are there. A stimulating presence, a catalyst.

A catalyst in the sense of the dictionary that has precipitated change. However we have not remained unchanged for we have seen the Lord at work. We too have been transformed as He has used us for His glory. □



# WE HEARD YOU CALLING 'US' BACK

TWO OF DR JOHN CARRINGTON'S Zairian friends, visiting him in Salisbury, went into town to buy some aspirins and got lost. When John realised this he went out into his garden and started beating a piece of wood with two sticks. His neighbours must have wondered at this but not long afterwards his two friends returned. 'We heard you calling us back!', they said.

Dr Carrington had been making use of the African talking drum, a means whereby tribal people sent messages for long distances. Their secret lies in the structure of Bantu languages and the making of African drums.

The many Bantu languages in central Africa are tonal in nature. Syllables are pitched high or low and thus determine the meaning of the word. For example 'liale' in Lokele (pronounced . . .) means 'fiancée, while the same word pronounced . . . means 'a rubbish pit! Obviously good relationships between people depends a lot on how they speak. Missionaries must have caused immense amusement to Africans while they were learning their languages but their teachers were very polite and hid their laughter until later.

The range of a human voice is limited so Africans long ago must have used considerable intelligence to devise a system which would enable them to send messages over long distances. If one takes a tree trunk and hollows it out one can produce sounds by hitting the lips with a stick. If one hollows it out differentially, taking more from one side of the trunk than from the other, one will obtain two notes. One of which represents the high tone and the other the low tone. These lips are generally known as the male and female voices respectively. Two sticks tipped with rubber complete all the hardware necessary for this 'primitive' but very effective communications system.

Its software is more complicated, however. Many words will have the same tonal structure. We can differentiate them in speech or writing but they all sound alike on the drum. How did the early drum-linguists overcome the problem? They did so by increasing the amount of information added to the key-words. So 'fowl' – KOKO – becomes 'KOKO OLONGO LO BOKIOKIO' i.e. – the fowl, the little one, which says 'kiokio'. Hearers might easily misunderstand the first word. They could hardly mistake the combination of words.

So over the centuries Africans passed on information about births, deaths, marriages, wars and peace over long distances to people in their own tribes who spoke their language. This might have gone on for ever but in the late 19th century visitors arrived in their land. They had lighter-coloured skins, much equipment, strange ways, guns and goods. They also spoke different languages but some had a special message that the God (e.g. NJAMBE) whom Africans knew of but either feared or ignored loved them and had sent His Son so that by believing in Him they might become God's children.

Thus new phrases passed into drum languages. God the Father, as distinct from God the Creator, became LIUWE LI SANGO LIKASERKWELE LIKOLO KO NDE USE – 'The Father who came down from above.' His servant the missionary became MONDELE BOSONGO GO LIANDE BO LOKASA LOLIKUKU LIKATANGAMA –



'... a "primitive" but very effective communications system'

'the white man from the river, or the leaf (i.e. book) lo likuku which is to be read' – an obvious reference to the Bible.

The arrival of the missionary began to break down many barriers. For example, in both church, school and hospital people from many tribes met each other, sometimes for the first time and used a common language. They began to travel further afield. They even began to use European languages and so it is not surprising that John Carrington could write in 1949 that interest in drum languages was waning. Fewer boys were learning to play the drum and people who had used their skill to study the structures of drum language were concerned that they should not die out. One hopes that they have been successful and that in the independent African states scholars have arisen who can maintain this study and continue respect for this unique communications system.

Modern Zairians have much more sophisticated means of passing messages along. They are no strangers to satellite television and would not like to revert to the drum. Technical progress by itself however does little to break down barriers of suspicion or promote harmony between peoples. It is only the language of the Gospel which does this. We are rightly grateful to men like John Carrington who made detailed and accurate descriptions of drum languages. This work however was only incidental and subordinate to his great desire to preach Christ in Zaire. We need scholars who will continue his studies but we need even more missionaries, both Zairians and European, who will transmit the language of love by the lives and their deeds.

Fred Stainthorpe

'The Peace answers every expectation'



Grenfell's house, store and school at the



# A LITTLE PRELIMINARY WORK

*Extracts from a report of the first voyage of the 'Peace' sent to the BMS in 1884 by George Grenfell and Thomas Comber.*

YOU WILL HAVE BEEN EXPECTING news of the steamship *Peace*, and also of her first journey; but you will allow that her having been built, launched, having made the necessary trial trips, and run a journey of 1,200 miles all within a few days more than four months, has not left much time for letter-writing.

Until we had given our little craft a thorough trial, we were not in a position to speak of our success as amateur shipwrights and engineers; but now we have safely returned from Mangala, a point midway between the Pool

and Stanley Falls, we feel we can speak more confidently about our work and better calculate the possibilities before us.

THE *Peace* answers every expectation in the matters of speed, simplicity and comfort. We need never be afraid of being caught by canoes if we have only good firewood on board and wish to keep out of the way.

We ran the whole distance without any mishap that involved delay, or even the stoppage of the engines. Shaw and Scott, who both figure in the picture, did all the engineering.

Thanks to our exceptionally light draught and the warnings given by lead, the sand banks gave us very little trouble, there being no place where, after a little searching, a channel could not be found.

Even with four days' fuel on board and our multifarious stores of barter goods and food, we only drew a little more than 15 inches. One thing that helped us was the experience gained in the small boat at the commencement of the year. Ebokea, who pulled stroke oar on that occasion, did most of the steering.

During the first ten days of our journey, we had the company of Col Sir Francis de Winton, Administrator-in-Chief of the International Association and also that of our good friend Mr Gill of Stanley Pool, who was acting as his secretary.

Sir Francis was a most agreeable fellow traveller, taking a very real and sympathetic interest in every phase of our work, from the establishment and modes of procedure at our stations, down to taking his turn at the wheel, wood-cutting and bread-making. He is a thorough going

New Bolobo station



campaigner and so can manage to enjoy life anywhere.

In addition to ourselves, Mr Maloney, who had come up from Wathen, our passengers, our crew of a dozen, and three men we were taking to prepare the ground for building at Lukolela, we ventured to take with us eight of our schoolboys, thinking that to take them on a long journey would tend to enlarge their ideas of things. The world is a very little place to some of their minds.

But, however desirable it may be to enlarge their ideas, we very much question if we will ever again face the responsibility of conducting a party of eight unruly young cubs for a 1,200 miles tour. In the cold morning the stoker was their very dear friend. So attached did they become to the stoke-hole that most of them had bits of their skin sticking to the steam-pipes, contenting themselves for a time with a few swathes of bandaging.

In the middle of the day, when the stoke-hole had lost its charms, the water became a great temptation to them and a constant source of anxiety to us. Not only could they not swim, but there was the grave possibility of hungry crocodiles being on the prowl. Once we came very near to disaster, by a boy, while playing, falling overboard, dragging another with him, who, like himself, could not swim. Happily the small boat was able to reach them in time.

Our youngsters could be helpful at times, especially when firewood had to be carried from some little distance in the forest. Cutting wood was our big work from day to day. Everybody joined in it and we did fairly well if we managed to get enough in three or four hours to suffice for the remainder of the day. Quantity was not the only consideration. If we had bad wood it meant going at three

to four miles an hour. With good wood we managed ten.

As we wended our way between apparently interminable sand banks, travelling in the *Peace* was luxurious compared with journeying in our 26 feet boat, which sufficed for the journey to the equator at the beginning of the year.

We were especially grateful for the awning, furnishing, as it does, such a splendid protection from both sun and rain, ever present on the Congo. Although we started in the cold season, we were not half way along the Congo before we were very hot and, although we started in the dry season, before we reached Mangala we found the rainy season in full swing.

HAVING DECIDED TO DEVOTE five weeks to a prospecting tour in the *Peace* we were enabled to get under weigh by nine o'clock on the 7 July (1884) and by the time from dropping anchor in the evening, we found ourselves right beyond the Pool and well into the narrow portion of the Congo which extends for about 100 miles.

The next day brought us almost to Mswata. After passing Mswata we came in sight of the French station, Gauchus, on the opposite bank, and another five miles brought us to Kwa Mouth. Here we left the Congo for awhile and started to go up the Kwa as far as the junction it makes with the Kwango.

This furnished us with some excitement, for we were rather uncertain as to the temper of the people and knew nothing of the character of the river. It had been visited once, two years ago, by Mr Stanley.

It was much further than we expected, but we were well repaid for making the detour by coming into contact with the chieftainess of the Wabuma, a strong-minded woman who rules one of the most important trading communities in the Congo. After journeying about 50 miles, we came in sight of Ng Nkabi's Mushie town, which is a series of hamlets extending some two or three miles along the north bank.

We rather hurt her ladyship's feelings by not steaming straight away till we came opposite her residence. However, by getting up anchor again and accepting her personal pilotage, we were able to drop anchor within a stone's throw of her house.

She is a very capable, energetic woman of but few words, but who evidently knows her own mind and rules her subjects. Whatever her rule may be, her people are, without exception, the best specimens of the African we encountered. Well formed, intelligent and, by comparison, industrious. It is not surprising that they are among the most successful traders on the river.

It is not at all unusual to encounter a fleet of from 10 to 20 canoes all heavily laden and bound down to the Pool, where all trade has to forsake the water-way and take to land. They are also good handicraftsmen, making not only their own canoes, but a considerable number for sale. We saw between 100 and 200 canoes along the beach and several new ones in course of being finished. There is always hope for people who do not think it beneath their dignity to labour.

Even Nga Nkabi herself, who posed with an air quite Napoleonic as she came to visit us, standing among her crew of stalwart men, wielding paddles whose shafts were completely overlaid with brass, did not seem to think it out of order, when she went on shore again, to get into a little canoe with another woman to go fetch a present of a goat and some plantain and bring it alongside for us.

◀ Altogether Ng Nkabi's town was the most promising position we saw for a mission station. We trust our numbers will soon be sufficiently augmented to allow of our occupying this point, where we are assured of a welcome. Of course, they have but very indistinct notions concerning our object, though we tried to tell them. It is not to be expected from a single visit. They are quite expecting us.

**A**FTER LEAVING MUSHIE, the river trends south by east for about 30 miles to its junction with the Kwango. We had to be content with going a mile or two up the Kwango. Unfortunately, we were unable to open communication with the people as they were too nervous to reply to our questions or respond to our salutations.

They simply ran along the bank, spear in hand, dodging behind the trees as though afraid of harm we might possibly do them. By the next time we pay them a visit they will have heard of our peaceable character and lost all fear and, very likely, have become as impudent and overbearing as many of their neighbours become as soon as they have recovered from their surprise at the sudden apparition of white men in their midst.

**Returning to the Congo river, the 'Peace' eventually reached Bolobo**

**O**N THE AFTERNOON of our arrival we walked through all the towns of Bolobo and Moie. In Bolobo it was a great day, a gala day, indeed. The wife of one of the chiefs had died somewhere away and, of course, there must be four or five days and nights of orgies — any amount of dirty sugar-cane-beer swilling, unbridled license in every species of sensuality and a grand finale of fair human sacrifices, each victim being a poor wretch of a slave bought for the purpose.

The victims were tied up somewhere. They were said to be apathetically and stolidly awaiting their fate — bowstring or knife — both being Babangi ways of killing. Pleadings on behalf of these poor victims were all in vain.

Another cruel tragedy was also to take place. Prices of certain food were to be arranged, and, as a sign or seal of such arrangement, a slave was to be killed. A hole was to be dug between the two towns, and the victim's arms and legs broken. He was then to be thrown into the hole to die, no one being allowed to give him food or drink.

The Moie towns look very pretty from the river. The Banunu inhabitants are shyer than the Bolobo Babangi and communication with them has hitherto been more difficult. The women and children frequently ran away.

In walking through these towns we tried to make friends with the people. We scarcely know any of their language and can do very little with them more than make friends on these first short prospecting visits.

We are desirous of having one of our stations in the Bolobo-Moie district. In fact we have provisionally decided so to do, the population being dense and the people appearing as friendly as anywhere.

**Grenfell and the 'Peace' continued their journey up the river. Passing through the equatorial region, where they learned of some horrific methods of execution, they eventually arrived at Lulunga**

**A**T LULUNGA WE HAD our first real introduction to Bangala people and we found them out and out the

most boisterous, wild, noisy, troublesome, worrying lot of people we had ever met.

We were introduced by our friend Mangaba, of Lukolela. He was very active in his communicating with the people, shouting at every canoe we met and that long after they had ceased to hear what he said. He seemed to claim kinship with almost everyone, found that he had a wife at every town we stayed at, met at least three mothers, and introduced nearly every chief of importance as his own father, until his family tree was, to say the least, perplexing.

To converse with these people was difficult, but we sometimes tried it when, in the evening, we had prayer and gathered round us our boys to sing our Congo hymn.

'God hears us when we speak to him,' we said to Mangaba.

'Indeed,' said he, not much surprised.

'Yes, he is our Father, and he is very, very good and loves us all very much.'

But to this Mangaba objected. 'God is not good. Why is he always killing people?' (by death).

And then we had to try and explain the resurrection and the home in heaven, but it was difficult to remove his sceptical objections.

Lulunga is very populous, as much as Ilebu proper. We walked about the town accompanied by large crowds of people. A wild lot they were.

They swarmed out to the steamer in good canoes, and crowded on deck, almost taking possession. The difficulty was to get the noisy, rowdy lot back in their canoes and not even steaming ahead a little, or blowing our whistles would induce them to leave us. A dozen canoes would hang on the sides of the steamer, even when we were fully under weigh. There was no fear.

**O**N THE 1 AUGUST we reached Liboko and after steaming along seven miles of towns, more or less close to each other, we came to that of the great chief Mata Mayiki (which means plenty of guns).

Here it was that Stanley had his great battle in 1877. The people crowded on the beach, most of them armed, with the idea that we were enemies and prepared to fight us. In the first place our flag was strange to them and they have got to understand that flags are very significant. Secondly, we did not steam right close into the beach as Stanley's steamers had always done, being smaller, but anchored 50 yards from the shore. Thirdly we had two Bangala men on board from a capsized canoe and they fancied these two countrymen were prisoners.

All was explained and we came in closer, just to oblige them, and made fair friendship with them.

**T**HE JOURNEY WAS a prospecting one and has resulted in our being able to choose three very important and valuable sites for stations — Mushie, Bolobo and Ilebu.

The *Peace* too has had a splendid trial and the little we have said about it shows how little trouble it gave in its management and working.

Such is the first journey of the *Peace* into countries new and among people strange. It was our constant regret that we could not make it more of a missionary journey — that is, in teaching and preaching, but that was impossible, chiefly because we knew so little of the language. We have, however, done a little more preliminary work, which is none the less our Father's business. □

**T**HE HEART HAS ITS REASONS by the Duchess of Windsor is a quotation from the works of Blaise Pascal. Even if you have never heard of Pascal you have probably heard evangelistic preachers make use of his *wager* which states that if God does not exist the Christian will lose nothing; if he *does* exist the Christian gains everything but the unbeliever loses even what he thinks he has.

Pascal would certainly not recognise the new town of St Quentin en Yvelines – a kind of French Milton Keynes – but just three miles or so from our modern block of flats is the site of the Abbey of Port Royal des Champs.

It is a peaceful place today, crouched in a valley, surrounded by poplars and beaches, usually closed because tourists are few. Pascal valued the peace and came here on retreat but was forced to write fiercely in defence of the ideas current here in the middle of the 17th century.

In the little museum at Port Royal there is a print dating from the 1680's showing Louis XIV of France and the Pope conspiring to destroy the 'monster' of Jansenism. Jansenism is shown as a many-headed monster spewing out its dangerous teachings from within the Catholic church.

The 'heresies' include belief in the irresistible grace of God and the impossibility of salvation by good works. The followers of Jansenism are seen fleeing into the arms of a cartoon John Calvin – terrible fate!

Jansen himself was a theologian who had been asked by the Pope to combat certain errors of the Jesuits but he obviously found out more than was good for him.

His teachings found ready disciples in the members of the community at Port Royal under their zealous abbess Jacqueline Angélique. She was a kind of female counterpart of the biblical King Josiah: elected to high office at eleven years of age for political reasons but proceeding to a radical reappraisal of the life of her order.

Very little remains of the abbey at Port Royal. There is an imposing circular dovecote but only a grim 19th century chapel to make the site of the abbey church where such 'friends from outside' as Pascal, the writers Racine and Boileau and the painter Philippe de Champaigne used to come to worship. Such a community and such ideas could not survive in the climate of the latter years of the reign of Louis XIV. ►

## A SYMBOL OF RELIGIOUS FREEDOM



*Robert and Catherine Atkins are settling into work at Versailles, just outside Paris. As well as Versailles, the church serves the communities of St Quentin en Yvelines, Chaville and Le Chesnay. Robert and Catherine live at Montigny Les Bretonneux, just to the south of Versailles. Not so long ago they visited the ruins of Port Royal which is 'literally just down the road'.*

The convent was closed by 1709 and the buildings rased to the ground. Nonetheless, certain of the ideas which called down the wrath of the Pope and the King live on. Port Royal became something of a symbol of the freedom of religion though violated in a totalitarian state. There are not many ideas more contemporary than that. □

**T**HE NEW BMS project for young people, '4 Wheel Drive', was launched in July. Young people at the 'Close Encounters' holiday in the Lake District, sent off hundreds of coloured balloons. Each one was printed with the '4 Wheel Drive' logo and they were released from under a parachute to the cheers of the young people.

The new project, which will last for one year, is subtitled '4 x 4 = £25,000' because that is the target amount.

It is needed to finance a new vehicle for the Baptist medical clinic at Ruhea in north Bangladesh. The roads in this remote rural area are pot-holed and unreliable, often being washed away by continuous flooding. A sturdy four-wheel drive vehicle is essential to maintain the work of the clinic.

Dr Suzanne Roberts has worked at the Ruhea clinic since its opening in 1982. She said that the main work of the clinic is to take its services further out.

'We wanted to involve ourselves with the local community so that they



## TWO WHEELS ON OUR WAGON

could learn how to look after themselves,' she said.

'We go out to the villages to teach them basic health care.'

Most of the clinics are some miles away from Ruhea. Without a vehicle they either cannot go, or, after

enduring an extremely uncomfortable and slow rickshaw ride, arrive too late for help.

Much of the work of the clinic is concerned with child care. Suzanne Roberts says that much illness is preventable.

'Lots of children in Bangladesh go blind because they don't have enough green vegetables — they don't like spinach any more than youngsters in Britain do!'

The clinic staff have been taking vitamin A capsules to the villages every six months and have seen a dramatic improvement.

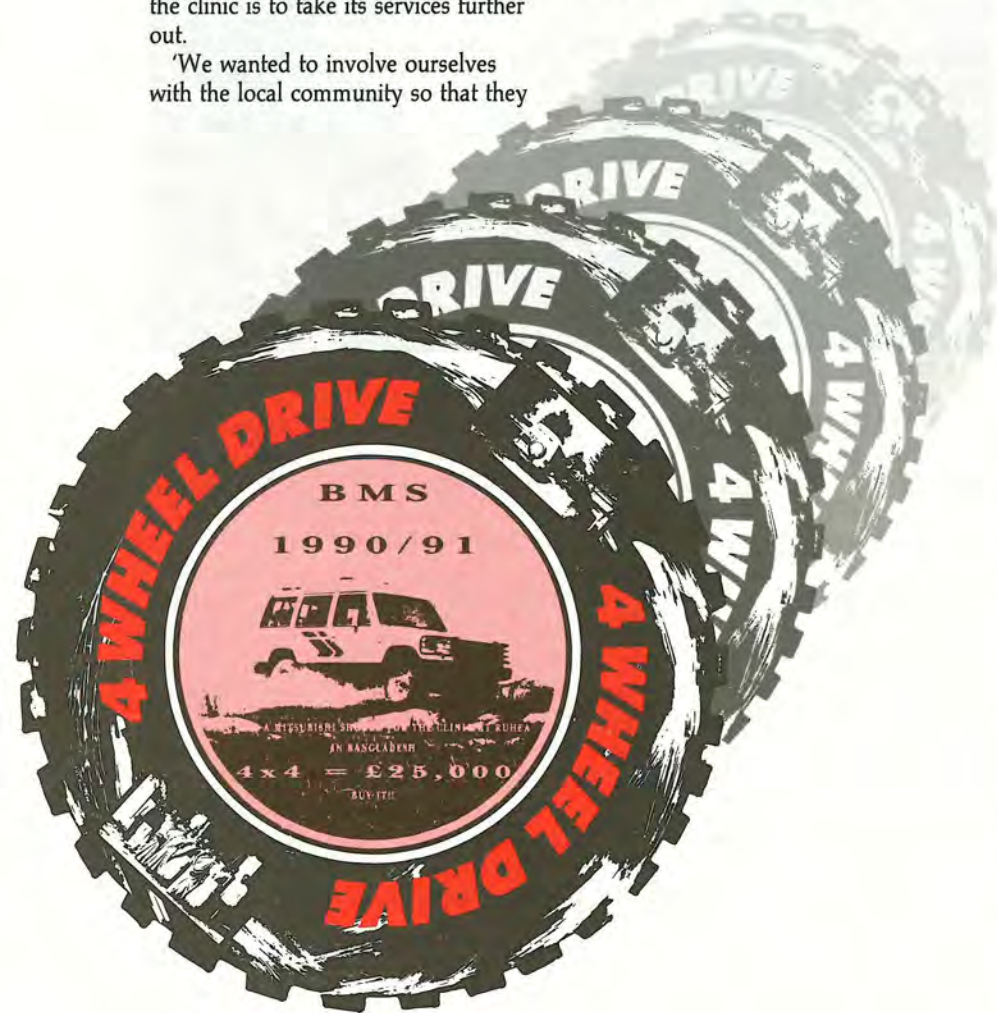
The BMS is confident that £25,000 will be raised within the year.

'Last year, young people gave more than the target amount for the hospital at Pimu,' said John Passmore, Young People's Secretary.

'I'm sure they'll respond generously to the need at Ruhea too.'

We have produced a resource pack to help with the project. It contains games, Bible studies, drama, pictures and ideas for fund raising. There is also a section for children so that Sunday Schools, clubs, brigades and other junior groups can be involved. Churches can also ask for a video which has been made especially for the project.

Churches should already have received their '4 Wheel Drive' posters, and the first half of the resource pack — called 'Two Wheels on My Wagon' is also on its way. □



# DEPUTATION

Some observations made by a missionary speaker



1. Does the church really want a Deputation Speaker, or is it because at that particular time each year they have always had one? Reactions vary from the 'excellent' down to the 'why am I here for this welcome meeting?' I even found out on the Friday from the secretary of the church where I was on the Sunday where the welcome was being held and what time the following day! Complete with another speaker being booked at my Sunday pm service at another church – it was an eventful meeting!

2. Are the grey hairs a reflection of the speaker or is not BMS sold within the churches to the younger end? Whatever, the greys outnumbered the non-greys at welcome meetings!

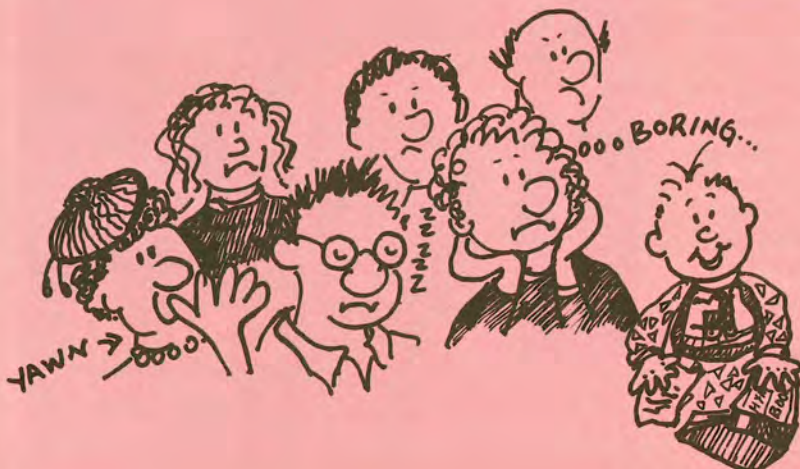
3. Are speakers used to the full when they are there for a period of time? I spent a week in Scotland and for two days I was left on my own until the evening meetings. Conversely, do Secretaries look at the programme they have devised? On one occasion I had a service in the morning, another in the afternoon and yet a further one in the evening followed by a slide presentation and a 100 mile drive home immediately afterwards – I fell into bed!

4. The number of ministers who take the opportunity to plough in foreign fields when speakers appear are a legion.

5. Often the act of service for the Sunday are 'sorted out' on the Saturday evening, sometimes just prior to the service on more than one occasion.

6. Useful information which is seldom forthcoming is which Bibles (if any) does the church use and which hymn book. I once got caught out by the Redemption Hymnal plus a deaf organist who was an octogenarian!! These are a few of the experiences which come to mind but I must put on the credit side that in all the odd ball situations God has undertaken and in every case it has been a worthwhile experience. God has proved to me that if I put myself in His hands He will see me through. I suppose what really concerns me is the missionary who is not a minister doing Deputation for the first time – I have heard of one or two disasters, it is traumatic for the missionary but one church said 'never again'. They did start again eventually as I found out at the Saturday meeting – they told me afterwards!! □

**NB – Deputation is changing. See next month when we shall describe the new BMS World Mission Link.**



# BOOK REVIEW

**Islam in the Modern World – a Christian Perspective**

Norman Anderson  
Published by Apollos pp 280 np

THE TITLE OF this book gives little idea of the contents. Only one chapter and a small part of another is directly concerned with Islam in the Modern World. The first part of the Book gives an Introduction to Islam with a largely historical emphasis, whilst the second part is primarily concerned with Christian teaching especially about the Incarnation.

The book is largely made up of previously published material, revised and edited. This accounts for the very different approach of different sections. There is a very detailed chapter on Islamic mysticism giving far more information than the general reader would need. By contrast the chapter giving an Introduction to Islam is very sketchy – only two pages are devoted to the five pillars of Islam which are near the heart of the religious practices of Muslims. This allows no room for the author to express the significance of these practices in the life of the devout Muslim. It is significant that this chapter was originally a single chapter on Islam in a book concerned with 'The world Religions' in general. It has a different tone from much of the rest of the book, being markedly less sympathetic to the Islamic faith.

Similarly, the second half of the book devotes a great deal of space to early Christological controversies, whilst the relevance of the material to Christian-Muslim understanding is largely relegated to an Epilogue. The approach is very traditional and takes little account of newer approaches to the Person of Christ.

The most generally useful sections are likely to be those directly related to the title – especially the chapter on Islamic Fundamentalism – Back to the Sharia (Islamic Law). The author is here able to display his wide contacts with the modern Muslim world, and deep knowledge of contemporary trends.

**David Rowland**



## Leader Killed

**A** Baptist leader in north east India has been killed in a tragic motoring accident. The Rev H Hrangena, General Secretary of the Mizoram Baptist Church, was hoping to attend the BWA congress in Seoul, but at the last minute he was refused a passport.

When he returned to Mizoram, formerly known as the Lushai Hills, the jeep which was taking him from the airport to his home overturned on a dangerous bend. He was taken to hospital but died a short while later.

Hrangena, who was appointed General Secretary two years ago, visited Britain last year. He was able to attend the BMS General Committee in Stockton-on-Tees where he spoke on the vision he shared with his fellow Baptists in Mizoram 'to win India for Christ'.

'He was a quiet but very dedicated man,' said the Rev Neil McVicar, former BMS representative for Asia.

'Although he was comparatively new in his job as General Secretary, his death will be a great loss to the Baptist Church in Mizoram.

'It is the second death they have suffered in their leadership within a month. In July, Mr R T Bawia, who

at one time promoted the Sunday School work in Mizoram and who had been supervising the Church's printing operation, died after a stroke.'

Hrangena had been hoping to take part in a consultation with other members of the BMS family which took place in Seoul the week before the BWA congress began.

He leaves a wife, Thuami, and three children, two boys and a girl. Messages of sympathy from the BMS have been sent to his family and to the Baptist Church of Mizoram.

## Situation in Angola

**T**he war in Angola has not stopped.

'Since 1975 our country has not had a moment of peace,' said Augusto Chipesse, general secretary of the Angolan Council of Evangelical Churches (CAIE). He was reporting to representatives of overseas ecumenical partners at the end of May.

'We have lived with an unjust war which could well have been resolved through dialogue, negotiation, if not for external interference in Angolan affairs.

'In order to minimise these problems, the government of Angola took the initiative of having dialogue with the South African invaders, which ended with the signing of agreements in New York.

'But the war has not stopped because of other external interferences which continue to fuel the hostilities.

'New initiatives for direct talks to resolve the conflict

have taken concrete shape and it is apparent that there is a broad national sentiment in favour of peace in this country.

'Yet there are enormous difficulties to overcome. The churches of Angola have tried to encourage the peace process and reconciliation, making serious compromises because of the hundreds of people who are dying each day. As well, the economic situation continually worsens.

'Agricultural land cannot be cultivated because of security problems and because people have fled to the cities and centres of population. A large part of the population is in cities, a small part is in exile and another part of the same people is in the "bush".

**João Makondekwa and Alvaro Rodrigues, President and General Secretary of the Baptist Church in Angola, visited Baptist House on their way to the BWA Congress in Korea.**

**'Each Thursday, at 3.30 in the afternoon, Christians in Angola pray for peace.'**

'Along with the war, in recent years, a large part of the population has died because of the drought in the centre and south of the country.'

## Deforestation

**A**n area the size of Paraguay has been destroyed in the Brazilian Amazon according to the National Institute of Space Investigations. They base their estimate on satellite pictures of the region.

By 1989 some 404,000 square kms of forests had been destroyed by intentional fires and lumbering.

Information from the same study indicates that the forests are disappearing at a rate of 33,000 square kms every year — an area the size of Holland.





## Woodstock School



## Woodstock

**W**oodstock, the international school in India founded by missionaries in 1854 is in danger of being taken over for use as a hotel.

During the school holidays a 'corrupt' rent control officer placed four 'homeless' people in empty school buildings. Evidently squatters are favoured by the law in situations where large buildings are left empty.

The Principal of the school, Hugh Bradby, believes that the squatters are backed by powerful property developers in Delhi.

Over the years the children of many BMS missionaries have been educated at Woodstock. At the moment the school has 60 staff, half of them Indian Christians, and 450 children of missionaries and diplomats from 35 countries.

## Bible Society Closed . . .

**T**he Iranian Bible Society was closed down earlier this year by the Iranian Office of Religious Minorities and all attempts to reopen it have failed.

According to the United Bible Societies, the IBS

general secretary was subject to repeated harassment and eventually left the country.

'Finally the society was closed, its files confiscated, and its staff locked out of the premises.

Choi Chan-Young, Asia-Pacific Secretary of the United Bible Societies, said that the closing of the society is not simply a question of Bible work but of freedom of religion and human rights.

'In the decade since the revolution, the office increasingly restricted IBS work, even suggesting that Jesus should not be referred to in the Bible as "Son of God" or "Lord" but rather as prophet.

'Since IBS refused to comply, permission to print was denied.'

No reason has been given for the action taken by the Iranians except to indicate that the Bible Society had been engaged in work opposing the revolution, though such activities were never specified.

## No Peace Agreement

**T**housands of people in El Salvador's capital took to the streets at the end of June. They were demanding that the

government reach an agreement with the FMLN rebels in order to bring the ten year-old civil war to an end.

A spokesman for one of the groups taking part said: 'Both the government and FMLN representatives cannot put off an agreement'.

After the second round of peace negotiations came to an end both sides had failed to establish any firm ceasefire agreement.

## Baptism

**T**he council of the Protestant Federation of France, meeting at Ingwiller in June, looked at a draft paper on the various baptismal practices of federation members. The federation includes Lutherans, Reformed and Baptists.

They also reviewed a text on church-state relations.

## Followers and Servants

**T**he Society has lost through death in recent weeks two keen advocates and supporters.

Miss Beatrice Brogie gave help voluntarily for very many years, for several weeks at the beginning of each year, to see through a task which was time-consuming and requiring concentration, patience and discipline. It would have been difficult for the permanent staff to find the time or the peace to do it. For around 70 years, Miss Brogie was a member of the New Barnet church (now New Bevan Baptist Church) where she

served as missionary secretary as well as other offices.

Miss Daisy Suter worked on the clerical staff at Headquarters for many years. She gave loyal and willing service in a number of departments and was a good colleague and friend of the staff. A self-effacing person she gave of her time and energies in her church as well as through the Society. After retirement, and until ill health prevented it, she continued to work in a voluntary capacity at Gloucester Place, willingly travelling from her home in Hertford. One of the tasks she did was that performed by Miss Brogie, when the latter could no longer give help.

We give thanks to God for these two devoted followers and servants of the Lord Jesus Christ.

## . . . BWA Fund for Iran

**M**eanwhile, the Baptist World Alliance has sent a message of condolence to the government of Iran and made available funds for relief work after the recent earthquakes.

'In this time of crisis, Baptists have an opportunity to combine their forces and make a significant gift to the suffering people of Iran,' said Archie Goldie.

'By acting together through the BWA we can show Christian compassion and strengthen the impact of our witness.'

# VIEW POINT

## BUT, STILL, GOD SAYS 'GO'

*As 'one who left' but still retains a prayerful and loving interest in Zaire in particular and BMS work in general I would like to comment on the comments – or some of them that have been made in Viewpoint.*

'Margaret, you're still a missionary,' said my smiling foreign friend as she bid me farewell. Two days earlier she was in great distress, feeling alone, too upset to phone her family who would be worried and feel helpless at distance, and God said, 'Go' (to London), as clearly as ever He called me to Zaire.

On Sunday, off I took to London. Never, in 20 years of 'missionary' service, had I seen darkness change to light in someone as I did that day.

A few months later I 'knew' I must go to the US by Easter whether I could get a cheap ticket or not. My sister was ill with cancer again, though chemotherapy had helped before. I had written that I would go in September if I could not get a cheap ticket in Spring.

'I'm so glad you wrote to Margaret to come now,' a friend of my sister said to my brother-in-law, when she heard that I had booked the flight.

'I didn't,' said Sam, 'I wrote several, but I tore them up.'

But God knew, and God said, 'Go', and through His people the fare was provided.

'It was a miracle,' my 16-

year-old niece wrote, 'that you came when you did.' And so thought they all, Jewish family and Catholic friends alike.

Because I was in Britain I was on the spot to write quickly to the Lutheran pastor at the nearest church when my sister wrote that she was afraid and wanted to know God again. I could walk into a shop and buy a modern version of the Bible when she told me, 'We don't have much money right now' (hospital bills).

Yes I left Zaire, but I know that for some of God's people and for some who were not 'His people' I have been in God's place at God's time, to speak His word and show His love.

Sometimes I haven't been in the right place. Resignation from the BMS is not to be equated with resignation from God's work. If 'the loss to the Kingdom of God is incalculable', then it cannot, in fact, be calculated whether it be loss or gain. God used Peter after his denial. The grace of God does not run out, nor does His love.

### Margaret A Hughes

Dear Sir,

re Why do missionaries leave?

As an ex-missionary kid I would like to suggest why missionaries leave.

They lose their original zeal and vision for the following reasons: It is a matter of personality clashes with other missionaries, or from frustration at their own society's lack of efficient organisation (not the BMS!).

Missionaries are generally people of strong character, brave enough to be different and therefore workers. They often have to work-in with

missionaries from other countries and from other cultures.

I know that my father had problems trying to get on with a German Lutheran.

At present I correspond with a missionary who has been 'on the field' for many years and is inclined to think she knows the answers and the people etc. – quite understandably so. Then out come a group of young 'charismatics' with new ideas and she finds them critical of her and vice versa. Can't they learn off each other?

It's a spiritual problem and the devil has a 'field day', unless *all* the missionaries realise what is going on. They have to get back to basics to stop the rot.

Yours, in Him

Mrs Sheila M Williams

Dear Sir,

Not having been a 'missionary' in the sense of overseas service, I have been diffident in entering this correspondence. But I can tell you how the Society lost one potential missionary – me. As a pre-war entry to the ministry I considered it a duty to my 'call' to consider all service, and had previously asked the Scottish Union to appoint me to our Scottish Highlands, prepared to learn Gaelic, but not to be abandoned without hope of transfer. I also asked the Society to discuss service overseas. In neither case was discussion made available. Even when I went off as a chaplain to the forces, foregoing, I may say, acceptance to Regents Park, officialdom gave the impression of 'please yourself'.

In business terms, such an attitude would

be failure in middle management, a lack of overall conception of deploying face workers of the church. There was no reason then, and none now, why acknowledgement of the serious call of members to full-time service should not be seen in the context of our total commitment to the Gospel, in obscure islands or cities, on British or foreign soil. I refer to the churches, not the candidates!

My brief experience on the General Committee of the Society is that candidates were seen as telling the committee the will of Christ and the committee, representing the home-based Christians, letting them get on with it. That is, of course, exaggeration; but I do recall a lengthy discussion over a trifling amount, not in the schedule, but required somewhere for sanitary improvements.

Mission, at home or abroad, is the denomination's business, not its optional charity; and as a business, it demands both efficiency and co-ordination. I myself came off the General Committee because my congregation was so besieged by Union schemes it forced me into part-time teaching and I could no longer afford to attend distant meetings. It was a bad use of my training and skills.

To me in the 1930s, 'missionary' service was for life. Bearing in mind the special demands of language and cultural adjustment, it would still seem a fairly long commitment, though communications are now so much shortened as to make integrated service at home and abroad more feasible.

William Spencer

# BMS PRAYER GUIDE 1991

THE 1991 BMS PRAYER GUIDE WILL BE AVAILABLE IN NOVEMBER THIS YEAR.

IT IS INVALUABLE IN HELPING US TO FOCUS OUR PRAYER AND ATTENTION ON A DIFFERENT PART OF GOD'S WORLD EACH DAY OF THE YEAR.

IT GIVES THE NAMES OF PEOPLE IN SITUATIONS WHERE WE WORK IN PARTNERSHIP WITH CHRISTIANS FROM ALL OVER THE WORLD – AND YOUR PRAYER COUNTS!

JOIN WITH THOUSANDS OF OTHER BAPTISTS IN BRITAIN AND PRAY FOR GOD'S WORLD THROUGH THE BMS PRAYER GUIDE!

THE BMS PRAYER GUIDES COST 75p EACH INCLUDING POSTAGE, BUT IF YOU SEND YOUR ORDER AND CHEQUE BEFORE 1 NOVEMBER THE COST WILL BE ONLY 60p EACH! PLEASE MAKE CHEQUES PAYABLE TO BMS.

PLEASE SEND ORDERS TO:  
BAPTIST MISSIONARY SOCIETY  
PO BOX 49  
BAPTIST HOUSE  
129 BROADWAY  
DIDCOT, OXON OX11 8XA

## THERE'S EGG ON OUR FACE

Yes, we do know that the House of Friendship in Brazil is in Campo Grande.

No, we don't know why we said it was in Curitiba (August).

Yes, we should have noticed such a glaring error during proof reading.

No, we don't know why we didn't.

Yes, we are sorry and apologise to Margaret Swires, Frank Gouthwaite and everyone else connected with the House of Friendship.

To put the record straight we hereby affirm that the House of Friendship is in Campo Grande in the state of Mato Grosso do Sul in Brazil.

## USED SPECTACLES

Tom Slade, who organises the collection, sorting and distribution overseas of used spectacles, reports that he now has adequate storage space and is ready to receive new donations.

Spectacles should be sent to:

Mr Tom Slade  
The Palfrey's  
12 Priory Way  
Hitchin, Herts  
SG4 9BH

Please do not send used spectacles to Baptist House, Didcot.

## MISSIONARY MOVEMENTS

### ARRIVALS

Rev & Mrs M Hambleton  
on 5 July from Kelani, Sri Lanka  
Rev & Mrs D Stockley  
on 6 July from Antonina, Brazil  
Miss A Horsfall  
on 6 July from Kisangani, Zaire  
Dr & Mrs S Green  
on 7 July from Kimpese, Zaire  
Rev & Mrs J Furmage  
on 8 July from Parana, Brazil  
Mrs C Draycott  
on 8 July from Campo Grande, Brazil  
Miss M Hester  
on 13 July from Pimu, Zaire  
Mr & Mrs D Calder  
on 13 July from Mbanza Ngungu, Zaire  
Miss E Baker  
on 20 July from Bolobo, Zaire  
(Mid first term holiday)  
Rev & Mrs G Myhill  
on 21 July from Nova Londrina, Brazil  
Miss A Dutton  
on 27 July from Upoto, Zaire  
(Mid first term holiday)  
Mrs M Bafende  
on 27 July from Mbanza Ngungu, Zaire

### DEPARTURES

Mrs M Parsons  
on 10 July to São Paulo, Brazil  
Mrs S Samuels  
on 12 July to Delhi, India  
Miss C Preston  
on 16 July to Dhaka, Bangladesh  
Rev R Draycott  
on 27 July to Campo Grande, Brazil

### BIRTHS

Paul Samuel Clewett was born to Gerry and Ruth Clewett on 7 July weighing 3.5kg (approx 7lb 11oz)  
Philip John Messeder was born to Lee and Evelyn Messeder on 16 July. He weighed 4kg (approx 8lb 13oz)  
Robina Kelly Wilson (known as Kelly) was born on 21 July to John and Sue Wilson. She weighed in at 3kg 680g (approx 8lb 2oz)

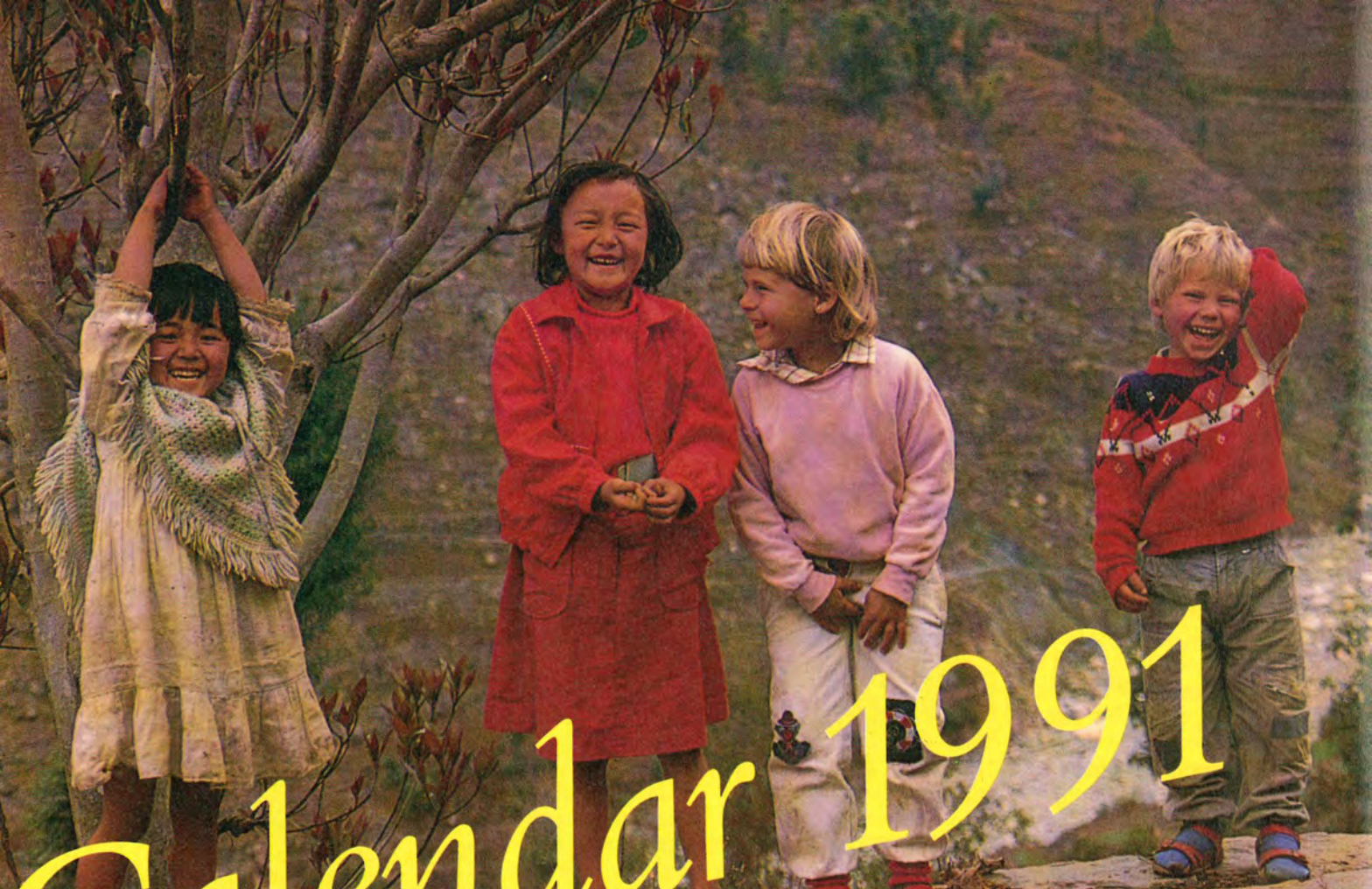
## ACKNOWLEDGEMENTS

### LEGACIES

Frances Mary Beedell	100.00
Miss B Brazil	152.64
Miss Lois Chapple	500.00
Mrs M D Cooper	50.00
Olive Edith Dorock	425.17
Miss Morfudd Edwards	28,068.51
Miss Edwards (for South Lodge)	600.00
Mrs E A Jeffrey Harms	5,820.00
Miss D E M Hosking	15,000.00
Miss D E Hutchinson	151.74
Miss Lily Ingle	2,000.00
Mr F J Jarrod	300.00
Miss V E E O'Brien	7,661.02
Miss E C Reeve	500.00
Mrs F L Skidmore	79.70
Bertha Thomas	200.00
Mr W B Wilso	250.00
Lavinia Wright	1,000.00

### GENERAL WORK

Bristo BC Barbecue: £20.75; Durham: £21.00; FAE Aberdeen: £21.00; Anon: £15.00; Anon Scotland (El Salvador): £15.00; Anon: £3.00; Anon: £10.00; Charities Aid: £119.00; Charities Trust: £9.50; Anon Andover: £10.00; J H: £18.00; Anon Bradford: £100.00; M K: £5.00; Anon Aylesbury: £25.00; Anon Slough: £200.00.



# Calendar 1991

**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.**

**In addition, there is a new grid layout for you to fill in your engagements.**

**Printed on good quality paper, it is ideal for home, office, studio or church notice-board. It also makes a perfect Christmas present.**



**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.

**CUT OUT THIS COUPON AND SEND TODAY TO:**

**Baptist Missionary Society,  
PO Box 49, Baptist House,  
129 Broadway, Didcot, Oxon OX11 8XA**

**Please send \_\_\_\_\_ BMS CALENDARS**

Name \_\_\_\_\_

Address \_\_\_\_\_

Post Code \_\_\_\_\_

Home Church \_\_\_\_\_

I enclose £ \_\_\_\_\_  
(cheques made payable to BMS)

**A snip at £2.00 each, including postage and packaging. (For orders of 10 copies and more, please deduct 10 per cent.)**

ASH WEDNESDAY

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14

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