

JUNE 1991

PRICE 25p

M I S S I O N A R Y
Herald

Asia

- Shanti's Wedding
- Easter Sunrise
- Karen Convert
- The Difference



Mary Richard

Bicentenary

Call to Prayer

Probing Mission

Cedro Women

News and Views



FEATURES

| | | |
|--|-----------|-----------|
| I DIDN'T KNOW WHAT WAS HAPPENING | 3 | |
| The story of a Karen convert in Thailand..... | | |
| I HAVE FOUND THE DIFFERENCE | 4 | |
| A Buddhist finds new life in Christ..... | | |
| WEDDING BELLS | 5 | |
| This month's cover story from Bangladesh..... | | |
| ANAND BAHWAN | 7 | |
| A picture story of a girl's hostel in North India..... | | |
| THE CHRISTIAN WOMEN OF CEDRO | 8 | |
| As seen by Jean Perry..... | | |
| BICENTENARY FEATURE | 9 | |
| Mary Richard of China..... | 11 | |
| After the pioneers (continued)..... | | |
| PROBING MISSION | 13 | |
| The Assembly Missionary Sermon by Sven Ohm..... | | |
| EASTER SUNRISE IN DHAKA | 15 | |
| Seen by Christine Preston..... | | |
| IN VIEW | 16 | |
| News and views of the church in the world..... | | |
| CALL TO PRAYER | 18 | |
| MISSIONARY MOVEMENTS, ETC | 19 | |
| The BMS shares with partner churches in: | | |
| Angola | France | Sri Lanka |
| Bangladesh | India | Thailand |
| Belgium | Jamaica | Trinidad |
| Brazil | Nepal | Zaire |
| El Salvador | Nicaragua | |

MISSIONARY HERALD The Magazine of The Baptist Missionary Society, PO Box 49, Baptist House, 129 Broadway, Didcot, Oxon OX11 8XA
 Telephone: 0235 512077 Telex: 94070435 BMSB G Fax: 0235 511265

GENERAL SECRETARY Revd Reg Harvey **OVERSEAS SECRETARY** Revd Angus MacNeill **EDITOR** Revd David Pountain **DESIGN** Anthony Viney, Sarah Prentice
 Enquiries about service overseas to: Personnel Secretary, Joan Maple

COPYRIGHT 1991 Baptist Missionary Society
 photaset and printed by Stanley L Hunt (Printers) Ltd, Rushden, Northamptonshire
ISSN 0264-1372

MISSIONARY Herald

EDITORIAL COMMENT

What a bewildering and confusing mess! Millions in Africa are in danger from drought-wrought starvation. Kurdish refugees cover the hillsides on the Turkish border. And now, in Bangladesh, thousands die and millions experience hunger and privation because of a cyclonic storm. What can we do?

As the pictures flash in front of our eyes and appeals for money by aid agencies follow quickly after each other, we could so easily feel overwhelmed. But not so. Basic human compassion is not dead and most people are responding generously.

Where does this leave us as a missionary society? Appeals for immediate relief aid are siphoning money away not only from the BMS but also our sister societies. Concerned as we are about the sufferings of ordinary people anywhere, we have to decide how and where to use our limited resources.

Very quickly after the disaster in Bangladesh the Christian churches, working together, decided that immediate, first-aid relief had to be left to the big aid agencies. Their task, they said, was 'intermediate' relief, to help in the rebuilding not just of property, but of shattered lives. So they are asking Baptist churches in Britain, through the BMS to help them with that job. We have already sent £10,000 from the BMS relief fund to Chandraghona Hospital, which was badly damaged during the storm. But it is quite obvious that much more will be needed soon.

When the TV cameras are focusing their lenses in another direction and Bangladesh, for the time being, is forgotten by the rest of the world, the church will still be there. Christians will continue quietly to live that gospel which heals and makes whole in a shattered world. They will also continue to look to us to share that task with them.

'I Didn't Know What Was Happening to Me,'

said the angry young man who became a Christian and then a pastor.

HE IS A KAREN, born at the beginning of the Second World War. Karens are the largest tribal group in the north of Thailand. His family live high up in the mountains. Most of the people in his village were poor but his own parents were pretty well off. He remembers as a child that there were always many people coming to his house.

His father and grandfather were very well respected. They were Animists, worshipping the spirits in the trees, in the hills and everywhere. To begin with everything for this Karen boy was good. But things began to change. One by one the members of his family died and he was left alone — his father, his mother, his brothers and his sisters.

He was only about ten years old and his neighbours tricked him. They sold his inheritance and used the money for themselves. He took refuge with one

family and when he grew up they told him, 'Your parents didn't die naturally, they were poisoned.'

This made him very sad and very angry. He longed for revenge. He wanted to destroy the people who had killed his family but to do this he needed money. Like many people in Thailand, he knew the quickest way to raise money was to grow opium, so he did.

He grew opium for seven years. It didn't help him because in his anger and his loneliness he started to smoke opium and was addicted for four years. Then he came to his senses, he could see what he was doing and he realised that he had to get rid of this drug addiction and get away from it.

He took refuge with an older couple nearby. They treated him like a son and he loved them. There was no more opium but there was alcohol and he began to drink, really drink. He got his

enjoyment from drinking.

In this village everybody worshipped the spirits but they were not free. Every year there were quarrels, there were arguments and there was fighting. The village elders knew this was wrong and they heard that in a nearby village there was a Christian pastor and Christians. They were very curious about this new religion and so they invited the pastor to come and teach.

Our young man, however, could see no sense in it at all. He wanted nothing to do with these Christian people and viewed them with real suspicion. He wasn't going to listen to what they had to say. He saw them as his enemies so whenever they came he took the opportunity to get rip-roaring drunk and would ridicule the pastor and his friends.

He told me, 'When I was drunk I could really speak very well, no one could really stand up to what I was saying.'

But the pastor and his friends didn't become angry. They didn't even try to answer him. They just listened to what the man was saying. They listened to his clever words and they continued with their teaching.

He continued his spirit worship and the offering of sacrifices but the villagers, village elders and the others continued to listen to what the pastor and the others had to say. He enjoyed it too because it gave him a chance to go to town when they came.

But God used those Christians. He used their message. He used how they were, their behaviour, to witness to the people in this village and bit by bit his attitude began to change. He began to admire what he saw in these men. Instead of arguing, he wanted to listen. He decided to find out more for himself. And, standing well away, he observed their worship, observed what they were doing, listened to what was being said and the spirit of God began to work in his life.



A Karen tribesman harvesting

He didn't rush into things like a bull at a gate, he watched very carefully and the Christians were surprised too because before he had come like a maniac, shouting his head off. This man was changing and they waited. Then he went and spoke to the pastor.

When he told his story he said, 'I didn't know what was happening to me. It was just as if my heart was changing, my thoughts were changing, my life was in the process of being changed.'

And the pastor, very gracious invited him to go to study and to be with them. Again no pressuring, no forcing — come, listen, study. Through his friendship with a pastor and the early Christians in that area he came into contact with the giver of freedom. He came to know for himself the Lord Jesus Christ and he gave his life into God's hands.

Then the opportunity came for him to study in Burma and for four years he studied at the Seminary there and became a pastor. He returned to Thailand and for over 20 years he has been working with the Karen Baptist Convention.

He has a lovely home and family but most of all he has freedom in the Lord Jesus. But he doesn't just sit at home. He travels all over the hills around where he lives. He just has to share his faith with others.

When I go with him now into a village everybody knows him, everybody has great respect for him. They say, 'This was the man who told us about the Lord Jesus. This was the man who came and sat with us and taught us. He has given his life to bring more and more into God's family.'



'I Have Found the Difference!'

said Jacqui Well's language teacher in Bangkok, Thailand.

SHE WAS BORN into a very good family. The youngest of eight brothers and sisters. The family was really very affluent, rather rich. Some family members work in high government office, some are high ranking police officers, other have become rich through business dealings and property investment.

And the lady herself is very well educated and loved by her family. She was brought up, as most Thai people, with a belief that she must love her race, her religion and be loyal to the King.

The Buddhist faith was very important. They would go to the temple for the special festivals and in their home there was always a shrine where they could meditate.

She is very happily married to a high ranking border policeman and the mother of a little girl. She had a very good education and I met her as one of the teachers of the language school in Bangkok.

As a teacher she is very professional, well liked and respected. On the face of it you might say, 'Well, she has got



everything — good home, lots of money, good marriage, good education — happy,' but that wasn't the case.

She had worked with Christians for over ten years teaching missionaries and other workers to speak Thai. This is how God spoke to her. It took ten years. We shouldn't be impatient. God's timing is always the best.

She noticed that the lives of these Christians were different. She noticed qualities that she didn't have in abundance — love, patience, joy, kindness, peace in living and she wanted that but she couldn't change a thing. Buddhism meant a great deal to her and

to her family.

At language school she had been very calm, very patient, someone always ready to help. If you weren't a good student she was the best one to have because she would just sit and carefully help you through and through. She had a tremendous sense of humour too, but when she got home it was different.

At home she was irritable and became angry very quickly especially with her husband and sometimes with her little girl. She didn't have sufficient patience. She felt that she was out of control. But she wanted to be better. She wanted to change but how could she do it?

It was very important that she found the answer because she had seen the difference in other people's lives and she wanted this freedom for herself. Therefore she got hold of lots of books on Buddhism to read.

'The teaching,' she said is very good, 'but I can't find what I'm looking for.'

Instead of things getting better they got worse. She found no answer in Buddhism. But she wanted that freedom she had seen in other people's lives so she thought she would ask some of her Christian friends for advice. She asked many, many questions and one American friend told her that if only she were willing to come to Christ — she knew about Jesus, she knew about the good news — and give her life to him he could change her, he could make the difference. She could receive from him the qualities that she was looking.

The American friend could not force her to accept the Lord Jesus just as we cannot force people into the Kingdom of God. We can only share what we know to be the truth. Many people prayed for her. Many witnessed and we waited and we loved and she gave her life to the Lord.

It was hard for her. Becoming a Christian she meant risking a lot. It meant that she had to turn her back on all the things she had respected for the 40 years. It meant that she would have to give up Buddhism and all its practices and it meant risking upsetting her family.

But she says, 'I had to give my life into His hands and I have been blessed with a faith. It is tremendous.'

People see the difference in her life. Her husband knows. She asked for permission to go to church and he sees the difference. Her brother-in-law just ridicules her and says, 'Huh Christian are you, going stand on your own to feet now then.'

Her University friends say the same and she, what does she do, she doesn't get raving mad and angry she just smiles and says, 'Yes I have found the difference in Christ.'

These two stories are taken from Jacqui Well's address at the World Mission Evening during the Baptist Assembly in Bournemouth. □



Wedding Bells for Shanti

by Christine Preston

A YOUNG WOMAN, who received her basic education at the Bangladesh Baptist Sangha's School for Blind Girls in Dhaka, saw her dreams fulfilled in March when she was married.

Being an orphan with very few skills marriage had always seemed an unobtainable dream.

Through a specially designated fund, Shanti and her husband have a tiny home and he a pedal cart to earn a living.

The preparations for the ceremony... special baths in turmeric; dressing in new clothes; having face and hands painted... were all exciting.

The whole school delighted in the preparations and everyone was smeared with yellow turmeric paste. They all clapped the music and sang the songs.

After the ceremony Shanti wept, frightened at leaving the security of a familiar environment for a new home in a small town 200 miles away. Pray for her. □



The BMS Thailand team — Geoff, Kristi, Christine and David Bland and Jacqui Wells

Anand Bhawan

For the past few years, the Baptist Anand Bhawan Girls' Hostel – the oldest hostel in Delhi, India, has had to restrict its numbers to 150 instead of the usual 180. The hostel, which is managed by the Baptist Union of North India and is attached to the Gange Girls' School, has been having problems with its buildings. One wing, which houses four dormitories, cannot be used. It has been demolished (see photograph) and a new building is now taking shape.

The hostel girls start their day early, by British standards at least. They rise at 5.30 and make themselves ready for the day which begins with devotions at 7.00. Then they have breakfast before going to school at 8.00. Fortunately the school is on the same campus because they have to reach their classes ten minutes before they are due to begin!



When they return to the hostel at 1.30 the four female cooks have prepared lunch from the food grown in the hostel's vegetable garden.





Then it is time for a rest. At 3.30 they take tea followed by study until 5.30. They have a brief hour for play, evening prayer at 6.30, 7.30 dinner and at 9.30 back to bed.

The hostel has its own chapel and the hostel supervisor, Mrs G Dayal, says that the girls are growing spiritually. Bible study is conducted every Thursday and of course there is Sunday School.



'The children learn many Bible stories and readings. Sometimes they act them out in special dramas,' says Mrs Dayal. 'At the end of the year some of them take Scripture exams and prizes are presented to those with good marks.'



CEDRO

THE BAPTIST CHURCH at Cedro, in Paraná, Brazil, has about 80 members, but no permanent pastor. A pastor from Curitiba preaches there one Sunday in each month. David Perry now takes a service each month and he and Jean hold a twice monthly Bible study which the whole church attends.

The majority of the families have very little income, particularly in the summer months when there is a glut of bananas so the buyers do not want them.

'It is a great encouragement to us to see their firm faith in God and for us to participate in their worship services,' says Jean Perry, who wrote the following after one of their weekly visits to Cedro.

The Christian Women of Cedro

Bare, grey walls
empty of attractiveness.
She opens the fridge that contains
two jugs of cold water – probably
unsafe to drink;
a few tomatoes; half a pan of cooked
black-beans.
This place doesn't know any comforts or
luxuries.
My spirit sinks,
I see need all around me.
Feel weak from the heat and humidity,
clothes sticking to me like damp rags.
But do these people complain?
Do their children constantly whine and
cry?

No; smiles easily come to their faces.
Taking pleasure in the simple things of
life –
the precious, tentative steps of a young
daughter;
the friendship of a neighbour.
Children play happily with an old
bicycle tyre
or even a small piece of paper they
found.

They accept their lot in life with
contentment.
Accept all the hard work
and ridiculously low return for their
labour.
Could it be that their eyes are on things
above?
Knowing that we are only sojourners in
this land.



Maria making coffee

They do not question, do not place
blame or judge.
Could it be that they see the light,
know the joy and peace of salvation
to a greater degree than we do?

It is we who have made ourselves like
gods
that no longer know why we are alive.
We have lost our roots,
lost the ability to perceive God in our
day to day lives.
Our vacuum is filled with material things
and busy-ness;
but still it exists within.
These people have time to sit and
observe and talk.
They do not see with their minds and
question the purpose
but see with their hearts and are thankful
for God's hands at work all around
them.
They are satisfied, saying:
'The boundary lines have fallen to me in
pleasant places;
Indeed, my heritage is beautiful to me.'
(Psalm 16.6) □



Lydio, a fisherman whom we have helped by buying new nets.

Working and Praying for the Same End

Jan Kendall takes a brief look at the life of Mary Richard, 1843-1903, wife of China Missionary Timothy Richard

MARY RICHARD (née Martin) was born in Edinburgh in 1843, where her father was one of the city missionaries. She was a very bright child, and at the age of 14, was appointed assistant teacher at the school where she had been a pupil. At the age of 22 she became governess, and after that taught again at a school near Perth, and at the Merchant Company's College School, Edinburgh, where she stayed until 1876 when she went to China as a missionary with the United Presbyterian Mission of Scotland. Stationed at Chefoo, she was put in charge of a Chinese school, and also began evangelistic work in surrounding villages.

The 'Great Famine' of China broke out in 1877, and with it came virulent fever; the records show that 15 million died. Both natives and foreigners fled to Peking, Tientsin and Chefoo where they were tended by the Christian missionaries. Of the foreigners in this part of China, all died except three, and one of these was Mary Martin. Timothy Richard, who at that time was helping with famine relief in Shansi, wrote to congratulate her on her recovery, a correspondence which led to marriage.

Their honeymoon was not the conventional holiday – their journey to Tai-yuan-fu, the capital of Shansi, was commented on by a fellow missionary; 'For weeks their hearts were torn with sympathy at the dreadful sights along the road, caused by famine and the drought.'

Throughout their married life Mary loyally supported her husband in all his work, donning native costume as he did, and providing a home, and haven for him when he returned from all his various travels. Soon after their marriage, Richard wrote: 'Now I have my dear wife to welcome me each time I come home; and not only so, she is in sympathy with my work, working and praying for the same end.'

They had only been married three months when

Richard went to the south of the province where the worst of the famine was. Mary used the time to take charge of a school for orphans of the famine, and to apply herself to reading and translating Chinese with the help of a native teacher. She adapted a tract, *How to pass the Great Examination*, written by Dr Rouse of India in which the literary examinations of China were contrasted with the Day of Judgement. This was selected as one of the tracts to be distributed among students sitting their triennial examinations. Just



before Richard's return she narrowly escaped injury when hungry crowds caused a riot in the missionary compound.

Her work in schools increased with her superintending orphan schools in the city and the surrounding countryside. Eager to improve her knowledge of Chinese, Mary read daily with her teacher, and began translation work of Christian biographies, beginning with the Apostles.

'What do you think is our last experiment?' Mary wrote to her brother. 'You won't guess. It was wine-making! The grapes were so good, and so cheap, and our port wine was getting down; and as we have communion here every Sabbath, we thought it best to make our own wine. The grapes were bought at a vineyard some distance from this, at the rate of 1½d a pound, and were carried to our gate on the backs of two camels.'

Mary also developed an interest in Chinese music, ►



which she was then studying, and on which afterwards, she lectured. She wrote a pamphlet on the subject which was published in 1898. Richard also studied the subject, and found to his amazement that the Chinese already possessed a Tonic Sol-fa system similar to that which Europeans had only recently developed.

Around 1800 another mission started schools in the city. Mary thought it a mistake to have rival institutions, so with a heavy heart she handed over her pupils to the other school on the condition that they would carry on the school efficiently while she and her husband devoted themselves to something else. In the event she supervised evangelistic work in the country, and began visiting wives of mandarins and holding Bible classes. During these years four daughters were born to her at Tai-yuan-fu. Richard was present for the birth of the first, but the mission duties elsewhere meant he was not at home for the birth of the others – one of them was seven months old before her father saw her. But Mary Richard did not seem to harbour a grudge: 'It must be God and His work that is to be first in our thoughts, and each other next,' she said.

They left for England in 1885, and returned to China in 1886 leaving the two elder daughters behind. On her return, while passing through the

Red Sea she developed the disease of 'sprue' which is thought to be chronic dysentery. Though they reached Shansi, she grew worse, so much so that when friends left for a holiday, they did not expect to see her alive on their return. But Richard was lent a new Indian book on the subject, and following its advice of stopping all food but milk, and that only half a wine glass an hour, she made a recovery within a month.

The arrival of new missionary colleagues on the scene with differing views meant they had to relinquish their work in Shansi in 1887, rather than show a divided front to the Chinese. They settled in Peking for 15 months. During this time Mary taught her two younger daughters, and taught English to high mandarins, and members of the Japanese Legation. Whilst in Peking they were asked to help with famine work in Shantung, but while there Timothy caught famine fever and they had to move to Tientsin.

After his recovery Richard was invited to become editor of the Tientsin daily newspaper and Mary helped the American Methodist Episcopal Mission with Bible classes. These were very successful, and when the women returned to their own districts they proved to be very effective workers. One brought in

50 enquirers, and another 100. But then a new sphere of work opened up to Richard when he was invited to become the Secretary of the Society for the Diffusion of Christian and General Knowledge among the Chinese; they had to wait for approval from London.

'The telegram came yesterday,' wrote Mary Richard to her brother in September 1891. 'As God's will' was ringing through my heart as I went upstairs to learn the contents. Those three words have been our motto for some time. It is nearly four years since we left Shansi and this is the first satisfactory settlement of our affairs in all that time.

In October 1894 Mary Richard played an important part in the presentation of a beautifully bound New Testament to the Empress-Dowager on her 60th birthday – a gift from the Protestant women of China. The gift was acknowledged, and the Empress asked for a copy of the Bible, and other Christian books. High Chinese officials began to recognise the work of the Society and to send contributions to its funds.

In 1895 Richard and his wife were approached by a Mr and Mrs Little concerning the formation of an anti-footbinding society. Not unnaturally, they gave their support and Richard used his magazine to promote the movement, and also helped to provide the necessary literature aimed at arousing public opinion against this practice.

That same year Mary returned home with her two younger daughters, and Richard joined her in Paris where the girls were being educated. He returned to China in 1897, but she did not go back until 1898.

Back in Shanghai again she assisted her husband with various editorial tasks, and helped the Women's Union Mission in their school work. She was chosen to be one of the directors, and was made sole foreign inspector of the Chinese high class girls' school. When reproved for working too hard she said, 'I am never so happy as when I have plenty to do. There will be time enough to rest by and by. Now workers are so few.'

In March 1903 she was found to be suffering from cancer and had an operation in a Shanghai Nursing Home. This was unsuccessful, and sadly, she died on 10 July 1903 at the age of 59. Many tributes were paid to her, and the loss was not only to her husband and daughters, but also to many sorrowing friends of high and low position, both European and Chinese. □

After the Pioneers Africa 1914-1960

continuing Lesley Rowe's article
from April 91

6. Upper River

WAYIKA, ESTABLISHED IN 1911, closed as a station in 1928, as population drifted away from the area, but John Whitehead lived out his retirement there until 1946. The stations below Stanleyville (Kisangani) all gave rise to new centres. From Upoto, for so long the home of 'Uncle Kenred' (Kenred Smith) of early 'Wonderlands' fame, came Pimu. Located on the south bank of the river, the aim was for it to become the medical centre for the region. In 1936 the new hospital under Ernest Price was opened at Pimu.

Yalemba experienced steady growth, growing from 150 church members (1919) to 1,685 (1939). This was despite fierce opposition. Ligasa was opened as a sub-station in 1924, and much of the expansion was centred on it. The Palmers, Weeks, Simpsons and Neals forged a long-serving team. The Grenfell Memorial Church was completed in 1935, and 298 baptisms were recorded. The number of enquirers rose to 3,000 by 1937.

Yakusu, founded in 1895 at a strategic position on a bend in the river, was a meeting point of many tribes. A Church had been formed in 1904 with 18 members, and their great hunger for the Word of God has been recorded. William Millman gave many years of sterling service to educational work at the station. On his retirement in 1937, after 40 years, Yakusu possessed a church of 5,000 members, 572 schools with 25,000 pupils, and a medical work influencing a vast area. In 1920, Dr C C Chesterman had been appointed to the hospital. He gained a worldwide fame for his pioneering treatment of sleeping sickness. With new drugs and government support, the incidence of the disease was reduced from 30 per cent to 0.3 per cent. In 1921 a site was granted for a new hospital, and the first nursing sisters arrived. Yakusu became a centre for the training of public health officers.

◀ Despite a re-emergence of native superstitions, 'Libeli', which severely depleted the Yakusu church membership, about a quarter of the defectors eventually returned, and the work expanded rapidly. Out-stations were set up at Yalikina, Yaongama and at Banjwadini in the Bamanga country, all occupied by live-in missionaries wherever possible.

7. Prelude to Independence: 1940-1960

ONCE AGAIN, A World War was to affect Africa. In many ways the impact of the 1939-45 conflict was more dramatic than that of the First World War. Although this time missionary work was recognised by the government as being of national importance, thus ensuring the supply of missionaries, financial and social consequences were enormous. Financially, British churches found it difficult to sustain even the fixed level grants for Africa, and the American Baptist Mission Boards stepped in to help out. With Belgium being dragged into the War in 1940, Congo was caught up in the Allied war effort, supplying both materials and men. Angola found her ports blockaded and the resulting economic stagnation led to many young men emigrating to the Congo.

The Congolese soldiers, returning home in 1945, had seen much both to amaze and disgust them in Western life. Village life could never be the same.

In 1944, the BMS Foreign Secretary, Dr H R Williamson, visited Africa and published a report of his findings. These were to point the way forward, as the 1919 report had done. He emphasised the need for more importance to be given to the training of African leaders. In Angola, because of the government restrictions, it was not until 1950 that all the mission schools were functioning properly with Portuguese teachers. State subsidies to Protestant Mission schools began in Congo in 1948, but missionary teachers felt frustrated that they were now less free to engage in wider Church activities. In 1953, Kimpese opened a six year secondary school, and similar ones begun in Ngombe and Bolobo.

At Kimpese the union hospital (IME) was opened in 1953. The 1950's also saw increased theological training opportunities, and Bible Schools developed. In the Upper River, John Carrington became Principal of the 'Ecole Grenfell' at Yalembe, and in Angola Arthur Lambourne began training rural

pastors, initially at Kibokolo in 1946. By 1960, Kimpese could evidence nine fully-trained pastors.

Another Williamson recommendation involved the setting up of an elected Field Council to promote better communication throughout the regions.

Some parts of the Williamson report, concerned with extension of particular areas of work, could not be implemented. Instead, centres such as Wayika saw withdrawal. Banjwadi was transferred to the Unevangelised Fields Mission in 1953. The movement from villages to the urban areas left some of the old stations as anachronisms. Other centres, set up as sub-stations or outposts, had come of age and were ready for autonomy: Stanleyville, Yalikina, Lingungu, Pimu, Thysville, Moerbeke and Lukala.

Politically, the 1950s were a time of accelerating change. Political parties were illegal, but tribal associations for cultural purposes were allowed. These naturally developed political ideas, and many Christians were forced to struggle with a conflict of loyalties between their faith and their tribe. The rapid urbanisation brought its own problems. By 1960, Kinshasa had a population of half a million, bringing with it the pressures of homelessness and crime. More new churches were required, and an ever-increasing need for pastoral care.

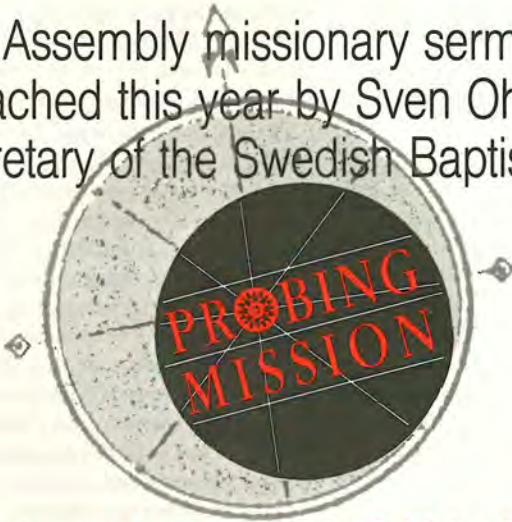
The rôle of women, too, was changing, with growing demands for education and independence. 1954 saw the first women graduates from Kimpese.

Organisations of Christian work became a problem, with the central mission stations being responsible for hundreds of villages up to 100 miles distant. The viability of this arrangement was being questioned, but the colonial government refused to accept that the churches had a separate identity. It would only recognise the mission stations. In practice, though, it was the decision of the church meeting that governed church affairs.

By the time of political Independence in June 1960, the membership of the churches associated with the BMS stood at 40,000 in Congo and 10,000 in Angola. God had indeed multiplied many times the tiny seed that had fallen into the ground over 80 years before. But desperate times lay ahead for these Christian believers. As Clifford Parsons put it, 'Precipitately they were thrust into the fiery furnace of civil strife and economic chaos. In the ebb and flow of events many acts of individual heroism and compassion were performed by those who had put on Christ. Therein lay hope for the future.' □

To All the World

The Assembly missionary sermon preached this year by Sven Ohm former Secretary of the Swedish Baptist Mission.



Matthew 28:19-20, Matthew 24:14

JESUS HAD a great vision related to all times and all people. Mission was not invented by today's world evangelism specialists, neither was it created by the father of modern Mission, William Carey, however significant his ministry was. He only discovered the Great Commission and obeyed the Lord's calling in his time.

Christian mission is like a river, the source of which is in the heart of Christ himself. Shall we pray for that vision today? Shall we pray for Christian love, that has no limitation and watches in all directions for new ways and means to proclaim the Gospel?

MAKE DISCIPLES IN ALL NATIONS

The gospel belongs to all mankind, to every human being.

I am extremely happy to have been chosen to represent love without limitations. In a world where blood and race, colour and face, education and economy play a much greater role than we are prepared to admit, there is a boundless love, that includes every one.

The Gospel of grace and salvation for time and eternity should be proclaimed to everybody For God's love the world is not like a ship with first, second and third class but one, in an emergency, where all passengers have the same right to the rescue boats. We have been chosen to manage them, by a grace so great that we cannot understand it.

"God desires all men to be saved"

(2 Tim 2:4) – and no one should limit his boundless salvation. The Kingdom of God is the Kingdom with only one borderline – between those who accept and those who reject his offer. Remember that God did not say that every one would be saved. He only says that he desires all men to be saved. The Bible clearly states that before the Throne of the Lamb you will find people from every tribe, tongue, people and nation. (2 Tim 2:4)

We have been sent to proclaim the Gospel and should bring it to every nation, every town and village, every person we can reach. But it is the responsibility of each person to accept or reject the salvation God has prepared for us. The Gospel should be preached "as a testimony to all nations" and thus we are sent to every corner of the earth so that all might hear the word of God.

All should be reached. Have we reached them? Well, all nations have heard the Gospel. Also in Albania there is a Christian presence. But – there are 880 million Muslims, around 750 million Hindus, 250 million Buddhists, 500 million Marxists and materialists, 200 million Animists and 600 millions influenced by traditional Chinese religions, many of whom have never heard the name of Jesus Christ.

Only one quarter of the population in the world is Christian. Another quarter can be reached by Christians nearby. But 50 per cent of all the peoples of the world can only be reached with the Gospel by people who in one way or the other are crossing language and cultural barriers and bringing the Glad Tidings to them.

Posts overseas with the BMS

Pastoral couple for BRAZIL

For city ministry and/or church planting.

Qualifications: Pastoral training plus some experience of ministry.

Pastor for ITALY

New venture for BMS. Church planting and discipleship.

Qualifications: Pastoral training and experience.

Administrator for NICARAGUA

Coordinator for Theological Education by Extension, with opportunity for some teaching.

Qualifications: Theological qualification plus administrative experience.

Nurse/midwife for ZAIRE

For hospital/teaching/community health work in busy rural setting.

Qualifications: RGN plus Midwifery.

Secondary School teacher for ZAIRE

English or Science teaching in church-run school.

Qualifications: Degree and PGCE or BED plus completed probation.

Maintenance/Logistics person for ZAIRE

Keeping buildings/vehicles in good order, ordering supplies.

Qualifications: Appropriate building/carpentry skills and qualifications.

Primary School Teacher for ZAIRE

For Zaire British Association School, teaching children of missionaries and other ex-patriates.

Qualifications: Degree and PGCE or BED or Certificate in Education plus completed probation.

Social Worker for BRAZIL

Church/Community work among deprived families.

Qualifications: Social Worker's Qualification plus community experience.

Doctor for NICARAGUA

Work in a busy hospital setting with opportunities for training others.

Qualifications: MB Ch plus Post-graduate Speciality in Neurology, Anaesthetics or Ophthalmology.

Teacher for CHINA

TEFL teacher for China for work with the Amity Foundation in Chinese universities and technical colleges.

Qualifications: Degree plus TEFL qualification plus teaching experience.



RESPONSE TO WML is encouraging but, as so often happens, success brings added work.

Our group has sent in its Link-Up form but we haven't had a reply.

We invited around 3,000 churches to get involved in Link-Up! We are delighted at the response but it is taking time to get all the administration done. If you are worried in case your Link-Up form is lost, give the WML Organiser a ring. She will confirm whether the form is on her desk.

What is the 'Link-Up form'?

This is the yellow form each group receives from their BMS Representative. There is space on it to give details of the group, any existing missionary link a church may have and any preferences the group has. Each church is also asked to describe itself in couple of sentences. If you find this a problem, send the rest of the form in now and the back page later.

What are the responsibilities of the Link-Up group contact person?

The contact person is the link between BMS and the churches in the group. All information about Link-Up missionaries (prayer letters, profiles, photos) will go to the contact person. They will be responsible for seeing that each of the churches in the groups receives the information. When the date of a missionary's Home Assignment is known, BMS will ask the contact person to arrange with the group a date for a Link-Up visit.

Do you have any details about the staff team visits?

Yes! There is a list of where the teams are going this year on the back cover of this magazine. Each of the places listed will be arranging for one person to be the local organiser who will receive all the letters about the visit. Dates for visits in 1992 have now been agreed and the BMS Representatives can give details. □

◀ As long as the percentage of Christians in the world is decreasing and the percentage of Christians in countries, where we work, is small – two per cent in India, one per cent in Japan, half a percent in Thailand – we have definitely not fulfilled the Great Commission.

All Disciples should be Witnesses, Evangelists

His method was to call disciples, give them wisdom and power and send them away to witness.

It must have been a marvellous experience to hear the Great Commission. A handful of men without the prerequisites to conquer the world were sent to make all people disciples.

That scene speaks about a brave faith, a divine claim without any comparison. A "holy madness" that shakes our faith is radiating from the scene when Jesus sent his disciples to change the world. Mission impossible! But we, who live today and have the perspective throughout the ages, know that it was possible.

The first group of followers obeyed and were faithful – and when they were tired new feet and new tongues brought the Gospel to new people.

The Word of God has been brought from continent to continent, over oceans, through deserts, over mountains and into forests, from generation to generation in a never broken chain of faithful servants. The Word has reached towns and cities with millions of people and distant villages with some few, who have accepted Christ as their Saviour.

The first messengers never chose their calling; they were called. "You did not choose me, but I chose you..." (John 15:9) the Lord said to them. "As the Father has sent me, even so I send you" (John 20:21) was their ordination, their letter of recommendation. That made them humble when they were well received and courageous when they met persecution and resistance. They were representing the King and had an urgent message of Salvation.

The task is the same today. We are responsible for the proclamation of the Word of God today. The Lord has called us. Are we going to be the point where the heavenly flame is extinguished – or are we prepared to bring the torch of the Gospel to new villages, new towns, new countries and new peoples?

We are responsible. But everybody should not be a preacher. Everybody should not go to new countries and

places with the Gospel; those who are called to serve the Church in that way are made aware of God's plan. We should not all go – but to see to it that everyone is reached and to make it possible through prayers and offerings is the duty and privilege of every Christian.

Are you prepared to go? To obey and follow? If the Lord calls you. Many more than ever are making themselves available for Christian service. The young churches in the third world, living close to the front-line, are joining hands with us and taking their part of the responsibility. The missionaries from third world churches are now around 20,000 and we expect them to be around 50,000 at the change of the Century. Also from our countries an increasing number of young people are dedicating themselves to overseas service.

All Means my Ways

Jesus was a revolutionary? He actually turned all things upside down and confused those who listened to him. He said that salvation concerns all people in a situation when it was believed that only the chosen should be saved. He said that everyone should witness – when people had an hierarchy of priests and Levites with Jerusalem and its temple in the centre of their worship. He threw a bomb into their security system, opened their eyes, widened their horizons and made them see a whole world in need of the salvation he had in store for us.

We are called to be revolutionary too! To find new ways to bring the Gospel to new people. And there are indeed many new venues available today.

We should use the radio waves, the computers, the airplanes, the TV media, the printed books and the talented actors to reach new people for Christ.

We can reach many more much more effectively now than we ever could – and that's necessary with a growing world population and an increased desperate need of the Gospel.

Let us however never forget that modern techniques can never replace the personal encounter, the comforting friendly word, the concern and care in the name of Christ. Both ways should and can be used to embrace the whole world with the love of Christ.

All Days – My Time

Jesus wanted all to be saved. He called ▶

all disciples to proclaim his message. He wanted every church to be a missionary church and all times to be mission times.

This has not always been the case. The Church has often forgotten the Great Commission.

We live in the Century of Missions and have just entered what is likely to be the Decade of World Evangelism. Never in the history of the World has the Gospel been proclaimed as today. Never have so many dedicated themselves to the service of the Kingdom. And never has the Gospel been as successful as today.

As next year you celebrate 200 years of the BMS Swedish Baptist celebrate the Centenary of the first Swedish Baptist missionaries to China and Central Africa. One hundred years ago there were less than one million Christians in Africa. Today more than 240 million Africans confess the name of Christ – and most of them have been won to Christ during the last 30 years. The percentage of Christians in Africa has increased from 8 to 48 per cent.

There are similar examples of the fact that we are in the middle of the Century of Missions. Just imagine that there were 50,000 protestant Christians in South America in 1900 – in 1930 there was one million, 1960 they reached ten millions and today they have passed 20 millions. Being on the march the Protestant Christians in South America expect to be around 100 millions in the year 2000.

The number of Christians is increasing by about 28 millions every year. In many countries the Church is growing much faster than the population.

Much More To Do

Seeing the needs of the world compared to the resources we have available you might sometimes think: "What does my little fishing rod mean in this huge sea of people?"

Let us meet our Saviour, who was to save the world. His method was to call people to come and receive they Holy Spirit and then he commissioned them to go, to follow, to serve.

We are called to be like the first disciples, who "left their nets and followed him." (Mt 5:20)

We are called to make ourselves available to Christ and count with His possibilities in and through us. The first disciples "first of all gave themselves to the Lord" – and that is what I challenge each and everyone of us to do today. □

Easter Sunrise in Dhaka

BECAUSE OF POLITICAL uncertainty there was some doubt about whether the usual Easter Day sunrise service could be held. The Dhaka pastors' fellowship finally arranged for the service to be held on the YWCA playground at 5.45 am.

The city is fairly disturbed at the moment because all the mosques wake folk up at 3 am to pray and cook their meals before the 4.25 am pre-dawn prayer which marks the beginning of another day's fasting. – this is Ramzan and the weariness of disturbed nights with no food or drink throughout the long hot day is beginning to show itself.

By 6 am on Easter morning the call to worship the risen Lord Jesus Christ was given in Bengali and English, then opening prayers of praise and thanksgiving were followed by a lively song "Come everyone and sing a song of victory, the song of King Jesus victor

over death" – the first verse had not been completed before the police arrived in force. Neighbours had complained that their sleep was disturbed by the Christians!

Those of us who were aware of the commotion prayed, a couple of church leaders entered into negotiations, the PA system was turned off and the people sang even more joyously! Happily we were able to continue with reduced volume on the songs.

About 1000 folk had gathered together and in two other parts of the city there were similar open air services on church car parks.

After this people went to their local churches to share breakfast and or a worship service. At the BBS Farmgate Church was a baptismal service followed by a worship service, a video for the children and then lunch as an expression of our family identity. □

1991
'KESWICK'
ON THE ISLE OF WIGHT

30 JUNE TO 5 JULY
NEWPORT ROAD, SHANKLIN

SPEAKERS
REVD DR PETER COTTERELL
REVD TONY BAKER
MISSIONARY EXHIBITION

Further details from
Ernest Maton 0983 526578
Leslie Gregory 0342 311804

VERSAILLES
BAPTIST CHURCH
EGLISE EVANGÉLIQUE
BAPTISTE DE VERSAILLES

SERVICES IN ENGLISH

6 pm ON SUNDAY EVENINGS
DURING AUGUST
at

Centre Martin Luther King
Rue de Louveciennes
78150 Le Chesnay
(One mile north of Versailles)

Tel: 30 96 01 77

PASTOR ROBERT ATKINS

COLLEGE OF CHRISTIAN THEOLOGY, BANGLADESH

The annual board/council meeting in February learnt that plans were on schedule for the opening of a residential facility from autumn 1991 as the beginning of the new external DTh programme.

The college has received accreditation and is appointing more faculty staff. Bangladesh Baptist Sangha (Union) pastor, the Rev Martin Adhikary, has been nominated as a possible tutor and also Rev Wilfred Goatz from the BBS partner mission, Liebenzell Mission International.



The college Principal Dr Simon Sarkar is excited at the new opportunities for training the many men God is calling into both pastoral/evangelistic ministry.

BMS is an affiliated member of CCTB and supports the work by a direct grant each year.

NEW MISSION CENTRE

An International Centre of Missiology has been established in Kinshasa, Zaire.

'This mission centre is the result of a dream for mission in Africa by Africans,' states a bulletin on the centre. 'It is an

educational centre with the purpose of teaching university and graduate students the nature and scope of world missions. The goal is to build the educational and theological base for sending missionaries from Zaire to other African French speaking countries.'

CRYING OUT TO GOD

The last Sunday in April was something of a watershed for Protestant Christians in Zaire's capital, Kinshasa. Worshipers at the French speaking congregation of the International Protestant Church 'had the opportunity to practise what was preached about crying out to God.'

The team leadership felt the economic and political situation in Zaire was so unstable that they opened up the service to 30 minutes of intercessory prayer for the nation.

'In fact, after 45 minutes of fervent prayers from the congregation, the Pastor had to intervene because time was short,' said one of the worshippers.

'Many people prayed to God their most heartfelt needs of political and economic liberation. This was a "Cry Freedom" to God. The state of Zaire is in a desperate economic condition.'

Zaire is preparing for a National Conference on the whole future political structure of Zaire. It is expected that a multi-party democracy will be slowly introduced.

The Prime Minister of Zaire was invited to attend the service at the International Church and, surprisingly, he attended the whole service.

After the intercessions, the Prime Minister and many others, heard the Revd Kasisa preach from Isaiah about the need for a nation to walk with God. He attacked those



leaders who only turn to God when the nation is in trouble and who then turn their backs on God when things go right.

He openly criticised the corruption of the leaders of Zaire, including those in the Church. And, to spontaneous applause, he accused the leaders of Zaire of the destruction of the country which God had given them to manage.

He referred to the size and potential wealth of Zaire; of its jewel-like position set in the African Continent and of how the leaders of Zaire have raped and plundered the country to its destruction.

But he pointed the blame too at the Church and 'we the people' for never having cried out when all this was going on before their very eyes. He blamed the Church for failing its role in society of crying for justice and freedom for all people.

'And he called us all to Cry to God; to turn back to the Lord who alone can lead the nation,' said one member of the church.

'The Christian people of Zaire are praying for the nation. I am sure that they would love their brothers and sisters in the UK to pray with them that justice and peace would come here.

'They pray more than anything that as the build-up to the National Conference, and the event itself, takes place, probably in July, that change can take place but that it takes place peacefully.'

FOR THE FUTURE

The BMS launched its £2 million Fund for the Future at the Baptist Assembly in Bournemouth. Linked with the Society's 200th anniversary, it is to be used to extend BMS work.

'It is not to augment reserves, nor to underwrite the ongoing budget,' Vivian Lewis, BMS BiCentenary Secretary, told a packed missionary meeting at the Baptist Assembly.



'We want it to be extra money for extra work. We have already accepted invitations to share in mission in Nicaragua, Belgium and Italy, places where we have no missionaries yet.

'At this very moment, there are invitations from other countries in Europe, the Far East and South America and there are also new opportunities for partnership in Eastern Europe. Is it going to be right for us to respond? And if it is, are we going to be able to afford it?'

The BMS is also aiming to mobilise Baptists who go overseas on company or professional business.



'If they are Christians then they need to be equipped to share in mission in the countries where they are going to work. For that they need to be trained, and when they go they need to be supported so that their spirituality and commitment is channelled into the life of the churches.'

Mr Lewis reminded the meeting that the first BMS 28:19 Action group had just returned from Jamaica.

'Their parents say their young people will never be the same again. Their homes are feeling the reverberations of their experiences and their churches will be challenged by what they have seen and heard and been able to do.'

'We want to mobilise the faith and commitment of the young people of our churches.'

'Mr Lewis said that the Fund will also help the BMS to support Christian literature, radio and television work and to take seriously the needs of urban mission in growing Third World cities.'

'Give us the tools and we'll do the job,' he said. There is so much more calling to be done.'

A FAMILY TRADITION

Susan Le Quesne, who is the new Chairman of the Baptist Missionary Society, is following a family tradition.

Both her mother and grandmother also served as chairmen, 'And my grandfather was treasurer of the society for eight years from 1914 to 1922,' she said.

'I always used to think of my mother being connected with the BMS and my father with the Baptist Union.'

'But I don't think it was anything to do with the connection that led me overseas. I believe that God had a hand in it and that it was

nothing to do with any family pressure. It was an individual call of God to me and it was my own acceptance and decision to go.'



Susan Le Quesne was brought up in Heath Street Baptist Church, Hampstead, where she is still a member today. But the family has Jersey connections.

'Yes, my father grew up in Jersey, in the Baptist church there. But as he worked in London, after Regents Park Chapel closed, where my parents were first members, they transferred to Heath Street.'

Susan worked in Bangladesh from 1957 until 1982 when she joined the home staff of the BMS, first of all as Women's Secretary and then as Promotion Co-ordinator. She is now looking forward to a further period of service with the BMS, this time as chairman?

'I don't think it is a responsibility that I could take on unless I was looking forward to it. There is a bit of trepidation, mixed with enjoyment.'

She is coming to the chair at a particularly interesting time for the BMS, just as the celebrations for the BiCentenary are beginning.

'I don't see the BiCentenary as a time for reminiscing although I do see it as a time to be thankful to God for all that has happened in the past 200 years. That involves remembering how it all began with William Carey. Having worked in Asia and having been to Serampore several times he is more real to me than for most people in British Baptist churches.'

'But I do think that it is important that we think about the future. In fact I believe that we can already see a change in our patterns of working.'

'The long established years of working in just a few countries seems to be coming to an end as new doors are opening in places which, ten years ago, we would not have been thinking about.'

'God does close doors and open others. We have to be open to this.'

This is the pattern of the BMS. When China closed Brazil opened and going further back when the Cameroons closed new doors opened and we moved on.

'And now we have so many new doors opening like Thailand, which I think is quite exciting, and El Salvador and Nicaragua. Then there is France, where we have three couples working, and the new links with Belgium and Italy which are being developed.'

'I want to share the present challenges that are coming our way but I also want to make the churches aware of some of the sorrows and problems we are having to cope with at the moment. I am completely convinced that we are called to share in God's mission in the world.'

'The message I want to put across is that Jesus is alive. To me that is very important in all of the chaos of the present day.'

PASSAGE TO INDIA

The search for two superstars has begun! Dynamic, fresh young presenters are needed to host a new BMS video. Anyone between the ages of 18 and 25 who sees a glittering media future for themselves need look no further – BMS will launch their career. The Society will provide training,

experience – and a trip to India!

The video is to be part of the BiCentenary celebrations, and it aims to explore some of the issues which faced William Carey when he arrived in India nearly 200 years ago. Issues which are still relevant today.



A competition to find the right presenters is under way. It is called 'Fitting Image' and hopeful contestants are asked to send in a video or sound tape of themselves – with or without the rubber mask!

The ten finalists will spend a day in a London studio, and will see a TV programme being made. The two prizewinners will be rewarded mainly with hard work – but also with a journey to India. There they will learn first hand something of the task of the Christian Church.

So, anyone who thinks their face fits should contact John Passmore at BMS. After all, even Clive James had to start somewhere!

COLOURS OF FAITH

The visual presentation of this year's Annual Report, *Colours of Faith*, given to the Baptist Assembly at Bournemouth, is now available on VHS Video Cassette and, with slightly fewer transparencies, as a slide-tape set. Both versions last approximately 12 minutes. The slide-tape set is also available with a Welsh commentary.

CALL TO PRAYER

23-29 JUNE

Nepal: Medical Work

In a poor country like Nepal it is a constant struggle to maintain high standards of medical care. The United Mission to Nepal, however, seeks to do this in work centred on hospitals in community health and education programmes.

The new movement towards democracy in the country means that many Nepal hospital workers have been demanding extra pay.

'I am sure that many changes are needed for workers in Nepal,' says Ruth Berry, acting nurse superintendent at Amp Pipal hospital, 'but how can we give more to the employees when we're trying to run a service to help the poor? Is it reasonable to expect them to share a vision of helping those less fortunate except they capture the vision through Christ?'

She asks people in Britain to pray for the medical team that 'we will support one another as we seek to reach out in the name and love of Christ to the people of Amp Pipal.'

30 JUNE-6 JULY

Home Assignment

Home Assignment is one of the new names we are having to get used to in the BMS. It takes over from 'furlough' and is a more accurate description of the time missionaries spend in the UK. Back home they not only meet with their link churches, they also have time for recreation, relaxation and the updating of qualifications through professional study and in-service training.

*Lord,
we thank you that as churches
we disciple and nurture and send
Christian workers overseas.*

*Help us to be as faithful
in prayer and concern
and support of their work
when they are far from our sight;
and when they come home
feeling tired and drained
and spiritually weary
help us to listen with sympathy,
to learn from them eagerly
and to care for them lovingly.*

7-13 JULY

Angola

Colin and Marcia Pavitt, our two missionaries in Angola, are on Home Assignment at the moment. We pray for them as they travel around the churches sharing the news of Angola and the work of the church.

At the time of writing, peace talks are continuing between the government and the UNITA rebels. There are hopeful signs that the signing of a treaty is not too far away.

We think especially this week of the training of pastors in the Baptist Bible School which is now located in Luanda. The Church's medical work at Petroangola is setting a high standard and is well respected for the quality of its work.

14-20 JULY

France and Belgium

BMS now supports the church work of a Belgian couple and has recently appointed a British pastor and his wife to work in a Flemish speaking church. The Baptist Union in Belgium is very small and has welcomed the new partnership with British Baptists through the BMS.

In France our three BMS couples have now settled down to pastoral work. John and Sue Wilson are working in the multi-racial church and community at Bron and are working very closely with the Baptist church in the nearby city of Lyon.

Robert and Catherine Atkins are not far from Paris, in the Baptist church at Versailles. They invite any visitors to the area to the English speaking services which they will be holding in August (see elsewhere in this magazine).

Neil and Ruth Abbot are, at the moment, learning the ropes at La Rochelle on the Atlantic coast.

We remember too David Boydell and the staff and students at the Language School in Massy, near to Paris.

21-27 JULY

Africa

Whilst all eyes have been in the Gulf and the Kurdish refugee problem large parts of Africa have been starving to death. Famine is still the largest threat to sub-saharan Africa, Angola and Mozambique. It continues to the largest number of refugees than anywhere else in the world.

Yet there are signs of hope. As the countries of Eastern Europe have entered into a new era of freedom and democracy so many countries in Africa are beginning to rid themselves of tyrants and authoritarian regimes.

The Church in Africa continues to grow at a fantastic rate and we pray for it as it continues to search for its African identity.

*Lord,
bless your church in Africa
as it works alongside the people
helping them to understand
that your love is strong
and able to defeat all those powers
seen and unseen
which are ranged against them.*

28 JULY-3 AUGUST

Brazil: The Baptist Convention

David and Sheila Brown work with the Brazilian Baptist World Mission Board in the selection and training of candidates for mission. Two of their trainees are now to be supported by the BMS as they move to a work with the small Baptist group in Guyana.

Brazilian Baptist missionaries serve in many of the countries of South America as well as in Africa and Europe.

There is also a strong Home Missions Board supporting missionaries all over Brazil.

Much of this work, however, is hampered by the perilous economy of the

country. In spite of all the efforts made by the government, inflation is still a reality and vicious poverty is portrayed in the city favelas and the street kids who are so often the victims of 'death squads'.

4-10 AUGUST

Zaire: Health Work

At the Evangelical Medical Institute at Kimpese, as well as the ongoing work of a hospital, there has been a concentration on research into the disease of AIDS. This came into the full gaze of the world's media during an international conference on AIDS held in Kinshasa a few months ago. But there was a determination on the part of the staff to protect the patients who they insisted, warranted respect as individuals and deserved all the love and pastoral care associated with a Christian institution.

At Kimpese Steve Green is in charge of the paediatric unit, Hugh Kennedy is involved in specialist ophthalmic work, Gwen Hunter is the pharmacist running courses for pharmacy technicians and Alan Wood is a laboratory technician who also teaches in the nursing school.

11-17 AUGUST

India: Education

Christian schools in India continue to attract pupils because of the high standard of education which is offered. There is, however, a problem about recruiting enough fully trained Christian teachers. Alongside several of the schools there are hostels and elsewhere in this magazine there is a report of the hostel attached to the Gange High School in Delhi.

*Lord,
to you no one is insignificant
but it is easy
to feel forgotten in India
among the millions who live there
if you are young
and want to go to school or college
so we thank you for the church
part of your new creation
that is learning to see people
through your eyes
and is caring for the needs
of the young.*

WORLD MISSION STUDIES

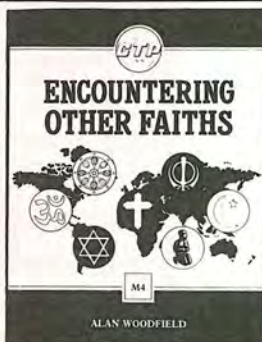
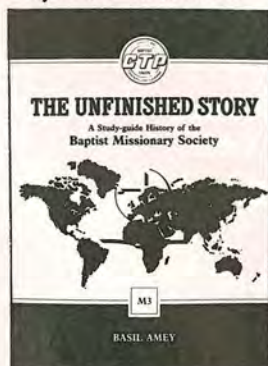
The first two volumes in a series of five studies on World Mission are now available priced at £7 each. They are being produced, in consultation with the BMS, by the Baptist Union of Great Britain as part of their Christian Training Programme.

[M3]

'The Unfinished Story'
A Study-guide History of the
Baptist Missionary Society
by Basil Amey

[M4]

'Encountering Other Faiths'
by Alan Woodfield



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

Please send me at £7.00 each
plus 75p for p and p

[M3] _____ copy/ies of
'The Unfinished Story'

[M4] _____ copy/ies of
'Encountering Other Faiths'

I enclose £_____ in payment.

NAME _____

ADDRESS _____

POST CODE _____

MISSIONARY MOVEMENTS

ARRIVALS

Valerie Hamilton
on 15 March from Dhaka, Bangladesh
Evelyn and Lee Messeder
on 23 March from Agua Boa, Brazil
Sue Headlam
on 5 April from Chandraghona,
Bangladesh

DEPARTURES

Betsy and George Lee
on 26 March to Colombo, Sri Lanka
Joy Knapman
on 2 April to Colombo, Sri Lanka
John and Rena Mellor
on 23 April to Mushie, Zaire

DEATHS

We regret to report the death of
Mrs Nellie Suter on 13 April 1991
aged 83. Nellie served with the
Society first in China from 1933-1951
and then in Thailand from 1952-1962.

ACKNOWLEDGEMENTS

LEGACIES

| | |
|----------------------------------|-----------|
| Miss D Busby | 1,602.95 |
| Mrs D C Wright | 665.34 |
| Miss M M Carpenter | 2,385.86 |
| Mrs Elsie Annie Tiney | 23,000.00 |
| Mrs Ellen Hogarth | 500.00 |
| Ivy Edna King | 11,186.92 |
| Miss A M Bevan | 500.00 |
| Arthur Francis French | 905.86 |
| Miss Ottimie Bloddywyn Pearse | 20,000.00 |
| Miss Ethel O Stones | 140.28 |
| Miss Muriel May King | 1,000.00 |
| Miss Beatrice L Boyce | 326.13 |
| Miss Doris Muriel Hoddy | 100.00 |
| Mrs Eleanor Madge Wood | 1,000.00 |
| Mrs E G Davies | 4,222.28 |
| Mrs Elsie Annie Tiney | 2,976.38 |
| Dorothy Esther Bolt | 8,249.73 |
| Miss Dorothy Kate Clarke | 100.00 |
| Miss Dorothy Lord | 149.85 |
| Douglas Vincent Allen | 1,000.00 |
| Ethel Wood | 13,163.68 |

GENERAL WORK

Anon: £50.00; via Evangelical Trust:
£250.00; Thank Offering: £50.00; via
London Baptist Property Board: £15.00;
Anon: £195.35; Anon: £6.00; Anon:
£52.00; Cleveland: £12.00; via Baptist
Union of Great Britain: £9.00; via Baptist
Union of Great Britain: £7.50; Co
Durham: £30.00; Cirencester: £45.00;
via Baptist Union of Great Britain:
£50.00; Anon: £18.43; Redditch:
£422.50; Calne: £500.00; Langley:
£100.00; Anon: £10.00; Anon: £9.50;
Anon: £10.00; John: £10.00; Anon:
£3.00; Llanbister: £5.00; Anon: £25.00;
Anon: £15.00

V E N U E S

June 8/9

South East
Orpington
Contact:
0342 311804

June 29/30

Wales
Llanelli
Contact:
0792 360909

July 6/7

South West
Bristol
Contact:
0272 875563

July 13/14

Central & East
High Wycombe
Contact:
0353 698017

September 14/15

North
Huddersfield
Contact:
0484 546549

September 21/22

Scotland
Ayrshire
Contact:
041-639 6457

October 12/13

South West
St Austell
Contact:
0272 875563

October 26/27

London
Welling
Contact:
081-393 6017

November 9/10

Midlands
Leicester
Contact:
021-427 8029

November 23/24

Wales
Ebbw Vale
Contact:
0597 89480

Nov 30 *Dec 1*

North
Liverpool
Contact:
0484 546549

December 7/8

Central & East
Clacton
Contact:
0353 698017

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



Change
NO SMALL
e

NO SMALL CHANGE

An event organised by the Baptist Missionary Society which could change your life!

SATURDAY PROGRAMME

Let BMS give YOU an authentic experience of the World Church in this multi media presentation which has something for everyone!

3.00-5.00 pm **NO SMALL CHANGE** – Exhibition, experience and encounter! Displays, events and seminars to enlighten and encourage.

3.00-5.00 pm **KIDS FOR CHANGE!**
A varied and stimulating afternoon for all ages of children (over five).

A creche will be available for under five's.

6.00-7.30 pm **NO SMALL CHANGE** – the Summons. Decision time!

NO SMALL CHANGE – Coming soon to a venue near you.

Refreshments available.

Team members will be visiting local churches on Sunday.