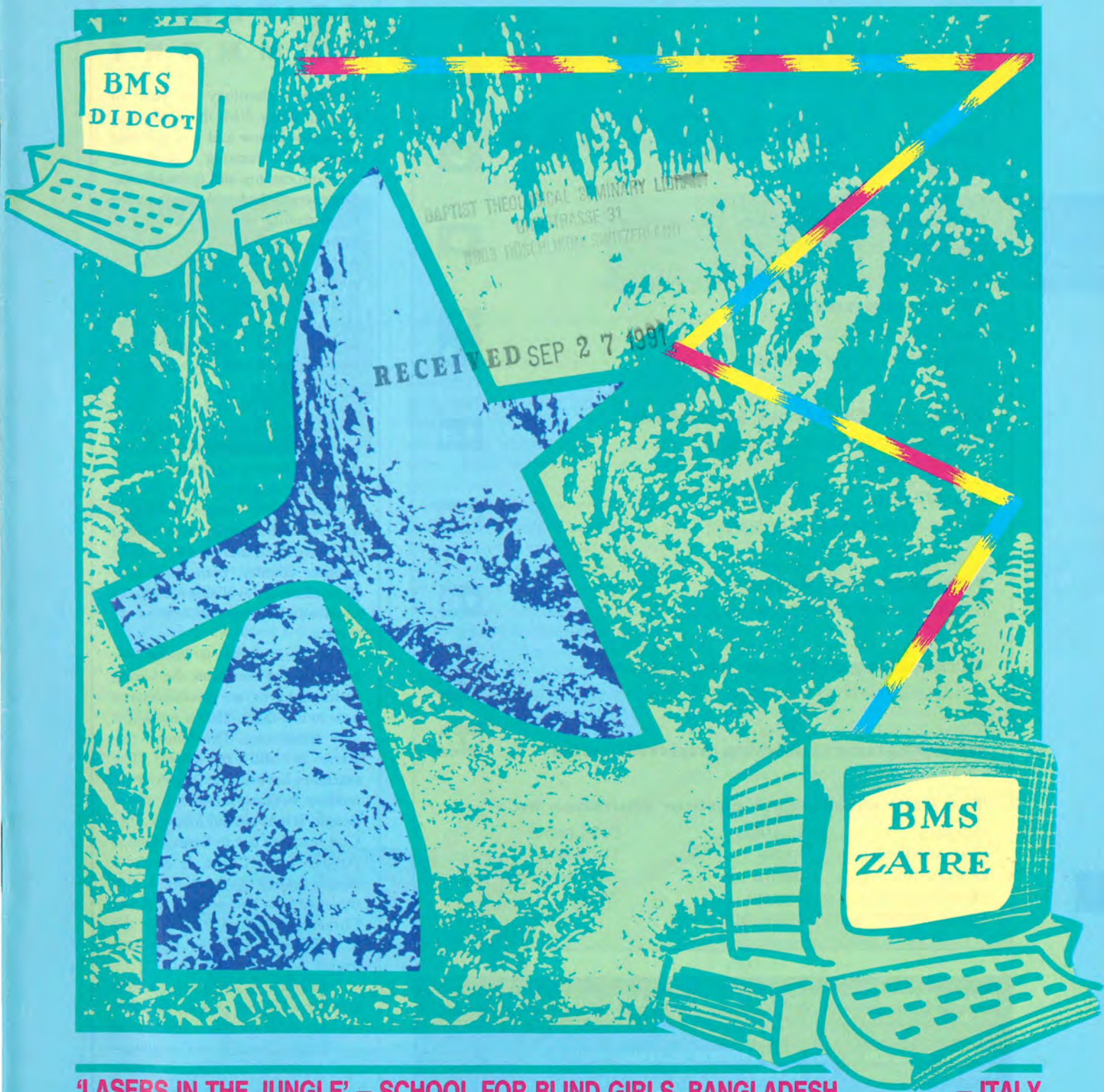


M I S S I O N A R Y

Herald



'LASERS IN THE JUNGLE' – SCHOOL FOR BLIND GIRLS, BANGLADESH – ITALY

NEW BRAZILIAN CHURCH – GUYANA – BICENTENARY – NEWS & VIEWS – PROBING MISSION

SEPTEMBER 1991

PRICE 25p

FEATURES

Lasers in the Jungle (Cover Story)
Electronics and missionary work **3**

Italy
The need to find pastors..... **5**

Machadinho Do Oestre
A new church in Brazil..... **6**

Bicentenary
Language learning in China **9**
Continuing the story of Lal Bazar..... **11**

Not an Optical Illusion
The blind school in Dhaka, Bangladesh..... **13**

In View
News and views from around the world **14**

No Nobler Task
Robert Somerville's Newport address..... **16**

Greetings from Guyana
from Brazilian workers supported by BMS..... **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	



EDITORIAL COMMENT

Modern technology is part of mission today. Visit the BMS wing of Baptist House and you will find computers running databases, word-processors and spreadsheets. Some are linked with modems for the sending of typesetting to printers, email (electronic mail) to Africa or telexes to Asia. The fax machine orders tickets for missionary flights or receives urgent messages from places like Bangladesh or Brazil. It is all part of the modern world and it is very good, when it works.

We confess that it doesn't always work. Machines do go wrong but more often the problem is caused by people. If there is a political crisis in a partner country, then officials disconnect the telephone system and isolate the country from the rest of the world. If there is a disaster in another country, then what telephone lines are available are usually overloaded by those anxious to use them.

But often we get it wrong. We type into the computer the wrong instructions or we misunderstand how to use them. That is somehow very comforting. The human element is still important. The machines have not yet taken over in mission because mission is about people. It is about our loving Father God reaching out to human beings through Jesus Christ. It is about people sharing that good news with other men and women. It is about Christian disciples showing the love of God in action through their lives.

That is why a large part of BMS investment is in people, whether they are those God has called out of our British churches and congregations to serve overseas or whether they are Christians in our partner churches who need our support to get on with the job of mission where they are.

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 BMS G Fax: 0235 511265
GENERAL SECRETARY Revd Reg Harvey **OVERSEAS SECRETARY** Revd Angus MacNeill
EDITOR Revd David Pountain **DESIGN** Anthony Viney
Enquiries about service overseas to: Personnel Secretary, Revd Jim Grenfell
COPYRIGHT 1991 Baptist Missionary Society
photoset and printed by Stanley L Hunt (Printers) Ltd, Rushden, Northamptonshire
ISSN 0264-1372

'Lasers in the Jungle'

by Richard Hoskins, Secretary for
Missionary Affairs in Kinshasa, Zaire



THREE TIMES A week at the dead of night the computer in the Missionary Affairs office in Kinshasa, Zaire, wakes itself up. Quick-fire electronic pulse signals start flashing between London and Zaire. Two minutes later all the letters and messages from the Baptist Missionary Society to the Baptist Community of the River Zaire and vice-versa (including this article) have been exchanged.

This is electronic mail, passing through the standard telephone satellite network; linking the world.

A friend wrote to us recently, and because she is a friend she was able to

express underlying thoughts in a helpful way.

'... a very "up to date" missionary. . . no more pith helmets, knee length shorts and Earl Grey tea in the jungle.' She went on, 'It's good to see the BMS keeping up with developments and using them effectively for God's work.'

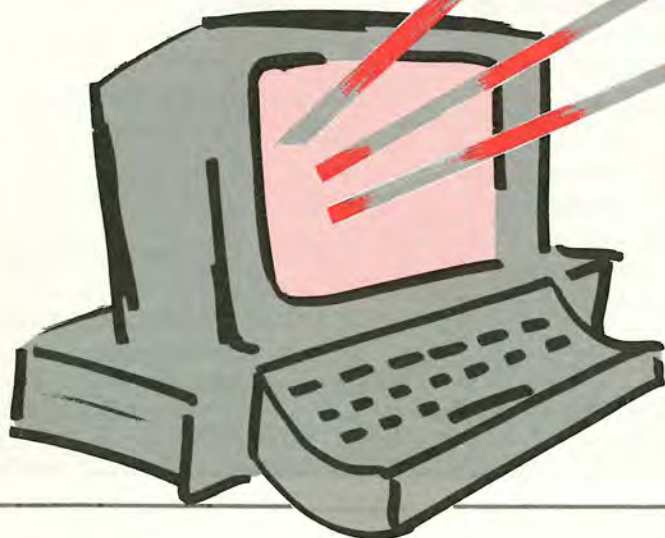
Behind all this lie some of the most fundamental questions and revisions of missionary work ever made since the modern missionary movement began. For how does this relate to a typical elder in an African village? What is the relationship today between modern technology, development work and the typically poor less-developed world?

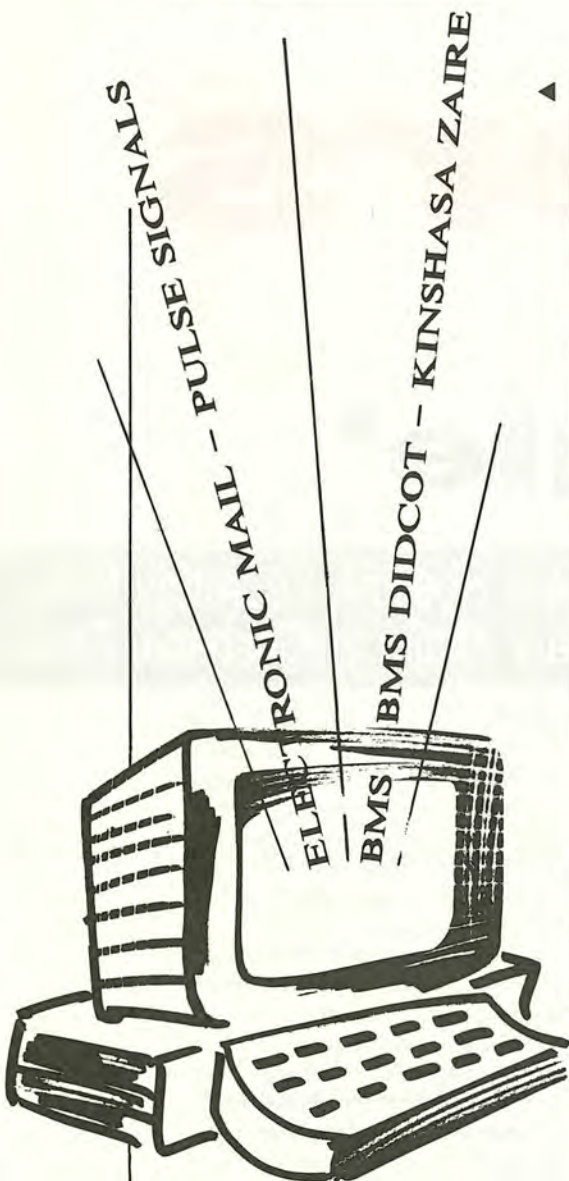
'This is the age of lasers in the jungle,'

goes the Paul Simon song, but is it really true? It is true that if you go to almost any African village you will probably find many of the men wearing digital watches, almost certainly they will be in 'western' dress, some will have radios. These may seem superficial items, but they underly a growing tendency towards the spread of modernity and technology. To be sure in the cities of the 'third world' today many technological innovations are commonplace. Most shops and offices in Kinshasa will be airconditioned and computerised. Faxes, telephones and cellnet phones are common too.

But in the rural villages the gap in many ways between the rich and the poor seems to be widening. The desperate poverty level and suffering of much of Africa is just as acute as before. The cultural shocks progressively from London to Kinshasa; to a town like Bolobo; to a village like Nko, seem to be as great or even greater than ever. Missionaries from the West are now increasingly 'modern' in their outlook, so the shock involved for them becomes greater too (one more reason for a high fallout today). How then do we reconcile this change in modern missionary practice?

One point to notice is that it is not just missionaries, as the BBC series claimed, who are responsible for the spread in technology (in fact they have often resisted it). Business interests and the interference of overseas governments play the largest part of the process, though it is fair to say that most Africans also welcome technological innovations.





Another point to note is that Africans are now perfectly capable of doing most of the jobs formerly done by missionaries, so there is undoubtedly less need for missionaries.

But the main point remains the approach to modern mission. In the old pioneer days the missionary role was clear. We preached and lived for Jesus Christ, and the aim was to tell the good news of salvation to all to whom we went. Today in much of sub-Saharan Africa, apart from pockets, that role was long ago finished. The national Churches have grown strong in themselves, and now they too are looking to missionary work overseas. Partnership is the goal of modern mission, and the 'real missionary' is no longer the one evangelising in pith helmet, but the one who dares to practice partnership. But as a goal it is much more diffuse and elusive to attain. Fine as a theory, its practice remains hard.

There are those who would like to retain the old way, for it is ultimately much less threatening. These are those who use the technology we have described to impose on others, often through mass campaigns, an understanding of Christianity that belongs to an age gone by. It is far easier to go out and preach than to go and listen. For to listen is to have your own understanding of God challenged by people who see through your cultural mask.



But for those of us committed to the task of partnership in practice, we take the tools of modern technology and offer to work them together. There is a crying need for development work today in parts of rural Africa, which should spring from the love and understanding of the local culture, to try to alleviate some of the misery and suffering that poverty here has brought. So electronic mail, as with any other tool, from a spade to the Bible, can be used destructively, or it can be shared positively in true partnership. But if the latter: beware, because your own insecurities may be painfully exposed. □

BOOK THE DATE Saturday 30 May 1992

For a great day out for all the family, as Baptists from all over the country and abroad joint to celebrate the BiCentenary of the founding of the Baptist Missionary Society.

Why the end of May? Because it was on 31 May 1792 that William Carey preached his famous sermon with its twin challenge – 'Expect great things from God: Attempt great things for God.' That sermon was influential in the events that led up to the founding of the BMS.

Why Nottingham? Because it was at the Association Meeting held at Nottingham that Carey preached his sermon.

So thousands of Baptists are expected to converge on Nottingham for a day of celebration and enjoyment. There will be seminars, exhibitions, an overseas choir and overseas speakers, the Roadshow, young people's and children's events, videos and lively worship. A range of meals and snacks will be provided, and there will be facilities for people to have their own picnics.

Accommodation for groups can be arranged in local church halls. Why not twin your church with a church in the area, stay overnight and share in the Sunday Services.

Twinning and accommodation arranged by the Rev A V Ruddle, 13 Croft Drive, Grantham, Lincs NG31 9EB.

Where will all this take place? At the Harvey Hadden Sports Centre and Stadium and the adjoining Glenbrook and Glaisdale Schools.

SEE YOU THERE!

Can we Find People to Work in Italy?

asks BMS Overseas Secretary, Angus MacNeill.

IS IT THE same or is it different? I kept asking myself the question when I visited Italy in early July to follow up our decision to recruit pastors for work with the Union of Evangelical Christian Baptists of Italy.

As far as I can judge, the answer to both parts of the question is 'yes'. As a relatively near neighbour within Western Europe there is much in Italy that is similar to Britain. Shops are well stocked. The streets of Rome and Turin are congested with traffic. The trains pass through stations that might be anywhere in Britain, except that the step down from train to platform is greater. The trappings and gadgets of pop culture are everywhere. The tinny music of a neighbour's 'walkman' grates on the ear, as always. The summertime rush for the beaches goes on. At one level, Italy is a slight variation on the theme of Britain.

But before Italians and seasonal British holiday-makers to Italy reach for their writing paper to address a sharp letter to the Editor, I hasten to add that Italy is not at all like Britain. There is the language for one thing. There are those hill-top towns and villages with their continuous history going back to Roman times. There is the heat of summer with meals eaten out-of-doors and streets filled with people once the cool of evening has come. There is special honour done to 'pasta' and genuine 'pizza'. The list is a long one. Italy is certainly not Britain.

Surely, at least Italy is deeply religious and Christian, what with the Vatican ensconced in the centre of Rome and all those Churches at every turn of the road? The answer to that assertion is — 'I doubt it.' Certainly the Church buildings are there, from the modern 'with-it' style of architecture to the gloomy, sepulchral interiors of musty smelling cathedrals.

The people who frequent these buildings are there as well to a certain extent. There is a strong traditionalism and adherence to the Roman Catholic Church, as part of the special cultural scene of Italy. There are those who have

had this traditional and often nominal allegiance to the Church renewed and revived by the charismatic movement or the drive for greater social concern or the need to study again the essentials of the Faith in groups and retreats.

But, allowing for all these people whatever the nature of their religious experience may be, there is a very large number of Italians who are basically secular in outlook and for whom Christianity in whatever form is irrelevant other than as a cultural relic.

On the train journey from Rome to Turin, I had a travelling companion — he of the tinny walkman music, in fact — who described himself as an atheistic anthropologist with a connoisseur interest in single malt Scottish Whisky from the Island of Islay. Allowing for the idiosyncrasy of both his profession and leisure interest, he represented the secularised non-believers so common in all parts of Western Europe. He and others like him present Christians in Italy with an evangelistic challenge, even as his concerns for society as a whole need to be met by an equally active and informed Christian concern. Add in the multitude of those who give little more than a nod in the direction of Christianity and the task takes on immense proportions.

Our natural partner in Italy, the Italian Baptist Union with its 85 churches, has asked our help to meet this challenge. Can we find people, they say, who will be able to fill the pastoral placements within the developing local Church situation? So far, at the time of writing, we still wait to hear from men and women, either as 'couples' or as 'singles' who are prepared to accept this challenge.

Will it be a matter of doing the same thing in a different environment or different things in similar surroundings?

I would hope that it will not be too long before this question can be answered by BMS personnel at work in Italy with our Italian Baptist colleagues. □

NEEDED FOR NICARAGUA IN 1992

A Co-ordinator for Theological Education by Extension.

The person appointed will be responsible for facilitating the development of five extension centres in Ocotol, Rivas, San Rafael del Sur, Jinotega and Managua.

Specific goals are: to create a central office to carry on the academic control of each centre; to look out the possibility of opening up further extension courses in other areas; promotional work amongst the churches to encourage more students.

The Co-ordinator will have a base at the Baptist Seminary buildings in Managua.

It is envisaged that this will be at least a three year appointment.

STAMP BUREAU



This year the BMS Stamp Bureau hopes to add £5,000 to BMS funds by disposing of stamps, coins and postcards donated to the Society.

If you are interested in either purchasing or donating, please contact Richard Camp, 3 Barnfield Crescent, Wellington, Telford TF1 2ES (0952 247783).

Machadinho Do Oeste

Vince MacDougall visits a new church in Brazil which hopes to be self-supporting within four years.

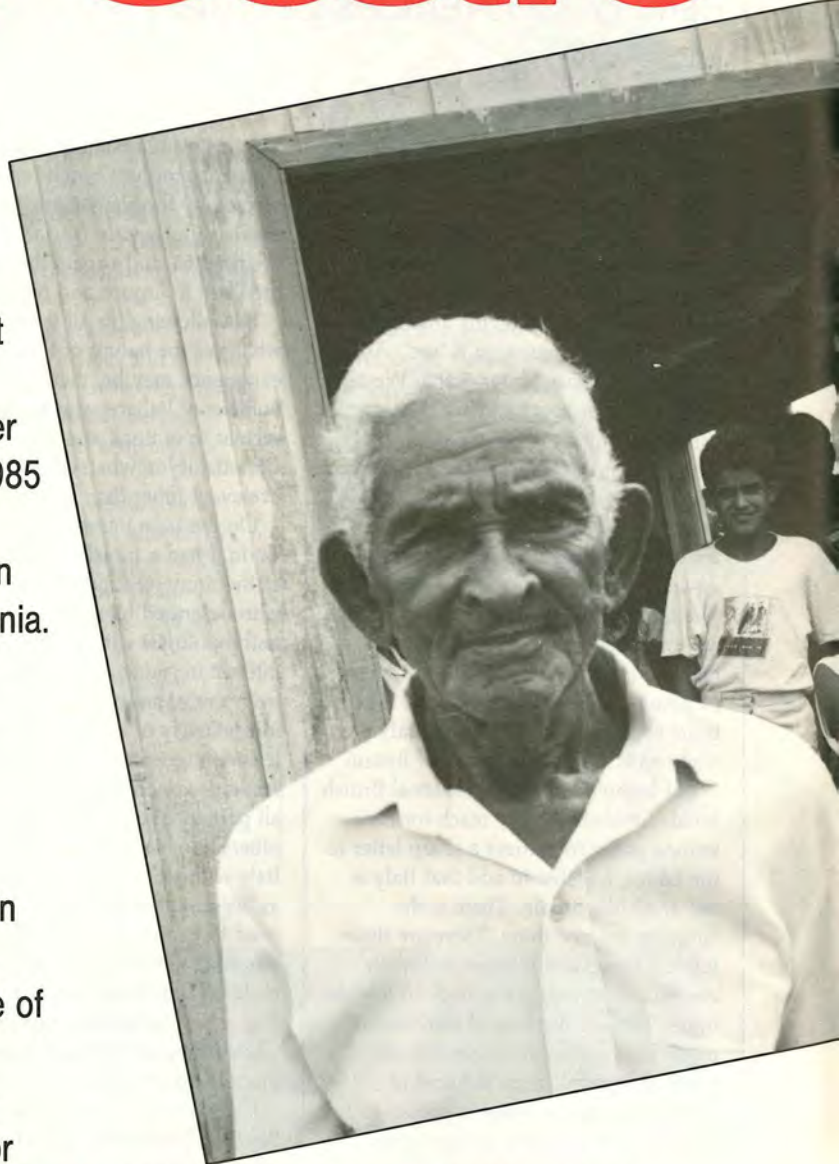
The government project at the Machadinho river was set up in 1985 to develop the untamed western region of Rondônia. 20,000 people, 4,000 families, accepted the challenge to subdue the Amazon and gain free title to one square kilometre of land. The land hungry arrivals were mostly poor people beginning a new life based upon the opportunity of free land. They cut the forest with an axe, clear enough to plant rice and beans to survive on, then cleared

more land to plant value crops which they can sell and hopefully better their lives.

Amongst the arrivals were some Baptists who preached about new life in Christ

beginning their work in the house of a Pentecostal friend then moving to the kitchen of a founder member.

During the six years the village of Machadinho, which is the centre of the





Hilderbrando Patricio, father of the pastor

project, has grown into a small town with 3,000 inhabitants. The Church has grown with the town through the efforts of its lay workers and has arrived at the place where it needs a Pastor.

In 1988 the local authorities gave them free land in the centre of town and they quickly built a wooden temple where today 65 members meet for worship. These members are poor,

dirt farmers or low paid government employees and don't have the financial power to support a Pastor.

On receiving an appeal from the state convention the BMS has granted the Church at Machadinho



Church building
Congregation and
children's singing
group





We have a Link-up, we know who it is and where they are working – now what happens? Also we'd like a photograph of them.

First – start writing to your Link-up missionaries and introduce yourselves. Then start planning. Who is going to write letters? How will church members learn about the Link-up? Would a Sunday School project be good? Or a Link-up series at the women's meeting, young people's group or mid-week meeting? What about some regular input at the Sunday service or...? The ball's in your court. And the photo? You will be getting a coloured photo of your Link-up missionaries that can go on notice boards.

Our women's meeting say they used to write to BMS for a missionary speaker, do they still do this?

No. They should contact your BMS representative. The reps have a speakers' list and will be able to suggest names of people who can be contacted and asked to speak. Only if it is a special meeting like an event for all the churches in the association should they contact the WML organiser. As Link-up visits are the priority for missionaries it will not always be possible to have a missionary speaker.

Our auxiliary used to have an Autumn deputation, does that stop with WML?

Yes, in that deputation is no more. No, in that we hope auxiliaries will continue to organise world mission events. How these events are organised is different. The auxiliary is now responsible for all the planning and the booking of speakers. Your BMS representative has the WML Speakers' list (people, resident in the UK, able to visit churches and speak about world mission) and will be able to suggest names of speakers you can contact. Your representative is also happy to talk about events and give help and advice. □

support for a Pastor. Pastor Jair Patricio, his wife Ann Maria and their four children, Flavio, Fabio, Farly and Fãnia, arrived

25 per cent over the next three years. The Baptist Church at Machadinho now has its own Pastor, a very strategic



Pastor Jair with his family

last October and have already made an impact. Pastor Jair has introduced a stewardship scheme which will allow the Church to become self supporting within the next four years. The BMS support is a full salary this year reducing by position in the

town, a keen membership growing through house meetings, preaching points, Sunday school and because of BMS help through Pastoral care and teaching. In Machadinho Do Oeste BMS money is being well spent. □

Confucius had a Word for it — 'Jen'

In my first year as a young missionary student at Rawdon Baptist College 43 years ago, the Principal, Dr L H Marshall, came into class one day with a book which the old Carey Press had just published. He told us we should all get a copy for it was written by a very fine missionary, an old student of the college.

The book was *The living Christ in Modern China* by George Young, published in 1947. The Principal then read out a few pages of the book which told the story of a conversation between George Young and his language teacher who was a Confucian scholar.

I never met George Young but I did buy his book and it is still on my shelves for it inspired and encouraged me a great deal in my own early years as a missionary.

When I read of his death earlier this year, I gave thanks for his life and work and his book.

George Young went to China as a Baptist Missionary in 1924. This is the story of his conversations with his language teacher taken from his book, *The Living Christ in Modern China*.

Jim Grenfell

WE READ EACH day a portion of the *Gospel of St Luke*.
When we came to the teaching of Jesus he became interested.

'Was Jesus a teacher then?'

That seemed to raise the Master in his estimation. He began to compare Jesus the Teacher with Confucius the

Teacher and showed me how superior Confucius was. He said that much of this teaching of Jesus had been propagated by Confucius 500 years before Jesus and this proved that the teaching of the latter was not original.

'For instance,' he exclaimed, 'look at this "Golden Rule". Here it is in Confucius' teaching,' and he read it to me in its negative form. 'What you do not desire others to do to you, do not do to them.'

'Look at the teaching on Love, here we have the same in the Classics: Confucius called it *Jen*.'

He continued to take up the virtues enunciated by Jesus — humility, sincerity and courage — and cleverly found me the chapter and verse in their counterpart in the Confucian Classics.

It distressed me to hear my Master so disparaged. I tried to argue with him about the ethics of Jesus and those of Confucius, but I failed to move him. I could not speak Chinese, at least not the classic language he was using. He easily won the argument. He rose triumphantly, bowed and left.

I felt bitterly discouraged that evening. In an argument with the Confucian scholar about Christ and Confucius I



had failed hopelessly to defend my Master. Not only that, I had come up against the force which had been the might and pride of China for 2,000 years and which was still firmly entrenched in the minds of China's scholars. Confucius was the strongest rival that Christ had to meet at this time and Shensi had many such men who believed in his teaching and prided themselves on an orderly and conventionally good life.

What could I do against such a mighty opponent? The Gospel that I had come to China to preach seemed foolish in comparison with the wisdom of China's sages. A feeling of inadequacy and hopelessness came over me. ▶

I wished I had gone to Congo! I wished I had been better educated! I wished I had given more time to the study of comparative religion!

These heart-searchings made me seek the presence of my Master earnestly. Confidence returned to my soul with the assurance that all was well and with the command to pray in faith for Mr Lu. That was one thing I could do, even though I could not argue with him or preach to him.

From that time I prayed day and night and wrestled with God for the salvation of this able scholar whom I loved and respected and with whom I longed to share the riches of Christ. I enlisted my prayer-partners in the homeland to pray that the Holy Spirit would open this man's eyes to the glory of the Divine Son. I began to see him with the eyes of Christ, to love him with the love of Christ, and to pray him into the life of Christ. And unmistakably the Holy Spirit began to work.

It was fascinating to see the change that came over this man's mind. Scorn and criticism vanished. Genuine interest was awakened in the Gospel story which he was reading. The story of the Prodigal Son really moved him. There was nothing in the Classics like that simple yet profound story.

He said, 'I have always believed in God, but I did not know God was like that.' A loving Heavenly Father who yearned for His prodigal sons and who freely forgave them when they returned – this was a wonderful new idea of God which gripped his mind.

After several months of slow and careful study of these two and other books we came one memorable morning to the 23rd chapter of the *Gospel of St Luke*. At this time his whole being seemed absorbed in this record of the life of Jesus, as though he had never read anything like it. Though he still diligently expounded the daily portion of the *Great Learning*, his one increasing interest was in the Gospel.

He was unusually quiet one morning as I read after him verse by verse in Chinese the story of the crucifixion of our Lord. He seemed to come under the spell of the Cross. After we had read the 34th verse, 'Father, forgive them; for they know not what they do,' he stopped and turned his earnest face to me and asked, 'Why did Jesus die like this?'

'He died for me?' he asked.

'Yes,' I said, 'He died for you.'

Mr Lu then did a most unusual and most un-Chinese thing. He wept. His brow was knit in pain as tears rolled down his cheeks. Then, quietly wrapping his books in his blue cloth, he rose and went home. As he went out of the door I heard him muttering, 'He died for me. He died for me.'

Next morning Mr Lu came as usual to teach me Chinese. But something had happened. There was a new light in his eyes and a new joy on his face.

'Pastor Young, I have become a disciple of Jesus,' he said. □

The Rev George Young, who died on 20 March 1991 at the age of 92, was a man of vibrant faith. He was famous as a dynamic preacher and yet remained a humble friendly man. His experiences as a BMS missionary in China from 1924 were recorded in The Living Christ in Modern China.

After the Japanese invasion of China he came home with his wife and family to Edinburgh and became a member of Bristo Baptist Church. George returned to China until finally Communist pressure forced him to leave. He served 27 years in China. There followed a 16 year ministry at Adelaide Place, Glasgow. That ministry and his return visit to China are recorded in The Fish or the Dragon. Neither of his books centres on his own work but on the Christ he served so faithfully. He remained a vigorous evangelist throughout his long active life, never wavering in urging others to a more effective Christian witness. □

BMS BI-CENTENARY ROAD SHOW WANTED TO COMPLETE TEAM

1 TECHNICAL DIRECTOR

A person with audio-visual and lighting skills:

- to be responsible for designing and operating lighting effects
- to be responsible for compiling from given resources and operating

slide/speech/music effects.

2 & 3 MATURE MAN AND WOMAN

(Married couple or two single people):

- to have pastoral oversight of the team
- to drive the team from venue to venue
- to take small cameo roles in the show
- to assist the technical director during each performance.

All applicants need to be able to give their time from January to October and to be able to exist on pocket money with all incurred expenses, board and lodging found.

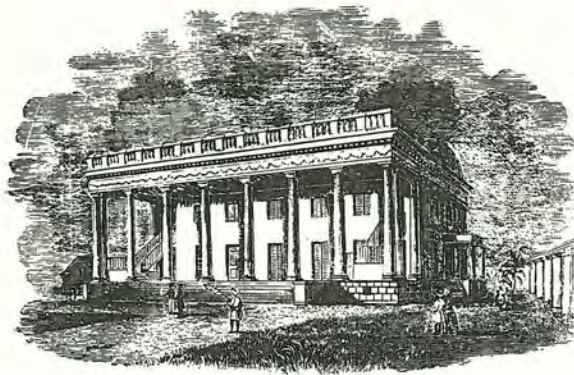
For further details and applications write or phone Elizabeth Webb, 21 Gerand Road, Harrow, HA1 2ND. Telephone 081-909 3274.

The History of the Lall Bazar Baptist Church

the First Baptist Church in Calcutta, c1800-1908

Continuing the article begun in March

by Jan Kendall



Repairs to the building

Upon resigning John Sale suggested to the church that John Robinson, the son of the former pastor, William Robinson, might be willing to take charge. John Robinson, also the Bengali translator to the Government of Bengal, agreed. In the period of his oversight many repairs were made to the church building. The roof had seen many changes; from the beginning when, it is reported that the congregation had to sit with umbrellas up when it rained, to a gable roof, and then a zinc roof – the noise from which was so loud when it rained heavily that the preacher could not be heard – which blew off in the cyclone in October 1864 and following this a concrete roof.

A new vestry room, lecture room, passage and a pastor's bathroom were added at this time. The pulpit too was replaced. The first pulpit had had to be pulled down in the 1840s because it was unsafe, and this had been replaced by one that does not seem to have been much better. A certain Thomas Evans, a sailor, who preached in it, said it reminded him of being at the masthead, as it shook so much!

In 1874 this pulpit too was replaced. And also, although previously, the church members had

decided against having a harmonium, in 1861, they reversed this decision. From as early as 1872 John Robinson found his other duties prevented him giving as much time to the work of the church as he would have wished, and co-pastors were appointed, to share the load. In 1876 he finally resigned because of ill health.

There followed two short pastorates: that of Dr Rouse (1877) and H G Blackie (1877-79). This was just past the heyday of the sailing vessel, but still many ships with many sailors on board docked at Calcutta port, sometimes for many weeks at a time. Lall Bazar still had a bad reputation. The ladies especially threw themselves into the 'grog-shop work', distributing tracts, singing, with prayers and personal appeals. The chapel held Bible classes and tea-meetings for the sailors, at which many became believers. At one church meeting an account was given of how four men from the ship *Alice Ritson* had applied to be baptised. The Captain of the ship gave the meeting an account of some of the work going on aboard his ship; for the last seven years he had held daily worship on board and 'with regard to the men who wished to be baptised he had every reason to believe that they were children of God, and he had found a very marked change in their behaviour'. ►

George Hook, the Church's longest serving pastor

In 1880 George Hook was appointed pastor, a position which he held for over 40 years. An adjoining property 19 Zig Zag Lane was bought for a manse, so that the pastor no longer had to live in cramped rented accommodation. Outreach work still continued, with open-air services on Sunday and Friday evenings. It is said in 1885 over 1,000 people heard the word preached every week, and 1,200 tracts were given away each time. The minutes of the church meetings record several conversions: 'Towards the end of March, a young Mohomedan stepped in as he was passing . . . , the impressions then received leading him to come the next time. From this service he felt more than ever his need of Jesus, and decided to become a Christian. . . . A missionary mentioned that he had been preaching a little while before at a mela (fair) about 40 miles from Barisal, and a Babu (Hindu) spoke to him at the close about his message and seemed in an anxious state. On questioning him further . . . he had first heard the Gospel at these open-air services at our gate.' Also there was 'a young Jew who has attended these meetings and expressed a wish to become a Christian. As he reads Hebrew he has been furnished with a tract in that language, and has been supplied with a New Testament in English'. Other forms of outreach also took place including cottage meetings, run by a Miss Bush mainly for West Indians, food and clothing distribution to the poor, a mutual improvement society for young men over 15 years old, and also work with soldiers.

During George Hook's pastorate glass was fitted in all the windows — previously there had only been shutters (which was inconvenient in the rainy season), and gas pipes were laid to light the chapel. Later in 1906 gas gave way to electricity, though this was rather temperamental. Once the Pastor had to baptise three candidates in the dark as the lights went out just as they had gone into the water! An American organ was also purchased to replace the harmonium.

Schools work

Finally a word must be said about the schools work throughout this period. As early as 1809 a letter was received by the church from Birmingham, England about charity schools work in that town; and it was

thought a good idea to do a similar work in Calcutta. To begin with they raised their own funds for what was intended as a school 'for children of poor nominal Christians who were steeped in ignorance and sin', but latterly the Government also gave a grant to the cause.

One of the school's headmasters, Mr Owen Leonard, reported that: 'Thomas Chance, a lad about 12 years old, was placed with me. Captain Williams in one of his trading voyages had occasion to touch on the coast of Sumatra, where, one day, he observed three boys confined in a kind of wooden cage, cooped up like hogs, and enquiring into their circumstances, found they were fattening for the knife and were for sale. Captain Williams instantly bargained for them, and for 150 dollars carried them safely to his ship. Whether the other two died I cannot say, but Captain Williams wished to train up this boy and brought him to our school. When he was first placed with us we found it exceedingly difficult to make him understand the most simple things. . . . However I am happy to inform you he has since surmounted these obstacles. . . . He lately took a great liking to writing . . . and begins likewise to read and pronounce clearly. . . . This poor savage boy in the few months he has been in the school has so far advanced as to read the New Testament fluently, and to write a legible hand.'

The school continued to serve its purpose until 1888 when it was closed from lack of funds. Although some missionaries were criticised for diverting their time and energies to this work instead of preaching to the natives, many boys and girls grew up and became members of the Lall Bazar church, which, surely marks it as a worthwhile enterprise. Many children passed through this school, and benefited greatly by their education.

And so the work of Lall Bazar church (renamed the Carey Baptist Chapel in 1908) continues to this day. During the Second World War it attracted a lot of servicemen; and the 1950s and 60s are reckoned as one of the best periods of the church's history, when it was very well attended by Bengalis, Anglo-Indians and westerners. At this time it was closely linked to the Calcutta Baptist College which was an American project. Although the church is never so much the building as the people who meet within its walls, Lall Bazar has withstood so much over the last 190 years and has held a special place in many people's hearts. □

Not an Optical Illusion

To be visually handicapped in a two-thirds world country might seem to us to be a terrible existence, and to be female as well, a fate worse than death.

But for the 82 girls and young women who live at the Baptist Sangha School for Blind Girls in Dhaka, they have found hope and a future.

From kindergarten



The youngest and newest girl in the school

upwards the girls learn cooking, sewing, weaving, carpet making and music as well as academic subjects. Older ones are encouraged to attend the local secondary school for sighted girls, and three are working for their BA degrees at college. Other girls

are there purely for vocational training – knitting and making carpets, Janata bags and cane and bamboo furniture, with a view to exporting some of these products. In previous years carpets have been sold to England and New Zealand, and Janata bags to Bangladesh.

There are treats and outings too: a visit by bus to the National Park in Gajipur District, 40 kilometres away, a visit to a zoo,

attending a tea party at the house of the former President of Bangladesh, the annual Christmas party and Sports Day.

Both the BMS and the Christoffel Blinden Mission support this work, and in particular



the BMS gives financial help to the work of a braille press at the school – a work which benefits not only the girls and the school, but further afield as braille text books printed here are sent to five government schools for blind boys in Bangladesh, and to 700 blind students attending integrated schools. □



Above right: Preparing text on Perkins braille machines

Left: Memory test

VISITORS

The BMS welcomed several visitors to its summer committee in Newport, Gwent.

Roy Jenkins, president of the Baptist Union of Great Britain, thanked the committee for making his visit to Central America, earlier in the year, possible.

'It will inform my ministry for many years to come and it will certainly inform all my presidential travels,' he said.

'We left El Salvador with three dominant impressions. One was of poverty greater than we had ever before encountered. We had never before been in a developing country and the culture shock was very real.

'Of the very great fear of the military and their forced recruitment campaigns and the continuing of death squads.

'And of the great courage of many Christians and others who continue to stand by and work for the poorest despite continual harassment and



Some of the Jamaica Six who gave a lively presentation of their six months' 28:19 experience in Jamaica

Baptist Community of the River Zaire, and Mr Iyeti, the Education Coordinator for the Bandundu region.

They both spoke of the poverty and the economic and political problems of their country and of the links with the BMS.

'We thank you for your prayers and we are also praying for you,' said Pastor Koli. 'We are grateful for all that you do for the church in Zaire.'

EBF YOUTH CAMP

After a successful European Baptist Federation youth camp, held in Bulgaria this year, plans are going ahead for the next camp to be held in the UK next July.

'The first five days will be spent in Derbyshire for training, after which the group will divide up and move to churches in Scotland, England and Wales for evangelism and mission as well as for practical tasks,' reports BMS Young People's Secretary, John Passmore.

'The 1992 EBF Youth Camp will tie in with the BMS BiCentenary celebrations and will have an emphasis on witness and service more than on the holiday aspects which have characterised the programme until now.'

John, who is Vice-chairman of the EBF youth secretaries, attended the camp in Bulgaria at a place called Cernomoretz. Some of the young people helped the local Baptist church in the final stages of constructing their new building. Others took part in an evangelistic service and in witness on Varna beach.

'We were very happy with these European young people,' said Boshidar Iloff, General Secretary of the Bulgarian Baptist Union.

DIALOGUE

Six former BMS missionaries were amongst those present at a working weekend organised by the Joppa Group recently.

The participants shared their experiences of meeting people of other faiths and cultures and these stories will be used in a booklet exploring dialogue as a means of evangelism. In this context, 'dialogue' means the whole process of getting to know, and respect, and work alongside other people, as well as listening to them and trying to understand what they believe. This gives us the opportunity and the right to share our faith with them.

'The booklet promises to provide some interesting material for discussion in those Baptist churches for whom mission to people of other faiths is not only around the world but also very much on their own doorstep,' said Barbara Bond, one of the participants.

A CANDLE EACH

Fifteen months following the revolution and the dawn of democracy and after two months of elected government, Nepal is struggling with severe economic problems.

Ian Smith says that 'a high level of need combined with a high level of expectation, but not the resources to realise the latter, are causing high levels of frustration.

'The rupee has recently been devalued by 20 per cent; with the existing massive trade imbalance prices are likely to rise further.'

Ian says that it is not all doom and gloom. 'With hindsight it's now possible to see just how oppressive and destructive the old regime was in reinforcing the fatalism and



'In both El Salvador and Nicaragua it was clear that the links with the BMS are greatly valued. David and Rachel Mee's ministry is an important one.'

Zaire was represented at the General Committee by Pastor Koli, President of the constant danger.

Mr Iyeti, Education Coordinator for the Bandundu Region of Zaire Pastor Koli, President of the Baptist Community of the River Zaire.

He said that he would like to see more missionaries in Zaire because 'the harvest is great'.

hopelessness which was so common. It's as if a dark cloud has been lifted from the land. For the first time people are beginning to see what the real situation really is.'

Ian quotes a Nepali colleague: 'It is like people being led around in a dark cave, the light of a single candle held by their leader illuminating the parts of the cave he condescended to show them. Now each person has been given their own candle, the cave is bright, and many hidden treasures are now appearing as people explore its nooks and crannies themselves.'

Concerning the church, Ian speaks of a village where 200 people have become Christians. 'A youth worker has visited the village and spent three days with the local people. He helped them establish a church.'



FITTING IMAGE

The Fitting Images competition was launched at the Baptist Assembly in April. The idea was to find two dynamic young people to be the presenters for a new young people's video in connection with the BMS Bicentenary. There was a lot of interest and out of the 40 applications ten people were eventually short-listed.

The ten were invited to spend a day at the Capital Television studio, Wandsworth. They did some warm-up exercises, straight talking to camera, prepared dialogue and semi-prepared interviews.

It was very difficult to pick just two from this group of very talented young people. In the

end, we chose Karl Martin and Meriel de Vekey to be the presenters with Steve Holloway and Hannah Edy as the reserves.

The video will be looking at the impact of a young man on Baptist life 200 years ago and some of the problems he encountered both in Britain and when he eventually reached India. It will examine how, if at all, these things have changed and what part young people can play in mission in the 1990's.

Meriel and Karl will be going to India with the film crew in January next year and the video will be released at the Baptist Assembly next spring.

MISSIONARY NERVE

The BMS Accounts Department is asking church treasurers to send any BMS money they may be holding into the Society as quickly as possible and certainly no later than 31 October. The BMS financial year ends on 31 October and the books will be closed on that day. In past years the Society has allowed a few days of grace at the beginning of November in order to allow churches to get their money in, but no longer. The new financial year will start on 1 November.

At the beginning of the year, the BMS appealed for an increase in giving of 16 per cent in order to keep pace with all the calls upon it to share in mission world wide. At the time of writing, after a promising start, the increase is showing only one per cent.

BMS is not alone. Indeed some other missionary societies are in a far worse position. One has declared a deficit of £1 million and another is making staff redundant.

At a special consultation in the summer, called to consider the problem of missionary giving, it was suggested that British churches had lost their missionary nerve. Whereas giving to aid agencies is going up, Christians were no longer convinced of the value of mission.

In many ways Baptists came out better. Not only is Baptist giving to the BMS higher per member than in other denominations, over the last ten years average giving has more than beaten inflation. This, however, does not solve the Society's present problem – new doors of opportunity opening in the Far East and in Europe and the need to find the resources to answer God's call.



THE EXCITEMENT OF MISSION

From a letter written to Ron Armstrong, BMS Representative in Scotland, in May this year.

It is an exciting time for us as Christians as we are privileged to be aware of God's Spirit working in so many areas. Being part of BMS through our local church gives us the opportunity to be partners in mission and it is great that through the Prayer Guide we can range the world.

I often wonder if the folks we meet in our daily lives have any inkling of the excitement we experience as Christians in being involved in the partnership of the Gospel.

*Margaret Mackenzie (Mrs)
Lossiemouth
Morayshire*

FORE-THOUGHT

This year our church has sent to BMS more than double what it sent in the years from 1985 to 1990. We believe this is due to several factors.

Over the last two years we have been BMS secretaries and have used the 'temperature gauge' on which to base our yearly results. The first year we linked with Phil Commons working as a Physiotherapist in Bangladesh. She has visited our church twice and many people write to her on a regular basis. This year we have formed a friendship with Rene Alvarado (BMS scholarship holder from El Salvador studying at the Northern Baptist College). He stayed with us over Christmas and spent three days with us at Easter. He has also shared in church services and fellowship times.

Along with this our church is changing over to budgeted giving and we have been able to work towards taking both BMS and Home Mission as a fore-thought and not an after-thought. The regular visits from Philomena and Rene has helped bring this about. Because of their dedicated work we are now seeing our church being blessed and released into giving generously for God's work.
*Shelagh and Bob Powell
BMS Secretaries
Glusburn Baptist Church
Yorkshire*

No Nobler Task

Robert Somerville, president of the French Baptist Federation, attended the summer meeting of the BMS General Committee in Newport.



'I am particularly happy to be here in Wales because the first BMS missionary came to Brittany from Wales, my part of France, in 1834 just over 40 years after Carey wrote "An Enquiry"; he said. 'If I am a Christian it is at least partly due to the work of the BMS in Brittany.'

The following is his address at the World Mission Evening held at Summerhill Baptist Church, Newport.

FOR GOD HAS REVEALED His grace for the salvation of all mankind,' Paul wrote to Titus and in the book of Acts, chapter 20 he said, 'I only want to complete my mission and finish the work that the Lord Jesus gave me to do, which is to declare the good news about the grace of God.'

Mission means testifying to the good news of the grace of God. The good news that through grace men can be saved both in the sense of being rescued and of being restored.

A French TV programme 'Imperilled Masterpieces' shows some interesting works of art – tapestry, a chateau, a chapel about to fall into ruins. It calls people to come to the rescue in giving money or in joining the team of volunteer workers to restore it.

God's supreme masterpiece, humankind, needs to be rescued and restored. God, the divine artist, created a world of order and duty. But of all His creatures one only is made in His image. None is so dear to His heart, none can give Him such joy or such pain by his rebellion. It is for us human-beings and our salvation that God gave His only begotten son. It is for us and our salvation that Jesus Christ died on the cross and rose again from the dead.

Nothing matters so much to God than the rescue and restoration of His masterpiece. This is why He paid the highest price, the death of His son. The gift to humankind, that is grace, the only source of salvation. Only God the divine artist can rescue the imperilled masterpiece.

The church has been formed to testify to the good news of His grace, to be a team of helpers to the divine artist in His work of rescue and restoration.

A French sociologist, George Freeman, wrote *The Power and the Wisdom*. He underlined the prodigious progress achieved by humanity, developing its power over nature in creating a new scientific and technical world, in offering to people, at least in some parts of the world, safer, better, more comfortable conditions of life. He also showed the failure to achieve moral progress and to change the hearts of people, to cure them from their evil.

Man remains an intelligent masterpiece. But think of some of the problems of our affluent modern world, violence in the streets and stadiums, vandalism, drug addiction AIDS, divorce and broken homes, pornography, the abuse of tranquillisers revealing deep anxiety. Hence the general feeling of failure, unfulfilment and hopelessness well expressed by Woody Allen. Human-beings can be entirely successful, full of honours and money and yet fail to find out what life is about and how to be happy. Why are people so unkind to each other when we all experience the same anguish and problems? We are conscious of this predicament and seek to find ways out of it but we fail because we do not strike at the root of the problem – which is what the Bible calls sin.

The desire is to be like God, to put God aside so that we can be our own master. 'You cannot rely on God, you can only rely on yourself on your own wisdom and on your own heart,' we say. People are unwilling to seek any other way out of their quandary other than those they devise for themselves.

George McCleod wrote, 'The Bible is the story of a creation and the break in that creation. It is the story of man, the gardener, who can co-operate with his maker, who can never forget what the garden looked like. Who with one part of him seeks for new co-operation but with another part of him cannot resist one more shove at getting the place right for himself.'

Getting the place right for himself means that if only we knew what to do we would have the answer. It is up to us. The part of human-beings which seeks for renewed co-operation with the creator reflects the search of new and old religions, sects, superstitions, horoscopes and so on. When we lose faith in science and education we must find another prop, another faith to turn to.

Unfortunately this is no return to God, no way of changing our hearts. It is not faith in God's grace but rather some religious or moral law. 'God can be of help, you can call on Him if you have the right means of payment, the correct prayers, the right religious technique.' It is the world of law and not of grace. If I do the right thing God will certainly give me something in exchange.

In Western Europe the general mentality is that of the person under the law, the person who believes that he can rely on his own powers and wisdom and nothing else. In Eastern Europe, in the

Marxist perspective, they believed they could save humanity by changing the social and economic structures and create new men and women. We cannot doubt the good intentions of many who put their faith in Communism through a desire for social justice. 'We can cure your ills and redeem you if you only obey,' they were told and this put them under a very severe law.

In the West people have sought salvation by the works of the law. More than most, popular philosophies exalt the freedom of mankind, the rights of individuals. Western men and women are under the law of success. We are asked to achieve our own salvation by works.

'It is up to you to make your life a success by overcoming your timidity, by improving your memory, by learning a new language or a new trade.' You are obliged to be efficient, to do better than others or else you will lose your job. You are obliged to keep up appearances, to remain in good health, to lead an active and happy sexual life.

Our permissive society is full of 'musts'. No room for grace under the law of success. No room for those who fail. If you don't make it you can expect no pity. Even those who succeed are helpless to change their own heart, to overcome the forces of evil which threaten to destroy. The law of success has no use for moral values. Its only norm and measure is economic. Each person is free to decide what is right or not without regard to the end for which God has created human-beings. The loss of moral value is one of the greatest perils threatening God's masterpiece.

Western society, because of its affluence, is the model which people in other parts of the world seek to imitate. A proverb from Ethiopia says, 'You cannot fear the gender of your own heart, you cannot plough the field of your own life, you cannot sell to yourself the word which will save you.'

God has spoken this word which has come to us in the person of Jesus Christ. In Christ the grace of God has appeared for the salvation of all. What we cannot do through their own wisdom and power God has done in Jesus Christ. God has done all that is necessary to rescue us from all the forces of estrangement and destruction. Paul told Titus that Jesus Christ gave Himself for us, that's grace, to redeem us from all iniquity. He came to our rescue and, Paul adds, 'to make us a pure people who belong to him alone and are eager to do good' so that

humanity may be restored and renewed in the likeness of Jesus Christ.

The grace of the Lord is the true evangelical compulsion. It is also the message we have to tell to the world, The word that can rescue and restore God's imperilled masterpiece.

It is sad that, after 2000 years of Christianity, in every part of the world where the church has been at work most people remain convinced that the Christian message is primarily a set of religious and moral commandments and regulations placing on the shoulders of men and women an extra burden, as if they didn't have enough to worry about.

A French Catholic journalist wrote, 'I have been taught from childhood that all the good things of life from strawberry tart to laziness are sins.' A teenager said, 'In my view the main difference between a Christian and other people is that there are many things that Christians are not allowed to do.'

That picture of the Christian message as law is one of the greatest failures of the Church. It is largely due to a misunderstanding on the part of people around us. All human beings, think in terms of law, of what they have to do and what they can get in return. Grace is strange to them. It is really new. It is good news and it is the mission of the Church to testify to the good news of the grace of God.

Only the word of grace can free us from looking for success and security without God or in putting God to our service, from our need to justify ourselves and so defend ourselves against God and other men. Only as we are confronted with the free gift of him who gave himself for us can we repent from our self-centredness which endangers humanity.

An engineer wrote after discovering the grace of God in Jesus Christ, 'For the first time in my life I realised that I was a sinner, not in the sense that I committed little sins but because I was unable to love, to give myself, I was always trying to get myself back. I was lost and could not save myself by any religious or moral technique. Someone else had to come and save me. I understood the mystery of the cross.'

On the cross Jesus Christ exposed Himself to the forces that are ruining God's masterpiece. Through the resurrection He demonstrated God's power to rescue and restore. This power is still at work.

Grace means that every man and woman is important to God and that we

must not measure the value of a person by their social or economic stance.

I remember an old lady in Brittany who was converted to Christ through the work of the BMS. A widow without children, very poor, she could not read or write. She did not speak very good French, her language was Breton. She was very small. Not much in human eyes and yet she remains in my memory. One of the most beautiful examples of happiness, generosity and faithfulness I have ever seen and she is one of the persons for whom I thank God tonight.

Grace means that there is hope for those whom life has badly treated whether it be from birth, physically or mentally handicapped people, or through the harsh experiences of life, the simple actions of men or the injustice of society. Several Baptist churches in France are engaged in some sort of social work offering a friendly hand, trying to live out the grace which they preach, combining good works, works of compassion for the poor and evangelism, testifying in words to the grace of Christ.

Grace means that we cannot despair of anyone as though they were beyond the hope of redemption. In Strasbourg I met a man who had been an alcoholic for many years. You can still see it on his face. His face has not been repaired but the rest has. When you hear him speak, when you know him you see a totally different picture. He is a widower, retired. He was in the building trade and now he offers all his time and qualifications to churches and other Christian institutions where there is need for repairs or building. Two weeks here, one month there. One of the happiest men I know.

Mission is helping God in His work of rescuing and restoring His greatest masterpiece — humankind. Making God's concern for man ours. Witnessing to the good news of the grace of God.

Paul told Titus that Christ gave Himself to have a people of His own and to the Ephesians he writes that this people exists for the praise and glory of His grace. The glory of God said Irenaeus in the second century is man's life, the glory of His grace is man rescued and restored.

There is no nobler task anywhere on earth than to share in this work of rescue and restoration.

'Now I commend you to God and to the word of His grace which is able to build you up and to give you the inheritance among all of those who are sanctified.' □

Greetings from Guyana

where the BMS is supporting the work of João and Célia Manga, two missionaries from Brazil.

WE ARE NOW settling in and beginning to work. We still have not mastered the Guyanese language, which is a type of English with its own peculiarities.

To tell the truth the people are very British. It is only a question of accent.

The city of Linden is very small. Everything here revolves around the famous Guymine, a Bauxite processing plant. This employs more than 5,000 workers and includes contracting a specialised labour force from other countries. There are mines all around here. They are surface mines which result in the devastation of the forests. When they finish with one place the area looks like a desert. Fortunately they have still not destroyed too much. One only has to drive a little while (five minutes, we are still getting used to the fact that one drives on the opposite side of the road! – the steering wheel is on the right side of the car) to see that we are still surrounded by trees.

The city is practically isolated in the middle of the forest. We have a well constructed road going to Georgetown, passing by the airport, and the river Demerara, which is almost only used by the ships going to the Bauxite plant. This river is still very clean but the water is red and dark reminding one very much of the Abaeté lake in Bahia.

As could be expected, the fauna is very different from that to which we have been accustomed. The birds are beautiful and the vultures are substituted by innumerable very white herons that walk about freely even in the centre of the capital city.

In the midst of all this nature the people pass through great need. Some products and services are very much cheaper than in Brazil and at the same time far out of reach of the population. For example an international telegram to Brazil with more than 50 words costs only 55 cruzeiros. It is because the local

minimum salary is 1,500 cruzeiros per month. Almost everything is imported, principally from China. Import tax is not very high but the final cost works out dear considering the quality of what one finds. It is not possible to get many things – not even of inferior quality!

It is a land of contrasts.

There are many Christian churches but they have few members. The Muslims and Hindus make up the great majority of the population especially in Georgetown. Some national holidays have names that are almost unreadable and have obscure significance.

We had a great surprise when we saw that Christmas is well commemorated and that the holiday is even bigger here than in Brazil. Boxing Day is the day afterwards.

Public transport here is a van with 15 seats. The large buses disappeared because of a lack of resources needed to maintain the fleet. People use bicycles a great deal (which vary from 4,000 to 12,000 cruzeiros each). But almost everyone walks.

The education system seems to be very good, along English lines, with 'O' levels and everything. The schools are completely free right through to university. Private schools normally offer specific courses such as languages, computers, etc. Even so the number of illiterate people is high. Many young people leave school in search of work in order to help the family and never manage to complete secondary education. There is a lack of skilled manpower in the country. Whoever goes to study outside Guyana bemoans the fact of having to return because the salaries are so low. Even doctors and engineers have a very basic lifestyle.

Even though there are no restrictions on the importation of Christian literature it is very difficult to find books to buy. People do not have money for books. The bookshops have very little literature of any type.



João Luis Manga – I was converted at the age of 16 in Seludor. I was baptised in Rio de Janeiro in the Itacuruca Baptist Church and grew in the gospel at the First Baptist Church of Belo Horizonte. After five years I moved to Recife and gave up the course in medicine already feeling that God was calling me to the ministry but timidly I still wished to take electronic engineering. Arriving there I worked as an interpreter in American campaigns, after the sermons I began to make appeals spontaneously and the missionary gave up the appeal and left it for me to do on my own. I was feeling there that God was calling me to the ministry. Returning to Belo Horizonte I began the course in the Baptist Seminary. Afterwards I offered myself as a short-term missionary of the World Mission Board. I spent one year in Bolivia, returned, completed the course in Recife and now we are going to English Guyana.

There are two newspapers of large circulation in the country, they are tabloids. There are no national magazines and rarely do we find foreign magazines with the exception of the American Newswave.

Television is via American satellites and is rather limited. The programmes are those of cable American TV. They have lots of news programmes and many films which have not reached the

Célia – I was converted as a very young child when I also felt my missionary call even though I was still in the primary department. I believed in the gospel. When I had finished the second level of studies, still feeling called, I wished to prepare myself further and undertook the course at the Baptist Institute of Religious Education (IBER) and after this I in no way wished to go to the Foreign Mission field on my own, unmarried. Then I said to God that I would not go. I offered myself as a missionary in the National work. In truth I went as a religious educator in a church in Porto Velho. When I arrived there I knew that the church had withdrawn my invitation then I began to follow as God led.

I began by taking a companion to the mission field which was something that she had dreamt about since childhood. Brasileia, in Acre. When I arrived there I felt that God wanted me to be there at least for a little time. It was when I got to know my husband who also had a missionary call. In this way God brought things together and we are going to the Foreign mission field.

Brazilian cinemas. Unfortunately there are few educational programmes and almost nothing for children. There is only consumerism, violence and illusion.

There is no FM radio only AM. The music is from the Caribbean or is black American. There is no national recording company. Local talent has to go out of the country. As they do not have money, they do not leave.

The church which we go to is very small at present. It has many children and it is very lively. When we arrived in the city the average congregation was about 20 adults. The time of praise went on up to an hour! The instrument used is the tambourine (they use three at the same time, not always synchronised). They had a ukulele and a guitar which no one played until Célia arrived and a piano which was all broken without anyone in the country to repair it. The choruses are very different. The church has a lay pastor who is also a teacher in a local school and cannot give full time to the church.

When we began Bible studies on Wednesdays we counted on the presence of just eight fellow Christians. The interest in the Bible has been such that now we have an average of 20 in the Bible study and almost 50 in the Sunday services always with new decisions for

Christ. We preach twice a month in a rota with the pastor of the church and another lay brother who is very dedicated.

The need in the area of health is also great. We are waiting the arrival of two Baptist dentists from the Caribbean who are coming as volunteers for one day in Linden. They do free dental extractions for the people. I know that last year in a similar experience they attended to about 90 people. They carried out more than 140 dental extractions in one day. That stands as an example to our professional brothers in Brazil.

With this visit in mind we have begun training in personal evangelism among the members of the church. We expect a big working of the Holy Spirit among the patients who are not believers.

We began a Sunday Bible School for adults on the first Sunday of February. We are preparing lessons of inductive Bible study for each different class. It is difficult to find teaching material within the country. This church has now been without a Sunday Bible School for two years. The children need pens and ink but we have still not discovered where these may be bought.

At home we have begun Bible Studies with a small group which promises to grow. Our district is five kilometres from the nearest church (of any denomination)



and this is a point in our favour. We are making friends with our neighbours and we have found some believers among them. In these cases almost always the wife is a believer and the husband is not.

We are happy principally because we feel that God really wants us here. We have much to do. Because of this we depend on your prayers.

Felipe is already speaking English with great ease. Célia has learnt a lot and already communicates well considering the time we have been here. Paulinho is getting ready to speak and already says a few words in the new language. □

MISSIONARY MOVEMENTS

ARRIVALS

- Mr Owen and Mrs Deanna Clark
on 1 July from Kinshasa, Zaire
- Dr Adrian and Mrs. Sylvia Hopkins
on 5 July from Pimu, Zaire
- Miss Eunice Murray
on 8 July from Kinshasa, Zaire
- Dr Suzanne Roberts
on 9 July from Chandraghona, Bangladesh
- Dr Chris and Dr Mairi Burnett
on 27 July from Yakusu, Zaire
- Miss Maggie Hester
on 17 July from Pimu, Zaire
- Miss Alison Dutton
on 17 July from Upoto, Zaire
- Mrs Chris Spencer
on 19 July from Mbanza Ngunu, Zaire

DEPARTURES

- Rev Robert and Mrs Catherine Atkins
on 7 July to Versailles, France
- Miss Christine Preston
on 7 July to Dhaka, Bangladesh
- Rev John and Mrs Sue Wilson
on 15 July to Bron, France
- Mrs Mary Parsons
on 16 July to São Paulo, Brazil
- Rev Michael and Mrs Jean Gardiner
on 18 July to Cuiaba, Brazil
- Mr Frank and Mrs Peggy Gouthwaite
on 19 July to Campo Grande, Brazil
- Miss Philomena Commons
on 22 July to Chandraghona, Bangladesh
- Mr Richard Smith
on 30 July to Kinshasa, Zaire
- Rev Paul and Mrs Debbie Holmes
on 31 July to São Bernado dos Campos, Brazil
(Mid first term holiday)

DEATH

We regret to report the death of Mr Norman Arthur Ellis on 21 July 1991, aged 81. Norman served with the Society in India from 1931-1963.

ACKNOWLEDGEMENTS

LEGACIES

Mrs V P Phillips	100.00
Vera Marie Crooker	715.40
Alfred Walter Yelland	4,000.00
Mrs Joyce Mary Pugh-Evans	6,831.46
Miss Nellie Smith	20,000.00
Rev Max Hancock	500.00
Miss Annie Florence Norgate	3,449.08
Mary Jane Williams	3,431.69
Miss D E M Hosking	5,595.38
Miss Annie Florence Norgate	16.56
Maud Briggs	100.00
Sydney Edmondson Kirkby	1,393.15

GENERAL WORK

Dartford: £50.00; Durham: £30.00; Pensioners: £26.26; Andover: £10.00; London: £20.00; London: £100.00; Anon: £241.00; Anon: £50.00; Kingston upon Thames: £65.00; Leicester: £25.00; Charities Aid: £69.45; Charities Aid: £9.50; CAF Voucher: £200.00.

C a l e n d a r 200

Both the BMS Calendar and the Prayer Guide for 1992 will have a BiCentenary theme running through them.



The A4 size Calendar, opening up to A3, has a full colour photograph each month illustrating the worldwide work of the Society today and a monochrome print highlighting some aspect of BMS history.

Available in October it is good value at £2.20 including post and package. For orders of ten copies or more please deduct 10 per cent.

Prayer Guide

The 1992 BMS Prayer Guide will also be available in October and costs 75p. An invaluable help in focusing our attention on a different area of BMS work for each day of the year; it names both people and situations and enables us to pray with understanding.

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 at £2.20 each Please send _____ 1992 Prayer Guides at 75p each

Name..... Address

..... Post Code

Home Church..... I enclose £ _____ (cheques made payable to BMS)