

HERALD

M I S S I O N A R Y



EUROPE – BELGIUM – FRANCE · EL SALVADOR · PROBING
MISSION · BICENTENARY · MEDICAL WORK · IN VIEW
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HERALD

EDITORIAL COMMENT

Here we are at last at the beginning of 1992. Plans are well in hand to celebrate our BMS BiCentenary Year. As you know, it is our intention to make it a time of celebration, education and inspiration.

It is a time to remember our past and to thank God for the way He has used our churches in world mission for 200 years. It will also be a time of repentance for the occasions when we've got it wrong, when we've been insensitive or arrogant and when we've been deaf to God's call.

It is a time to ask questions. Is our involvement in world mission appropriate for today? What do we mean when we talk about partnership with overseas Christians? How can we help British churches to feel part of the mission of the World Church? How should we respond to requests to work in new areas? It is essential not to get stuck in a historical groove but rather to feel ourselves part of something divinely initiated 200 years ago but which is moving forward into a new century.

Over the past few years we have heard God's call to work again in Europe. Much of this is very new and in the case of Italy it has yet to begin. In France our BMS missionaries are becoming more established whereas in Belgium our two workers are grappling with the Flemish language even as they enter into the life of local Baptist churches. This month we take a look at France and Belgium.

We apologise for the lateness of this first 'Herald' of 1992. A team of three puts this magazine together but unfortunately one of us was ill at a critical time in December. This delayed printing. We shall try to do better in future.

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PREPARING FOR PROBLEMS



SAMUEL VERHAEGHE, the recently appointed president of the Belgium Baptist Union met us at Ostende and took us to stay with him, his wife Anneke and their three young daughters. We took to one another immediately as though we had known them for years. The fact that they spoke English also helped.

Originally we had planned to spend just a couple of days arranging temporary accommodation and finding a language school in Ostende. It was not that easy! We spent the first day going to every estate agent in and around town and found that there was nothing available. What little rented accommodation came onto the market was taken up by the Belgians themselves who use the coast throughout the year for their holidays. It was also extremely expensive. At the end of the first day we were both exhausted and surprised but never-the-less convinced that

After years of waiting, seeking and prayer, the day finally arrived when Joyce and Stuart Filby could start work in Belgium.

the Lord had something somewhere available for us.

We bought the local newspaper and phoned everyone advertising rented accommodation of any kind. There were five adverts only. Two were too expensive, two turned me down when they heard that I was a Protestant minister and the fifth was unsuitable. The Lord was preparing us for the problems we should expect to encounter in the future

which was further enhanced by a notice outside a local campsite that read, 'No foreigners – no Dutch'.

Day two was no better and nor could we find a language school. We returned back to England on the third day, the last Friday of August, with no accommodation and no language school and our official commissioning service and send-off two days later. Folks got together to pray about this and on Saturday evening Samuel phoned to say that he had a one bedroom apartment for us for two months. Praise the Lord . . . we were back in business just several hours before the commissioning service.

The service was a special confirmation of our call.

Well Sunday was over, on Monday we packed and early Tuesday morning David Poulter our prayer secretary, picked us up in a hired van and drove us to Dover and Ostende. On reaching Ostende, the customs took one look at our



suitcases and boxes and hauled us over to the side. Fortunately the Lord had laid it on my mind the day before to list the contents which I duly presented.

Well, as is the way of officialdom, we were first sent to one office, they sent us to another office who then sent us back to the first office, who then in turn sent us on somewhere else. Joyce was with the van waiting for Samuel, David was pleading innocence and wondering what Belgium prisons were like, and I

SOUTH WEST AREA BI-CENTENARY CONFERENCE

— Theme: —

GREAT EXPECTATIONS

*The Christian in the
World Today*

**SATURDAY
4 APRIL 1992
10 am – 4.30 pm**

WESTBURY-ON-TRYM
BAPTIST CHURCH, BRISTOL

*Details from: Revd Peter Amies
Tel: 0275 875563 or
Miss Pauline Trounson
Tel: 0297 442583*

was running between. No one wanted to make a decision or open a box. It was a time to pray.

In the middle of all this, the officer at the gate received a phone call from whom we don't know, telling him to let us through. His problem was to find us! We went on our way rejoicing. Our fifth floor apartment was just outside Ostende on the coast. As we began unloading, the landlady came out. We smiled — she scowled. We said, 'Hello' or the Flemish equivalent — she ignored us, went to the back of the van, shook her head and tutted. She then disappeared and four weeks later we still haven't seen her!

The first days were spent in losing friends. The Belgium greeting consists of putting cheek to cheek three times in quick succession. We had an awful lot of painful experiences those first few days as heads clashed. Nobody told us, but we have since discovered that first you go to the left, then the right, then the left again. We were in reverse. It's not a very 'British' greeting and it takes time to get used to.

One fellow in the fellowship is affectionately known by the name of 'Abraham' because of his very bushy beard and when you greet him you are not quite sure when you emerge from his beard, what else you've come out with. I've noticed that most folks close their eyes and hope for the best.

Samuel is the pastor of a small Baptist church in Middlekerk, which is just outside Ostende and has a membership of about 40. In fact the total number of nationals belonging to the Baptists in Belgium is only about 400 . . . and the Baptist witness is almost a 100 years old.

Samuel is the only full-time Baptist pastor in the entire country and this has been made possible by the financial support of BMS. Without their support the situation would be impossible. He is not only the pastor of Middlekerk; he is president of the union, the national youth co-ordinator, the chairman of endless committees and interim pastor for several other congregations that have no spiritual over-

sight. He has a real heart for God and for the salvation of his people and is an unstoppable dynamo and has the faith enough to face the many disappointments and heart-aches that come with working in Belgium.

One blessing that surprised and encouraged him was that instead of the expected six months to obtain a residential permit, it was granted within two weeks. Even the issuing officer was surprised to receive permission to grant it over the phone from Brussels.

Politically the small country of Belgium is very divided. The Flemish north, the French south and the German east are talking of splitting into a federation because of the deep differences. Praise the Lord that this is not true of the church fellowships within the Baptist Union. Statistically Belgium is one of the least evangelised countries in the world and although only 40 miles from the coast of England is as much a mission field as India.

Of 10 million population, 89 per cent are Catholics but not practising, 10 per cent are Muslims and only 0.9 per cent are Protestants of which 0.04 per cent are Baptists. With such a small number, the group is looked upon as a sect and folks are shunned for belonging to such groups.

One family group in the church has been ostracised by the husband, the rest of the family and the village because they are Baptists. Another lad, aged 21, made a commitment to Christ 18 months ago and was put out of his home by his family because he would not renounce his faith. In fact the little fellowship is made up of many such people. It really does cost to be a Christian and the step is not lightly taken. They know what they believe but are often discouraged by the unreasonable attitude of others towards them.

Around Belgium there are 19 small congregations, some with part-time pastors, most with none at all. In fact there are only five national part-time pastors three of whom are retired men, for the entire country — and Samuel. ■

THE SUMMER OF THE TEAMS

FORTUNATELY, THEY have not all been here at the same time. The maximum at any given moment was eight, including three children under five.

BMS Team

We had a group of eight young people from the BMS working with us for the month of August. As tangible reminders of them we've got sumptuous banners and arresting posters for outside the church that they made for us. As well as this they carried out a questionnaire complete with clipboards in Versailles. As a result of that we were able to make a mailing list with about 40 names on it. Pretty impressive. I wouldn't even consider giving my address to someone doing a questionnaire!

They were also able to take a small part in the Sunday services in French as well as organising English services. The attendance at these English services was very small but we had a guaranteed congregation of 10 every week! We also had visits from our former pastor from Wales and various other friends from Britain so there was always someone to preach.

One interesting by-product of this English service was our first contact with the local Anglican church here at Versailles. This is quite a large community with, I gather, fairly limited contact with

'We've had 19 people staying in our flat this summer!' report Robert and Catherine Atkins from Versaille in France.



Top: The Action Team

Bottom: The Spurgeon's Team

French society. We discover that there is quite an English sub-culture surrounding us at this very moment complete with mums and toddlers groups, barbecues, etc. We are now



in the early stages of organising a joint social evening with the Anglicans and the Scottish Kirk in Paris.

Spurgeon's Team

As I write, the Spurgeon's College Team has just left and there are plenty of good things to report there. There were about another 40 names and addresses to add to our mailing list. One lady contacted with the questionnaires came to church last Sunday.

Above all, a concert with John Featherstone was a great success. A very clear message in perfect French and with very relevant songs. We didn't know how many people to expect but in the end there were getting on for 100 there – many from other churches but some from our enthusiastic publicity in the town and many more through personal contacts.

We were more than a little disappointed that fewer than 20 of our 50 church members turned up – people often want to know whether something is going to work. The headache now is trying to sort out the letters from the French Performing Rights Society who somehow got wind of what we were up to. All perfectly legal and above-board I assure you.

Once again, there is a good spin-off from these activities. Several of the young people at the church have begun to take excellent initia-

tives without needing to be pushed or persuaded in any way. For instance, Pascal who, this time last year was a silent, unobtrusive attendee at church, came out doing questionnaires with the BMS team and is continuing with them on Saturday afternoons with one or two other members of the youth group.

He also took it upon himself to get an article into the local newspaper about the John Featherstone concert. This has been a big summer for Pascal. It began with his winning a prize as the most promising young artist in quite an important exhibition. Then he went on a Christian summer school. Then came the BMS team. He was one of several young people who had the encouragement of seeing friends and family come to the concert. A couple of these have asked to begin to study the Bible as a result. Someone else has begun to talk about being baptised although this is probably a little premature.

At least one person became a Christian the night of the concert. This was Nathalie, a university student of English. She has been a faithful attendee at church and at our midweek Bible study for several months and is a close friend of Graciète Ferreira who plays the accordion. Now she is excited by the conversion of her friend and is looking very much for the same with another friend, who is at the moment very distant from the church but intrigued by our youth group.

Graciète is also hoping to begin a kind of Bible study group at her secondary school but is having difficulties with the school administration because of the secular nature of education in France. Still, 'Groupes Bibliques Lycéens' do exist and the young people seem to be learning that difficulties can be overcome. ■

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BRON, A MISSION CHURCH

BY JOHN WILSON

Travelling down the 'périphérique' on the east side of Lyon you will come to a junction with signs for Marseille, Grenoble, Geneva and Turin. You might just also notice the smaller sign for Bron. Bron is an ancient village now incorporated into the spreading suburbs of Lyon, the second largest city in France.

In the corner of Bron nearest to this junction of motorways you will find the Bron Baptist Church. We do not in fact own the premises we meet in, but rent the building from the Reformed church. On a Sunday morning we hold the only Protestant French-speaking service. During the week we share the premises with the Cambodians, the Reformed young people and a Protestant Alcoholics Anonymous group called 'La Croix bleue'.

Our church group is a 'mission church' started by the one other Federation Baptist church in Lyon. We have 12 members with about 15 adults at a Sunday service and as many children. At the moment our church group consists of people from the Antilles in the Caribbean. These people have the full rights of French citizens. We also have several students from Africa who are studying in France for limited periods of about three to four years. These students often have to leave their families behind in their home countries in order to come and study in France.

We live in one of the many high rise apartment blocks that encircle Bron. Sue has made good friends among our neighbours, some of whom come along to our special events at church. Many of them are curious to know more about why we are here and what we believe. John has been trying to help the church to be a more welcoming group. Coffee and biscuits before the service breaks the ice for any visitors and tends to cover up the rather late arrival of most of our folk. Special events like an International evening; a barbecue; and a Christmas party have gained new enthusiasm for the church programme. We have tried to encourage people to enjoy bringing people to church rather than just fulfil a duty.

Other activities that we have introduced are: a young people's group of 10-14 year olds. About eight to 12 boys come regularly to play football or table tennis on a Friday night. Their enthusiasm on Sunday mornings does much to enliven the service, especially as they really enjoy singing!

Sue has brought together a group of women once a month. This meeting fulfils a real need for them as they work long hours and find regular attendance at church events difficult. Several women who are not Christians have found this group accessible to them, which has been an obvious source of encouragement to us.

John has been working closely with the other Baptist pastor in Lyon, Marc Deroeux. Their team spirit was solidified in the icy environment of the Bron market during the sub-zero temperatures last December. They now share an office and are encouraging the two churches to help each other. This culminated recently in a successful weekend away, where about 60 people shared the basic but beautiful site which the French Baptists own at Gex, near the Swiss border.

We have been excited to receive a BMS Action Team. These six young people are based at Bron. They are also visiting and working with the other Baptist churches in the Rhone-Alp area. The team will also take part in the outreach that is being organised for the Winter Olympics in Albertville next February. Please pray for us and for them in order that next year we will grasp every opportunity given to us by the Lord.

very small, with an average Sunday attendance of between twelve and 15.

Most of the church members are immigrants and it would be good if local French people were attracted to the church as well.

Unfortunately, it is hard to bring this about because many people don't even realise that there is a Protestant church in the area, let alone a Baptist church. There are less than 100 Baptist churches in France.

Much of our work, both at Bron and elsewhere, has been centred on raising the profile of the church and conveying the fact that Baptists are not a sect but one of the mainstream denominations.

At Bron we have been running a market stall selling literature and talking to passers-by. We have also been working with the Baptist Church in Lyon itself, helping out with the Youth Fellowship and doing some church decoration.



The Irrelevant Church

Robin Gamble

Monarch and Church Growth Association
£6.99

ROBIN GAMBLE was born and brought up on a Council estate in Bradford. He is now vicar of an inner city parish and he writes out of this experience. He has a passionate concern for the mission of the church especially in working-class areas, but his book contains much that is relevant to the church in every area.

The book begins with a section looking at the ways in which the church has become irrelevant to the majority of people. There is a sad picture of a church which, despite the heroic efforts of a few heroic individuals and groups, reinforced the class system, and failed to speak for those who struggled for justice.

This contrasts with the concern of the Old Testament for the economic structures within which the covenant people have to live. The author then reminds his readers that there are more references to money than to heaven in the teaching of Jesus. Jesus set out clearly the need to choose between God and money, the links between judgement and riches, the obligation to care for the poor, and the need for generous giving. The early Christian community reflected the revolutionary standards of Jesus in ways that are no longer seen. The church with few wise, influential or noble has been replaced by the church of the respectable affirming the status quo.

The longest section of the book is a very practical presentation of the task facing the church today. It calls for a change from a maintenance centred institution to a mission centred movement. It demands a prophetic church and a church renewed in its attitudes and worship. There is little or nothing new in this book, but it is clearly set out, easily read and avoids extremes. The practical ideas for change in small churches are particularly helpful. It provides a good introduction to the mission of the church in England today.

David Rowland



LE GROUPE 28:19

— Rebecca, Katy, Susan,
Claire, Steve and David

We have spent most of our time, so far, working with John and Sue Wilson and the church at Bron. It is

All the other Baptist churches want us to distribute leaflets or tracts advertising the church.

The weeks leading up to Christmas were very hectic as we tried to organise and advertise the church events at Bron. ■

TO PREACH AND HEAL

(2) by Jan Kendall



Missionary Medical College, Vellore

The first part of this article (December 1991) had the luxury of just being able to look at the very few people who were involved in medical missionary work with the BMS, but as we move into the 20th century, times have changed. Fortunately personnel levels have increased along with the areas of work. So this article is by necessity something of a whirlwind tour of all the medical work that has taken place in the last 70 years.

After the First World War the main areas of BMS work continued to be: Congo, India/Pakistan, and China. Continual difficulties with finance and shortage of personnel hampered the work and it was not unusual to read reports of hospitals without doctors. The 1928 Annual Report reads thus: 'Barely three of our hospitals can be regarded as in possession of a normal staff. The problem of maintaining a regular team of doctors and nurses in charge of the different Medical Missions has been seen to be extremely difficult. In part this is due to the strain of the Medical work which makes so heavy a demand upon those engaged in it, and leads to breakdown in health, and the exigencies of sick leave. . . . We

commenced 1927 with 30 doctors and 23 nurses and closed the year with only 21 doctors and 19 nurses.'

In the Congo work continued at the various hospitals and dispensaries. Yakusu got its own hospital in 1926 building on the dispensary work started in 1911. Bolobo was remodelled in 1937, replacing the wood and metal panelled walls with brick; Pimu Hospital was officially opened that same year, and work began amongst leprosy patients.

When personnel permitted programmes were brought into being to help fight the diseases that dominated the lives of these people, namely sleeping sickness, yaws, and leprosy. As much as one-third of the population showed signs of having the disease sleeping sickness — a degenerative disease spread by the tsetse fly which affected the brain and the spinal cord, starting with lethargy and fever, and led to emaciation and death. Dr Clement Chesterman took a census to establish the prevalence of sleeping sickness, and took his findings to the Belgian authorities; they willingly worked with him to help eradicate this disease. By discovery of the drug, tryparsamide, they were able to

reduce the level of infection to just one per cent in three years. The Belgian authorities then urged Chesterman to concentrate his efforts in combating yaws, a disease in which babies particularly were afflicted covering them in 'raspberry-like' sores, 'so close together, that it is often difficult to find clear space enough in which to use the hypodermic needle'.

Meanwhile in Chandraghona (then East Pakistan), Dr Jimmy Bottoms joined Dr Teichmann in 1927. He describes the hospital when he arrived there: 'The hospital was in a state of transition as regards the staff. Up to the time of my first arrival, the nursing had been done by compounders (ie dispensers) in training. Amongst the many other jobs my senior had undertaken was that of training compounders and they were the only nursing



Chandraghona Hospital

staff for a good many years. They were too few in number to provide day and night staff so the night nursing was done by relatives who slept on the floor by the side of the patient's bed, officially, but often enough got into bed with the patient! Going into the ward at night made one obey very literally the injunction of the hymn, *Christian, walk carefully*, as it was only too easy to stumble over somebody lying on the floor.'

To help with the finances a series of 'private wards' were built at Chandraghona Hospital from 1929 on. These were simple buildings with bamboo matting or plastic walls. Each private ward had two rooms, theoretically so that the patient was in the front room, and the relatives stayed in the back room, but it was not uncommon to find a woman patient relegated to a mattress on the floor whilst the husband occupied the bed! Throughout the Second World War Chandraghona Hospital lay in the path of the probable advance of the Japanese, and the district did experience several bombing attacks, as well as receiving medical casualties.

Doctors from Chandraghona made annual visits to the neighbouring Lushai Hill district of India (now Mizoram). Dispensary work began in 1923 and was carried on by nursing staff. In the sub-continent of India itself the hospital at Berhampur was closed for a short

while during the Second World War because of possible Japanese attack from the Bay of Bengal. Further south in Vellore, BMS became actively involved in the work of the United Christian Medical College in 1942, which trained women doctors and nurses and later men students too.

When independence was achieved by India in 1947 the BMS had hospital work at Bhiwani, Palwal, Berhampur and Udayagiri. Bhiwani was especially involved in and affected by the violence that accompanied the Declaration of Independence in 1947 and almost the entire Moslem population was killed: the hospital became overwhelmed dealing with the sick and injured (at one time three operating sessions were being carried out at the same time!). The Palwal Hospitals were also affected by the violence and at one point there were 23,000 refugees in the town for a period of some months with resulting shortage of food, fuel and clothing. At Berhampur nursing training began despite a lack of textbooks in nursing and midwifery in the local language. A retired missionary, Miss Thompson, took upon herself the translation of such books.

The years up to the Second World War in China saw expansion. Early hospitals were dispensed with, and new modern hospitals, like the Foster Hospital at Choursun and a hospital at Tsinan were built in Shantung Province. The latter was to become the basic teaching hospital for the School of Medicine of Shantung Christian University (later Cheeloo). When war came in 1937 the BMS hospitals in Chingcow, Choutsun and Tsinan were operating at full strength.

In Shensi Province the Jenkins-Robertson Memorial Hospital at Sian soon established a good reputation despite anti-foreign feelings. In 1926 the first single woman doctor, Ruth Tait, was posted to Shensi and Dr Chesterman and family



Mrs



Fletcher Moorshead



Treating a leprosy sufferer



Dr Fletcher Moorshead

started work in Sian helping in a new maternity block that had been added to the hospital. The work was further added to in 1935 when Madame Chiang Kai-shek appealed for help in combating opium addiction, and 30 women addicts were added to their patients.

The war years saw regrettable changes to the work in China. Foster Hospital at Choutsun was stripped of its equipment and looted of its supplies by the Japanese in 1942; the missionaries were interned and the Chinese staff found work in other hospitals. After the Second World War ended civil war continued in this area which made restoration of the work by the BMS impossible.

Shensi Province was the least accessible of the three where BMS worked during the war, which meant that it was never overrun. As a consequence it became a haven for refugees from occupied areas. This meant increased work and greater demands for the hospital. Air raids became frequent and the hospital suffered serious damage. The work transferred to a nearby school and it was in these improvised and cramped quarters that the hospital continued its work during the war.

It was the outbreak of the Sino-Japanese war in 1937 that brought the greatest tragedy to missionary work in China – in Shansi Province a senior doctor, Dr Wyatt, and a nurse were shot. The situation deteriorated still further in 1939 when it was necessary to evacuate the province in order to minimise reprisals inflicted on Chinese Christians who associated with missionaries. Both Women's and Men's Hospitals had to be abandoned, and suffered at the hands of the Japanese.

When World War Two finished and Japan had been defeated, there were 80 million homeless people in China and four million orphans. There followed a power struggle between the Nationalist Government and the Communists, and in 1949 the People's Republic was set up. This affected the National Church to such an extent that missionaries were evacuated to ease the tension felt by Chinese Christians. By the end of 1952 there were no Baptist missionaries in China.

Work continued elsewhere. Tondo (Congo) Hospital was making progress especially in the maternity department and ante-natal clinics, although venereal disease was increasing. The operating theatre was reconstructed, and there was an increase in the number of leprosy cases. By 1950 a second dispensary had been opened and the Hospital was still responsible to the State for an area containing 11,000 inhabitants who had

been visited regularly. Staffing here was precarious however. In 1951 they had only had a doctor for five months of the year, and when Dr Burton arrived in 1953 the Hospital had been without a doctor for 18 months. Staffing continued to be troubled and 1965 saw the beginning of a 14 year period without a doctor.

Further up river at Yakusu the last case of sleeping sickness in the area was diagnosed in 1947. The problem of leprosy treatment then became acute, and in 1944 there were some 350 patients being treated at the leprosarium at Yalisombo. In 1951 the numbers rose to 500. The results here were encouraging and several patients were discharged as 'symptom free'. The period 1948-51 saw the development of the rural health service, and the scope of the service given in the dispensaries increased.

In the Lower River Area of the Congo dispensary work had carried on for a number of years, but even before the Second World War there had been a general feeling that BMS should undertake a greater work in that area at hospital level. The contract for building to commence at Kimpese was signed in 1950, and it was opened in 1953. After five years the bed capacity had increased from 150 to 209, and more than 2,600 patients had been treated. There had been 2,550 X-rays taken and in the orthopaedic workshop 55 artificial legs, and over 1,000 splints, surgical shoes and calipers had been made. The Leprosy Colony was completed in 1960 with capacity for 144 patients.

Rebellion broke out in March 1961 in Angola after a general strike got out of hand. Who started the killing no one will ever know, but within a few days it was said that 250 Portuguese and Mulattos were killed on isolated plantations and government posts in Northern Angola. In the heavy reprisals 80,000 were killed. By the end of March 1961 it was estimated that 90 per cent of the population in the San Salvador area had fled the country, and there were grim stories of pitiful conditions of the refugees. BMS's Dr Shields was arrested in August 1961 on a technical offence and spent 17 days in a Luandan prison, after which he was expelled from Angola. BMS property at San Salvador was now being used for military purposes – barracks and stores.

The refugees flooded into the Lower River Area of the Congo Republic causing severe shortages of food. Medical work consisted of the regular visiting of 10 dispensaries. Still the refugees came. Drugs were in short supply. And the physical condition of the later refugees was, if anything, worse than the first ones. The dispensary of Kibentele became a small hospital accommodating up to 240 patients. The most severe cases were referred to Kimpese. Yet still more refugees came. 1966 saw 8,861 new arrivals during the year and there were noted increases in tuberculosis, sleeping sickness and leprosy. At Kimpese Hospital 50 per cent of the patients were former Angolan refugees.

It was probably at this time that Kimpese was making its biggest impact on the whole medical work in the

Lower Congo.

When the hostilities ceased it was possible to visit Mbanza Kongo, formerly San Salvador, and it was found that the original hospital was being used for a State Nursing School.

In India it was the end of an era when the hospital at Bhiwani which had opened under the leadership of Dr Ellen Farrer closed in 1961 (two years after Dr Farrer died). By way of contrast in Vellore open heart surgery was being carried out – the first place in India to attempt such work. In fact the facilities at Vellore were being constantly extended; for example, a special study of cancer chemotherapy was undertaken and a new department of community health was initiated.

In 1967 Ann Bothamley was appointed to work in the Midwifery Department where she had to deal with a very high percentage of abnormal midwifery cases and of toxæmia in pregnancy. Because Vellore Hospital was seen as a 'centre of excellence' patients travelled from all over South East Asia to have their operations there.

A review of post-war medical work in Bangladesh elected to make Chandraghona a centre for leprosy research and treatment. This work received a government grant, and so was financially better off than the hospital. Dr Alan Taylor and Dr Michael Flowers succeeded Dr Jimmy Bottoms to be joined later by Dr S Choudhury who had specialised in ophthalmology. An agricultural worker trained by David Stockley developed the production of rice for leprosy patients.

The Indo-Pakistan conflict of 1965 did not affect the work of the hospital, but the cyclones in the area did, causing a great amount of suffering for the people. Later on there were to be significant developments in the realm of community health care, particularly in the work initiated by Sue Headlam in which an under-5s clinic greatly improved children's health. Dr Suzanne Roberts supervised village clinics and made tactful approaches

to traditional village midwives to teach them basic cleanliness and hygiene.

In 1962 a new field opened for medical missionary work: namely that of Nepal. Nursing Sister Margaret Robinson went to Nepal to work with the United Mission to Nepal which at that time was supported by some 20 Mission Boards. Nepal presented challenges in a way that no country had before because the law of that Hindu land prevented the propagation of any religion other than Hinduism. Since then BMS has sent many workers who have worked in community health care (nursing, dentistry, physiotherapy, hygiene) and other related development work concerned with things like water supply, sanitation, and agriculture.

Another area, that of Brazil, opened up when the Society was forced to leave China. Plans for medical work began to take place, and 'the Mobile Dispensary for Brazil' was the Baptist Youth Project resulting in a vehicle being purchased in 1962 – a VW Kombi adapted for the work. However medical work in Brazil has never taken off 'in a big way' with the majority of missionaries there being involved in pastoral work. Other missionaries from China went to Hong Kong with most of the work there centring around the Rennie's Mill Church Clinic – a clinic originally for maternity and child care, but later it took in drug addicts too. When the last nurse Dorothy Smith retired from BMS service 20 years ago, work in Hong Kong ceased.

Inevitably some people have been mentioned by name in this article; others, no less important have not. It was easy to know where to begin – with John Thomas who landed in India with William Carey in 1793 and his few successors. It is not at all easy to conclude, because this important work goes on, both in large ways, such as Dr Stephen Green and his AIDS project in Kimpese, and countless small ways, in which a 'cup of cold water' is brought to a need in the name of Jesus Christ. ■



Leprosy hospital, Chandraghona



Dear WML Organiser,

Help - I've agreed to be the Link-Up group contact person. What have I let myself in for?!

Yours Anxiously,

Mary

Dear Mary,

I'm so glad you've become the Link-Up group contact person. Yes, it is a responsible job but please don't take fright.

You are the person through whom all contact between BMS and the group takes place. Whenever I need to contact your Link-Up group I will contact you and it will be your job to pass on the information to the churches in the group. When your Link-Up missionary sends a Prayer/Newsletter, copies for each church will be sent to you. They will need delivering.

When your Link-Up missionary is due on Home Assignment I will let you know the months they are available. It will be your responsibility to contact the churches and decide when you would

like a visit. Getting a group of churches to agree a date may well be your most difficult job!

Once the date is agreed the visit will need planning. No, you don't have to organise all the things planned but you do need to be in charge of the overall planning - What places is your missionary visiting? What hospitality is being arranged? Are all the churches going to meet their Link-Up missionary in some way? Is the programme planned so that everyday is used but no one day is too heavily booked? Are all the churches together for one meeting? At the end of the Link-Up visit I will ask for your comments as part of our evaluation process.

Link-Up is more than a visit, it is on-going. You need to be aware of what's happening. What are the churches in the group doing - writing letters, having special meetings, doing a children's project, sending their church magazines. . . ?

Finally, if all this sounds rather daunting, remember contact is not all one way. Does your group need information, do you have a query, is there something you need? Contact BMS and ask us, we are here to help you.

Thank you for accepting the task.

Yours,

WML Organiser.

According to the standards of the day some of the promises were optimistically generous. How could these ordinary ministers afford to pay? John Ryland's wife ran a school in order to supplement his small stipend. Another minister also taught.

Earlier in the year, at the Association assembly in Nottingham, gifts were made to some of the poorer ministers in order to cover the cost of their travel.

The youngest member at Kettering when BMS was founded was a student. His promise was the minimum agreed, ten shillings and sixpence (52.5 pence), but there was no way he could honour his promise without taking out a loan.

But he said once, 'I rejoice over that half-guinea more than over all I have given in my life besides.'

What sacrifice! These men believed in what they were setting out to do. They were at the beginning of something new within Baptist churches. The denomination was beginning to wake up and look outside itself to the wider world. Baptists were catching the missionary vision and this was worth the sacrifice. ■

AT THE START of this Bicentenary year it is worth reminding ourselves that this is not only a time of celebration, it is the beginning of something new.

We are quite deliberately looking forward. The £2 million Fund for the Future is intended to equip us to enter into new areas of mission. Just as Carey and the others opened up a new age of mission so we believe that we are entering into an exciting new century of mission co-operation with Christians around the world.

So over the next few months, we shall examine different aspects of the work to be financed by the Fund for the Future. We hope to convince you that this is something worthy of sacrifice. God has made His promise to us through His Son. Will you now make your promise for His mission of love to the world?



Promises, Promises

How much was the first BMS offering? Not much, by all accounts. The exact total was £13 2s 6d but in fact there was hardly any cash. The offering came mostly in the form of promises.



A BUMPY ROAD TO DIRTY FACE

BY TIM CLAY

A group from the Northern Baptist College visited El Salvador this summer. The group included Deborah and Tim Presswood, Caroline and Tim Clay, and Paul Aspden. This article describes one of their experiences.

CARA SUCIA, which translated means dirty face, is a small campesino (peasant) village in the far west of El Salvador, situated close to the Pacific, looking up into the nearby mountains of Guatemala.

Since it is near to the coast it is extremely hot and humid. The village is typical of many rural Salvadoran communities. The housing is mainly constructed of corrugated iron, mud, and wood. There is a limited electricity and water supply, with many people relying on water from wells or the river. There are a few market stalls which sell essentials to those who can afford them.

Life in the village is usually busy, with families going about their daily work. The children play an active part assisting in the collecting of firewood and water for the household cooking and they also work on the land. It is estimated that 25 per cent of children in such

communities show signs of malnutrition, swollen stomachs and blonding hair. They need more protein and vitamins to supplement their diets of mainly maize, beans and rice.

On 31 July 1992 we accompanied Rachel and David Quinney Mee to the village. After a two hour ride from the capital San Salvador, passing through army check points, beautiful countryside and along roads which gradually became more bumpy, potholed and dusty, we arrived at Cara Sucia.

Rachel works for the El Salvadoran Baptist Association in a programme called 'SAN', which in English stands for Health, Literacy and Nutrition. The team from SAN had arranged a meeting with the community. They had been trying to establish a committee which would carry out work in some of the areas where the community was most vulnerable. However this has been difficult because of the long,

'This for the people is what the resurrection is all about – life before death.'

hard and demanding work Campesinos do growing crops, a task made more difficult with all the constraints put on them by the Army and Government!

Most of the land in El Salvador is owned by 14 families, collectively known as the oligarchy. They have the power to raise rent and move campesinos off their land with little or no notice. Agrarian reforms have been attempted during the 1980s, however these have always been scuttled by the land owners and security forces carrying out acts of terrorism against those seen to be implementing them.

Other members of the SAN team that day were Mauricio, who is a doctor, Gloria, a community development worker, and Oscar the driver.

It appeared to us watching Gloria, Rachel, and Mauricio work that day that the main aim of SAN is to empower communities with the resources they need to live their lives with health, dignity and control. These are exactly the things that have been taken away from them by the policies of the Government and Army. Keith Jones outlined these issues in his article in the *BMS Herald* in July 1991.

The meeting was held in the Baptist church, a small building made from mud and corrugated iron. There were approximately equal numbers of women and men attending along with many of the children.

Paul and a Salvadoran, called Rigoberto, informally opened the meeting by playing the guitar together, and although we couldn't speak Spanish very well, clapping and singing to the music made us all feel part of the group.

There were a number of specific items on the agenda. One was the nomination of one or two representatives to attend a five-day resi-

dential workshop organised by SAN. The workshop would give training to the representatives from different communities in the basic principles and skills of health education, enabling them to return home and teach others.

One of the problems SAN encounter in organising a workshop like this is that for people to leave their families for any period of time results in the family becoming deficient in work force, and therefore vulnerable. Every member of the family is essential in the running of the house and fields.

The main item on the agenda was that of the imminent threat of cholera arriving in El Salvador. At the time of the visit cholera had spread from South America and was threatening to enter the country from Guatemala. Since our return to Britain there have been many cases of cholera recorded.

The discussion on cholera started with the team finding out what the community already knew about the illness. This discussion lasted for several minutes as the community relayed their information.

Once the community had said what they knew about cholera Mauricio reinforced the essential points they needed to know about prevention, diagnosis and cure. He did this using material that SAN have produced for communities where literacy levels are low. The material is mainly in the form of cartoons and simple sentences.

Included in the meeting was a Bible reflection about how Jesus came to give life and cure the sick, and that by the community participating in this health programme they were actively engaged in the same kind of community living that God showed in the life of Jesus.

Communities such as Cara Sucia

'Yet in all that history of the people's pain and crucifixion we experienced an immense sense of hope.'

have suffered greatly over the last 12 years. We visited another village where the community was in the process of repopulation, after having fled from it in the early 1980s. There were the remains of a church building which had been bombed and left with gaping holes in its walls. The roof had been destroyed, but the community, since returning, had replaced it with a corrugated iron one. It was in this building that the neighbouring community gathered with them for meetings relating to all areas of life: health, pastoral matters, farming, education, and housing.

On Sundays, mass was said there. In a broken church, amongst

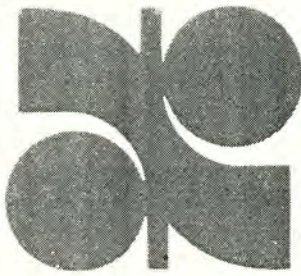


Settlement for returned refugees to El Salvador

a people whose bodies had been broken and their blood poured out, God was celebrated in the eucharist symbols of bread and wine; God who in the story of Jesus had so much in common with this community, whose own life and discipleship had led to the cross and crucifixion.

Yet in all that history of the people's pain and crucifixion we experienced an immense sense of hope. People were determined that their community would work, would have decent housing, good health, education, and peace; that fear, disease, and violence would be banished forever. This for the people is what the resurrection is all about – life before death.

As a group we returned to Britain deeply moved and inspired by the people of El Salvador, determined to search for and discover the same kind of God in our own context. ■



Scottish BMS Conference

Atholl Centre, Pitlochry, gateway to the lovely Highlands of Scotland, was the location for the annual Scottish BMS Conference, November 22nd-24th.

Although not quite such a 'pack-out' as last year's record attendance, the Conference was well attended by a maximum of 50 eager participants from nearly all corners of Scotland, and included at least one member of the Kirk (i.e. Church of Scotland). The Centre was stretched to the limit of its normal accommodation.

The varied programme

(BMS Brazil), live in Pitlochry, they gladly accepted an invitation to share in the Conference also.

One lively session was led by a visiting team from Central Church, Dundee who helped us focus on the Caribbean Churches. This group included two members of the 'Jamaica Six' Action Team, Gavin Johnstone and Clare Hutt, who are currently students at Aberdeen University.

Thus the Conference featured the three BMS-related areas of Brazil, the Caribbean and Nepal - a veritable feast indeed.

Ron Armstrong led an intensive session on 'Liven up Your Church Missionary Programme'. Small Group work and group prayer sessions completed the whole programme. On Sunday morning we trebled the normal congregation at Pitlochry Baptist Church, and participated in the service. The age range varied from 17 to 70, and all who came voted it one of the best Conferences ever.



Atholl Centre

featured Joy Ransom, who introduced us, with visual aids and simulation activities, to the people of Nepal, to UMN, and to the work of the Christian Churches in that land.

We also had a bonus. As Iain and Anne Walker

Letters of appreciation and thanks have been received since the weekend.

A number of churches sponsored members, especially younger folk, to the Conference. These

churches can look forward to some lively input as their missionary enthusiasts share what they gained at Pitlochry.



New Openings

Ed Metzler, Director of the United Mission to Nepal, at a meeting with the Nepali Prime Minister, was told of the government's appreciation of UMN work.

'There are many new openings for us,' said Ed Metzler.

'Over the last few weeks, six different members of Nepal's parliament have contacted us with requests for help in their home area.'

Evangelicals in Politics

At a meeting on the role of evangelicals in politics, more than 60 evangelical politicians from 16 Latin American countries approved an outline for a 'theology of power'.

Orlando Zarco of Bolivia said that Protestant churches have decided to participate actively in the political life in each of the region's countries.

Zarco said Protestant churches will use the Latin American Union of

Evangelicals in Politics as a base for establishing information networks and other resources.

The outcome of the meeting marked a noticeable change in many Protestant churches, which traditionally stayed out of political life considering it worldly and not belonging to the reign of God.

Jamaica Churches Oppose Lottery

The Jamaican Council of Churches has withdrawn its accounts from the second largest bank in the capital, Kingston. This was part of a church campaign against a recently-introduced lottery game.

The JCC has vowed to remove all its accounts from the Bank of Nova Scotia, which distributes the lottery tickets and is encouraging 'all other Christian organisations, institutions and individuals to do likewise.'

The Jamaica Baptist Union cancelled all its accounts with the same bank in August and called on all Baptists to do the same.

Church leaders oppose the lottery which was started in August because they believe gambling is immoral and encourages the poor to divert scarce resources from the family.

The organiser of the game has been suspended from his church.

Christian employees of the bank have been refusing to sell lottery tickets saying that it conflicts with their religious beliefs and is not part of their job description.

Renounce Selfish Interest

The Church of Christ in Zaire (ECZ) has called upon political leaders to 'renounce the pursuit of selfish interests and submit to the will of the people.'

The ECZ, which groups together all the Protestant communities in Zaire, condemned the rioting and violence which had erupted in the country but expressed sympathy with popular sectors 'in their search for peaceful democratic solutions to the political and socio-economic decomposition of our country.'

Role of Baptists in Europe

The European Baptist Federation is holding, this month, the first consultation on the role of Baptist Churches in Europe. It will take place in Dorfweil, Germany.

BWA Support

A letter of support to the five Zairian member bodies of the BWA has been sent from the BWA which assures them of the support and prayers of the Baptist community around the world of which they are a part.

'Our hearts are burdened by unrest in your country, and especially because it is caused by poverty,' wrote Denton Lotz.

'We pray for peace and for your new government

as it faces the tremendous task of economic reform.'

Lotz also expressed concern for the safety and well being of Zairian Baptists. Most of the Baptist missionaries who serve in Zaire have been evacuated.

Carey Mural

A mural depicting the life of William Carey has been unveiled at Carey Baptist



Church, Moulton.

About 100 people were present on 29 October, 1991, when the Rev Vivian Lewis unveiled the mural. He spoke of its uniqueness and how it would be seen by many people, especially in the BiCentenary year of the BMS.

Later he presented Stella Kettle, who painted the portrait of Carey, and Gordon Meeton, tutor of Moulton Art Group who had worked on the mural, with BiCentenary pens.

The church has prepared a leaflet telling the story of the mural which starts with Carey's early life, goes on to his time as cobbler and teacher, then to his baptism, ordination and his years as preacher at Moulton and through to the beginnings of the BMS. Moving to India, via his sea voyage, the mural

traces his work as translator, evangelist, printer and social reformer and then in the final panel sums up his achievements.

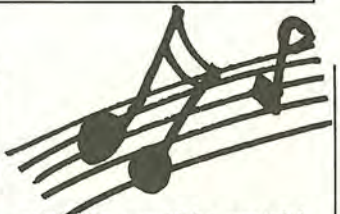
The mural at Moulton Baptist Church depicting the life of William Carey. Left: Stella King, who painted the portrait of William Carey. Right: June Walden, chair of BMS200 committee at Carey Baptist Church, Moulton
Photograph by courtesy of the 'Chronicle and Echo', Northampton ▼

Baptist Hymnbooks

Rural Jamaicans are finding it increasingly difficult to provide everyday items for their families because of the severe and prolonged devaluation of the currency. Few Baptists are able to afford a hymnbook which may cost more than a week's wage.

The BMS 28:19 Action team which visited Jamaica last year was saddened to find that few rural churches had enough hymnbooks to go round. Traditional hymns play a significant part in Jamaican worship, which is renowned for its enthusiasm and vibrance.

Jamaican Baptist minister, Donald Lawrence, spoke for many when he



said, 'We would be grateful for any Baptist Hymnbooks that you can send.'

As many churches in Britain switch over to 'Baptist Praise and Worship' we have the opportunity to support our fellow Baptists in Jamaica by donating any surplus, but good quality, Baptist Hymnbooks.

A large scale collection is now underway at Abingdon Baptist Church in Oxfordshire where the minister, Michael Hambleton (16 Thesiger Road, Abingdon, Oxon. OX14 2DY), welcomes deliveries most mornings.

Please encourage your church to put their old Baptist Hymnbooks to good use. If you are able to help by setting up a regional collection in your area or by making a donation to cover transportation please write to me, Keith Holmes, at Regent's Park College, Pusey Street, Oxford OX1 2LB.

Thankyou

Sue Headlam, of Chandraghona, Bangladesh, has been sent a package of cards and notes from people at 'North Heath Baptist Church'. Sue wants to say 'thank you' but, unfortunately, we don't know where North Heath Baptist Church is. We have searched both in the BMS and the BU records.

If Norah Evans, or anyone else from 'North Heath Baptist' would write to us with the correct address we will forward Sue's letter of thanks.

NEEDED OVERSEAS

BRAZIL

★
Three people for pastoral, church planting and association work

★
Two social workers for church related community work

★
One health educator for church related programmes

ITALY

★
Three pastors

NICARAGUA

★
Co-ordinator for theological training by extension

★
Doctor with speciality in anaesthetics, neurology or ophthalmology

CHINA

★
Two TEFL teachers for work with the Amity Foundation

NEPAL

★
One nurse educator

★
One dentist

★
One forester

★
One mechanical engineer

SRI LANKA

★
Ministerial couple for district work

ISRAEL

★
Qualified Anaesthetist for the Christian Hospital in Nazareth



'Whatever Happened to the Missionary Sermon?'

asks Fred Stainthorpe

I RECENTLY CAME across a book of missionary sermons in a secondhand bookshop. It was rather expensive so I did not buy it but afterwards I wondered, 'Whatever happened to the missionary sermon?'

It is almost as rare in church life as it is in secondhand bookshops. True, at the Baptist Assembly each year there is always someone to lead a missionary service but do those present often hear such a theme?

Sometimes I have asked congregations in a semi-rhetorical way, 'When did you last hear a sermon on world mission?'

'It was a long time ago, if ever,' they occasionally answer.

I suspect this holds good for many other congregations. The missionary sermon no longer forms part of our spiritual diet.

Were things different in the past?

Robert Morrison of China once said, 'I am astonished to find Christians so often referring their missionary efforts to charity. A missionary sermon is a charity sermon. Charity indeed! Here is a world of guilty rebels and the word God has put into the hands of men, pardoned and saved by mercy, a proclamation of mercy and pardon to all who will accept of it; and has given a solemn injunction to go and proclaim it to the ends of the earth - to every creature - to every rebel - and these rebels think it, in themselves, a charity to do so.'

These words still impress me. Our Lord's last words to His church were the mandate to preach the Gospel everywhere. He has never withdrawn or diminished His command. Yet, to quote Morrison again, 'This proclamation has been in their possession 1850 years and yet one-half of mankind has even now scarcely heard of it, so indolently and carelessly have succeeding generations done their duty.'

One hundred and fifty years later Dr David Barrett, the Christian researcher, has estimated that approximately one quarter of the world's population is still unevangelised. The Christian world spends only 0.01 per cent of its resources on these people. At the same time the number of British missionaries has fallen by 1,600 in the past 16 years. Why this decline in missionary zeal? It is due in part to the demise of the missionary sermon.

I do not mean the occasional message. This has its place. We need more however. The Church needs to receive continual preaching and teaching about world mission. This will only spring from missionary enthusiasm. In its turn this depends on missionary conviction and theology. The people best qualified to do this are local ministers and preachers. They hold the key to world evangelisation in their sermons.

Scripture both entitles and obliges them to do this. The pastors and teachers of Ephesians 4, though they must work in local situations, are appointed to equip all of God's people for the work of ministry.

The visiting missionary may describe his work overseas but when he is away the local minister must supply its rationale. The missionary can tell 'how' but the pastor must say 'why'. He may have missionary councils and secretaries to help but he must strike the key-note. If the man who plays the bugle does not sound a clear note who will prepare for battle?

The late Oswald Smith of Toronto exemplified the role of the local minister as missionary leader. He travelled widely as an evangelist and always ended his

campaigns by calling the local Christians to commit themselves to the task of world mission.

'The Church's ministry is missions,' he used to say, 'Her supreme task is to obey the simple command of our Lord and "Go, tell all people" if you cannot go you must send a substitute.'

His own church responded to this teaching. It sent out hundreds of missionaries to other lands, it regularly raised more money for overseas causes than it did for its own work and it grew as he promised it would.

'The church which puts missions first will always prosper.'

His teaching about missions was simple but profound.

'Why should anyone hear the Gospel twice before everyone has heard it once?' he used to ask.

world should hear. Preachers are not called to teach God as the means to a better life but the End to Whom we are all responsible.

So our preaching must be missionary preaching. This will always be implicit and often explicit. Scripture provides us with much material. The Lord calls Abram out of Ur and promises to bless all nations through him. Israel is to be a sign to which all nations shall come. The Servant of the Lord in Isaiah 49 is told that he will become a light to the nations and when Saul and Barnabas were opposed at Antioch they saw this as a fulfilment of the prophecy. Our Lord had other sheep which were not of the Jewish fold and Paul was a debtor to all peoples.

Church history gives us a second arrow to our bow. British

our eyes and look on the fields.

The Church's year is also our ally. Christmas shows us the pagan astrologers coming to worship the infant Jesus. The Crucifixion story contains a Roman soldier who confesses that Jesus was truly the Son of God. Peter's sermon at Pentecost includes a promise to all who are afar off and it is not difficult to relate Harvest to mission.

This is to be the pattern of our ministry. Pastors are meant to be leaders in world mission not merely custodians of a Christian sub-culture. We are no longer out to get all we can from God. We are His missionary people saved to spread His Gospel throughout the world. The blessing will come while we are about His business (Matt 6:33).

'Mission is too important to be left to one department of the Church,' said Oswald Smith, 'it is the chief work of the whole church.' Local ministers are the ones who should get the church moving. The missionary sermon must be moved from the special occasion and returned to the regular diet of the church's life. It should be taken from the secondhand bookshop and restored to the pulpit where it belongs. ■



Burchell Taylor, from Jamaica, led the Missionary Service at the Leicester Assembly

It is our selfishness and misunderstanding of the Gospel which has resulted in this situation. In many people's eyes God exists mainly to help us through our difficulties, forgive our sins (c'est son métier!) and comfort us in sorrow.

Scripture, on the other hand, points us to the God who is high over all, supremely to be worshipped and served. He has given His Son for the salvation of mankind. The Church's role is not only to demonstrate His life but to be the means by which all the

churches exist only because long ago people obeyed missionary teaching and brought the Gospel here. So those who profess no interest in world mission are busy sawing off the branch on which they sit.

In her best hours the Church has been concerned to take the Gospel to other lands even though at first pioneers such as Carey and others were misunderstood and opposed. Missionary biography gives us an inexhaustible supply of illustration and inspiration. The current world situation will always bid us lift up

MISSIONARY MOVEMENTS

DEPARTURES

Rev Neil and Mrs Ruth Abbott
on 5 November to Clermont Ferrand, France

BIRTHS

Congratulations to **Sue and Richard Hoskins** on the birth of a daughter, Elspeth Ann on 23 November 1991.
Elspeth weighed in at 7lbs 7ozs

ACKNOWLEDGEMENTS

LEGACIES

Mrs R Smith	100.00
Mrs Elsie Lily Perkins	2,000.00
Miss Edith May Stimson	25,423.50
Miss Ivy Mason	50.05
Mr A C S Powell-Nurdin	2,900.00
Miss Kathleen Mary Pierpoint	14,079.23
Mrs Minnie Caroline Alexander	2,000.00
J W Cole	23.45
John E Andrew	250.00
Mrs F E Mills	5,622.85

GENERAL WORK

Via Carole Whitmee: £10.00; Anon: £17.55; Anon: £150.00; via Peter Briggs: £10.00; Anon: £20.00; Cardiff: £50.05; Anon: £14.12; Durham: £30.00; Give as You Earn: £68.95; Glasgow: £5.00.

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World Mission in bite size pieces

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Fed up with flag days?
Too much talk?
Choking on things being rammed down your throat?***

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gymnasium, tennis courts
comfortable accommodation*

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18-25 July 1992

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Introduce a friend who has never been to a BMS Son Seekers Holiday
before for a further £5.00 reduction

Reply to John Passmore, Baptist Missionary Society, Baptist House, 129 Broadway PO Box 49, Didcot, Oxon OX11 8XA

Please send me _____ application form(s) for **Heartburn Hotel**

Name _____

Address _____

_____ **Postcode** _____

Elvis spotted in Dinas Powis!