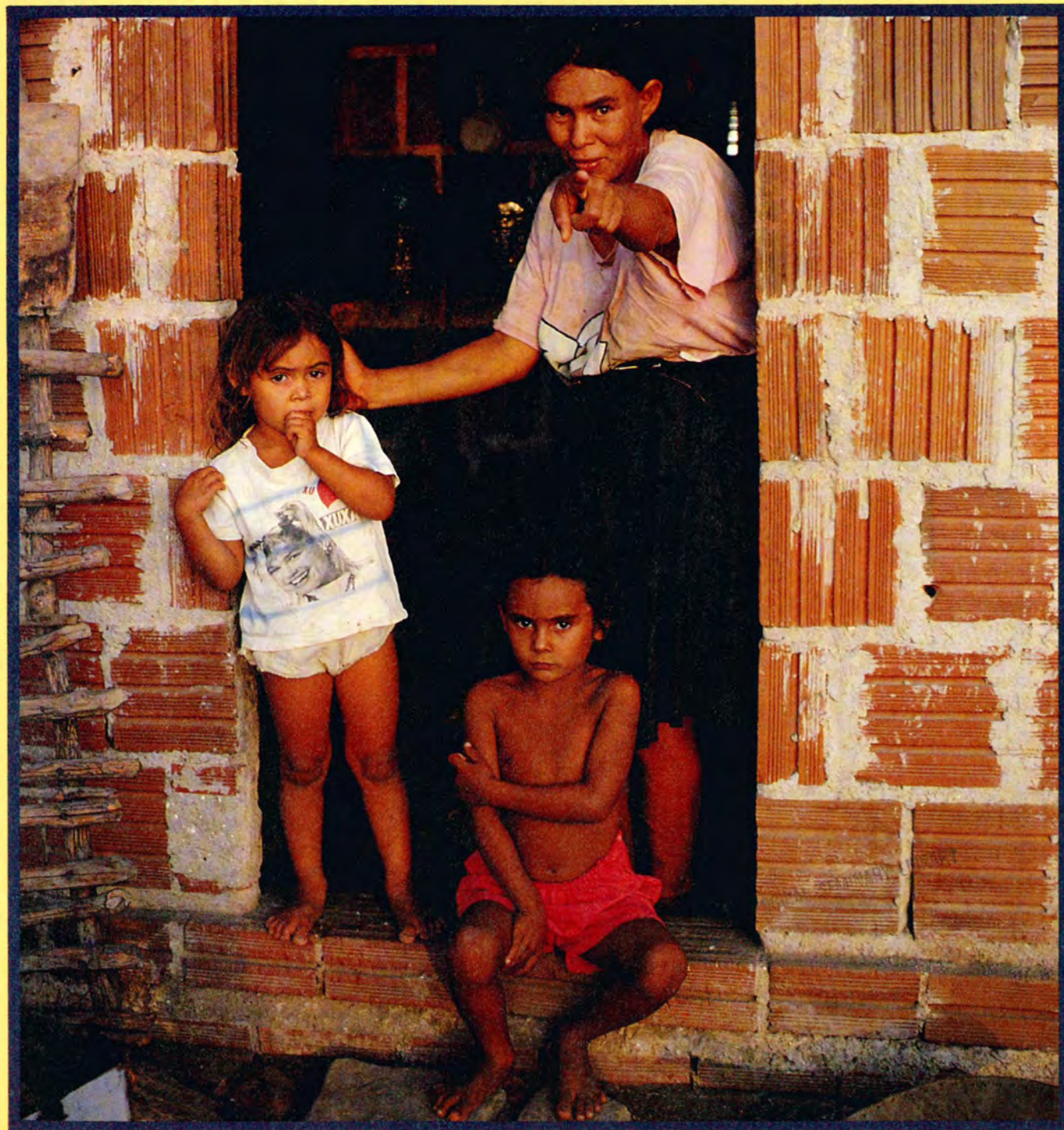


# H

M I S S I O N A R Y

# HERALD



BRAZIL – SAO PAULO FAVELAS – 28:19 ACTION TEAM ★ BICENTENARY – INDIA

AND CHINA ★ NEPAL – HIMALAYAN HEALTH VISIT ★ THAILAND – A CHANGED LIFE

MARCH 1992

PRICE 25p

# FEATURES

FAVELA MINISTRY <i>Paul and Debbie Holme's work of urban mission.....</i>	<b>3</b>	
SHARING GOD'S LOVE <i>The Brazil Youth Action Team at work .....</i>	<b>5</b>	
NEW STRATEGIES IN MISSION <i>The Fund for the Future.....</i>	<b>6</b>	
HIMALAYAN HEALTH WORK <i>Ian Smith reports on a visit to a Buddhist area.....</i>	<b>7</b>	
BICENTENARY FEATURE <i>Starting work in Xian, China .....</i> <i>Zenana and Patna.....</i>	<b>9</b> <b>11</b>	
THE NAZARETH CONNECTION <i>BMS and the Edinburgh Medical Mission.....</i>	<b>13</b>	
CHRISTIANS AND NEW CHURCHES <i>John Passmore revisits Bangladesh .....</i>	<b>14</b>	
IN VIEW <i>News and views from around the world.....</i>	<b>16</b>	
WORLD MISSION LINK.....	<b>18</b>	
OUTREACH IN FRANCE <i>with the BMS Youth Action Team .....</i>	<b>18</b>	
ALBANIA <i>New opportunities and the search for workers .....</i>	<b>19</b>	
MISSIONARY MOVEMENTS, ETC .....	<b>19</b>	
<b>The BMS shares with partner churches in:</b>		
Angola	France	Sri Lanka
Bangladesh	India	Thailand
Belgium	Jamaica	Trinidad
Brazil	Nepal	Zaire
El Salvador	Nicaragua	

# HERALD

## EDITORIAL COMMENT

Anyone engaged in mission in today's world needs to be flexible and in a position to react quickly to new situations. This was evident at the time of emergency in Zaire last September when all but one of our workers were evacuated quickly and safely.

At first it was hard for those involved to see beyond the immediate crisis and the upsetting of personal dreams and plans. But very soon they began to ask, 'What is God saying in this situation?'

Some saw it as a time to change course, to get involved in some new aspect of Christian service. Two have been redeployed to Hungary, initially for six months, enabling the BMS to respond fairly quickly to a request for help from the International Baptist Lay Academy. Some are waiting to hear of possible temporary openings in other countries. And yet others are finding opportunities to serve in local UK churches.

It is also seen as a time to ask some basic questions about our continuing links with the church in Zaire. Those links will continue, this the BMS has promised, but the enforced absence of our missionary group gives us the opportunity to seek God's guidance about the right way to work in future partnership with the Baptist Community of the River Zaire.

To this end BMS representatives travelled to Zaire in February to talk with church leaders.

Meanwhile we are receiving many new requests for help. There is an opportunity in Albania, that country which was so tightly closed to outsiders for over 40 years. But it requires a quick response — by April at the latest.

Are we ready for that kind of almost immediate action? Only if British churches are ready to release the powerful resources of prayer, people and finance for mission.

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

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

**COPYRIGHT 1992 Baptist Missionary Society**  
photoset and printed by Stanley L Hunt (Printers) Ltd, Rushden, Northamptonshire

**ISSN 0264-1372**

*Paul and Debbie Holmes are exploring ways of ministering to the urban poor in Brazil.*

**A**ND STILL they come, tens of thousands each year, from all over Brazil, into São Paulo, now the largest city in the Southern Hemisphere.

They stream in from the poor north-east looking for something better than the drought-ridden subsistence living of that area. They crowd on to any spare piece of land and build their *favela* (shanty) shacks, thousands of people massed together.

In the community of São Bernardo alone there are 90 *favelas*. The largest of them has over 4,000 shacks. The aspiration of the people, who come in search of a better life, is to be found in the names of the *favelas* — *Parque Hawaii*, *Terra Nova*.

And the Church? What of the Church's mission to such areas, for here are people, ordinary human beings, who have a right to learn of God's love for them?

In 1989 Paul and Debbie Holmes, with their two daughters Kathryn and Joanna, went to Brazil with a specific concern for the needs of the *favela* people. But they had little to work on because, as they said, 'there are not many patterns of work in *favelas*, either secular or Christian, to relate to'.

They tried to prepare themselves before leaving the UK. 'In London, we were thankful to God for people within the Afro-Caribbean community who took us by the hand



# MULTI FAVELA MINISTRY

and interpreted so much to us in terms of culture, problems, spirituality and relationships.

'But although we recognised the

face of poverty in London, we never saw it so keenly as we have in São Paulo.'

Their vision was that 'God will graciously go ahead of us and enable us, sensitively and humbly, to build relationships of mutual trust and service.'

They saw that they could not go it alone but needed to work 'in partnership with Brazilian Christians so that our work can be developed and sustained'.

The local Baptist Association agreed that they should be 'engaged in multi-ministry in the region of Diadema. It is a large community on the edge of São Paulo with a population of more than 350,000. More than 70 per cent live in a *favela* or a *favela* "up-grade".

'In one small district of Diadema, Vila Nogueira, there are nine *favelas* in one square mile. According to the council, there are 52,000 people living within the district,' says Paul.

The *favelas* are formed by 2,000 or so shacks housing 13,500 families. In the five months between March and July (1990) 27 people were murdered there.'

There are five Baptist churches and two

congregations in Diadema. None of them, when Paul and Debbie arrived, had a full-time pastor.

'Together with the churches we are trying to define more clearly our role,' said Paul as he tried to work out a number of options.

'We are hoping that one objective will be the planting of a *favela* congregation, which may serve as a model of being the church with a *favela* context. We hope that this will

*'But although we recognised the face of poverty in London, we never saw it so keenly as we have in São Paulo.'*

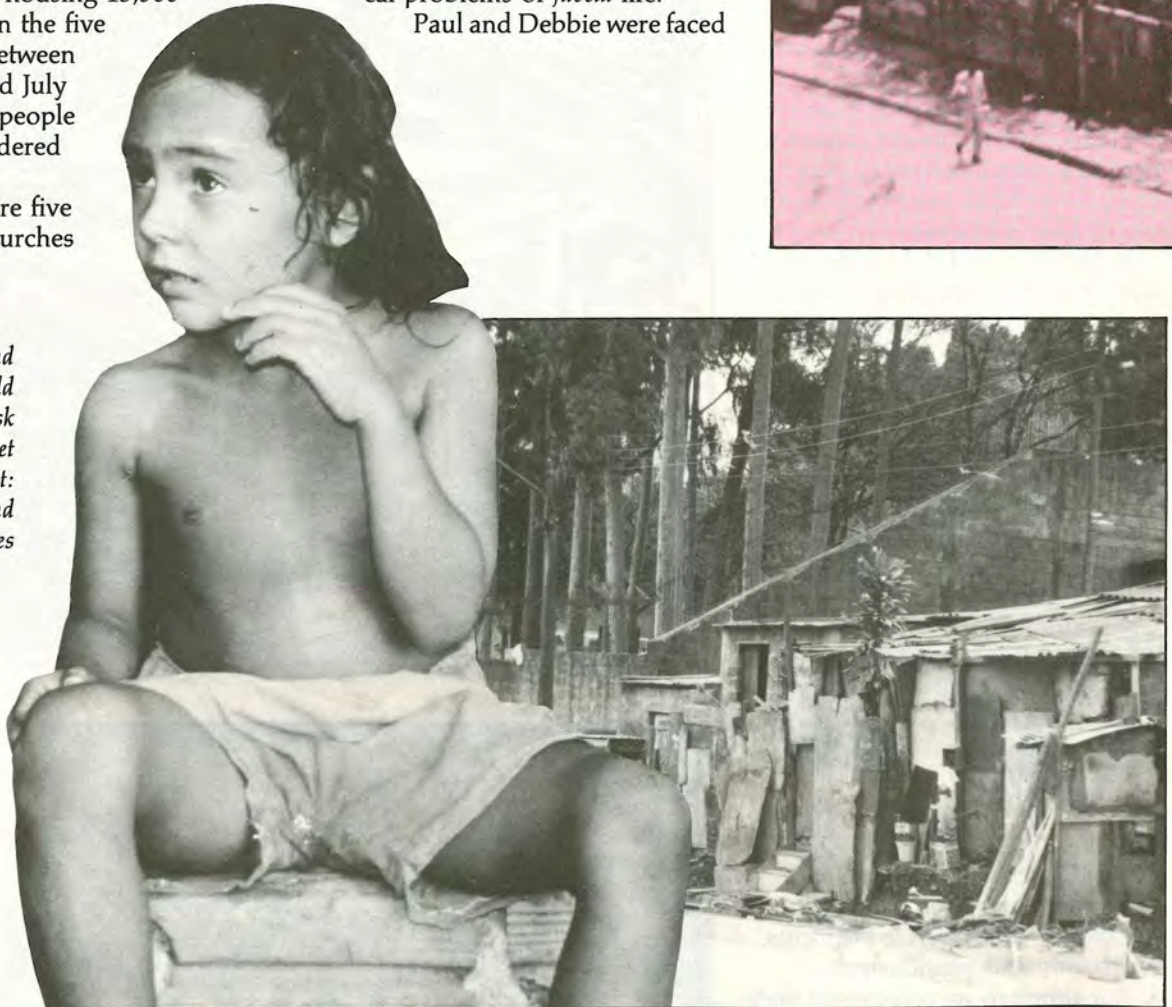
include helping the congregation to confront and deal with the practical problems of *favela* life.'

Paul and Debbie were faced



*Favelas and favela child at risk*

*Inset top right: Debbie and Paul Holmes*





*'Our bit of São Paulo has been topping Rio de Janeiro in the violence stakes. At one point 45 people were murdered in 48 hours, nine of them in Diadema.'*

early on by the plight of the street children.

'We are deeply concerned about the organised killing of children and young people. It is estimated that at least two under-18's are murdered every three days in this country. Many of these killings are carried out by the so-called *pistoleiros* or *justiceiros*, who are paid by local businessmen to keep down juvenile crime and create a fear on

the street that says vengeance and reprisal are the mechanisms of social order.

One day in 1990 seven youths, the youngest only 14 years of age, were lined up against a wall in Diadema and shot down by *justiceiros*. Shortly afterwards three young girls were killed in a nearby park, gunned down by *justiceiros* in a retributive act against their parents.

'All this is set against an overall backcloth of appalling urban violence,' reports Paul. 'Our bit of São Paulo has been topping Rio de Janeiro in the violence stakes. At one point 45 people were murdered in 48 hours, nine of them in Diadema.'

Towards the end of 1990, police were digging out from under a city centre road bridge the bodies of tramps and beggars murdered by three young middle-class people.▶

## SHARING GOD'S LOVE IN A DIFFERENT LANGUAGE

**P**aul and Debbie Holmes have been joined by the BMS 28:19 Youth Action Team.

They report 'visiting various homes in the *favela* surrounding Santa Maria. It was such an opportunity to share God's love in a different language. God moved mightily during this work and many people were encouraged to come along to church and others made a commitment to God.'

In mid-November they worked with a church in the Paulicéia district of São Bernard, a church with a fellowship of only 20 regular members.

'We were there to encourage and support them in the door-to-door work they were doing by basically getting alongside them and going out onto the streets with them.'

'Each of us from the team went out with one or two members of the church and distributed tracts within the community. To see such a small number of people committed in such a big way to moving out and seeing God work was a great encouragement.'

Later they did two and a half weeks' building work in a *favela* 'to make José and Ceda's more secure. It's been extremely exhausting work starting at eight in the morning and finishing at five-thirty. Learning how to use Brazilian tools has been an education in itself.'

'Getting the materials to the door caused problems because vehicle access was impossible. It took us a whole day just to get the materials outside the house. This was made more difficult by the stream of sewage flowing down the hill.'

'We managed to shift six or seven cubic metres of soil and build a wall at the front of the house. The bricks were nicknamed "banana bricks" for obvious reasons and although it looks like a Mexican wave it serves its purposes! The satisfaction of seeing our efforts materialise has made all the blisters worthwhile and it has given Paul Holmes an important door within that community.'

The group have established regular Bible studies which different members of the group lead.

'These have been excellent. We have learnt so much about God and about each other through them. Prayer has also become a regular feature of group life, especially in the realm of intercession for difficult aspects of life in Brazil.' ■

'The bodies of small children found shot in the streets are just part of an overall violence and devaluation of human life that seem to be accepted as an unchangeable situation. It demonstrates the powerlessness that many Brazilians feel in a society that is organised for the strong and is arbitrarily chaotic for the rest.'

Paul says that some churches in São Paulo have a multi-angled social action project that includes a meals programme, educational reinforcement, a medical team, literacy scheme, care for the elderly, and a creche for single mothers.

'It is good to see this kind of concern up and running, but usually these projects are organised by much larger churches than those in Diadema, churches that can



Anthony Vinci

count doctors, dentists, teachers and other professionals amongst their members. We have to learn what we can from these churches while looking for simpler ways of doing things.

'We are trying to encourage people to keep going and are attempting to show that a high capital, high tech, highly professional project is not necessarily best. A self-sustaining project is not only viable, but many ways better because it is capable of being repeated in other places.'

By the middle of 1991 Paul and Debbie had channelled a lot of their energies into the Jardim Inamar Baptist Church in Diadema, a church started by Frank and

Dorothy Vaughan a few years before.

'It's set in an area of *favelas* and *favela* upgrades and the premises are very basic,' Paul said.

'The church has had some difficulties but the new pastor, Miguel Maia, has been doing an excellent job.'

Paul and Debbie felt that the church would be a good base from which to develop a wider work.

'We started by organising the first Holiday Club in years. We were thrilled to see an average of 130 children coming along each day. It encouraged the church to launch a monthly children's service that's been steadily getting better.

'Other good things have been happening, including a Couples' Day which helped us to look at the problems families in poor districts are facing. Because everybody in the church is poor, there is no suggestion of "we ought to do something for the poor". It's been a matter of "these are the problems I have, and I know my neighbour has them too. There is something that can be done, and we can do it".'

Paul and Debbie have also been working in a *favela* in the São Bernardo area called Vila São Pedro.

'It's set on high hills, denuded of forest, on the margins of São Bernardo. It's steadily growing and needs some input from the church. We've got to know quite a lot of people on one of the hillsides and hope to get a small Christian community going soon.

In order to do this Paul has been working on the improvement of one of the *favela* homes.

'He's remade the reinforced concrete corner posts and rendered the

inside and outside of the hut. It's helped the family concerned to make other improvements, improved the appearance of the home; and reduced the lodging places for cockroaches and other nasties.

'Nothing is easy in a *favela* and the experience of spending a lot of time there has taught us a lot of lessons.'

*BiCentenary Fund for the Future Supporting*

## NEW STRATEGIES IN MISSION

**T**he need to take urban mission seriously is obvious. The problems associated with the fast growing cities of the developing world are highlighted by Paul and Debbie Holmes' work in São Paulo.

But there are similar problems and opportunities in other cities — Kinshasa in Zaire, Dhaka in Bangladesh, San Salvador in Central America, Colombo in Sri Lanka, and many more.

As it enters into its third century of life, the BMS intends to take urban mission very seriously. Part of the Fund for the Future, £100,000 in fact, is to be used to develop urban mission.

You can see the needs and the opportunities. Our partner churches in these urban areas are looking to us for support. So please be generous in your support of the £2 million Fund for the Future. It is a fund for outreach and mission.

Gifts, earmarked for the Fund for the Future, can be sent to:  
BAPTIST MISSIONARY SOCIETY  
PO BOX 49  
129 BROADWAY  
DIDCOT  
OXON OX11 8XA



São Paulo skyline

# HIMALAYAN HEALTH WORK

*BMS doctor, Ian Smith, visits Buddhist communities in the north of Nepal.*

**T**HE BURI GANDAKI river valley in Gorkha district lies between two massive Himalayan ranges which border Tibet.

It's a sparsely populated area, inhabited mainly by people who are ethnically and culturally Tibetan. This was, in fact, part of Tibet up until the expansionist period of the mid 1700s when Nepal captured considerable territory from India and Tibet.

The river valley runs north up the district and then branches to the east and to the west, behind the Ganesh Himal and Manaslu mountain ranges. To the west the people call themselves the 'Nupri' — the people of the Nupri; their local name for the river.

To the east the river is known as the Shyar (meaning East), and the people might be expected to call themselves Shyarba. However they call this area Chum, and themselves 'Chumba'. This is quite fortunate because otherwise they might be confused with the well known 'Shyarba' people of East Nepal — whose name has since been corrupted to Sherpa.

My reason for travelling to this area was to learn about the health problems there, particularly looking at Tuberculosis, and to investigate the traditional health practices of the region to see how a locally appropriate primary health system



*Nepali mother learning about health and hygiene through cartoon pictures could be developed.*

Sixteen of us took part in the survey; five porters, five village health workers, three local guides, one health assistant, one microscopist, and myself. In addition we had a back up team of three providing logistical support from a

'basecamp' (sounds grand doesn't

As an Ani she will never marry, and though she comes from a rich family, she lives in a tiny one-roomed house next to her younger brother. She has travelled extensively in the area and, in this devoutly Buddhist area, is welcomed and honoured in every home she visits.

Some of that honour and respect was accorded to us as we travelled with her. We were constantly

*'It took us nine days to reach the most northerly point. For the sick the journey takes a lot longer, often several weeks.'*

amazed at the level of hospitality offered. I soon learnt to love Tibetan tea (made with butter and salt in place of milk and sugar) and tsampa; flour made from the roasted grains of wheat, barley or maize. Tsampa is often eaten dry, and the efforts of the uninitiated



*A patient being carried to hospital*

it?) in the southernmost village of the region.

One of the biggest problems was finding enough food to feed such a crowd. We had taken 200kg of rice with us but unfortunately misplaced 50kg for a few days when a local man who had been hired to take a load two days on ahead of the main team got drunk, sold part of his load, and abandoned the rest!

We've been interested in this area for many years, having from time to time met people who have made the journey down to Amp Pipal for treatment.

It took us nine days to reach the most northerly point. For the sick the journey takes a lot longer, often several weeks. Many of those who come have tuberculosis and it was a suspicion that the disease was more common there that led us to propose the survey.

Because it is close to Tibet it has been a restricted area to expatriates for many years and it took several months to get permission from the Ministry of Health for me to take part in the survey.

The survey itself took just over three weeks but, with travel and training of the survey staff, we were away for six weeks in total. Despite the microscope's breaking down after only a week, and other problems, the survey was remarkably successful and we collected quantities of valuable information.

We learnt that TB is more common there than in the rest of the district, probably as a result of the

people's trading habits. Many of them travel to Kathmandu, Tibet and even further afield – India, Hong Kong and Thailand, trading in wool, skins, salt and gold. The areas they visit are highly endemic for TB, and they probably pick up the disease there and bring it back home.

The wildlife of the area is quite remarkable. One memorable afternoon I managed to collect 92 leech bites and then another night several hundred flea bites!

At times we were very cold, often very wet, and occasionally thoroughly tired and miserable!

The small clinics we ran were incredibly popular! In one village we had to stop seeing patients at 7 pm, and were then woken at 5.30 the following morning by those who had not been seen!

The paths were hard in places, one village we visited sits about 2,000 feet above the river – it takes two hours to climb up to it, and then just 45 minutes to come down again! The views were of course stupendous; high flat alpine valleys, forests of fir, glaciers, villages dotted round on steep gorges, and massive mountain peaks; some more than 25,000 feet.

However, the lasting memories are of the people I met there. In my diary I have two creased and dirty bank notes, one for five Rupees (the equivalent of 8p) and one for 10 Rupees. I doubt if I'll ever use them.

The former was given to me when we were in the village of Bihi, on behalf of a lady living 30 minutes away in the smaller village of Krak. It was brought by an 'Ani', a Buddhist nun, as a request for me to visit the village to see the lady who was ill with a neck swelling. Fortunately we had already planned to visit the village, and we walked up later that day.

Sadly the lady had a massive malignant tumour of her thyroid gland, and though I suggested she come to Amp Pipal to see if anything could be done, she hasn't arrived, and I guess has probably died.

The second note was given to me the same day, also in Bihi, also by an Ani! Her name is Uma, and she

helped us for two weeks as a guide and general organiser.

Placed in the Gomba (Buddhist temple) by her parents when she was 12, she was taught to read and write the Tibetan scriptures by the Lama there. Having passed her school exams, she worked as a teacher in the tiny primary school in her village until the government raised the level of qualifications required, and she lost her job. Last year she was given a three month training as a health worker, but with the change in government that work also fell through.

like myself to eat it in a dignified manner were a source of great amusement!

Uma made an invaluable contribution to the survey. Her presence ensured that we were welcomed wherever we went. She spoke all of the local languages and dialects (four at least) as well as Nepali. She was able to describe in detail many of the local health customs and she ensured we didn't die of culinary boredom by providing many different species of edible mushrooms and berries from the forest!

We left Uma in Bihi. She was unable to come with us up the eastern tributary to Chum and as we said our 'goodbyes' she pressed the 10 Rupee note into my hand 'to buy a cup of tea'!

This is an area of the country we have a great deal of interest in, and these are a people we would ask you to pray for. They form the southern limit of the Tibetan Buddhist World, an area that is populated predominantly by tantric Buddhists, who look to the Dalai Lama as their spiritual head. It includes parts of Eastern Russia, Mongolia, part of Western China, Tibet, and the people of the Himalayas, including parts of India, Nepal and eastwards through Sikkim and Bhutan.

In addition there are numerous Tibetan refugees in India and Nepal, plus many recent converts to Tibetan Buddhism from the West. Increasing political and religious freedom in many countries of this area has meant that we have recently been hearing encouraging news; do pray that it will continue!



# 'The Lord

I ARRIVED AT XIAN Railway Station, November 1943 after three months of travel by ship, railway, aeroplane and bus. I vividly recollect going upstairs in the house which was to be my 'digs' and there meeting Dr Handley Sockley. He gripped my hand warmly, looked me up and down, and said, 'You'll do!' We became the firmest of friends. Handley's infectious chuckle livened up many a meeting of missionaries who had forgotten that joy was an integral part of the Gospel we had come to bring.

The hospital at that time was in the east suburb of the city because of the risk of air raids. It was a hive of activity especially in the Midwifery, Ophthalmic and General Surgical departments. How I longed to help the over-strained staff, but it was not to be. Mission rules were strict. I had to learn the language first. Only when I had passed the examinations satisfactorily would I be allowed to help in the hospital.

My first two teachers proved unsatisfactory. Then came Mr Liu. He was the finest type of scholarly personality. He had been brought up a Confucian but was now a dedicated Christian. Every morning, except Sunday, he came to my door, bowed, and sat down. Then he began to read St John's gospel, phrase by phrase, while I repeated, imitating his exact tone. A great deal of background study was necessary but after a year of solid application I was able to give a short address to the Nurses or to the patients in the wards.

During this language study period I could visit our Mission Stations out in the countryside, staying a few weeks and absorbing the happy atmosphere of fellowship both amongst ourselves and with our Chinese colleagues. I travelled mostly by bicycle. I shared the frugal noodles and red peppers of the Chinese. There



Above right: Stephen Henderson Smith with leprosy patients, Hong Kong, 1950

Above: The entrance to East Suburb Hospital, 1948

was an element of adventure, of risk, of uncertainty but also a deepening of faith. There was loneliness too. How I longed for the time when Dorothy, my fiancée, a Nursing Sister at Bath, would be able to come out and join me in the work.



## working with them'

## Xian

## 1943-48

Dr Stephen Henderson Smith was farewelled for missionary service at Leicester in the autumn of 1942.

It was the time of the BMS Ter Jubilee celebrations. Fifty years on he recalls his arrival in China.

At last the language was behind me and I could put on my white coat and join the Ward Round. This was a daily event. It followed the service for bed patients, conducted by our Chinese evangelist. During the Ward Round we discussed the patient's illness and how we should proceed medically or by operation. The excellent reputation of our Xian hospital was due to the dedicated work of a noble line of BMS doctors and nurses. My mother had been one of the latter, going out soon after the terrible Boxer tragedy in 1900.

The standard of nursing is a vital element in the success of treatment, especially surgical treatment. Sister Major, Sister Stageman and others had founded a Nursing School at Xian. Girls and boys from our Mission schools were offered training, not only in nursing but also in pharmacy and laboratory techniques. Many of these young people came forward for baptism. One wonders what became of them after the Revolution. One of our lady missionaries later visited Sian as a member of a foreign tourist party. She was able to ask to see the hospital and its leading personnel. To her surprise and delight the Head Nurse, who had now become Superintendent of the hospital itself, welcomed her warmly and received a New Testament at her hands. How many others had remained faithful and survived? How many had paid a martyr's price?

What glorious days those were, facing the challenge of the crowded out-patient department, advising on treatment, supervising the mundane details of wages and salaries, and above all carrying out surgical operations of all kinds in an attempt to show God's love for His children.

A Chinese, living in a remote village, went up to the visiting missionary to ask for baptism. 'What brought you to this decision?' asked the missionary. 'I was a patient in your hospital,' was the reply. 'They loved me. It was that that made me believe.' He had had a routine appendicectomy for acute appendicitis.

In early 1945, the Mission gave me leave to return to Calcutta, where I was to meet Dorothy and we were to be married, all being well.

All did indeed work out. Our prayers were answered. But not as we had expected. There was an urgent request for someone to head up the medical work at Chandraghona, our busy BMS hospital in East Bengal. Our return to China had to be postponed for six months while we worked in the very different conditions alongside the Karnaphuli River. It was arduous and challenging to be faced with major surgery demanding to be done, cataracts, leprosy cases and always numerous midwifery complications. We got to love the work and the people so much that it was sad indeed when we were called back to Sian.

Once again an eventful journey by air, road and rail to Xian. I was able to get straight into work in the hospital. Not so for Dorothy. I will never forget the tears of well-nigh despair as she fought to master this incredible language without which she was assured her contribution would be ineffective.

And yet there was a deep joy in being in the place of appointment. In addition to work there was another

element of life in those years. I refer to the fellowship which had grown up among the missionaries ourselves. We held our own prayer meeting every week. This included tea and time to relax, chit-chat and above all, laughter and joy. If ever an appendage to the Acts was being fulfilled this was it. And there were the children, too, a surprising number of whom were in later life to become missionaries themselves.

Those were days of growth for the Chinese Church. I remember going to a service in our central Sian chapel. It was to be addressed by Wang Ming Tao, an evangelist with a reputation for great power and authority. The large building was packed to the doors. The atmosphere was electric. Pastor Wang held us all spellbound for at least three quarters of an hour. Then came the time for prayer, not by any individual but by the whole congregation at once. There was confession, praise, prayer in a spirit of freedom and faith. What we did not know at the time was that it was God's preparation for the unspeakable persecution which was soon to come for anyone associated with Christian belief.

Meanwhile the hospital was busier than ever. There were rumours of the growth of Communist forces to the North. It was obvious that here was something powerful, disciplined, new and revolutionary. What was the future for the Mission? And what for the Church? We went on in faith with the daily problems believing that our God was able for every eventuality.

A boy of about 10 years of age came to the out-patients one morning. He complained of acute pain in one foot. When I looked at the foot, I found it was red and swollen. He could not walk but had to be carried in by his father. I had only seen one such case before, at the Oxford Medical Society. It was then diagnosed as 'Erythromelalqia'. We took the boy into hospital and prepared to operate as the book recommended, having first obtained the consent of the relatives. I made it quite clear I could not guarantee a cure, but we would try. The operation involved stripping the nerves off the outside of the femoral artery, under a general anaesthetic.

When the boy awoke from the anaesthetic his pain was as severe as ever, much to everyone's disappointment. We had prayed. We had worked. We had hoped. The boy's agony persisted. There seemed nothing else we could do but let the boy go home and return on the tenth day for removal of sutures. The parents were obviously deeply disappointed.

With so many things in mind I had a surprise one morning when the nurses told me the boy was waiting for me to see him in the theatre. It was the tenth day. My heart sank. No one likes to be confronted with failure. As I walked into theatre I could see the boy's smiling face. The pain had completely disappeared.

Towards the end of 1948 we had to return home on furlough. It was sad but necessary because of the Communist advance. We were to prove the truth of the hymn, 'And so through all the length of days, Thy goodness faileth never,' as we were led to new service at home and elsewhere. But that's another story. ■

# ZENANA MISSION AND BMS IN PATNA

*Edith Hallett pleads with us  
not to forget one area  
of BMS work in India.*



*Church at Patna, 1961*

WILLIAM CAREY never heard of a province called 'Bihar'. It did not exist. The name 'Patna' probably meant nothing to him. The time when it would absorb Bankipur, Bodipur, Barkerganj and many another village, as London absorbed Richmond, and grow into a long straggling city squeezed between the great Ganges river to the North and swamp land to the South was still hidden in the mists of time.

But the area as a mission field was well known to him.

Patna had an advantage over Delhi as regards accessibility. Before roads were metalled, before the great railways linked India's great cities, Patna had an easy, if slow, link with Calcutta — the Ganges river. So, way back in the days of the Serampore Fellowship the area, later called Patna, became a mission field of the BMS. There was even a start of education for girls there, before Hannah Marshman, the pioneer of such movements, was in her grave.

In the days, now almost forgotten, when the Zenana branch of the BMS was a separate and flourishing entity, Isobel Angus found her way to Patna. Her name occurs repeatedly from 1896 onwards in Station Committee minutes. That same Isobel Angus who had previously pioneered work in Bhiwani. Bhiwani did not long remain her primary interest. A 'cause' that did become and remain very dear to her heart was the school and training college for teachers (the first in the new province of Bihar) which still bears her name.

When the new province was constructed, part of it once West Bengal, the Inspectress of Schools in the Patna area knew very well that the Zenana branch of the BMS was running an efficient training school for

teachers in the Calcutta area of Bengal.

Would their sisters in the Patna area follow suit? They would. They said so. And they did. But at first with enormous difficulty. The main difficulty was the staffing.

The BMS workforce was frequently doubled by marriage. But in Zenana branch marriage was often a major difficulty. So it was with the training class for teachers project. Take as a small instance that awkward subject unfortunately absolutely essential to a teacher training course — psychology. It was not long before the



*Mrs Angus*

missionaries found themselves with a young newcomer missionary well equipped to teach psychology — in English. She had no Hindi. No helper who had Hindi knew psychology . . .

When the Inspectress pursuing her duties found the psychology teaching in the hands of a teenager, young Rajkumari Singh, who had only just completed the course, she quite justifiably objected. She need not have been unduly worried. Rajkumari went on to become head of the Government Training School for Teachers in Gaya. In any case she decided to turn a blind eye and that storm was weathered — but only just.

What did nearly wreck it was the death through cholera of the young missionary in charge.

It was Amy Tuff, recalled to Patna during the emergency who, although not adequately qualified to be head of a training institution saved the situation and remained, a pillar of strength, until the time of her retirement and indeed after it, for she was still at the Angus, though unofficially, when I first joined it in the late '40s.

Isobel Angus did not found the Angus institution; but at the time when it was taking something of its final form she was its influential patron, sometimes there and taking an active part, sometimes pursuing her wider duties at a distance. So when it felt the need of a name other than 'Mission School' it was hers that was given it — to her lasting pleasure.

Because of the interest of the Angus family, for years so outstanding in the BMS, the school was in no danger of being forgotten even when the Zenana branch lost its separate identity in the BMS.

Something further happened early in the nineteenth century to stimulate the interest of the BMS. After years of struggling along in quite inadequate rented accommodation — contending with a careless landlord and all the problems of old, ill-adapted buildings, including a time when dead rats lying about the compound pointed to the presence of the dreaded plague germs and a case of plague amongst the girls confirmed their fears — a wonderful break occurred. The BMS was offered a fine large compound near the Ganges river for a ridiculously low sum. A delegation of officials from the BMS came out to view the site and make a decision.

The land included two large residences situated on what had once been the bank of the great Son river which had then joined the Ganges less than half a mile

away. A glance at the map of India will reveal the fact that the Son now flows into the Ganges some 20 miles upstream. When it changed its course it left behind it a small stream and bordering this the 'low lying land' showing the area of the original river-bed.

East of the stream this area too was part of the Algeo estate which was offered, as well as a large mango grove on the higher land. It was purchased and all the higher land still remains part of the Angus compound.

The low-lying land, liable to serious flooding, was for years farmed out and used as arable land. Eventually the newly formed Indian government put an end to what had become an iniquitous system of 'farming out' land by wealthy owners and it was made a criminal offence to use land in this way.

The Angus 'low-lying' land was then hastily sold off very cheaply as building plots to Protestant Christians. Modern scientific development made this feasible but the 'Christian Colony' as it is now known has suffered serious floods at least twice in its history and the dozen or so families who live in very nice little houses there, have had to escape by boat or retire to their upper storey if they have one.

I, the last of the BMS missionaries to work in Patna, retired in 1969, leaving India by the same ship as Dorothy Belham, the last BMS missionary in Gaya and also for many years in Patna.

So the long missionary era, starting in Carey's time, ended.

The work is still going on. One of the largest Baptist led churches in the Baptist Union of North India area is still flourishing. The Angus Women's Training College had, when I was last given numbers, some 200 students on its roll, and with its practising school is still functioning.

Why, you may ask, does it not feature so far in the BiCentenary account of the work in India? Today in my Bible reading I think I came upon the answer.

Hosea chapter 10, verse 4 reads: *Litigation spreads like a poisonous weed along the furrows of the fields.*

Again in verse 13: *You have ploughed wickedness into your soil and the crop is mischief.*

Yet surely those Indians and missionaries both who laboured faithfully in that corner of the vineyard for many toilsome years deserve that it should not be forgotten entirely. ■

### SPECIAL SERVICES on 2 October

at Westminster Abbey (morning)  
and Fuller Baptist Church, Kettering (evening)  
details of seats available later

on 31 May, Bristol Cathedral  
19 September, Leicester Cathedral  
3 October, Liverpool Cathedral  
3 October, York Minster  
17 October, Exeter Cathedral  
31 October, Birmingham Cathedral

BAPTIST CHURCHES INVOLVED TO HOLD SPECIAL SERVICES

on Sunday 4 October 1992

Suggested Orders of Service from BiCentenary Office

Worship pack available later

ROYAL FESTIVAL HALL THURSDAY 21 MAY 7.30 pm  
BAPTIST MISSIONARY SOCIETY BICENTENARY CELEBRATIONS

## Elgar The Kingdom

Royal Philharmonic Orchestra

Conductor: **Owain Arwel Hughes**

Pro Musica Chorus

Jane Eaglen *soprano*, Carolyn Watkinson *mezzo*

Martyn Hill *tenor*, Jason Howard *bass*

£20, £16, £13, £11, £8.50, £6

Box Office/CC 071-928 8800

BiCentenary

Kantor Concert Management





Sarah Prentice

## THE NAZARETH CONNECTION

**I**N A NEW move, the BMS is working with the Edinburgh Medical Missionary Society (EMMS) in finding personnel for Israel. For the last few months, the BMS has been looking for an anaesthesiologist to work in Nazareth hospital.

So what is the EMMS – the BMS partner in this new mission strategy?

The vision for the EMMS began in 1841 when American doctor, Peter Parker, visited Edinburgh in a search for doctors for China. The response resulted in the formation of the EMMS, the first specifically medical mission.

Since then, it has trained many doctors for missionary service and supported many mission hospitals throughout the world.

## THE HOSPITAL ON THE HILL

**T**HE WORK in Nazareth was pioneered by Dr Vartan, an Armenian, who, after qualifying with EMMS

support, set up a dispensary there in 1861. At the time, he was the only doctor between Jerusalem and Beirut!

In 1913, a building project which would result in the 'hospital on the hill' was started. The First World War had its terrible effect on that part of the world and it was 10 years later that the building was fully occupied. The hospital has known war for much of its life, with the violence accompanying the founding of the State of Israel, the Lebanese War and the Gulf War.

'During the Scud attacks of the recent war, staff and patients had to take cover virtually every night because of the danger of chemical attack, patients had to be moved to sealed rooms, and staff wearing protective gear carefully checked to see that all was secure.'

Today, the hospital has an outstanding reputation with a staff of over 300. The director, Dr Robert Martin, is an American Mennonite and the clinical chief, Dr Nakhle Bishara, is an Arab from the Greek Orthodox Church. Ninety-five per cent of the patients are Arab, both Christian and Muslim.

The staff maintain a Christian witness in the hospital and the surrounding area. Many local people have been trained there, particularly as nurses and midwives. The doctors come from many parts of the world.

Over 400 medical missionaries have been trained through EMMS and 91 are currently serving overseas. There is a sense of 'rightness' when missionary societies work in partnership with each other. This agreement between the BMS and EMMS to find personnel for the Nazareth hospital reflects a good sharing of resources and more effective stewardship – which results in the furthering of God's reign on earth. ■

*(With thanks to the Church of Scotland magazine 'Life and Work')*

## 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

★

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

# CHRISTIANS AND NEW CHURCHES

*It's five years since John Passmore returned to Britain after spending 10 years working with the Church in Bangladesh. As the time approached for him to visit Asia again a number of questions went through his mind.*

**W**HAT THINGS HAVE changed? Has the country returned to normal following the latest cyclone? Will I still remember any Bengali and be able to communicate with people? What sort of reaction will there be from the areas in which I used to work? Will anyone even remember me?

The main purpose of my visit was to meet the 28:19 Action Team in India. They have spent their first three months dividing their time between Calcutta and the Christian Hospital at Vellore. It was to be both a pastoral and also a fact-finding visit to help us in the planning of future team visits.

As well as meeting the Action Team I also planned to join forces with the five people who had come to India to do some filming for the BiCentenary Youth Video.

We managed to co-ordinate both groups of people so that the film crew were able to meet and interview the Action Team in Calcutta. They visited some of the places where the Team had worked and filmed them in action.

We then travelled from Calcutta to Dhaka. There I planned to spend time with the film crew visiting the area in which Carey had first worked nearly 200 years ago and where I had followed 185 years later.

FOLLOWING CAREY'S early efforts Dr John Thomas and Ignatius Fernandez had established a mission station in Dinajpur. We stayed at the present mission compound in Dinajpur for two days.

It was interesting to talk to the



Above: BMS Asia Youth Action Team

pastoral superintendent of the Dinajpur district who oversees churches which trace their roots right back to Carey himself and to listen to him talking about the development over the years. There are now over 40 churches in the area.

Arrangements were made for us to go to a group of villages where the first baptisms had taken place only six years ago. Now 11 churches are established there.

Bumping our way along paved brick and mud roads we arrived at a village where a number of new believers were holding a Bible class. They come together regularly to meet with a pastor who takes them through Bible studies and encourages them in their faith.

Yes, the Bengali language was still there and it was good to be able to talk to these people about the difference faith in Christ had made in their lives. It was encouraging to hear of their faith and to see it working in their lives. Whilst the



video crew took hours of film of life in the village and watched the Bible class in action I was able to talk with those around and hear their stories.

After the Bible class we interviewed one of the young men for the film. He told us how his elder brother had given a plot of land in their village on which the church building now stood. All the people from the village had given time to dig the mud in order to build the walls and over a period of days and weeks the building had been completed.

He himself owned the next plot of land to the church building and he had registered a portion of it in the name of the church. On this land there is a mango tree. When it is time for the fruit to come the proceeds from its sale goes to church funds.

They are not just content with establishing a building. They have been active in telling their neighbours about their new faith and it is through the efforts of the people



themselves that other nearby villages have heard and believed.

This visit to the new Christian villages in the north of Bangladesh was certainly the highlight of a very busy and rewarding two weeks. As we reflected through means of a video on the beginnings of mission activity in that country it was a privilege to witness the gospel in action today. ■

*Above: Youth member, Chris Binder, tries his hand at pot making  
Right: Working on new well for the village*





## Mission in Time

Make sure you get your flight brochure which will admit you to the 'Time-Ship' to join in the adventure of 'Mission In Time'.

This is the name of the multi-media travelling show which will be on the road during the summer as part of the BMS BiCentenary Celebrations. Its aim, using modern communication techniques, is to present to as many members of the Baptist Christian constituency as possible, some of the history of the BMS, a look at the present and a brief glimpse into the future. It is hoped that it will be both a celebration of the work and, at the same time, be informative and inspiring.

The five young people who have been selected from several volunteers started work on 13 January to prepare the show. Based in Harrow until May, rehearsals are taking place at Harrow Baptist Church while the set is being built at Northolt Grange Baptist Church nearby.

The responsibility for the show lies in the hands of Elizabeth Webb. This is a new venture for Elizabeth whose previous experience is in choreography and taking dance groups on the road. She was responsible

▲ *Members of the 'Mission In Time' show. From left to right: Roly Lumm, Matthew Botten, Michelle Woolley, Peter Bressington and Martin Claxton*

for the choreography of the dance 'Forgotten People' performed at the Bournemouth Assembly last year.

The first performance of 'Mission In Time' will be at the Eastern Area Family Day at Colchester on 4 May. For details of your nearest venue contact your BMS Area or National Representative. Posters advertising the event will be available in February. Flight brochures will be ready in March. In order to ensure that the show is self-financing programmes will be sold at a price fixed locally.

The show is designed for all ages. It will be a fun occasion, a learning experience which should be stimulating and enjoyable. See you there!

## Call to end Blockade

Church leaders from North and South America and from the Caribbean have called for an end to the

30-year-old US blockade of Cuba.

Meeting in Cuba as guests of the Cuban Ecumenical Council, they said that the US blockade, aimed at 'not only isolating Cuba from the rest of the world but also stifling the Cuban people and breaking their spirit of self-determination, must be rejected morally and theologically'.

The delegates called for closer co-operation and exchanges between Christians in Cuba and the rest of the hemisphere and in particular for urgent supplies of humanitarian aid, especially medicines and basic food items for children, women and the elderly of Cuba who are suffering from the blockade.

## Take a Long Walk

Carey did, every two weeks, when he was living and working in Moulton. He used to walk the 11 miles to Kettering to collect leather

from Thomas Gotch to make boots and shoes. The finished products he took back to Gotch on his next trip.

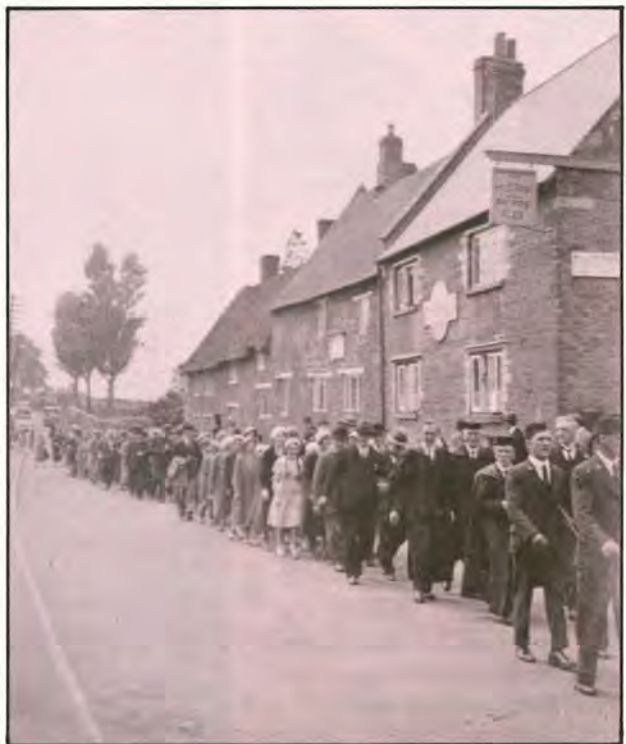
To commemorate this the Kettering local BiCentenary Committee is planning a walk later in the year covering the same ground, but in one direction only.

Others are also planning walks. There will be a sponsored walk along the Pilgrim's Way from Winchester to Canterbury from 17-25 April in aid of the Fund for the Future. This will include an Easter morning service in Alton Baptist Church, overnight stays at other Baptist churches en route and a morning service on Sunday 26 April in Canterbury.

For further details contact Stanley Mudd at 26 St Leonard's Rise, Orpington BR6 9NB (0689 854410).

Baptist House folk are planning a walk along the Ridgeway, finishing with a barbecue. What is your church planning?

*A procession in Moulton during a previous celebration*





## French Protest

French Protestants are supporting a campaign against French nuclear tests in the Pacific.

Encouraged by the French Protestant Federation and Pax Christi, numerous local groups are gathering signatures for a petition which calls for an immediate one year moratorium on testing.

Pending an agreement on a total halt, the petition asks



the French government to sign a 1963 treaty guaranteeing certain limits to testing. It also demands that the French government undertake a thorough scientific evaluation of the ecological, health, economic and social damage caused by France's nuclear presence in the Pacific since 1963 and compensation for all test victims.

## Deadly Year

Last year was deadly for journalists according to figures released by the International Federation of Journalists.

They said that 83 journalists were murdered in 23 countries in 1991. In Latin America alone 22 journalists were murdered.

'Last year was a year of great changes in the world, but unless governments show more respect for independent journalism and take the necessary steps to guarantee freedom of the press, the future of democracy will be uncertain.'

## Customs Grab Bibles

Guatemala's Catholic Church recently lost 18,000 Bibles and 24,000 copies of the New Testament because of a problem with customs.

The Bibles, which were donated by a group of Germans, were illegally seized by customs agents and sold at a public auction.

'The church did not retrieve the donation within the 60 day limit so the books were sold,' said the Customs Director.

Guatemala's bishops have called for an investigation. 'The agency's action is an insult to the Germans who donated the Bibles,' they said.

## Joint Group

BMS Zaire doctor, Chris Burnett, has been appointed co-ordinator of a joint missionary consultation group. The group is looking at the medical and food aid response to the present needs of Zaire.

Chris has expressed the hope that 'the group may become active in actually helping the situation in Zaire by responding to expressed needs.'



Hans Guderian (right) greeting an American visitor

## German Baptist Protest

German Baptists are planning to launch a campaign against attacks on immigrants by neo-Nazi groups.

'The programme is being launched to show that Christians are peacemakers,' said Hans Guderian, German Baptist secretary for home missions.

'We struggle against this fighting against foreigners who come to our country.'

The programme will involve conferences featuring participants from different ethnic groups.

There are an estimated five million foreigners in Germany out of a population of 79 million. In 1991 alone there were more than 1,000 attacks against immigrants. Six foreigners are reported to have died because of the attacks.

## Return to Zaire

Five BMS representatives returned to Zaire last month in order to visit church leaders in different parts of the country.

'We are going in order to encourage the Baptist Community of the River Zaire both nationally and in its various regions,' said Derek Rumbol, BMS Overseas Secretary responsible for Africa.

'We shall also be talking about the future work of missionaries and making an assessment of the general situation.'

The four other BMS representatives were Angus MacNeill, Richard Hoskins, Richard Smith and Dannie Calder. They were joined by Ruth Montacute, head of the Zaire British Association School.

The group took with them a letter from the Zaire missionaries who met at a consultation at High Leigh in February. It assured Christian people in Zaire that 'we are thinking of you, praying for you and united with you at this difficult time.'



## 'Power to Live'

That's the title of a new pack being prepared by Operation Agri and BMS for this year's Joint Harvest Appeal.

The pack, which will be ready by the end of May, will contain drama, worship material, prayers, a children's address, a meditation/prayer linked with colour transparencies, ideas for harvest displays and so on.

Order forms will be sent out in April so that you can get hold of a pack in good time to prepare for your special harvest celebrations. Watch this space!



## E S

WML is about putting world mission on everyone's agenda. Link-Up does it by encouraging churches to share in the work of one person or couple. Staff Teams do it in afternoon workshops and evening multi-media presentations. Mission Education does it by encouraging churches to plan events throughout the year. This month we concentrate on one part of the Mission Education — EXTENDED STAY.

When WML started some people feared that, with only one Link-Up missionary for each Link-Up group, churches would only get a narrow view of world mission. Through Extended Stay (ES) churches can expand their knowledge of world mission because missionaries stay in areas, where they do not have a Link, for a week or more.

Any church group in the area can ask for a visit — mid-week meeting; women's or men's meeting; youth group; house group . . . ES allows any group to focus on world mission. They don't have to be large groups, or specially organised meetings — the missionary can come to your normal meeting.

We believe that ES is an exciting way for churches to share in world mission. So, next time your BMS Representative writes to say a missionary is going to be on Extended Stay in your area and would your church like them to visit, say, 'Yes'. This is your opportunity — say, 'Yes.'

'It was just what we needed,' said one minister thanking us for an ES visit to a mid-week meeting.

Link-Up also gets a mention, 'We had a wonderful few days with our Link-Up missionaries. They had a very full programme even taking part in a 5-a-side football match at the youth club! Now we are able to pray with greater zeal.'

## EVANGELICAL ACTION IN FRANCE

*British Baptist young people have joined young French Christians to share the 'good news' with athletes and spectators at Albertville.*

**T**HOUSANDS OF athletes and spectators gathered at Albertville, France, during February for the Winter Olympics. French Christians saw this as a great opportunity to share the good news of the gospel through what they called *l'Action Evangélique Olympique* (AEO).

As the Olympic flame shone at Albertville during the games after first of all being carried throughout France, so, according to the French Baptist paper, the young and not-so-young of AEO were also like torches witnessing to the Word of Life.

About 200 young people responded to the appeal to join AEO. They came from Protestant Free Churches and from churches of the Baptist Federation. Several ministers of French Baptist churches went along, including BMS pastor, John Wilson, from Bron. John went with the BMS 28:19 Action Team.

The programme varied from that of going around as small teams

engaging in personal witness to special evangelistic events and films in the evening, based on local churches.

It will be interesting to find out more from the Action Team when they report back.

In the meantime, the team of six young people from Baptist Churches in Scotland, England and Wales has been making its mark in France.

'They have changed our lives,' writes John Wilson.

'Since arriving in mid-October they have cleaned, painted, dug a baptistry, handed out tracts, started a coffee bar, distributed leaflets, held a market stall, done open-air work, led young people's groups, sung, performed sketches, talked in French, English and Franglais.'

John says that the main project of the New Year, so far, has been to put a Coffee Bar in place at the church in Bron.

'The team took this on as a means of contacting people in an informal setting. They distributed invitations and posters throughout the whole of Bron.

'One of the Lyon papers took it up and gave us three days of unsolicited publicity. The team worked at transforming a cluttered Sunday school room into a warm, inviting, sensitively lit meeting place.

'Twelve Americans from YWAM came to help us get off the ground and we helped them for ten days doing street evangelism and had a very positive reception at the Bron University. One person has started coming along to church as a result.'

The team hopes to begin language classes with students from the University.

'We'll teach them English and they'll teach us French. This will be another way of making contacts, building friendships and sharing our faith with people.'

If the pattern set by other 28:19 Action Teams is repeated in the French team, they will not only be helping to change lives they will find themselves being changed as well. They will return to the UK more mature in their faith and ready to play a more positive part in the home church scene.



*The BMS French Youth Action Team*

## URGENT – PERSONNEL FOR ALBANIA

**T**HE BMS is urgently seeking applicants for service in Albania. Any feeling that they are qualified (see below) or interested should contact the General Secretary of the Society as soon as possible.

There is a new open-ness for the country of Albania, until recently the one most closed to the outside world and to the Gospel. The European Baptist Federation has recently been given government permission to establish an EBF office in the capital Tirana. This office would be a base for humanitarian assistance but also to relate to church orientated work. This is an excellent opening for a broadbased mission work.

The task would involve relating to government ministries to follow up small and large Baptist projects and initiatives. The person appointed would need to expect and live with the unusual and should be a person capable of pulling together into a global overview a variety of Baptist activities that will contribute to the reconstruction of Albania and the establishment of churches there. Patience, love, open-ness, administrative skill and a diplomatic touch would all be important components.

The Baptist Missionary Society has been invited to provide an individual or a couple to be at the heart of an EBF team based on that Tirana office. The realities of the Albanian situation call for a man to fulfil this role, particularly because the country has been so closed and many of the officials contacted are from the Muslim tradition. It is clear that only a man would be permitted for liaison with government officials and the kind of co-ordinating role which is envisaged.

There is a strong preference, not least because of the situation in Albania and the limited facilities for families, for an experienced man or couple, perhaps aged 45 to 60 and with a breadth of knowledge.

Naturally a commitment to the task of mission on a broad base would be expected and preferably some experience of cross-cultural work. As this is seen as a long-term appointment, whereas English and French would be acceptable languages initially there would be the expectation of language learning being undertaken.

This unique opportunity is one that needs to be taken advantage of urgently and applicants are requested to write to the General Secretary:

*The Revd Reginald G S Harvey*  
Baptist Missionary Society  
PO Box 49  
Baptist House  
129 Broadway  
DIDCOT  
Oxon. OX11 8XA.

**EXPECT  
GREAT  
Things**

A national BMS celebration day  
Harvey Hadden Stadium  
Nottingham

**30 May**

A multitude of events  
that will transform you  
Bring your church

**EXPECT  
GREAT  
Things**

## MISSIONARY MOVEMENTS

### ARRIVALS

**David and Rachel Quinney-Mee**  
in February  
from El Salvador

### DEPARTURES

**Joy Ransom**  
on 20 January 1992 to Okhaldhunga, Nepal

**Norma Clark**  
on 13 February 1992 to São Paulo, Brazil

## ACKNOWLEDGEMENTS

### LEGACIES

Tegrud Williams	1,000.00
Annie Mildenhall	17.09
Mrs F E Mills	105.28
Annie Rawlinson	12,494.41
Miss M M McLean	100.00
Catherine Annie Gibbon	6,450.29
Mrs H M Cook	7,998.50
E G Smith	348.68
G Hill	100.00
Miss V E M Simons	200.00

### GENERAL WORK

Cardiff: £25.00; Corby: £1,070.00;  
Scotland: £50.00; Carmarthen: £20.00;  
Durham: £30.00; friend of Gouthwaites:  
£10.00; Glasgow: £22.67; Croydon:  
£50.00; Banbury: £25.00; Pitlochry  
Conference: £6.89; Pitlochry: £90.00;  
Leominster: £20.00; Charities Aid  
Foundation: £50.00; Southampton:  
£160.00; Andover: £10.00.

## INEVITABLE

It was inevitable! After rushing to overcome production problems with our January *Herald* we failed to proof the first article properly. We do know the difference between Belgium and Belgian and apologise for missing the typographical errors.

Let's Celebrate!

# WOMEN Together Let's Celebrate!

April 29, 1992  
Westminster Central Hall  
London

2:15 pm – 3:30 pm  
Speaker: Sue Barnett

Sue is a wife, mother, author and well known speaker. She aims to encourage people to make their faith relevant to everyday living. At this celebration, Sue will look at the Baptist Assembly theme 'That the world may believe'.

All church women's groups invited – from young mums to graceful grannies – to discover our unique role in world mission!

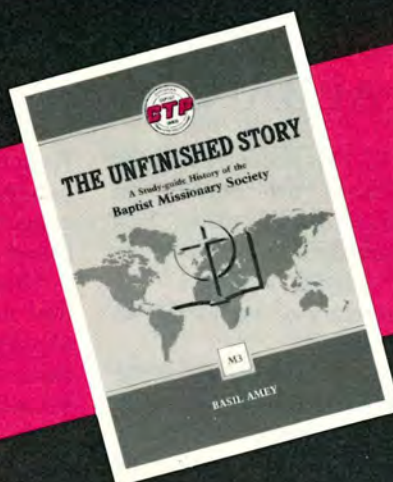
Baptist Missionary Society  
Baptist Union of Great Britain

For more information phone Lesley Edmonds  
at Baptist House on 0235-512077



may believe

Let's Celebrate!



**D**o you want to know how the modern missionary movement began?

**W**ould you like to learn more of the exciting BMS story so far?

At the beginning of the Decade of Evangelism would you like to probe more deeply into the 'whys' and 'hows' of mission?

Then get hold of a copy of Basil Amey's *THE UNFINISHED STORY*.

As part of the Christian Training Programme of the Baptist Union of Great Britain it can:

- be read as a story
- be used as basis for serious study
- form a series of group studies
- be the source of sermon material on mission

Become part of *THE UNFINISHED STORY* mission today and tomorrow!

TO THE BAPTIST MISSIONARY SOCIETY, PO BOX 49, BAPTIST HOUSE, 129 BROADWAY, DIDCOT, OXON OX11 8XA.

Please send me ( ) copies of:  
*The Unfinished Story* at £7.00 per copy plus £1.00 post and packing.

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

POST CODE \_\_\_\_\_ I enclose £ \_\_\_\_\_

(Cheques should be made out to the Baptist Missionary Society.)