

Missionary

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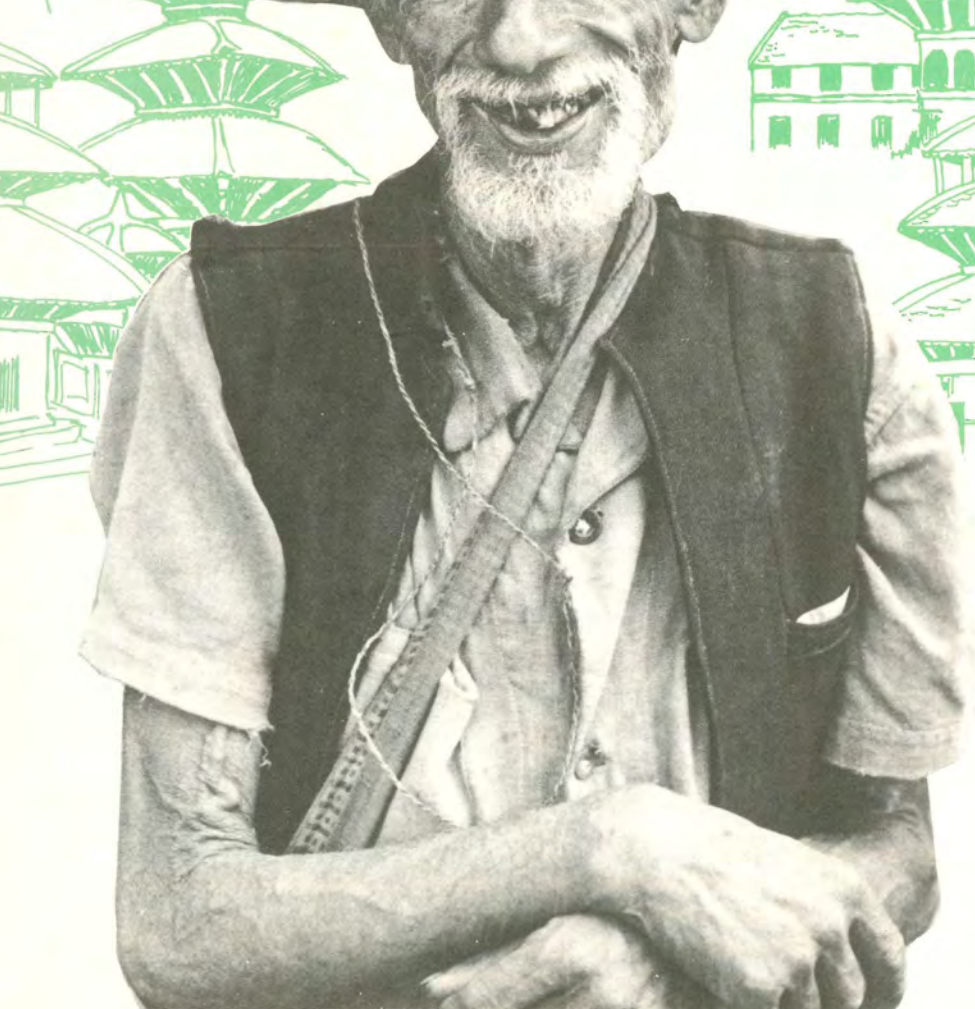
The magazine of the Baptist Missionary Society



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REV JOHN BAILEY MIDDLEBROOK, M A

HOME SECRETARY, BMS 1942-1962

A tribute by Rev A S Clement

J B Middlebrook who died on 11 November last was for twenty years until his retirement in 1962 Home Secretary of the Society. He will be remembered as one of the outstanding Baptist preachers and leaders of the last half century.

Brilliant student, despite setbacks

Born in Bradford, the son of a lay preacher, after being baptized as a believer he became a member of the Zion Baptist Church. One of the deacons, realizing that he showed signs of possessing the gifts required of a good minister, took him to visit Rawdon College, Yorkshire, and contrived a meeting with the principal, Dr W E Blomfield. That one brief interview led to his being accepted as a student. His basic education at the famous Bradford Grammar School stood him in good stead, and he proved to be a brilliant student. But, before completing his course he volunteered for military service, the Great War of 1914-18 then in progress.

His experiences as a combatant soldier helped to shape his personality. He learned to enjoy the company of men, to understand men of all types, and to be able to speak directly to them. He had to endure considerable physical suffering, being so severely wounded that he was left on the battlefield as dead. Seemingly by chance a stretcher-bearer noticed that he was still alive, so he was carried away to the field hospital and his left arm amputated. He became convinced that God had given him a second life which should be devoted to His service. In a remarkable way he overcame his disability, completed his college course, gained a Baptist Union Scholarship and went up to Oxford.

Great minister and leader

In 1923 he accepted an invitation to become minister of the New North Road Church,

Huddersfield, where he remained for close on 20 years. He was one of the last of a generation of great Free Church ministers, preaching each Sunday to large congregations and commanding the attention of many beyond the limits of his own church. He became involved in civic affairs. During the years of depression in the 30's he concerned himself with the welfare of the unemployed men; and in his preaching drew out the social implications of the Gospel. He had been much influenced by the Copec Conference of 1924. He gained for himself a unique place in the life of the community. It is said that when he left Huddersfield, hard-headed Yorkshire businessmen wept.

In the denomination generally he was not unnoticed. He was elected to the Baptist Union Council and was soon recognized as an able younger leader with progressive

ideas. With Dr T G Dunning he shared in leading parties of young people on tours on the Continent, establishing relations with Baptists in the various countries of Europe and becoming known to Baptist leaders. He became interested in the Baptist World Alliance, attending the Berlin Congress in 1934 as President of the Yorkshire Association and at the Atlanta Congress of 1939 delivering one of the main addresses on the subject: 'The Fullness of Christ'.

Testing period for the BMS

How well equipped he was to succeed B Grey Griffiths as Home Secretary of the BMS. He assumed responsibility in 1942, midway in World War II when the outlook was gloomy indeed with little light on the



Rev J B Middlebrook with other officers in committee (September 1952). Left to right: Rev V E W Hayward (Foreign Secretary), Rt Hon Ernest Brown (Treasurer), Rev D Gordon Wylie (Chairman), Rev J B Middlebrook (Home Secretary) and Mr A L Simpkin (Chairman of Finance Committee)

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COMMENT

Nepal is a fascinating country. Until recently it was closed to the outsider. The development of air traffic across Asia brought it on to main air routes, and many travellers now interrupt their journeys to visit at least its capital, Kathmandu. In that cluster of three ancient cities the tourist can see buildings and streets little changed since medieval times.

The desire of the government for change and development provided the opportunity for Christian missions. To move from medieval to modern times the country needed schools, a medical service, and assistance in technical training. But the religion of the rulers is Hinduism, and that religion is protected by law. Open evangelism can incur penalties; and those who become Christians can be in peril of imprisonment.

There is a Christian Church in Nepal. It originated quite independently of missions within the country. Its original members and pastors were Nepalese people who migrated to South India for work and there were converted to the Christian faith. The Church is, of course, now strengthened by the presence of so many Christian missionaries.

In such a situation, the missions are independent of the Church, which obviously could not sustain the institutional work which is now undertaken.

The BMS is a member of the United Mission to Nepal which is an experiment in 'joint action for mission'. The Mission is interdenominational, interracial and international. Its programme is based on a survey of the needs and opportunities within Nepal as a whole. There are those who see such experiments as pointing to the

way in which mission will be undertaken in the future, especially in new regions.

The method of mission is by service rather than by direct testimony. There are, of course, opportunities for the missionary to speak of his faith, and of the reason for his being in the country to serve. By their participating in Christian worship, by the way they serve, by their attitude to people generally, missionaries can bear witness to Christ and His way.

But is not service to those who are in need right of itself? Christians in the West who have so much in training, skills and experience as well as material possessions should be glad to share with those in the East who have so little. It is an expression of their compassion and care which, with recognition of needs, are essential elements in Christian love.

The BMS was formed with the main object of spreading 'the knowledge of the religion of Jesus Christ throughout the world beyond the British Isles'. That can only be accomplished when deeds make credible the words.

Our Lord in His ministry declared the Good News of God's Kingdom by word and by action. We may wish that the laws in Nepal were less restrictive, and that the Gospel could be freely and openly proclaimed. But that not being so, we must welcome opportunities to serve in relation to real needs; and in our service, the manner of rendering it, and the spirit in which we do so, we can make known God's love in Jesus Christ. And after all, it does not entirely depend on what we say and do. God Himself is at work; and the Holy Spirit has gone before us.



Kathmandu, capital city

by Stephen Bull

For many the name Kathmandu conjures up an image of Eastern romanticism, the Shangri-La of the Himalayas. The name itself is made up of two Nepali words, *Kath* (wood) and *mandu* (temple), the tradition being that originally an early Hindu temple was constructed on the present site of the city, built from the wood of one large tree. Having been a forbidden city for so long, Kathmandu is now often associated with tourists and hippies. Numerous novels have been written, and radio and television programmes produced, on Kathmandu because of the wealth of interest in the city.

Kathmandu is the capital of the small Himalayan, Hindu Kingdom of Nepal and for many people, including some Nepalese, the Kathmandu Valley *is* Nepal. What does the visitor discover on a journey to this ancient city? On flying into the city, or driving over the high mountain pass from India, a relatively small medieval town is observed spread out on the valley floor. This valley of approximately 20 miles diameter boasting a further two or three inhabited old cities was, some say, the bed of a large lake many thousands of years ago. The area is consequently very fertile. The population

of the whole valley is in the region of two million people, one quarter of whom live in the city. With the backdrop of snow-clad mountains in the distance the many villages, small towns and three cities make a pleasant blend of the rural and the urban.

Both medieval and modern

Two broad roads converge on the centre of the city where the ancient royal palace and a large temple complex are situated. Many dark, narrow, winding streets interlace the city. Characteristic houses of three and four storeys, many with small shops on the

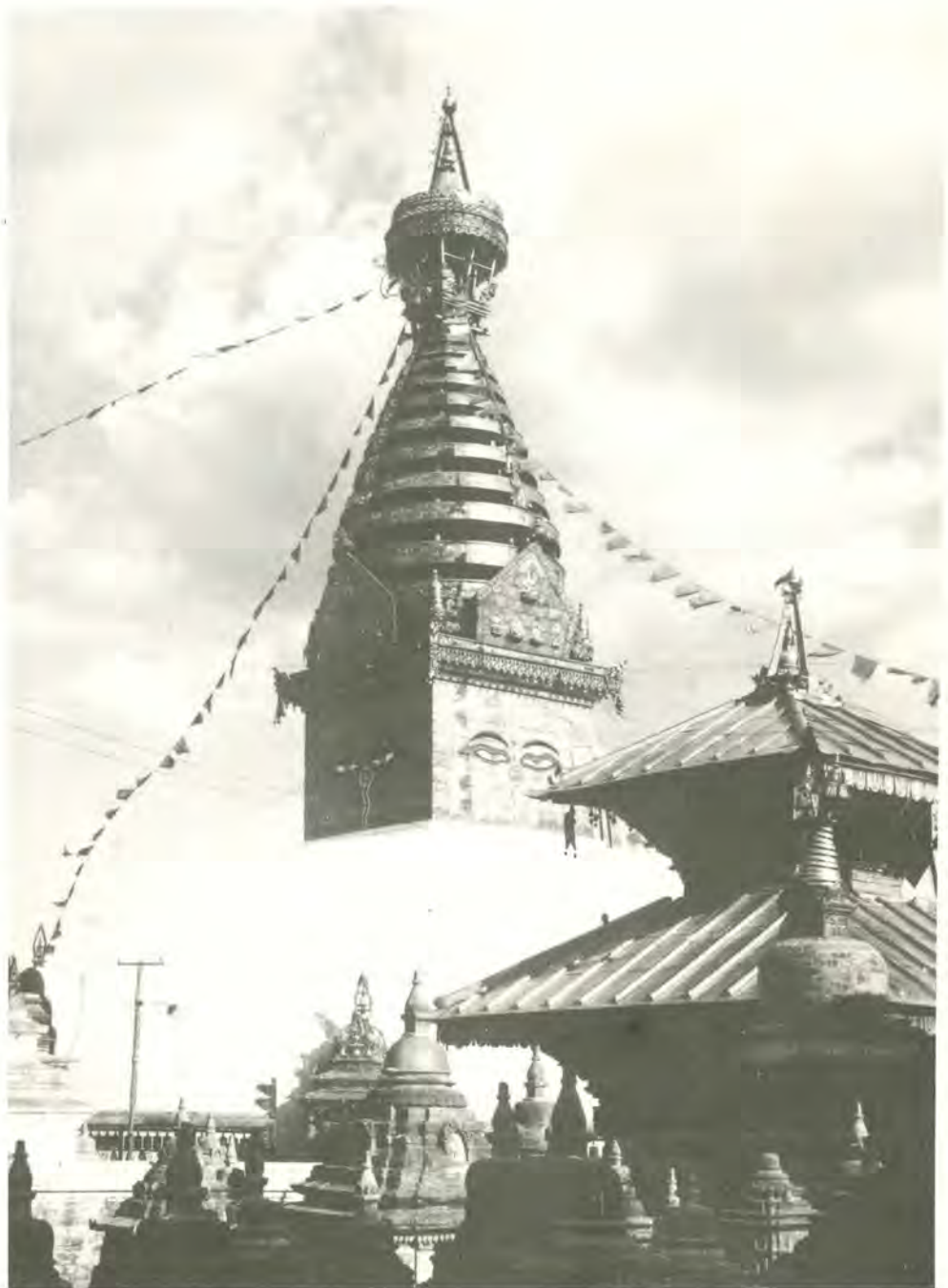
ground floor, and hundreds of temples and religious shrines line the streets and small squares. Most houses are built around small courtyards, the centre of the city being the most densely populated. It has been said that there are more temples than houses in Kathmandu. We are sure that this is an exaggeration, but it does indicate the important place that religion plays in the lives of the inhabitants. Interspersed amongst these medieval buildings, which virtually comprise an architectural museum, are to be found modern buildings of steel and concrete; houses and shops, hotels and cinemas, and even a super-store complex under construction. Efforts are being made to restore many of the old structures, and work has almost been completed on the 400-year-old royal palace and adjoining complex for the benefit of the nation. Kathmandu, being in an earthquake affected area, has suffered badly over the centuries and many of the more modern buildings, and the few broad streets, are the result of subsequent re-building in the late 19th and 20th centuries.

Royal City

Kathmandu is a royal city. The King and royal family reside in a newly built palace one mile or so from the centre of the city. It is also the seat of His Majesty's government, the parliament building being housed in a large old palace, and government offices are to be found scattered throughout the city. Kathmandu is the commercial and business centre of the country. Medium and small industries are to be found on its outskirts. The University of Nepal is situated some three or four miles outside the city.

But Kathmandu is also an agricultural centre. The large valley, with its rich soil was, until recently, self-sufficient in food. With the population of the valley increasing significantly, food has now to be imported into the valley, but rice fields and small vegetable gardens are to be seen, even right in the centre of the city!

However, a city is more than streets and houses, shops and hotels. Cities consist of people. At any time of the day the Kathmandu streets are thronged with jostling crowds. All, mainly Nepali people of numerous ethnic groups stretching from the southern plains to the high northern Everest region, are going about their everyday occupations. The print gives an indication of the activities that go on in almost every street of Kathmandu: the waiting shopkeeper; the children flying kites, a favourite pastime; the man selling flutes; the farmer carrying



Buddhist Stupa (shrine) with Hindu Temple alongside

his vegetables, and son, through the bazaar; and the mother dragging her child from the barking dog, and almost falling over the munching cow! Life goes on upstairs too as wives do the cooking, or just gaze out of the window. And all of this life and activity or non-activity, is observed by the hippie, recorded for posterity by the photographer, and observed by the Western resident engaged in work amongst these friendly people.

Once a closed country

Kathmandu has not always been a friendly, welcoming city. For over 200 years Kathmandu, and the whole of Nepal, was closed to foreign visitors or residents. Until 1951 Nepal was isolated from the rest of the world, not only by its mighty mountains,

but through political aloofness which actively discouraged foreign visitors and Western influence of any kind. For over 100 years Nepal was ruled by mainly despotic, hereditary prime ministers, who kept the King a virtual prisoner. As a result of a palace revolt the King gained his freedom in 1950, and attained his rightful political position. An attempt has been made thereafter to govern the country by a properly constituted democratic government.

Over the last few hundred years the Christian Church in Nepal and all forms of Christian work, particularly in the Kathmandu valley,

continued overleaf

have passed through many difficult experiences, with all Christians and missionaries being banished from the country in the late 1700's. Christians were only permitted to return after 1951, albeit with a number of restrictions regarding evangelistic outreach. Since 1951 the Church has grown slowly, and today a good number of Christians are to be found scattered throughout the valley and the country. Small churches, congregations and housegroups have sprung up and today three main congregations are to be found worshipping in the city. The main thrust of the Christian witness in Nepal emanates from the valley mainly because of the concentration of capable and experienced pastors, evangelists and church workers living in the city.

Continually expanding work

The work of the United Mission to Nepal (UMN) is also based in the valley, which means that a number of Western Christians are on hand to assist in the church work by offering their talents and experience in the local church. With the many thousands of Hindu and Buddhist devotees living in, and visiting, the valley, it can truly be said that Kathmandu is a needy city. Health facilities, and educational opportunities also, were virtually non-existent when the UMN was given permission to work in Nepal in 1953. Consequently, the Mission's main work, in accordance with the invitation of His Majesty's Government, has been in the establishment of dispensaries, health posts and a large hospital for serving the health needs of local communities. Many UMN missionary staff, including BMS personnel, have been actively engaged in this vital work. A large boarding school for girls has also been established in the valley which offers education to girls from under-privileged families and remote areas. The UMN headquarters' staff is also situated in Kathmandu and serves the outlying projects and co-ordinates the work of the Mission.

The work of the UMN is continually diversifying and expanding as opportunities arise to cater for the changing needs of society. The services of keen, dedicated Christians motivated by the Spirit of Jesus Christ are therefore required. What better than to serve Christ in this fascinating, emerging, growing, needy capital city of probably one of the most interesting and beautiful countries of the world?

ACHIEVING A BALANCED ECONOMY

by George Tweeddale

Britain is, and has been for many years, concerned with balancing her economy. Perhaps, being in the thick of it, you do not pay too much attention to the struggle, but over here we have seen the effects on the value of the pound (1975, 25 rupees to the £; 1976, 19 rupees to the £; at the time of writing, 21½ rupees to the £). However, if Britain has problems, what about a country like Nepal, with no economy worth mentioning, and what has missionary work to do with that?

Missionary work has significant effects

We are told, by cynical observers, that the impact of missionary work on culture and economy, even in those countries in which the major proportions of missionary efforts have been concentrated, is so small that it is negligible. Probably your reaction to this statement is, 'So what? Our aim is to spread the Gospel'. However, it has long been recognized in mission work that the Good News does not sound so good if the hearer is sick or wounded, or has an empty stomach and no job, or, through ignorance, is unable to comprehend even simple ideas; and if the messenger is doing nothing at all about the hearer's physical welfare, it is debatable whether the latter will be interested in the message. William Carey knew this and with amazing vigour did what he could to deal with the needy situation in which he found himself and, in spite of the cynics and almost unknown even to British Baptists, he has left a real impression on the life of India in the Bengal area. Of course, in a country like India where there are significant natural resources and ready access to a long coastline and safe ports, commercial interests soon take over and, by sheer size of effort, quickly overrun missionary enterprise, thus making the cynic appear to be right. But, what about a totally enclosed country like Nepal, with few natural resources?

There is no doubt that in Nepal, although proselytizing is forbidden theoretically to all religions, Christian missionary effort, in a large measure through the United Mission to Nepal, is having significant effects on both culture and economy. Whether or not all these effects are going to be good, from either the Christian or the worldly aspect, remains to be seen.

More mouths to feed

Medical care and community health programmes, as initiated independently by UMN and the International Nepal Fellowship, have 'caught on' because of the obvious physical benefits, and are being developed



Assembling furniture at Butwal

rapidly by the Government with the help of resources and encouragement supplied by outside agencies, albeit often for political ends and because of self-interest in Nepal's important strategic position. But lower child mortality, which used to be about 50% and is now about 25%, and longer life expectancy mean a larger population with more mouths to feed. At the same time, the UMN's efforts to improve food production have not been taken so seriously and indeed were stopped by the Government a few years ago, although permission to restart has recently been given. The Mission's efforts therefore have not led to any significant increase in food production with the result that there is increased risk of famine, higher food prices and increased unemployment, at present about 40%.

Mission schooling (Roman Catholic and UMN) has also 'caught on' because of the good results that were, and are, achieved. Education is being developed by the Government from primary, through secondary, up to university level. Primary education in Nepal is now available to up to 50% of the children; secondary, about 25%; university, about 3%, but this also includes certificated craft and technical training which is controlled by the university. (On the same basis the proportions in Britain are 100%; 100%; 60%.) A fine achievement for Nepal perhaps, but what is being taught?

Wild scramble for 'bits of paper'

The main employer is the Government and if you can get a certificate you can immediately qualify for a slightly higher salary. 'Wage' is a dirty word in Nepal, so everybody tries to have a salary. The average salary is between £8 and £10 per month and food is not so very much cheaper here in the populated centres than in Britain, eg, milk is about 10p a litre, potatoes about 20p a kilo, sugar about 25p a kilo, and all of a quality much inferior to yours. Prices are a little lower in the villages but so are the salaries and choice of food is more restricted. To go back to education then, certification level starts with the School Leaving Certificate, taken after a total of 10 years' schooling, then goes on to craft and technical certificates, diplomas and degrees, each stage qualifying for its own increment over the respective basic scale. Practical skill counts for very little and I myself, as a practical engineer, would rate in the lowest caste along with the blacksmiths. Because, in most cases, the subject in which you qualify does not matter very much, the overall result is a wild scramble for 'bits of paper' together with very heavy pressures



Secondary Education
photo by UNESCO

from the students for the easiest courses and similar pressures from the authorities for the cheapest courses, in order to keep the numbers up.

The result of this is that a semi-educated, discontented, 'middle' class is rapidly building up, and who can tell where this process will end, politically? This is not the fault of Christian missions. It is partly the outcome of unbalanced, unwise attempts to copy, on a massive scale, small pilot schemes set up mainly by Christian missions. It is also in part the effect of unwise advice and too lavish help from foreign national bodies, sometimes given with the best of intentions but often with motives of prestige or political kudos.

Need for a more balanced approach

The United Mission is seriously worried by many of these trends and their effects on industry and particularly by the failure to build up viable industry. Through its Economic Development Board, to which about a fifth of its missionaries, including Stephen Bull and myself, are attached, the Mission is trying to initiate more balanced approaches to vocational training at all levels on the one hand and to industrial development on the other.

Much has already been done through the Butwal Technical Institute, which Stephen Bull has described in the March 1977 issue of the *Missionary Herald*. Although all of this particular type of work seems very impersonal compared to medical work or teaching, we are trying just as hard as our fellow missionaries to help the sick and underprivileged. Our efforts could, in the long run, result in more effective self-help amongst the Nepali people and greater general benefit to the bulk of the people of Nepal and to the Christian witness, than by the more conventional means, even though we ourselves may never see very tangible results. It is certainly a venture in faith, requiring great patience, but it can have interesting and absorbing aspects and there is often the opportunity for additional quiet testimony in word as well as deed.

'Sabbath' breakers

My own work as a peripatetic adviser, although officially seconded to the Tribhuvan University at the Institute of Engineering

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ACHIEVING A BALANCED ECONOMY

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from which all engineering and technical training is controlled, is centred on three particular aspects: (a) university training of mechanical engineers, technicians and craftsmen (b) inauguration of apprenticeship-type training in a variety of skills (c) development of industries new to Nepal. The degree of concentration I give to each one depends on which aspect is offering most opportunity at any given moment while the situation fluctuates wildly. Both Proverbs 20:22 and Isaiah 40:31 have taken on new meanings for me. Most difficulty arises from the sudden changes in Government-appointed leaders. You can have a cordial meeting with a minister or director on Friday and when you go back to continue discussion on Sunday (Saturday is the one weekly holiday and, yes, many of us have to be 'sabbath' breakers), you may find a completely different man in the same job, and your reception may be cool, if not actually frigid. The cause of the coolness could be because the man has (a) no experience to back him up in the job, or (b) completely different ideas on policy, or (c) an anti-Western or anti-Christian attitude, for we make no secret of our faith, or (d) all three. In the case of the latter, all current work would be stopped and all past work would be wiped



*Primary Education
photo by UNESCO*

out, unless it had gone so far that it could not be stopped or changed. Complete stoppage of projects has happened to me at least three times in two years.

The great official urge at present is to increase teaching in technical subjects. This seems an excellent scheme but what are the reasons behind it? Firstly, to increase prestige abroad. At present the proportion of students of technical subjects in Nepal compared to those in other tertiary education subjects is very low; therefore Nepal is too obviously underdeveloped to please some outside agencies. Secondly, there is a desire to increase such teaching because of the belief that if you teach the theories of production and manufacture to more young people, then automatically, industry will grow and unemployment will decrease, just because more people know how it should be done. Of course, they need no practical experience!

Nepal is preparing to build, very soon, two technical training institutes, one to turn out 250 engineering and allied-skill trainees each year and the other to turn out 2,000. A total of 2,250 each year. At present, there are less than 12,000 jobs of these types in the whole range of the engineering and allied industries in Nepal and these jobs are already filled. Furthermore, there is very little chance of any significant increase in their number in the near future.

Salt of the earth

What can a relatively financially poor Christian mission do in such a situation? With the backing of your prayers we can simply take our Lord at His word (John 17: 18) and, claiming all the resources of His love and His grace, with loving concern and all the skills we possess, enter into the situation as far as we are allowed and try to prove ourselves to be the salt, that not only seasons the material situation but can show the new and better Way.

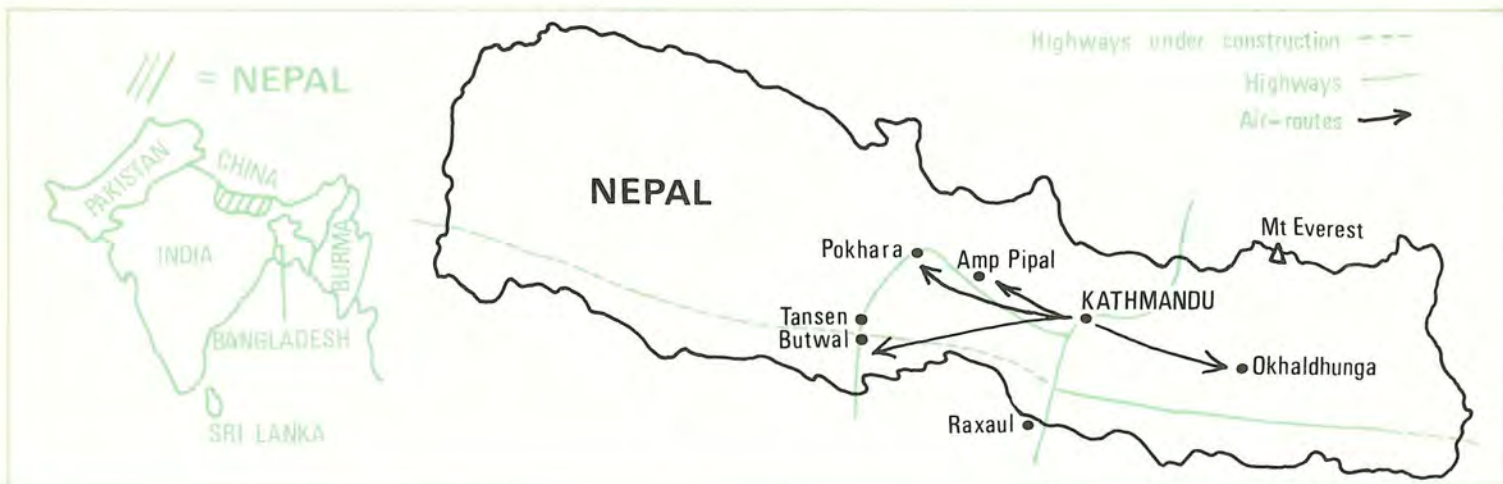
Naturally a situation like this can leave an adviser with patches of unused time. How is that time filled in? Well, I have one free-time interest in helping to produce and duplicate cassettes in the Nepali language, and occasionally English. These cassettes are made available through a communications committee library and are on loan to anyone who asks for them; no one is approached to take them. Some of these cassettes, nearly all of which are of 60 minutes duration, contain hymns and songs for casual listening but most are for simple Christian teaching in the form of short dialogue, talks and drama, intermixed with appropriate singing



Shaping wood at Butwal

and readings. All are intended for private use by Christians in their homes. Playbacks are also available on loan to suitably trustworthy individuals. It is hoped that more Nepali Christians will take an interest in preparing and recording their own programmes so that the work can become self-sustaining. Equipment and a small studio of sorts are available for them. Some excellent new cassettes of Bible readings in Nepali are now becoming obtainable from Hong Kong and are proving very popular. At present, only those of John's Gospel are available.

Another free-time interest is in the local Indian expatriate church that holds most of its services in English, of one sort or another, which means that my wife and I, neither of us being fluent speakers of Nepali, can usually take an active part when required. This church, for various reasons, is going through a very difficult time and needs all the help it can get. I conduct two services regularly each month and usually lead the weekly Bible study. Now what was that about unused time?



KATHMANDU AS A BASE

by Sheila and Stephen Bull

A glance at a map of Nepal, or an internal air-route system, will immediately indicate the advisability and value of using Kathmandu as a base for mission work in Nepal. Firstly, the few highways which exist in the country converge on the capital, and secondly, most towns of any significance are served by the national airline.

When we were invited to return to this country to serve in the United Mission to Nepal's newly formed Maintenance Training Programme, it seemed most logical to use Kathmandu as our base. We were requested to initiate plans and implement a maintenance training programme for the more effective maintenance of UMN hospitals and schools in the country, and for the further training of Nepali maintenance personnel. As most of the UMN's projects are located outside the valley it means a degree of travel is required in order to carry out the programme. Travel arrangements can be made more easily from Kathmandu, the family can live centrally, and our children are enabled to attend the only suitable school in the country.

Need for a maintenance training programme

For some time the need for such a programme has been felt by those serving in the various institutions in Nepal. Usually we find that an overworked UMN person from the West, with possibly a technical or engineering background, is appointed to be in charge of the maintenance of our hospitals and schools. Consequently, proper schedules have not been prepared, and it is impossible to supervise adequately the work of the staff because of lack of time. Also, in the past it has been the custom for the Nepali staff to learn their trade from the Westerner in charge and, although this has certain advantages, generally the staff do not have the experience in all the aspects of maintenance which they need.



One of the better class roads built by the Chinese in Nepal

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KATHMANDU AS A BASE

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We have therefore been requested to explore the possibility of, and arrange where practicable:

(a) The further training of existing maintenance personnel engaged in our UMN projects, and perhaps the training up of additional staff.

(b) The development of maintenance schedules for projects in order to facilitate more efficient services.

(c) We will also advise and give assistance where possible on all types of maintenance and repair problems connected with the projects.

At present I am in the process of visiting all the UMN projects in order to assess the situation and hence develop a suitable programme for implementation over the next 12 to 18 months. These journeys entail various modes of transport, of varying lengths of time; from flying in to small airstrips, a few minutes' flying time from Kathmandu, to a one day's trek along narrow footpaths through rice fields and up and down mountain sides.

A brief description of the projects involved will indicate something of the need and scope of the proposed maintenance programme.

Shanta Bhawan Hospital

This hospital, situated in the city, is located in an old palace, with its accompanying shortcomings and problems! It has 135 beds and is, on the whole, well equipped with essential medical equipment. Obviously, equipment which is extensively used, such as that in a busy hospital, must be maintained properly for efficient working. It will be my duty to advise on suitable procedures and to further train the present staff. We may also draw on the services of experts, working in various capacities in the country, who can be used to great advantage for assisting in the repair of equipment and training personnel in particular specialized skills. Incidentally, a new 100-bed hospital is being planned for the Kathmandu valley and it is hoped that we may be consulted to deal with the maintenance aspect at the initial planning stage.

Girls' Boarding School

The other major project in the valley is the fine Girls' Boarding School which has been built over the last few years by the UMN. With hostel facilities for 170 boarders there is, again, plenty of scope for assisting in the maintenance of the school buildings and equipment.

But these two established projects are situated in the comparatively developed city of Kathmandu where a number of people can be called upon at short notice if something goes wrong, as it does quite often. We have other important and busy projects which are located in isolated areas and many hours' travel distance from skilled help. It is imperative that local staff properly maintain the equipment for these projects and carry out repairs as and when required.

Amp Pipal Hospital

This hospital, with just 25 beds, is situated in the Gorkha district, five hours by road and seven hours' walk, or 20 minutes by plane and four hours' walk, from Kathmandu. It has no public electricity or water supply. The two main concerns, amongst a number of minor ones, are maintaining the hospital's electric generators, for running equipment and lighting, and providing water by the water system which has been developed. One of my first requests was to advise on the purchase of a new standby generator, a Lister from the UK, of course! I also had to locate essential spare parts for the existing generator, and advise on the replacement of the plastic water piping which is in the process of disintegrating!

Pokhara Boys' Boarding School

Construction of this set of buildings is now nearing completion. A young Nepali man is working under the supervision of a UMN worker and should be suitably trained for caring for the school.

Tansen Hospital

My most recent visit has been to this modern 100-bed hospital. Tansen is not so isolated as Amp Pipal, but is still a good one day's journey by road from Kathmandu. As well as equipment, the hospital has its own electricity supply back-up generator and water supply system and, being on a highway, has a number of vehicles and motor cycles for district workers. Advice has been given on a comprehensive maintenance schedule for the hospital building and equipment, electrical and water supply, extensive housing complex, and vehicles. The resident UMN member of staff will now implement

the programme, train his Nepali staff, and eventually, it is hoped, hand over to a Nepali supervisor.

Okhaldhunga Hospital

This hospital, with 15 beds, is situated six days' trek eastward from Kathmandu. The occasional air service is a 45 minutes' flight followed by a four hours' walk up the mountain side. The small isolated staff need great resourcefulness in order to run the project smoothly. Maintenance of the equipment, including a small generator, and the water supply is essential for such a project. This will be the next project for our attention.

Our work, therefore, will consist basically of training personnel and developing systems. The training may be carried out in a number of ways. We can continue to use experienced UMN workers alongside Nepali counterparts who can benefit from the training experience and, hopefully, take over responsibility in due course. Short courses may be given dealing with particular skills which need to be developed. Again we can use Western experts for imparting these skills. The UMN institute in which we formerly worked at Butwal is also considering the possibility of offering a one-year basic training course for equipping our maintenance workers with the required skills.

Sharing Christ

In our work, whether implementing or planning, we are continually meeting people; discussing, planning, sharing, assisting and having fellowship with friends and colleagues.

It also affords the opportunity of meeting Christian friends and familiarizing ourselves with the Church Fellowship in Nepal. For instance, in Amp Pipal there was the privilege of worshipping with relatively isolated Christians in the hill districts; in Butwal the joy of attending a moving service of reconciliation, in which two groups of Christians joined together for worship after a period of separation; and in Kathmandu the opportunity for attending the service of thanksgiving for the newly published Nepali Bible. Visiting the projects enables us to meet our own BMS colleagues who are to be found in the majority of UMN projects.

We also trust and believe that serving in the maintenance programme affords an opportunity for sharing one's concern for people and faith in Christ, and hopefully, brings something of the Spirit of Jesus Christ into the lives and experience of the Nepali people whom we have come to serve.

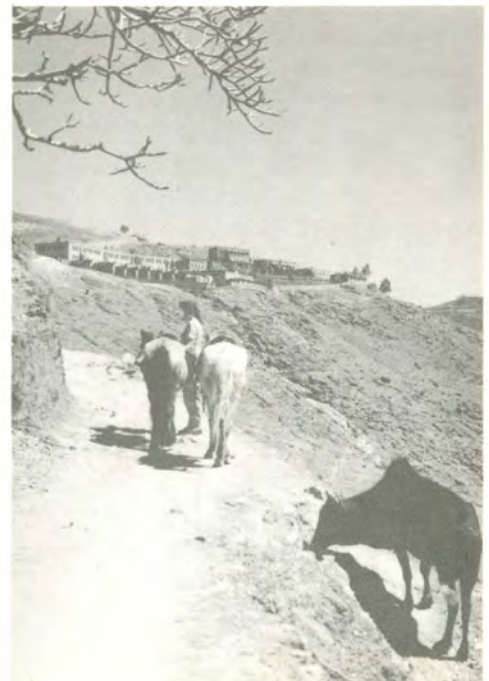


Above — Class in progress at boys' school, Pokhara



Left — Shanta Bhawan Hospital (formerly a palace)

Below — Approach to Tansen Hospital



WHAT'S IT LIKE OUT THERE?

Last year, Linda Howes and Brenda Ward went to serve in Nepal. They both work at the LIMN Headquarters in Kathmandu, and here tell us something about the life they now lead in Nepal.



Linda Howes



A small shop in Kathmandu

What are you doing at the Headquarters, Linda?

I am a secretary for the treasurer and so naturally am involved in matters of finance. This includes typing letters, statements, budgets, clearing of cheques, journal vouchers, etc. Really one could say that being a secretary means getting done anything that needs doing for the department in which one works. One could say it is a backroom job, but I see the Headquarters as being the hub of a wheel with the spokes, or in our case projects, going out from the centre. We are all involved in the one task of making Christ known to the people of this country where we are serving on your behalf in every way we can, each one using the gifts which God has given us.

Is Kathmandu any different from other capital cities?

In some ways it is much the same as other capital cities with taxis carrying tourists who visit the numerous places of interest throughout the city, while others walk the busy streets in the centre, hunting for souvenirs to take home. Mingling with them you have the Nepali people going about their business transactions and doing the ordinary round of jobs such as shopping for food in the vegetable market and local shops. In addition there are people like ourselves and those from other aid organizations involved in work here.

But there are sights in Kathmandu which you would not see in other capital cities. Cows wander around freely in the street, where they lie in the middle of the road, or they block the path over bridges and are even to be found in one's own garden,

eating the flowers and bushes. Here the penalty is more severe for injuring a cow, because of the Hindu religion, than for injuring a fellow human being. Then too one sees monkeys roaming around some of the temple areas and also on some of the buildings near my office. Due to our different climate the dogs seem to be quiet during the day but wake up at night, and when I first arrived I was often woken by the dogs barking to each other. Now, since moving to my own flat, I have been woken many times early in the morning by a cockerel calling his mate down the road, who then replies and quite a conversation ensues.

Also one sees people carrying on their head boxes and other things, without holding them, whilst others carry two buckets on rope supported by a pole across their shoulders. This requires real skill of balance. In some parts children are running around with hardly any clothing on and nearly all the time they are barefoot but this is natural to them.

How do you travel in Kathmandu?

The city is one of contrasts, for on the one hand you have many cars and taxis but there are also a large number of cycles and motor cycles. And if you want to try something different, then how about a rickshaw? If you are walking in the bazaar you are constantly asked either to come into someone's shop and buy something, or you are asked by the rickshaw drivers if you want a ride. This is not the most comfortable way to travel for I have tried it once and did not relish the experience at all. We also have buses and even trolley buses in some parts, and travelling on one of these is again something which

has to be experienced to be appreciated. What are the roads like? Some are very good tarmac roads, not up to motorway standards but good for this country, others are still tarmac but with several potholes — so unless you want a bumpy ride you avoid them — while others are just earth and, at certain times of the year, if a car passes you on one of these, there is a cloud of dust stirred up.

What are the Nepali people like?

Generally they are very friendly and keen to talk to you, to find out where you come from and what you are doing. They really enjoy speaking to you in English, and this is particularly true of the children. If the latter see you passing they say some of the words they know, such as 'hello', 'goodbye' and, of recent days, 'one rupee please'. In reply to 'goodbye' we usually say *namaste* which is the Nepali greeting. Sometimes the conversation may end there but other times we have been able to practise our Nepali and also to learn new words which is very helpful. I recently bought some bangles in the bazaar and these have been a means of getting into conversation with people who are delighted to see you wearing them.

The people are also very helpful in language learning when you are stuck for the right word or word-ending for they will readily come to your rescue. I think they appreciate it if you are prepared to 'have a go' rather than let them speak in English all the time. However, although in Kathmandu many can speak English, this is not so in the villages where some are working and, to be able to communicate with the local people there, it is really necessary to speak Nepali.

What were your first impressions, Brenda, when you arrived in Nepal last September?

The thing that really struck me was the hills. I recall my first glance at them and remember being so overwhelmed as you do not see such beauty in your home town. I think such surroundings can make you feel secure in a foreign land.

Then as I travelled around from day to day I heard many sounds; strange to the ear yet interesting, and these attracted my attention. They were the sounds of many different birds. Small, colourful birds with a sharp whistle and the larger birds with their more piercing sound. It is hard to recognize the many birds by name but much easier to establish their identity by the sound they make.

A very colourful aspect of the country is the many festivals, both Buddhist and Hindu, which take place throughout the year.

Linda mentioned the buses and trolley buses in Nepal. Have you tried this form of transport?

Yes! The trolley buses, run by electricity, can cause inconvenience to many if there happens to be a power cut. But the thing that struck me as being quite different from home was the loading capacity of the buses, or, I should say, the overloading! It appears that no matter how many people are on the bus, it can never be full. I have travelled on such a bus and was amazed to see so many people all tightly packed together, but to the Nepali people this is the normal situation.

What about shops?

In Kathmandu city there are many shops of every shape and size. Some are big and spacious while others are much smaller and more typical for this country. Generally one is able to purchase everything one would need for everyday living. But, as at home, one needs to shop around; prices vary considerably. One advantage of being here is the many kinds of fruit we have, some of which are new to me but which are most enjoyable and cheap in season.

The shops are very colourful. I am thinking now of the goods hanging outside the shops. Not only does this help people to see what they can buy, but it also enables customers to recognize the different types of shops as many of them do not have names. This especially refers to the shops in the bazaar. These look so cluttered with things that I wonder how they could possibly know all that they have, but they manage to find



Brenda Ward

things. If you do not mind a layer of dust on things which washes off then you will be content with your purchases, but if you expect to buy only things which are prepacked and spotlessly clean, then you would possibly not buy anything.

It is rather different in 'New Road', one of the main streets of the city, where the outlook is more modern. The two neat rows of shops on either side of the road make it pleasant to walk down, and the shops themselves are much larger and cleaner-looking. The name of each shop is decoratively displayed above the entrance.

And how do you find the Nepali people?

The Nepali people have their lives to live just as we have ours, but I find most Nepalis radiate much warmth and friendliness to foreigners. However, as I walk down the dusty roads it touches my heart on many occasions that these people are missing out in life. They need love, our love, the love of our Lord Jesus Christ.



A Kathmandu bus

horizon. The major part of the Mission House staff had been evacuated to Kettering. Travelling was difficult and uncomfortable. The work overseas was disrupted and communications with the fields uncertain. Nevertheless the Society was celebrating its Ter-Jubilee with special literature and occasions.

When the war ended there were many changes and perplexing problems. New headquarters had to be found and established. There was a reorganization of the overseas work related, to regions rather than to types of mission, with corresponding restructuring of the secretariat. The extensive work of the Society in North China came to an end, and new projects were begun in Asia and Brazil.

Serious crises developed in the Belgian Congo and Angola; and the governments of Sri Lanka and India began to impose restrictions on the entry of new missionaries. In this most testing period he was a good administrator, providing steady and consistent leadership, encouraging and inspiring the staff. He exercised a dominant and decisive influence on the counsels of the Society.

Fine command of the written and spoken word

He understood the need to hold together the Baptists of the British Isles and Baptists of different theological views in support of the BMS. His visits to Wales and Scotland were always welcomed and appreciated. He was a most effective apologist and advocate for overseas missions. He wrote in an interesting, imaginative and stimulating style. On his feet and speaking he could rise to great heights of eloquence, preaching with passion and power. He had a facility for composing the memorable phrase, and powers of imagination which enabled him vividly to depict in words, so that his hearers were able to see as he saw. His illustrations were apt and telling. His appeals were grounded in theology. As H H Rowley said at the time of his retirement: 'He presented the work of the Society in its theological aspects and taught the churches to give their money as a share in the redemptive work of Christ for the world'. His theology was rooted in the Scriptures.

He preached at Westminster Abbey on the occasion of the presentation of the Carey Lectern. In 1961 when the bicentenary of Carey's birth was celebrated he was invited to preach the University Sermon in Cambridge. One of his most eloquent and



Rev J B Middlebrook by memorial to William Carey in the garden of the Agricultural Society of Calcutta. Carey was a founder member of this Society

characteristic addresses was that which he delivered at the Jubilee Congress of the Baptist World Alliance in the Royal Albert Hall in 1955. His theme was The Great Commission — 'this universal command to universal witness'. It brought a memorable day to a memorable climax.

Great need for the Great Commission

He was able twice to visit Asia, and once Brazil, Trinidad and Jamaica. His visits to Asia made a profound impression upon him. He referred to this in his Congress address. 'When I saw the monkey god at Ongole, the cobra god at Allahabad, the bull god on the road to Puri, the evil sculptures at Konarak and sex-symbols everywhere, I felt the self-same shock and horror that Ezekiel felt at Jerusalem 2,500 years ago. I saw religion that had nothing to do with morality, gods and goddesses that had nothing to do with character, worship that had nothing to do with a clean heart and a right spirit. These other faiths need for their conquest the whole of the Gospel and this great command demands that they be confronted with it in

all its fullness.' He wrote a pamphlet which was widely read, *On Their Feet and Marching*, dealing with the revival of ancient religions. His experiences in India helped him in the writing of his book on William Carey, published in 1961.

Concerning the revival of ancient religions he said to the great audience in the Royal Albert Hall: 'Some wind has blown through their valley of dry bones and they are on their feet again and marching *now*. If this building could be quiet enough, we might hear the rumbling of the car of Juggernaut in Puri, catch the sound of shuffling feet and panting breath of the pilgrims as they climb Adam's Peak in Ceylon, and find our attention caught by the ringing cry of the Moslem's call to prayer. These are not days, then, in which Christians may lightly regard this universal command to universal witness.'

Not surprisingly, he was President of the Baptist Union, President of the Baptist Men's Movement, Chairman of the Baptist Ministers' Fellowship and Chairman of the Conference of British Missionary Societies. One of his last pieces of service as an organizer of appeals was for his old College at Rawdon when he accepted responsibility for raising funds for the buildings which made possible the integration with the Manchester College as the Northern College. In 1966, he was Chairman of the Society.

FAMOUS ZAIRIAN CHOIR TO VISIT BRITAIN

This year, beginning in April, will be celebrated the Centenary of the arrival of the first BMS missionaries in the Congo region.

Arrangements are now being made for the well known Kitega Church Choir to visit Britain. The choir will sing at the Assembly in London in April and will then visit other centres.



PUTALI SADAK CHURCH

by A E Easter



In the heart of Kathmandu, a city of temples and shrines, stands the Putali Sadak Christian Church. The name is taken from the road in which it is situated and means 'Butterfly Road Church' because it is in an area where these creatures abound! This fellowship has a very interesting history. During the days when Nepal was a closed country a member of the aristocratic ruling party took his sick grandson to the Duncan Hospital at Raxaul on the Indian Nepal border. During his visits there to seek healing for the boy, Colonel Nararaj Shamshere J B Rana found something far more precious. He came to faith in the Lord Jesus Christ. On his return to Nepal he gathered a few Christians together and they met for worship in his palace home.

Here is a perfect example of the fruit of Christian mission on the border of Nepal during those 'closed' days prior to 1950.

In 1960 a plot of land was obtained on 'Butterfly Road' and a church building constructed through the efforts of early Nepali converts and Indian Christians. The building was dedicated to God in 1961 and today the work there is conducted by Indian mission workers under the leadership of Indian pastors from Kerala State.

Some of our BMS personnel attend this church and participate in its life and witness and the first member, Colonel Nararaj Shamshere J B Rana, still worships with this community.

NEWS IN BRIEF

WELL DONE!

The final figure for the Transport Target fund-raising project was £11,121.55. (The original target figure was £7,000.) The new project for children and young people, 'Fly a Missionary', is now underway. We are aiming to raise at least £10,000 to help pay the air fares of missionaries going overseas in 1978.

90 YEARS OLD

The Chinese Christian Literature Council (CCLC) celebrated its 90th birthday in Hong Kong during November of last year. For most of the 90 years, Christian publishing was done by the Christian Literature Society (CLS) on the mainland of China, with its headquarters in Shanghai. Its early history is associated with the name of Timothy Richard, who served with the BMS for 45 years, 22 of which were given as Secretary of the CLS. The coming to power of Mao Tse Tung in 1949 led to the transfer of the CLS to Hong Kong and the formation of the CCLC in 1951. British involvement in publishing was continued through the service first of Rev Frank Short, later to become a Conference of British Missionary Societies secretary in London, and then Rev Hubert Spillett, who served with the BMS between 1930 and 1967 in China, Sri Lanka and Hong Kong.

An outstanding hymn book, '*Hymns of Universal Praise*', has been published by CCLC. It incorporated for the first time a significant amount of original Chinese material. It is hoped that an English version of the hymn book will be produced for ecumenical use in the near future.

BWA DAY

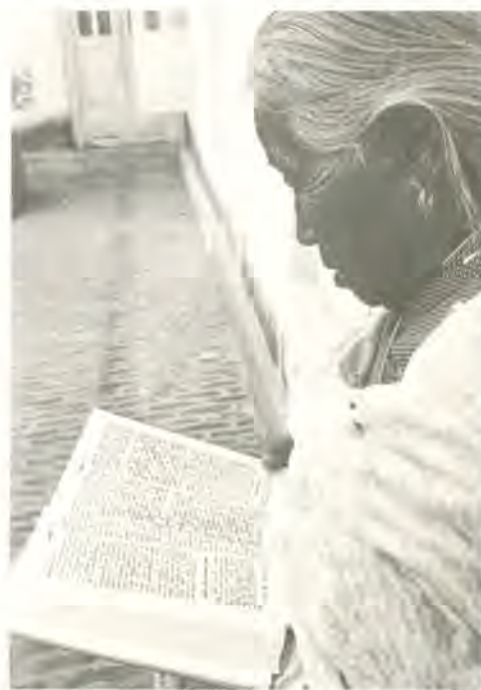
This year, the annual Baptist World Alliance Day will be observed on Sunday, 5 February. 137,000 Baptist congregations in 138 countries will take time to meditate on their oneness in Christ and to pray for one another. The total number of baptized believers in Baptist churches is reported by the BWA as 33.3 million, with an estimated 12.9 million other persons identified with Baptist churches but not yet committed to Christ in believers' baptism.

102 YEARS OLD

The Birthday Scheme Secretary of the Minehead Baptist Church, Somerset, reports that one of the members of the scheme has recently celebrated her 102nd birthday. She still faithfully gives her donation to the Society.

COMPLETE NEPALI BIBLE

Sunday, 30 October, 1977 was a 'red letter day' in the life of the church in Nepal. A service of thanksgiving was held in a little church in the middle of Kathmandu to commemorate the receipt of the newly printed Nepali Bible for sale in the country. The New Testament was printed in Nepali for the first time in 1821 by the Serampore missionaries. This version was probably used very little, but a second New Testament has been in steady use since around 1900. It has received many reprints and a thorough revision about 10 years ago. The Old Testament, however, lagged far behind and had almost become completely lost. Its first translation was printed in 1914 and the copies of that edition were used for a generation. It is estimated that, for over 60 years, probably only about a dozen copies have been available to the Christians in Nepal. During the past 10-15 years a team of 10 or 12 Nepali Christians has been working on a completely fresh translation of the Old Testament. This has now been combined with the recent translation of the New Testament into the Nepali Revised Standard Bible.



Reading newly printed Bible

BAPTIST HOLIDAY FELLOWSHIP

BOOKING OFFICE:
Room 10, No. 1 The Esplanade,
Minehead, Somerset.
Tel: Minehead 3473

FAMILY HOTELS

GLAN-Y-TRAETH, Tywyn, Wales
Full board from £42.75 + VAT
Part Board from £35.50 + VAT

SPRINGFIELD COURT, Seaview, IOW
Full board from £51.50 + VAT
Part board from £45.00 + VAT

WESTHOLME, Minehead, Somerset
Full board from £42.75 + VAT
Part Board from £36.00 + VAT

SELF-CONTAINED FLATS MINEHEAD

Sea front, and lovely views
Sleeping 6 people £30 — £55
Sleeping 2 people £15 — £35

according to season

All prices plus VAT

HOME TOURS (one centre)

NOTE: All prices include travel and coach outings.

CORNWALL — June 10/24 £138*
Leader: Rev A E Oakeley

FOLKESTONE — June 17/July 1 £112.50*
Leader: Rev Russell Jones

DURHAM — Aug 12/19 £76.50*
Leader: Rev W Shewring
Travel not included

ISLE OF WIGHT — May 20/27 £67*
Leader: Rev C Askew

MINEHEAD — Sept 23/30 £68.50*
Leader: Rev H Shaddick

N. WALES — Sept 16/23 £71.50*
Leader: Mr P Boreham

*VAT to be added

OVERSEAS TOURS

ITALY — June 19/30 £197
Rome /Cattolica
Leader: Rev W Stewart

MAJORCA — July 14/28 £132
Porto Christo
Leader: Rev C Couldridge
Sept 8/22 £126
Joint holiday with Highway Holidays

SWITZERLAND — Aug 7/18 £238
Hergiswill
Leader: Rev G McKelvie

HOLY LAND TOURS

May 10/20 Rev D H Weller
Aug 10/26 Rev A Duncan
Sept 20/30 Rev A Easter
Staying at Tiberius and Jerusalem £307

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.
(25 October-30 November, 1977)

General Work: Anon: £1.60; Anon: £5.00; Anon: £0.50; Anon: £1.00; Anon: £100.00; Anon: £15.00; Anon: (OAP) £5.00; Anon: £30.00; Anon: (WAK) £5.50; Anon: £100.00; Anon: £15.00; Anon: £10.00; Anon: £5.00; Anon: £5.00; Anon: £10.00; Anon: (CYMRO) £7.00; Anon: £5.00; Anon: £5.00; Anon: £7.90; Anon: £5.00; Anon: £2.00; Anon: (SBB) £50.00; Anon: £40.00; Anon: £10.00; Anon: £5.00; Anon: £1.00; Anon: £3.00; Anon: £35.00; Anon: (MEG) £20.00; Anon: (Edinburgh) £5.00; Anon: (Salvation) £50.00; Anon: (EMW) £5.00.

Gift and Self Denial: Anon: £5.00; Anon: £5.00; Anon: £3.00; Anon: £0.50; Anon: £2.00.

Medical Work: Anon: £5.00; 'In loving memory of Margaret and Arthur' MMF: £10.00.

Birthday Scheme: Anon: £5.00.

Transport Target: Anon: £45.00.

Agricultural Work: Anon: £55.00.

Legacies

	£	p
Mrs I E Allan	100.00	
Mr W J Ayres	27.98	
Mrs C Battock	50.00	
Clarice Ivy Bendall	500.00	
Mrs J A Cream	50.00	
Mrs O L Day	189.80	
Miss M E Field	87.35	
Mrs E M Goldon	1,300.00	
Miss E E Green	100.00	
Mrs L Habbershon	25.00	
Mrs M K James	100.00	
Miss G C M Johnston	100.00	
Miss C Manson	758.19	
Miss E M Pendle	4,139.28	
Mrs M M Powell	300.00	
Mr T B Reynolds	342.21	
Miss A M E Smallwood	8,000.00	
Miss O M Sparkes	400.00	
Muriel Stott	2,000.00	
Miss D B Thorpe	1,028.81	
Mrs B P Thompson	250.00	
Miss I M Willway	50.00	
Mr H C W Wood	200.00	

MISSIONARY MOVEMENTS

Arrivals

Rev W J Biggs (retired) on 4 November from Mussoorie, India.

Rev J K Skirrow on 7 November from Barisal, Bangladesh.

Miss M Kingsley on 9 November from Pokhara, Nepal.

Miss S Headlam on 21 November from Chandraghona, Bangladesh.

Departures

Miss C Preston on 1 November for Chandraghona, Bangladesh.

Miss V Hamilton on 15 November for Dinajpur, Bangladesh.

Rev A G Lewis on 20 November for Dinajpur, Bangladesh.

Miss G S Evans on 20 November for Yakusu, Zaire.

Mr and Mrs C Sugg and family on 20 November for Upoto, Zaire.

Deaths

On 10 November, in Rochford, Essex, Rev William John Biggs, BA, AKC, aged 83 (India Mission 1920-58).

On 11 November, in Maldon, Essex, Rev John Bailey Middlebrook, MA, General Home Secretary, 1942-62, Honorary Member since 1962, Chairman of Society 1965-66.