

Missionary

# HERALD

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'Glory to God . . .  
and on earth peace.'

'Suddenly there was with the angel a multitude of the heavenly host praising God,' and from that time onward the Church has echoed and re-echoed this note of praise as the Advent season leads on to Christmas Day. The Church has also repeated, through the years, the message of the angel and wished for mankind that joy in the Lord which expels all fear.

In many countries, and in innumerable settings, the Christmas story is proclaimed as it is at Chandraghona Hospital, Bangladesh (shown on front cover). As Jean Westlake, the Nursing Superintendent who has trained the children of the hospital workers, looks on, her prayer is that the children who take such delight in acting, and the audience of patients and staff, may see more than a spectacle and hear more than mere words. How earnestly she and her colleagues in every country in which we work desire that the true meaning of Christ's birth and the great love of God may be conveyed to all.

Our prayer, too, is that you may know the blessing of Christ's coming in your home this Christmas time.

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Over many weeks we have been experiencing a build-up towards Christmas. From early in the autumn period shops have been displaying Christmas goods and the tempo of the persuasion to buy and buy has been increasing. The whole process is carried on against a count-down of so many days to Christmas.

This commercial exploitation of the advent story is, alas, all that many know of the birth of God's Son into our world, yet there is little doubt that all in the western world are aware of the approach of a special season of goodwill, however much they may fail to comprehend its true meaning or use it for its proper ends.

### For some there is nothing special about Christmas

In other parts of the world, however, as many of our missionaries point out, there is no sense of a build-up to Christmas like that experienced by us at home. It seems as if suddenly the occasion arrives. There is no feeling of growing excitement and expectation because nationally Christmas is not recognized. In many places it is in no way a public holiday — just another working day with nothing to mark it off.

The Christian community in such countries, therefore, lacks the impetus toward the celebration of Christ's birth that we enjoy in the west, however ill-informed or misdirected that impetus may be. Missing also is an opportunity to contrast the true against the false approach to the great occasion of God's appearing among men.

### Celebrating the occasion is a witness in itself

Yet, though these circumstances may prove a handicap in some ways, the fact that Christmas is not nationally recognized, the fact that in so many areas it is a normal working day, means that if the Christian community wishes to celebrate the birth of the Christ child in an act of worship, it has to be done early in the day before work, or even through the night. This in itself draws the attention of the non-Christian and evokes the query as to what the celebrations are about, so giving an opportunity to declare the great love of God and His gift to mankind.

The Church of Jesus Christ throughout the world is one in its desire to celebrate and give thanks for the incarnation, but the local churches differ in the ways they do this and the circumstances under which their witness is given vary.



# TINSMITH, TAILOR..?

by Jim Grenfell, who has been co-ordinating the relief work in Zaire for Angolan refugees.

*'Rise up, take the child and his mother and escape with them. ...'*  
(Matthew 2:13, NEB)

Pedro Razão was nine when, with his two younger brothers and twin baby sisters, he became a refugee in 1976. Their father had died a few weeks before and their mother had taken them to live with their grandfather in São Salvador town. When the fighting in the Angolan civil war came to the São Salvador area, the grandfather took the whole family to Zaire to escape. They settled at Kimpese.

Soon after their arrival the mother and the baby girls died and since then the boys have been brought up by their grandfather. He is quite an old man but is a skilled craftsman, having learnt to be a blacksmith and tinsmith on the BMS mission station at São Salvador many years ago. To help supplement the food they received at the weekly distribution, he made hoes from old car springs, and shovels from the door panels of old abandoned cars and these he was able to sell. Realizing that he might never be able to afford to send his grandchildren to school he set to work to teach them to be tinsmiths, too.

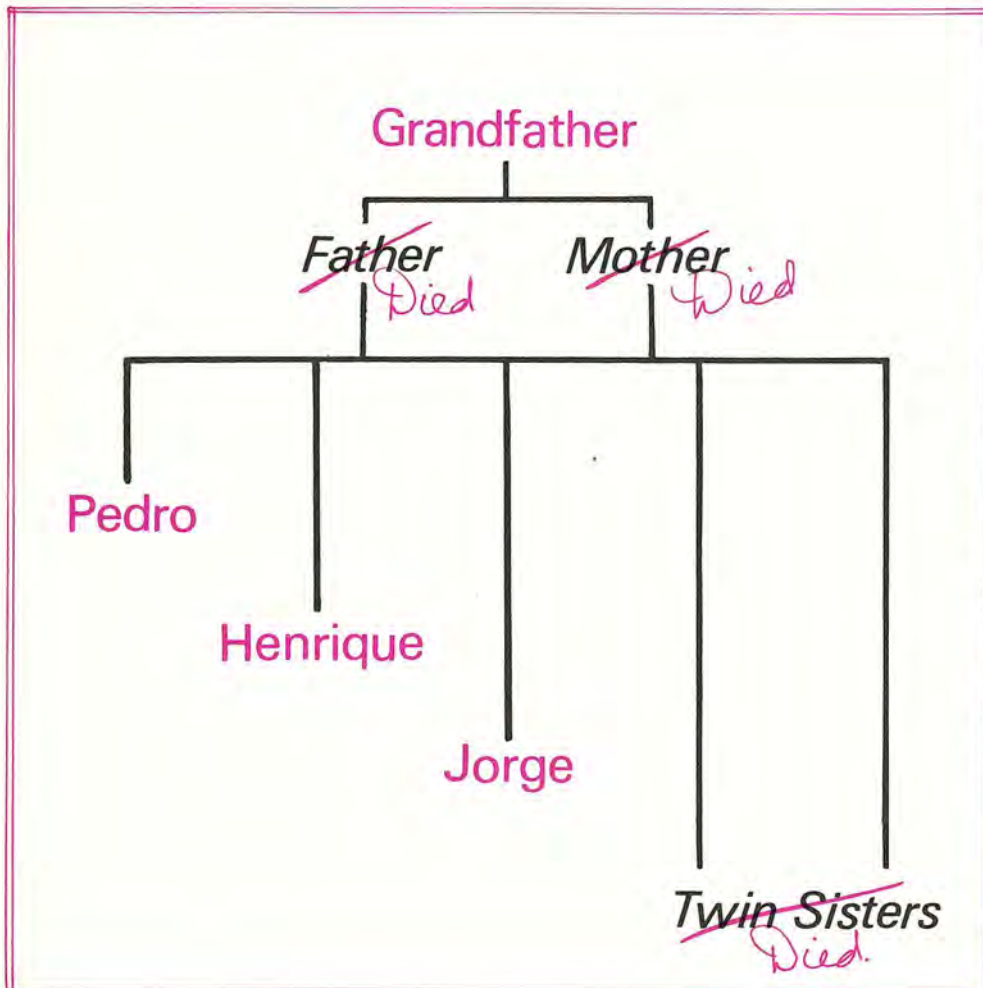


## All from empty biscuit tins

The boys were good pupils. Pedro Razão is now twelve, his brother Henrique Castelo is ten and Jorge Manuel is eight. During the past year, from empty biscuit tins they have made watering cans, funnels, buckets, dustpans and dozens of baking tins, frying pans and cooking tins of varying sizes. These they have been able to sell to buy food and help pay their school fees. Being boys they have also made many other things, including tin whistles, rattles and toy dolls with movable arms and legs, which again they were able to sell on the market.

Pedro and his brothers form just one group of tinsmiths who have benefited from a grant from Christian Aid. We bought soldering irons, tinsnips, solder and flux and used empty biscuit tins to make implements which the refugees can use themselves or sell on the market. There has been a big demand for watering cans as the refugees have worked hard to grow vegetables during the dry season.

The aim of our refugee programme is to help the refugees become self-supporting as soon as possible, and to this end the 'tools for craftsmen' project plays an important part. Refugee carpenters have made doors, windows, tables, shelves, desks and chairs for use in the dispensaries. When they had finished their work, we were able to provide these men with good quality tools as payment. The tools were from a Sheffield Company which gave us 50% discount on tools for refugees. We had to buy some new wood for this work but for shelving we were able to use empty fish boxes. The United Nations High Commission for Refugees (UNHCR) provided dried fish from Norway for our hospital food distribution. The fish was excellent dried cod and the boxes were well made from good pine. We used funds from Christian Aid and Dutch Inter-Church Aid for this project.



*Articles made by the three brothers*

With a project gift and some money from World Vision we also bought two sewing machines to be used by refugee tailors, one of them a cripple. In the first place they made clothing for refugee women and children and later they were given a machine, together with a certain amount of cloth, to start up work on their own account. We also encouraged a number of refugee sewing enterprises by providing cottons and some cloth. The ingenuity of some of these people is amazing. One group of three women specialize in making pants for children. Elastic is unobtainable so they make their own by cutting up old innertubes into long strips!

**From one hardship to another**

Jesus was a refugee. Again and again refugees in Zaire have remembered and found encouragement from this story. There are 100,000 Angolan refugees now living in the Kimpese-Songololo district of Bas-Zaire. Over 45,000 arrived as a result of the civil war in 1975-76 and the rest followed in the first six months of 1978 when the Luanda government forces made a strong effort to rid the northern rural areas of FNLA guerrillas.

They escaped from the fighting but life as refugees has not been easy. They moved into an area of Zaire where there was famine. The rains in 1977-78 failed and both refugees and Zairians were hungry. The hospital at Kimpese and the rural dispensaries, set up in the districts where the refugees had settled, were hard pressed to cope with the crowds of under-nourished patients. It was a sad time; so many old people and young children died, in spite of the strenuous efforts by doctors and nurses, as they just did not have enough resistance because of the lack of food.

During 1978 the relief agencies made great efforts to get food to the people. UNHCR



provided large quantities of rice, beans, sorghum and dried fish, which they distributed in many rural areas. However, for political reasons, they were not permitted to distribute within 20 kilometres of the frontier where very many refugees were living. Fortunately the church relief workers were not restricted in the same way, so we were able to take food and clothing to these people. A number of agencies, Swedish Free Church Aid, Baptist World Alliance and World Vision, provided funds for transport and the purchase of large quantities of food — peanuts, beans and salt. Dutch Inter Church Aid gave 70 tons of special fortified biscuits, dried milk and soya oil. The BMS gave funds to help with transport, the key to the whole programme, and administration.

**Signs of hope**

During 1979 the situation of the refugees has improved considerably. There was an exceptionally heavy rainfall in the wet season (almost 60" in comparison with less than 20" in the previous year). We were able to distribute 15,000 hoes and 10,000 machetes to refugee families in 350 villages, together with peanuts for planting and vegetable seeds. The refugees worked hard and many had good harvests of peanuts and beans.

The refugees are still very poor, many are still hungry and others are sick, tuberculosis being a serious problem, but there are signs of hope. The Christians amongst them still keep their faith and witness, often reminding their friends that Jesus was a refugee himself and so knows about their problems.

Like Jesus, many young children and their mothers did escape the fighting in Angola. Many young children and their mothers died, but many more lived because people of goodwill in different countries responded to the appeal for help.

Remember it was one who himself had been a refugee who said, 'Inasmuch as you did it unto one of these . . . you did it unto me.'

# OVERCOMING THE HILL OF DIFFICULTY

*Assembling for worship at Green Park,  
Delhi*

by Violet Hedger

Miss Hedger graduated at St Andrews and London Universities and held a number of pastorates in this country. Now retired she recently visited Nepal and North India.

On a plateau, four thousand feet up in the Himalayas, lies Kathmandu, the capital of Nepal. It is a hot, teeming city, with a great central square that is crowded with temples and representations of strange gods. There is, for example, a hideous red-cloaked monkey claimed to be the messenger of the gods or, for children's ailments there is the dingy latticed court of the Living Goddess — a little girl, vividly painted and exhibited on high to staring eyes through a trellised window.

Everywhere, throughout the crowded bazaars, are crumbling wood carvings depicting snake gods and the many-armed Hindu deity. Wandering cows and little children, many of them deformed, fill every dusty lane so that on all sides one is surrounded by a cry for help.

## **Christ's Spirit pervades**

Here, in the heart of such need, there is a Christian community living at a house called 'Fairlawns'. In Nepal it is forbidden by law to evangelize, but at 'Fairlawns' the Spirit

of Christ is startlingly visible in its happy family atmosphere. Some of the chores are shared by all who use its facilities, so one day I was despatched with others to collect the bread for our need. We could not use the Mission car because it had broken down — a not infrequent occurrence — and we had to use a taxi to carry home the enormous load.

Sheila Bull was acting as hostess at 'Fairlawns'. Stephen, her husband, is a quietly efficient engineer who has demonstrated his skills by installing a solar heating system to provide the establishment with all the hot water it needs. He also acts as Project Director for maintenance engineering to the United Mission to Nepal. Stephen and Sheila have two children, Malcolm and Stephanie, who receive their education at the Lincoln School, an American foundation which is situated in another part of the city.

In Kathmandu there is a large girls' school called the Mahendra Bhawan School. Here

some 500 girls are taught, and what a contrast their surroundings make to the noisy and dusty streets where many other children spend their time. The girls in this school are so alive and eager, so tidy in their white uniforms.

It was difficult to realize that devastating floods were sweeping through the Ganges valley in India and causing untold damage in the Calcutta delta, because in the higher reaches of the river in Nepal there was a drought. The paddy fields around Kathmandu were parched and cracked and the people were very worried about the failure of the harvest. Life itself depends on the yield from these small patches of ground which the people cultivate in stepped terraces right up the hill side. Here the engineers can help because the building of dams on the river is essential if the future of the Kathmandu valley is to be assured.

## **No rest on Sundays**

George Tweeddale, another engineer, has been associated with a little church in Kathmandu. This church has a charming name, Putali Sadak, which means Butterfly Road. He is loved by all the fellowship. While I was there a service was held early on the Sunday morning. Sunday, of course, is a normal work day and public worship can only take place before the hours of work, yet the building was packed. Later, at what we would judge was a more reasonable hour, an English service was held.

One of the most cheerful and enthusiastic guests at 'Fairlawns' was Glenys Walker. She had just returned to Nepal after an extended furlough during which she had undertaken extra study. She was due to start teaching in an untouched village high in the mountains. To reach it she would need to endure a long, bumpy ride over a rough road in a very ancient and exceedingly uncertain bus. The bus, however, could only convey



*Temple Square, Kathmandu*



her part of the way to the village. The rest of the journey had to be done on foot — involving a several hours' climb to the village where she would teach, yet she set off in such confidence and hope.

'Fairlawns' is the home and the resting place for all Christian workers journeying through Kathmandu. The following day 24 were moving on to other parts of Nepal but another 30 were expected. What a blessing it is for them to find such a pilgrim's welcome and rest. I was one who was to move on, but my route was to fly down the Kathmandu valley to Delhi, to visit another of our mission stations.

#### **Inhibited by freedom**

There is not one of our missionaries who has not had to face and deal with problems, but those in North India are confronted with a new dilemma which is hard to solve. They are well aware of a belief in deities which are supposed to dwell in the mountains and our missionaries have faced this challenge. They have faced also the slavery of the caste system, which though technically is illegal, still has a great influence on the lives of the people. Then there are those who want the Indian government to introduce a 'Freedom of Religion' Bill which would

inhibit in subtle ways, difficult to define, our Christian witness. But the call to mission is unquenchable and the Spirit is leading in courage and wisdom those who face such problems.

Delhi reveals a busy compound with a fine church building. There is also in the city a Bible shop and centre and, in another part, hostels for boys and girls. At the Parliament Street Free Church in the centre of New Delhi, Sheila Finch\* is in charge and for nine months was acting minister of this strong church. Dressed in a white sari she conducted the English service on the Sunday morning, attended by a large congregation, and directly afterwards she led another act of worship in Hindi. That afternoon we visited one of her many 'house groups' on the rim of the city and thence to a birthday party of one of her families — a happy Christian festival in a little crowded house.

On the main road back to the city, in a prominent position, stands another Baptist church with a great cross on its facade. Geoffrey and Elsie Grose minister there and it is a lively centre. When we arrived a class of 42 young people was in process. It took the form of a question and answer session at which some very awkward problems were

faced and tackled. This church is growing and in that working area of New Delhi, with its teeming population, it sets a new standard for life.

#### **Split-level school**

Unless one has experienced it, it is perhaps difficult to appreciate the vastness of India. 1,000 miles away from Delhi is the hill station of Darjeeling where there is the Christian Mount Hermon School. It stands on three small plateaux, cut into the sheer mountain side. From the road a steep lane drops to the school level. From there a flight of steep steps leads down again to the playing field, designed like a small olympic ground. Below this again on the third level are the staff bungalows where John and Pauline West live with their children.

Both John and Pauline are science teachers and, like them, all the staff are Christian and the school is the church. On this campus Sunday services are held together with Sunday school, Bible classes and study circles. The 800 members of the school form a very close and friendly community,

*continued on page 191*

# THE INTERNATIONAL YE



This month marks the end of the International Year of the Child, or does it? The IYC office in London reports that various projects undertaken here and overseas will continue to meet the needs that exist. Concern for the handicapped and underprivileged is being channelled into positive action and the effort will not be gone and forgotten as we step into the 80's.

Perhaps the major achievement of the year has been the growing awareness, on the part of us all, of the harsh facts of life faced by the rising generation.

Third World needs are startling. One out of every five children dies before its fifth birthday. Only one in 20 is reached by health services. More than 200 million are underfed. 85% of children in rural areas have no access to adequate supplies of safe drinking water. Every year 100,000 go blind because of severe vitamin A deficiency and 100 million 7-10 year olds are educationally deprived, having no formal schooling at all. Of the rest, half as many again have such a brief period of education that they quickly relapse into illiteracy and innumeracy. While on the spiritual side, only a quarter of the world's population has been won for Christ. The grim fact is that the great majority of children will grow up without a knowledge of Him.

## The need calls for a response

In the face of these sad truths the home unions and the BMS have tried to show that Baptists care for children around the world. Churches have been shown what is being done and there has been a call for renewed support of this vital work.

In response, many churches have held special services focusing on the rights of the child. Anniversaries, harvest festival and other occasions have featured the younger members of the community. Exhibitions and displays have spotlighted the cause. Imagination and enthusiasm have been found to great effect and used in fund raising projects.

A number of groups, including an infants' school and several Sunday schools have produced 'picture letters'. These have been sent to children overseas and have proved an interesting way of making a non-verbal exchange between youngsters of different nationalities. These letters have been in the form of friezes and scrap books showing scenes from daily life. They have been created with drawings, paintings, photographs and magazine cuttings. Hopefully, the exchange of these picture letters has brought an increased awareness and understanding, together with a widening of horizons. It is fascinating to look through some of the pictures received from overseas. Everyday-

A little girl of Bolobo

A man bangs the drum to tell the people it's time for church.



# AR OF THE CHILD



The illustrations are from picture – letters sent by Bolobo children

scenes from Bolobo, Zaire, show snakes entwined around trees, drummers calling people to worship and women engaged in household chores.

The BMS youth projects have been an effective way in which children of all ages have worked for others. The 'Fly a Missionary' appeal passed its target by over £1,000. Now 'Life+line' is the new focus for young supporters. Many a child will be helped through BMS medical services in Zaire and Bangladesh which are backed by this project.

Then the Boys' Brigade Junior Section made a magnificent response to the appeal to buy a mini-bus for use at the hostel for missionaries' children at Kinshasa, Zaire. Such hostels provide a home in centres where the children can receive a good education yet be relatively near to their parents. At present just over 10% of our missionaries' children are being educated in Britain while the majority are overseas with their parents at hostels or boarding schools.

BMS missionaries are actively engaged in combating the evils of which the United Nations Organization has reminded us. Farming missionaries in Zaire, Bangladesh and Brazil use their expertise to show how land can give higher yields and livestock be improved.

Hospitals, dispensaries and clinics – particularly Under 5's Clinics – seek not only to treat illness and disease, but also to prevent it. They do this by teaching basic hygiene and offering community health care.

Since the earliest days of the Society's work, education has been an important part of our effort and teachers sent out by the BMS give instruction at all levels from basic literacy to higher education.

In India, amongst Tibetans, and in Zaire, among Angolans, there has been care for refugees. 'Refugee' is almost synonymous with 'child' since half of the world's 11 million refugees are of school age or under.

In the churches with which they are linked, our missionaries are also concerned to present the gospel of God's love and his offer of life in all its fullness to young and old. For many this year there has been the thrill of seeing a response to the claims of Christ and lives being dedicated to Him.

So the work for and with children is an ongoing concern. There is so much to do, and our missionaries rely on our partnership with them in bringing relief to the oppressed, help to the sick and needy, and light to those who are in darkness.



An African lady

An African woman is preparing some vegetables in a big pot. See how she has arranged her hair.

Canoe

A leopard

A palm tree

A village

# NO ROOM FOR THE THIRD WORLD

by George Tweeddale,  
recently returned to the UK from Nepal

*'She brought forth her firstborn son . . . and laid him in a manger, because there was no room for them in the inn'*

(Luke 2:7)

The words 'Third World' have come to be accepted in our everyday language and in our dictionaries. However, with that acceptance and in spite of steady bombardment on TV and radio and in the daily papers, their meaning has become almost as obscure and vague as 'balance of payments' and 'productivity' – words for the specialist to worry about, but not for ordinary men and women. In spite of this situation, surely at this season particularly, we ought to be trying to visualize for ourselves the realities for men and women living in this Third World – men and women with the same human needs, the same human weaknesses, the same human longings and above all the same spiritual needs that we have, especially when we bear in mind that every wage rise and every price rise we have is making their situation worse. It is not too extreme to say that ultimately our excessive prosperity and greed are the causes of the seriousness of their physical difficulties as they strive to better themselves.

As we try this visualization we can take Nepal as a typical example, for the country is unique only in its geography. Its sole resource is tourism which is of a rather specialized kind in that little if any of the financial reward goes to help the people.

## One prospers at another's expense

The total area of Nepal is about five eighths of that of the United Kingdom, say England and Wales together, but its total habitable area is only about one quarter of the UK with a population one sixth of that of the UK. This makes it roughly comparable in population density with our own country, if our population were spread more uniformly and almost exclusively in small villages.

Nepal's largest town is Kathmandu with a population of about 100,000 (about the size of Cambridge, Newport or Paisley). With an unemployment rate in excess of 40% it seems that there is no room for Nepal in the cosmic scheme of economy. As countries like our own insist on maintaining and improving their standard of living without increase in productivity, so we make countries like Nepal slide further down on the scale of possibility of achieving a stable minimum subsistence level. Very often, seemingly generous 'aid' given internationally for political reasons does no more than make the situation worse.

The average wage is £8 per month per family and prices, except for the very simplest and least interesting foods, are not much lower than ours in our larger cities. (In our cities food tends to be relatively cheaper whereas in Nepal it is relatively dearer.) It is only the fertility of the soil and the availability of small parcels of land that enable Nepalese home gardening to keep the average family just above bare starvation level. A Nepali home is, commonly, a single small mud-brick-walled room with thatched roof, a mud floor, no furniture and very little bedding. Water may be ten minutes walk away; in at least one case it is two hours walk away, although that distance is probably rather exceptional.

## The bald facts

Let us look at some of the facts of the conditions for the young of that country.

1. Each year 450,000 children come to birth but before the age of five 210,000 will have died – there is no room for them in this poverty stricken and disease-ridden country.
2. Each year about 240,000 children reach the age of five. For 120,000 there is no room in a primary school.
3. Each year about 240,000 reach the age of 11. For 180,000 there is no room in a secondary school.
4. Each year about 240,000 children reach the official school-leaving age of 15. For 233,000 of these there is no room in further education.
5. Each year about 240,000 young people reach the age of 20. For 100,000 of these there is no room in any wage-earning occupation and they will never in their life have any chance to earn even a few rupees.
6. Each year 25,000 children, mainly boys, successfully complete secondary education achieving the school leaving certificate. For 18,000 of these there is no room in further education.
7. Of the 7,000 who each year are able to complete a further education course, obtaining a certificate, diploma or degree, 4,000 will never work in their chosen field – there is no room for them in that field.
8. Of the 4,000 in the previous section 3,000 will never find work at all – there is no room for them anywhere.
9. Of the 3,000 in section seven who do find work in their own field 2,000 will never acquire much skill, since because of overemployment there is no room for experience.

Is it surprising that there is serious discontent amongst students of all kinds and at all levels?

The conditions are such that if anyone desires more than just the minimum of survival subsistence, it can be obtained only by dishonest or criminal means. Western-type crime is growing at an alarming rate in

*This child only has a one in two chance  
of living beyond five*



Nepal; every man needs his 'graft'. National Christians are faced with an almost insoluble problem of personal conduct and we can give thanks that they are facing up to it, successfully, in the power of the Holy Spirit.

#### **Aid that is misguided**

'Why don't prosperous governments give such countries more aid?' you may ask. In fact, a considerable amount of aid is given; but being given mainly for political ends. Much, if not most of it, is given to projects gaining credit for other countries and not necessarily in the interests of Nepal. Much advice is also given; but most of it with such a complete lack of understanding of Nepal's real needs that it is more harmful than helpful. A 'good' example of this situation is in the current plans being financed by the Assam Developing Bank and the World Bank to open in Nepal two technical training institutes to train people in craft skills and technologies of the engineering and associated types. The aim is to turn out 2,500 trained workers and technicians each year. This is very laudable when there are 25,000

secondary educated potential trainees becoming available each year. After all in any reasonably developed country one tenth of these would be trained in their skills and the country would need them.

But in Nepal the industries and government controlled undertakings that might employ them are too small. There are at present probably no more than 5,000 semi-skilled and skilled workers employed in the whole of Nepal's engineering-type industries and projects, with a probable absolute total of skilled and unskilled workers (including clerical and unskilled workers) of about 12,000, whose total annual capacity to absorb semi-skilled and skilled trainees cannot exceed 250. Each year, when these plans come into operation 2,000 reasonably educated and mentally alert citizens will be thrown into the unemployment market building up a potentially rebellious and certainly discontented middle class — the real focal point of a marxist socialist breakthrough. How long will the present reasonably well-meaning monarchy survive the noose it is tightening about its own neck? Can it be that there is no room for it, and communistic dictatorship is the only answer?

#### **The alternative way — the Way of Christ**

All this sounds more fitted for a political journal than for a Christian missionary magazine, but, if the Lord carries there is an alternative solution — the alternative of a Christ-orientated society. The leaven of faith does not need to constitute the whole loaf of a nation; indeed the very message of the parable of the leaven (Luke 13:20, 21) emphasizes the widespread effect of the Christian faith, the woman putting no more than a small handful of leaven into three whole measures to make the loaves palatable and desirable.

A survey by an independent non-Christian 'consumer-survey' company in Nepal has

shown that even the relatively minute amount of Christian orientated work done by the United Mission to Nepal, through the Butwal Technical Institute in its technical training work, has had a significantly measurable effect, not only on the standards of technical and business integrity and prosperity in the Butwal area, but also on the establishment of a strong church. Whether these effects will linger after the various projects come under complete Nepali control, as they will do in the near future, seems very doubtful, but there is a clear indication that Christ-centred practical aid offers genuine hope for all the future of the otherwise hopeless country, where conventional missionary effort cannot be applied. It is reassuring also to see that the new kind of 'technically orientated' missionary can prove to be an effective instrument of the Spirit and to realize that this fact opens up the way for many more workers of all ages, with skills seemingly divorced from evangelistic effort, to receive the challenge of a call from God to live and work out His Word in an alien and hostile setting. Only three things stand in the way:

1. Lack of prayerful care.
2. Shortage of giving.
3. Reluctance to respond to the leading of the Spirit.

We know that through the mercy of God there is room for every soul in the Third World in the Kingdom of God. Are we each doing our full part to support the BMS in their share of this kind of work, whether directly or through sharing with organizations such as the United Mission to Nepal? Are we helping by our direct physical and spiritual concern to enable men and women to take their eyes off the desperate poverty of their immediate situation so that they can find that open door of welcome spoken of in Revelation 3:7, 8, which is in such contrast to the closed door of the inn.



*Student at Pokhara Boys' School*

*'He came to his own home and his own people received him not'*

*(John 1:11)*

Leaving the rolling hills of Galilee where they stand sentinel over the shimmering sea of Tiberius, the couple set out on a long journey south. It was not an excursion they took by choice, indeed it was an inappropriate time for them to travel because the wife was near the end of her pregnancy. But edicts of Rome had to be observed and the niceties of human feelings and the condition of individual women were not regarded.

Which route they took is not revealed although the more usual, yet longer, way was to cross the Jordan river where it left the Sea of Galilee, follow its eastern bank until near Jericho, then recross the river. This devious itinerary enabled one to avoid the ancient enmities of Samaria. How long these two were on the way from Nazareth to Bethlehem is not recorded though there is a hint that the woman's condition slowed them down more than they expected because, when eventually they arrived, it was to discover they were among the last to reach the town and all accommodation had already been claimed. Certain it is too, that when they left their northern home it was in the anticipation that once the inconvenient interruption of the census was completed they would be able to return. But with a shattering emphasis they came to realize that banishment to Egypt was to be their lot.

#### **The wondrous story**

This experience of Joseph and Mary and the thought of the deplorable hospitality — no better than a cattle shed — offered to Mary for the birth of her child has held the attention of Christendom ever since, focusing itself particularly at Christmas time. The world has ever wondered that the Son of God could have been treated in such a way for his advent on earth. The writer of the fourth gospel sums it up poignantly and succinctly, 'He came to his own home and his own people received him not'.

In his humanity Christ accepted all the pressures, all the rejection and all the cruelty which befalls mankind and in his early years his experiences foreshadowed what many another was to face after him.

It is certain one could go to any city in the world and discover the homeless, the unwanted, those for whom society has no place and would gladly pretend they did not exist. Such are more likely to be found in

# NOT WANTED

by Alan Easter



*Fred Drake (Secretary, Overseas) looking round Mother Theresa's Baby Home*

the cities because, in the anonymity of these populous places, few know their neighbour and most are so busy about their own survival that there is no time to think of others. Thus, hugging the skirts of the large towns and cities of Brazil are an assortment of shelters, contrived from what society has discarded, and in these *favelos* families exist in the utmost poverty and helplessness. In the cities of Zaire can be found men and women in desperate loneliness. Separated from their tribal links and supports in the villages, they starve and die on the streets — and the city will scarce flicker an eyelid. Nor will their passing reduce the number of such hopeless souls, for others are drawn inexorably into these great centres, believing that here work, food and shelter are to be found! Of all such 'magnets' perhaps Calcutta is the strongest and within its boundaries it has gathered millions, some banished from their homes with no likelihood of return, like the settlement of Tibetans who are to be found within its borders.

#### **Ousted from home and country**

When China, for the good of Tibetans, so they said, took over the land of the Dalai Lama, that supreme priest and god to these

people fled into India and many of his subjects went with him. At first they settled not far into their host country but, when tension arose between China and India, the Indian government felt the necessity to advise these people to move further from the border and a whole community found their way to Calcutta. But today they are stateless. The Indian government is ready to recognize them as Chinese, because their land of Tibet is now part of the Republic of China, but understandably these people are proud of their old nationality and refuse to be recognized by any other. A long and tedious journey brought them to India and there the matter is at stalemate.

These families are crowded together, mostly in a large tenement block with one family to a room — a room which has no water save that gathered from a hydrant in the street. To earn money they sell brightly coloured knitwear from pitches set along the streets. Seemingly there is no hope of them returning home though the authorities could wish they would go away. But Christ knows and loves these people and has worked a work of grace in many of their hearts. Each week a Bible study is held in one of these rooms

in that vast tenement and among these Tibetan refugees there are some radiant Christians.

Yet there are those whose plight is even worse. Some irresistible force has impelled them toward this teeming city from, who knows where? Perhaps it was the hope that in Calcutta there would be work, or maybe floods or some other disaster in their home district drove them to this conurbation in the belief that food would be more easily obtained there. Whatever their hopes it would seem that they were dashed. The only accommodation they could find was what they managed to erect themselves from material gathered from the many rubbish heaps that abound in Calcutta. Cardboard cartons, plastic sheet, odd boards, tins, these they construct into rough shelters along the pavements and some million or more pavement dwellers are to be found scattered throughout the city. The only form of work for most of them is begging or

stealing. But again they are not outcasts to the Lord of Glory. Christ has led his servants to work among them and to show his love to them. There is a clinic to attend to their medical needs and a school for some of the children where they are taught crafts by which they can earn a living. There are adult literacy classes and the good news of the gospel is proclaimed among them.

### Doorstep babies

Perhaps most tragic among the unwanted are the babies abandoned because another mouth to feed would be one too many, or because the pregnancy was unwanted. Fortunate among these abandoned babies are those deposited outside the doors of Mother Theresa's Home for Babies. These at least are loved and fed in the name of Christ and every effort made to find adoptive parents, so that they can be integrated into a family. But the task is daunting, for so many are left to their fate in this way.

Man's inhumanity to man seems unabated. Just as the Christ child long ago found no welcome, even hostility, so many today are beset by the same cruelties. Yet it is the followers of that child born in a stable who seek by his power and grace to combat these evils and to bring to those suffering from them the love and succour of the Lord Jesus. As we celebrate Christmas with all its family associations and with its message that God so loved us and so wanted us that he gave His Son for us, let us remember those who do not know the joy of that truth to lighten their burden, and let us determine to do all in our power to bring them the knowledge of that peace which passes understanding.



A favela (slum) in São Paulo, Brazil

## MISSIONARY MOVEMENTS

### Arrivals

Dr K A and Mrs Russell on 2 September from Yakusu, Zaire.

Dr D K and Mrs Masters and family on 8 September from Pimu, Zaire.

Rev A G and Mrs Lewis on 18 September from Dinajpur, Bangladesh.

### Departures

Dr J D L and Mrs Bulkeley and family on 1 September for Yakusu, Zaire.

Miss J T Smith on 4 September for Udayagiri, India.

Miss B Cooke on 8 September for CECO, Kimpese, Zaire.

Miss R R Harris on 8 September for CECO, Kimpese, Zaire.

Mr M Staple on 9 September for Upoto, Zaire.

Rev A Brunton Scott on 10 September for Sao Paulo, Brazil.

Mr R D M Ahearn on 11 September for Ngombe Lutete, Zaire.

Mr N B Courtman on 11 September for Bolobo, Zaire.

Mr M Pitkethly on 11 September for Tondo, Zaire.

Rev B L Tucker on 11 September for Yakusu, Zaire.

Miss G S Evans on 13 September for Yakusu, Zaire.

Miss A L Horsfall on 13 September for Kisangani, Zaire.

Miss E N Gill on 17 September for IME, Kimpese, Zaire.

Mr and Mrs S Bull and family on 21 September for Kathmandu, Nepal.

Miss R Murley on 24 September for Pimu, Zaire.

Miss B M Earl on 25 September for Pimu, Zaire.

Mr D J Stockley on 26 September for Gournadi, Bangladesh.

### Marriages

In Chalfont St Peter on 4 September, Miss Pauline Marian Weatherby, of Bolobo, Zaire, to Citoyen Nke Eboma.

In Bristol, on 15 September, Mr John Arthur Ottaway, of Upoto, Zaire, to Miss Wendy Voice.

### Birth

On 17 September, in Brazil, to Rev H Roy and Mrs Davies, of Curitiba, a second daughter.

### Engagement

Mr Martin Sansom to Miss Lorraine J Carr, both of Upoto, Zaire.

# THY KINGDOM COME

by Vivian Lewis, Assistant Secretary for Promotion.



Vivian Lewis

The Commission on World Mission and Evangelism, of the World Council of Churches, will be holding a World Conference in Melbourne, Australia, in 1980. The Conference theme is 'Thy Kingdom Come' — a key phrase from the prayer that our Lord taught His disciples.

It was the same phrase that William Carey used in the opening words of the 'Enquiry' published in 1792. Praying those words, though, is not enough. For, as Carey went on, 'it becomes us not only to express our desires of that event by words, but to use every lawful method to spread the knowledge of His name'. Faith without works is dead.

Carey realized, however, that effective prayer and action depend upon knowledge. That was why he wrote the 'Enquiry' and had it published. He wanted to encourage interest in, and commitment to, world mission, through the Society that he called his fellow Baptists to found.

## Carrying on the good work

188 years later the Society that he helped to found continues to share in that world

mission. And it continues to challenge the members of the Baptist churches of the British Isles to pray and act for the coming of Christ's Kingdom. But today, as well as in 1792, if that prayer and action is to be effective, it must be based on knowledge. William Carey published his 'Enquiry' to win the support that was needed in his day. Nowadays the Baptist Missionary Society uses a number of means to bring home to the people of our churches the challenges and opportunities in world mission that are open to us in our time.

Films, slide sets, prayer tapes, exhibitions and a wide range of literature are continually being produced by the Society and are available for use in the churches. Perhaps, though, we need to re-think the way that we use all this material. Otherwise our people are in danger of accumulating a mass of unrelated facts and impressions.

What I am pleading for, therefore, is a programme of continuous missionary education in our churches. This would help our people to see missionaries and their activities within the context of the life of

the Church in the country where they serve, and of the Christian mission in the world.

## By invitation only

The individuals who go out from our churches with the Baptist Missionary Society are the means by which we, in this country, share with our fellow believers in other lands in Christ's mission in those lands. Gone are the days of the old pattern of service, when the missionary was at the head of all the work in a country, and the Christians there depended on the Missionary Society for all the leadership, finance and organization that was necessary. Today our missionaries go out at the invitation of the national Church in the country where they serve, and the work they do is by mutual agreement with the church body concerned. The pattern is one of partnership rather than one of authority/dependence.

One-off deputation meetings or missionary services for people in our churches give a quick glimpse of some aspect of the work that is being carried out in their name by the Society. If our people, though, are to be fully committed to world mission, they need to have a deeper understanding of the pattern of mission today. The Baptist Missionary Society is therefore producing project packs on each of the countries where our missionaries are serving. Included in the pack are notes for a short series of talks on the country concerned, the national Church of that country, and the way the Baptist Missionary Society is involved in its life and mission. There are also the relevant Info Sheets and 'Working with the Church' leaflets, map, poster, and a list of films, slide sets and prayer tapes, that tell of the work in that country, which can be obtained from the AVA Department at Mission House.

## ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.  
(30 August-27 September 1979)

**General Work:** Anon (In His Name — Brazil): £200.00; Anon: £27.00; Anon (CYMRO): £6.00; Anon (FEON — August): £10.00; Anon (FAE — Aberdeen): £20.00; Anon: £155.54; Anon: £30.00; Anon: £3.00; Anon (EE): £25.00; Anon: £1,000.00; Anon: £2,000.00; Anon: £1,000.00; Anon (CYMRO): £7.00; Anon: £18.00; Anon: £20.00; Anon: £100.00; Anon: £100.00; Anon (CYMRO): £5.00; Anon: £7.00; Anon: £3.36; Anon (CYMRO): £6.00.

**Agriculture:** Anon: £10.00; Anon: £1.00; Anon: £20.00.

**Gift & Self Denial:** Anon: £5.00.

**Medical Work:** Anon: £3.00; Anon: £4.00.

**Relief Fund:** Anon (EE): £25.00.

**Women's Work:** Anon: £1.00; Anon (Pontypridd): £2.00.

## Legacies

	£	p
Mrs R Ayers	200	00
Violet Penton Bowler	200	00
Miss A R Burnell	1,000	00
Miss D M Hamilton	50	00
Miss E A Hanford	25	57
Miss M Hester	1,027	00
Miss G Johnson	50	00
Mr A C Pearce	25	00
Miss E Walker	500	00

## OVERCOMING THE HILL OF DIFFICULTY

*continued from page 182*

Using the notes and the material available, a series of meetings can be arranged by which our people learn of the life of the Church in a country, and the way the BMS shares in it. These could build up to, or lead out of, a missionary deputation. In this way the people in our churches gain a deeper understanding of the work in which the Society is involved, and with understanding will come a greater commitment to that work in prayer and action.

Project packs are available on India, Nepal, Bangladesh and Brazil. In time it is hoped that we will be able to provide packs covering all the countries where the Baptist Missionary Society shares in the work of the Christian Church. Packs can be obtained from the Promotion Secretary at Mission House.

### Weekend houseparties

Another way by which the Society is seeking to make education in mission available to people from our churches is by 'Mission Today' weekend houseparties. The next houseparty is scheduled for the weekend 21-23 March 1980, and is to be held at the St Edwards Conference Centre, Malvern — the Conference Centre that is run by the West Midlands Baptist Association. Through talks, discussions, films and so on, we hope that those who join the houseparty will learn more of the work of the BMS and its place in mission in the world. Anyone interested in joining the houseparty should write to the Mission House for details and a booking form.

In these and other ways, the Society is endeavouring to provide the churches with the means for continuous education in world mission. For with knowledge will come commitment. With commitment will come involvement. Then from a background of action, and as a prelude to action, we will be able truly to pray, 'Thy Kingdom Come'.

although they come from many races, religions and backgrounds. As they work, play, worship and live together the old partitions of caste and the old tribal hatreds are broken down and a new comradeship established.

Some of the boys and girls from non-Christian backgrounds accept Christ as their Saviour while at school. So when at the end of their schooling they return home, many of them to areas forbidden to missionaries, these young Christians can begin the reformation of their homes and town.

### Desperate for the good news

For three months John West went down to Calcutta to act as pastor to the Lower Circular Road Church. Calcutta is a heartbreaking city with a quarter of a million of its people living on the streets. With its dirt and smells, its poverty, the endless traffic, with goats and cows wandering in the streets, and the seemingly utter indifference to human misery, Calcutta poses many problems. How desperately it needs to hear the good news of Jesus Christ. One senses an urgent plea for help in every city and town and this is the most persistent impression of North India that remains.

Everywhere disease calls for healing, ignorance cries for knowledge, wasted water begs for engineers to conserve it, poor farms plead for trained farmers to manage them and hopelessness is crying for redemption.

Yet the people are kind, friendly and uncomplaining. They are so deeply religious, so anxious to preserve their belief in Karma — the wheel of fate. They follow their rituals with such fervour that one cannot but say, 'You are not far from the Kingdom'. But how can we reach them and answer their prayer? How can so few meet the need of so many millions? Our missionaries are doing a splendid work, in schools, in hospitals,

in agriculture, in engineering, in hostels and in church work.

Christianity is so practical, giving purpose to life. The wisdom and the love of God are so visible in the Christian centres, however small these groups may be. Our hope in Christ is so contrasted with the fatalism of the Hindu faith; our joy in the Lord, the direct opposite of the despairing inertia of Buddhism; and the understanding love of God, so outstanding against the harsh strictness of Islam. Steadily the way of Christ is being noted, but how desperate is the need, in this rapidly changing world, to show ALL India the saving way of Christ.

\*Since the time of Miss Hedger's visit Sheila Finch has married and is now Mrs Desmond Samuels. She has moved from the Parliament Street Free Church to assist her husband in the Cathedral Church of Delhi.

### Start 1980 right!

take the

#### BMS Prayer Guide

35p

#### The Herald

12p

January features the Overseas Department

Look!

3p

January features animals

# BOOK REVIEWS



## MISSION AND MISSIONS

by Dan Beeby

Published by CEM £1.30

A fresh look at mission today is called for by two new books. They are published in the Christian Education Movement's Student Theology Series and are aimed at sixth formers, college students and church study groups.

Although mission is a 'dirty' word for many outside, and not a few within, the Church today, Dan Beeby invites us to see it as a basic theme of the Bible and essential to any truly Christian outlook. In *Mission and Missions*, after a look at the biblical basis, there is a brief survey of how missions have changed through the years. Looking to the future, Dr Beeby feels the missionary task to be as relevant and demanding as ever.

Those for, against, or indifferent to mission will find this stimulating reading. It will repay any thought and study which churches and individuals give to it.

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## OUT OF AFRICA – KIMBANGUISM

Published by CEM £1.20

*Out of Africa – Kimbanguism* is a helpful introduction to a new and growing Church. Founded in 1959, 'The Church of Jesus Christ on Earth by the Prophet Simon Kimbangu' now claims to have some four million members.

Background notes are provided by Peter Manicom, a former BMS missionary in Zaire, but the greater part of the book is the Kimbanguist Church's own Statement of Theology and Catechism. Alongside their tolerance towards other believers, the reader senses the African impatience with the

colonial brand of Christianity and western paternalism. The way they view and practise baptism, the Lord's Supper and mission, not only informs but challenges us to re-examine our beliefs and witness.



## YOUNG CHRISTIANS' ANNUAL

Published by Palm Tree Press Ltd £1.75

Joining the ranks of children's books on offer this Christmas will be a newcomer, *Young Christians' Annual*. It is well produced and packed with attractive illustrations. A variety of stories, features, puzzles and activities fill the 62 pages.

Accounts of the lives of Leonard Cheshire (founder of the Cheshire Homes) and Jimmy Saville are presented, along with other true examples of faith in action.

At £1.75, the price, quality and size of this book are on a par with the many other annuals now on sale. It is certainly worth consideration as a pleasing gift, prize, or resource book for children's talks.

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## SCOTLAND'S LIFE AND WORK

by R D Kernohan

Published by St Andrew Press £4.95

EDM

This book is published to celebrate the centenary of *Life and Work: The Record of the Church of Scotland*. It does so admirably and we add our congratulations. The skilful journalism of R D Kernohan is seen in the assembly and presentation of the material.

One is conscious that a denominational magazine, and an excellent one, is being written about. We look in on the life of the Presbyterian family in Scotland for whom the magazine continues to provide a news service, teaching medium and forum. The family's joys and sorrows, successes and failures, divisions and re-unions are all there and contribute to the rich variety of its life.

But the book makes no narrow denominational emphasis. As the title suggests – and it is no misnomer – this is the record of Scotland's life and work; so closely are church and nation linked. The introduction rightly avers 'this is . . . an image of Scotland; a view of Scotland, a view from Scotland'. Ample demonstration of this is given in reference to overseas mission, social and political movements, morals yesterday and today, national and international affairs. Throughout, there is an awareness of the needs and trends of the rest of the world.

The book is well illustrated and there is a helpful chart of 'Divisions and Re-unions in Scottish Presbyterianism'. This last prompts one to hazard the opinion that it will take a Scot to appreciate the book fully and one, at that, who has at least a nodding acquaintance with the nuances in the life of his national church!

MM