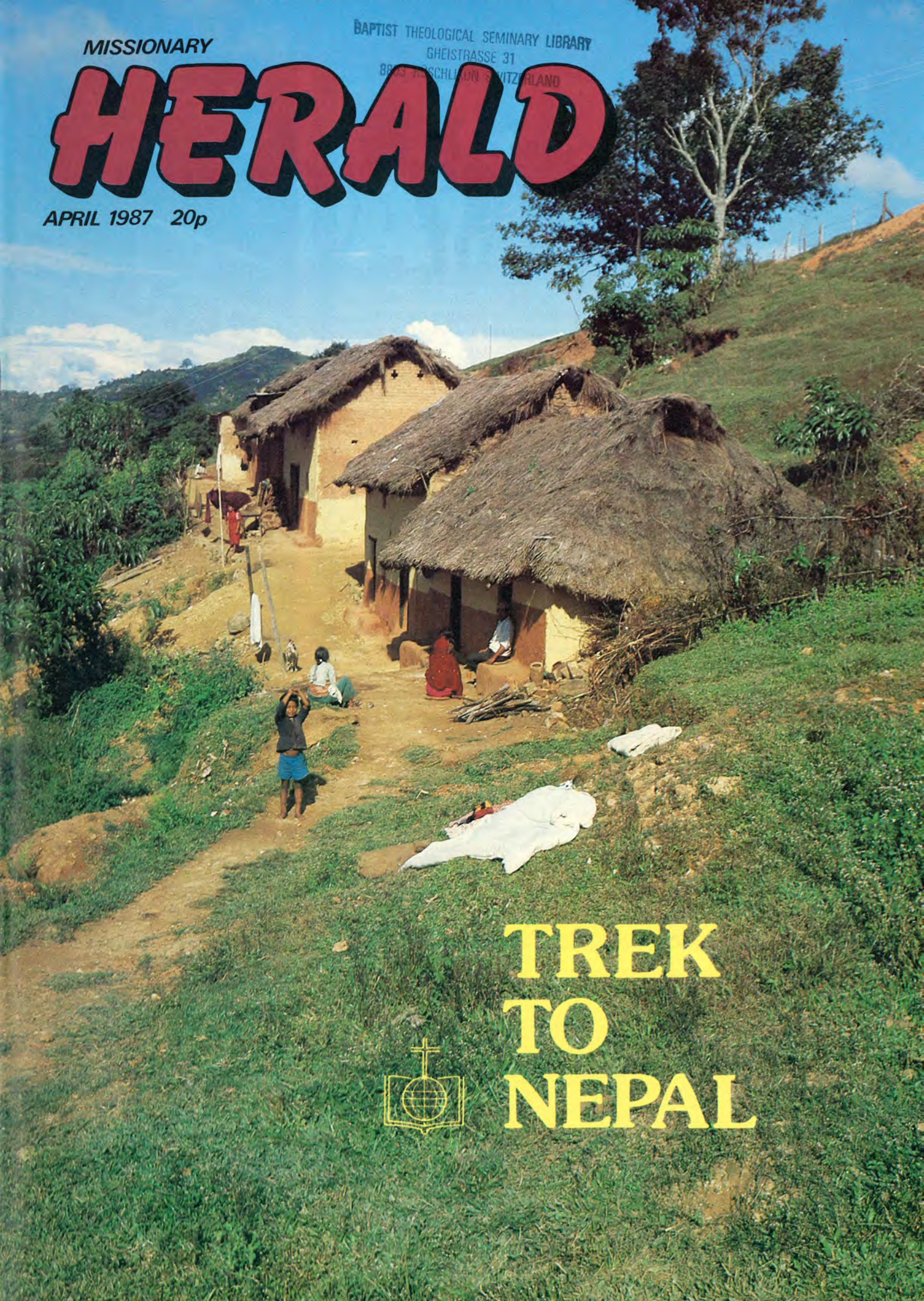


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HERALD

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TREK TO NEPAL



Editorial Comment

France, Thailand and China are countries we are mentioning more and more in the *Herald* these days. Of course both France and China have appeared before in the pages of this magazine. They are old fields of the Society. But quite recently new opportunities have arisen for the BMS to share in a work in these places.

In the Society's *Annual Report*, which will be presented to the Annual Meeting in Bradford this month, emphasis is made on these new doors being opened not just in countries new to the BMS but also in the areas where we have been working for some time.

At the same we are reporting an increase in the number of people enquiring about service overseas. In 1984 there were 286 and 18 accepted as candidates, in 1985 there were 299 and 22 accepted and in 1986 there were 348 enquiries and 27 accepted. 1987 has shown no diminution in interest.

All this is convincing the Society that the opportunities being presented are God-given. 'Questions continually have to be asked about the role of a denominational society in an age where the oneness of God's people is being stressed; about the position of a British-based group within the Church Mission scene; about the preaching of a gospel of reconciliation with so much denial of human rights and so many issues of peace and justice unresolved; about a claim for the uniqueness of Christ in a multi-faith, multi-cultural world, the *Annual Report* says.

'While the BMS strives to approach such concerns with integrity and to be open to the answers that God is giving, the Society is glad to be able to record, with gratitude, God's own affirmation of its partnership in Mission. He has encouraged with what may only be described as "God-given opportunities".'

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TREK TO NEPAL

In October 1986 a group of ten Baptists, led by former BMS missionary Mike Weller, went on trek into Nepal. The following is an account by one of their number of some of their experiences.

On the way they stopped off at Dhaka in Bangladesh and were given a tour of the sites by Frank Mardell. That was the easy part. Having let them into the city the airport authorities were in no mood later on to let them return to the airport transit lounge. They needed boarding passes. There was a great deal of negotiating in the eastern manner and to their dismay they were told they would not be allowed into the airport that day.

At this point one of the group said, 'We are supposed to be a Christian group so we ought to pray about it.' To the amazement of the local Bangalis, in their tourist office, they bowed their heads and Nigel Unwin prayed aloud that God would work a miracle so that they could catch the, now imminently departing, plane to Kathmandu.

After the prayer most of them sat back resigned to the possibility of a night in Dhaka. They were amazed therefore when suddenly an excited official rushed into the office waving their boarding passes. Within minutes airport officialdom had melted away and they were on their way to Nepal.



Kathmandu

IN narrow, bustling, muddy streets, I felt like *Gulliver in Lilliput* because of the small stature of the people and the low open-fronted, wooden framed shops which hereabouts they call the bazaar.

The carpets, with their Nepali and Tibetan designs, are quite stunning and would grace many a tasteful western drawing room. The materials too cascade in a gorgeous array of colour and the few Nepali women in the streets, always accompanied, appear graceful in their brightly coloured saris.

More often than not though, Nepali women are the burden-bearers carrying extraordinary heavy loads on their backs supported by a strap round the forehead.

Culture shock

My western values are rudely affronted by the shameless begging in the streets, much of it, I think, a knee-jerk reaction to

the presence of what to them are wealthy western tourists.

The other affront was in the matter of toilet decencies. Nepalis shamelessly defecate beside their paths and in their countryside, sadly unaware of the toll this takes in human disease carried through the insanitary water of this Hindu Kingdom of rushing rivers.

Kathmandu Guest House provided western standards of accommodation during our first few days in Nepal. I am glad that before we left the country we were also able to share the basic, simple life of ordinary Nepali people.

Whilst in Kathmandu we visited the headquarters of the United Mission to Nepal, housed in part of an old Rana Palace, which used to belong to the former ruling family of Nepal, whose tyranny and corruption were eventually smashed in the Royalist led revolution following Indian independence in 1947.

Patan

We also visited the UMN built Patan Hospital. Not only does it provide hospital services for the population south of Kathmandu, but it sponsors a





cont. from previous page

reafforestation project for that area – something which is vital for a country which has no natural resources apart from its trees – and an agricultural training programme.

Patan has plenty of facilities, but sadly the top floor cannot be used because of lack of staff. However, Nepali nursing staff are being trained as fast as the maintenance of proper standards will allow.

Our departure to Butwal on the night bus nearly turned into a nightmare. By this time three of the party had serious stomach upsets. A hazard we all knew about but had not expected to face so soon.

We decided that those who were well enough should take the night bus to Butwal, and former BMS missionary with the UMN, Mike Weller, who was leading our party, should remain behind with the sick.

It is less than 100 miles to Butwal, but it took 12 hours on the bumpy road. The road is to be repaired by Britain under its Aid Programme. However the journey was worthwhile for the night stops in the small Nepali towns along the route.

If members of the family had been manning the little refreshment shops during the day, it seemed that there was no problem in providing a night shift as well. The oil lamps lit up the small open shop fronts, which framed people eating the staple meal of dahlbat, consisting of rice moistened by a soupy lentil sauce and accompanied with mildly curried vegetables washed down with a sweet milky tea.

Butwal

At Butwal we found ourselves in a different world. The astonishing thing about Nepal is that in the space of 100 miles from south to north, the traveller quickly moves from the sub tropical plains of India, through a Mediterranean climate to one which we are more familiar with in the British Isles and thence to Arctic Tundra as one ascends the Himalayas.

Butwal is only a few miles north of the frontier with India situated at the entrance

to the mountainous central region, but looking south to the Terai, an extension of the great plains of India. The vegetation is lush and tropical, the enemy is the mosquito, and we were grateful for the mosquito nets.

The UMN has made Butwal a centre of enterprise and here young Nepalis are trained in engineering, furniture making and construction work.

One of the most interesting and innovative enterprises we saw was the construction of roofing cement tiles (see *Herald* October 1986). The poorer Nepalis roof their homes with thatch, which is a considerable fire hazard and in constant need of renovation.

Tin roofing is more popular with wealthy Nepalis and it was the first tin roof erected by the pioneer missionaries for the Pokhara hospital in the early 50's which caused the locals to call it the 'shining hospital' as they looked down from their homes in the hills to see the sun glinting.



But tin has to be imported and the cement tiles can be made from local resources and would appear to have a useful future.

Butwal is also the site of the first hydro-electric project undertaken by the United Mission to Nepal and now handed over to the government. Sadly, one of the Norwegian turbines has broken down and has not been replaced, leaving the power station working to only half its capacity.

The Church

At Butwal we began to understand what it means for a Nepali to become a Christian and also what it means for a western Christian to become a missionary.

The law of Nepal, while guaranteeing freedom of religion, forbids anyone from changing their religion. The baptism of Nepalis into the Christian faith is construed as just that.

Such a baptism took place in a river pool outside the town of Butwal. As the Christian congregation of about 50 people were descending after the baptism the police were waiting at the roadside to teach them a lesson. The whole congregation was imprisoned in the local gaol for the night.

It was all reminiscent of Paul's experiences at Philippi. At a later stage in our journey it was deeply moving to hear a Nepali Deaconess instructing a congregation in the doctrine of suffering for Christ's sake – a daily reality and nowhere more so that at the Feast of Desain which was then gripping the country.

At Desain the Hindus take the mark of the Tika in their forehead, which symbolizes the third eye. Christians have difficulty in accepting what is part of Hindu ritual and they can pay a terrible cost for their refusal to take the Tika. Enormous social pressure brought to bear on them, but if they still refuse it can mean expulsion from the family and loss of livelihood – a terrible penalty in this community conscious country.



Butwal Christians can no longer practice open baptism and anyone wishing to become a Christian must be baptised in secret.

As for the cost of working in Nepal, when Val and Mike Roake arrived in Nepal, during the first six months of settling in Mike suffered with the usual stomach complaints, but was so unwell that they had to return to the UK.

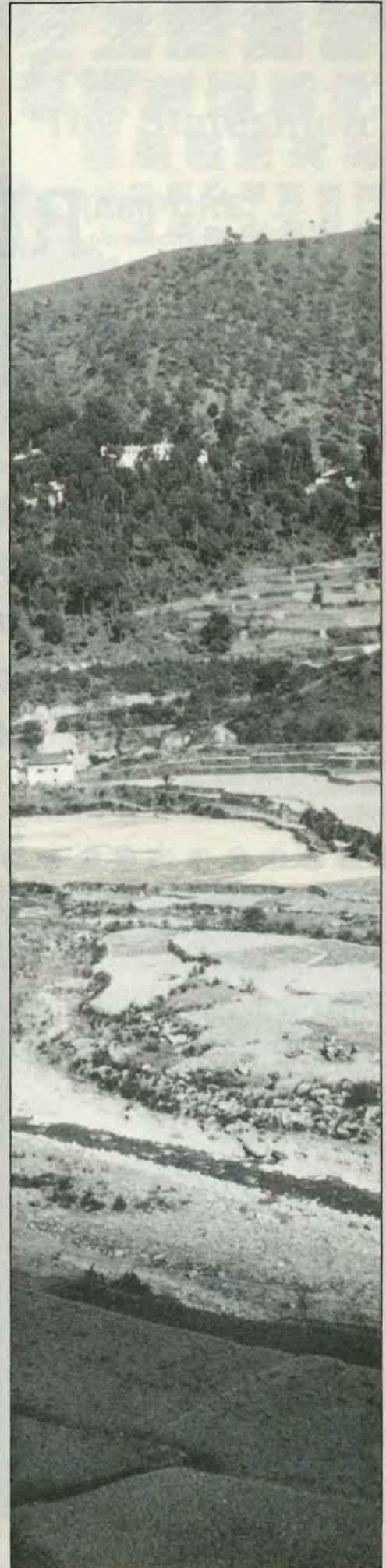
This would have been enough to make most people give up, but such was their sense of call and determination that they returned to Nepal and at last are reaping the rewards of their commitment not only enjoying their own home and work – Mike is an engineer and Val a teacher – but also the responsibility of being house-parents to a dozen or so boys from all parts of Nepal who are training at the enterprise centre.

The night before we arrived, to show their affection these young men had taken over the Roakes kitchen to provide them with a meal in appreciation for all they had done for them before they returned home for the Desain festival.

During our stay at Butwal, we met many and diverse workers from all parts of the western world, including some Mennonite Christians from Canada who come from the same stock as English Baptists. Many of them fled religious persecution in Europe to settle in America. Many of them still dress and farm as they did when they first settled in the New World.

As we gathered to say our farewells, it seemed fitting that we should stand to sing together the 23rd Psalm to Crimond as a parting blessing.

The account of the Trek to Nepal will be continued next month.



• CAREY •

REMEMBERING *the* SERAMPORE TRIO

• MARSHMAN •

• WARD •

***BMS Chairman, Miss Maureen Sleeman,
represented the Society at the dedication of a new
memorial to Carey, Marshman and Ward at
Serampore, India***



REMEMBERING THE SERAMPORE TRIO

At Convocation at Serampore College on January 31, the founders of the College, the 'Serampore Trio', Carey, Marshman and Ward, were honoured in the dedication of a new memorial. Octagonal in shape, and built just inside the entrance to the College grounds on the banks of the Hooghly river, the memorial has been erected because the cemetery where the pioneer missionaries are interred is on swampy ground and is fast disintegrating.

In the centre there will be a bronze bust of Carey set on a plinth (at present only a plaster cast!). The headstones from the graves of Joshua and Hannah Marshman have been set into the wall of the memorial, and replica stones from the graves of William Carey, his wives and son Felix

TEXT OF MAUREEN SLEEMAN'S SPEECH

There are moments in our lives which we shall always remember as red-letter days. For me, this is one of them, to represent the Baptist Missionary Society at Convocation at Serampore and to attend the dedication of this memorial to the Serampore Trio is an honour and privilege which I had never envisaged in my wildest dreams. If I may be permitted a personal word, I have always had a special place in my heart for Carey, perhaps dating from the time when I discovered that we shared our birthday, although I do not intend to tell you how many years separate us.

I bring the greetings of the Officers and Committee Members of the Baptist Missionary Society in London and also those of the Baptist Unions within the United Kingdom, and their member churches who share with the church universal in the task of proclaiming the Kingdom of God.

In five years time we shall celebrate the bi-centenary of our Society which sent Carey, Marshman and Ward, followed by many others, to this and other lands. From this perspective we are, perhaps, better able than those who have gone before us to comprehend the extraordinary vision, courage and endurance of these pioneers, as well as recognizing, with something akin to awe, the gifts with which God has endowed them. Here, I am privileged for the first time to see something of the fruit of their labours, and in bringing these greetings it is my prayer that we, in our generation, may be worthy of their example in completing the task they set before us.

Many of you will know the famous story of how William Carey was visited on his death-bed by a newly arrived young Scottish missionary. As he rose to go, our great founder said, 'Young man, we have been speaking much of Dr Carey. When I am gone, speak only of Carey's Saviour.' I think he would say the same to us today, so that in honouring these men we do so for the glory of God.

Thank you for the privilege of allowing me to share this great occasion. May the blessing of God continue to be yours in all you do.

From 'The Statesman'

SERAMPORE, Jan. 24 — A marble plaque commemorating the 225th birth anniversary of William Carey was unveiled by Mr Hrishikesh Bandyopadhyay, General Manager of Easter Railway, near the booking counter at Serampore station today.

Mr Bandyopadhyay said that Carey had introduced modern education in Bengal. He was a true lover of Bengal and India, the G.M. said. Mr S Mukherjee, principal, Serampore College, was the chief guest.



have been provided because the original stones were in no condition to be moved. The stone for William Ward has disappeared and a replica will be made if and when the details are known.

The Bishop of Calcutta, the Rt Rev D C Gorai, presided, and the Master of Serampore, Mr D A Khan, welcomed the guests. After a hymn sung by a group of students, scripture and prayer led by Dr C Devasahayam, a former Registrar of the College, who is now minister of the Lower Circular Road Baptist Church, Calcutta, a number of representative guests were invited to share in the dedication ceremony by lighting candles and laying wreaths.

As Chairman of the BMS I represented the Society and was invited to give greetings. Others taking part included the Deputy British High Commissioner, the Honorary Consuls of Denmark, Norway, Finland and the USA, local civic

representatives and the College Principal, Dr S Mukhopadhyay. Financial help had been given by the BMS, Southern Baptists and Norwegian Baptists.

Also present were Neil McVicar, the BMS Asia Representative, and Joy Knapman, a member of General Committee, who was for 19 years a BMS missionary in Calcutta.

In the preceding week, Joy and I went out to Serampore, where we met, among others, the Principal and Registrar Rev D S Satyaranjan, Mr N C Dutt, the Finance Officer, and the Librarian, Prof S K Chatterji. We saw the Carey Museum with its interesting mementoes, and Mr Chatterji showed us the remarkable collection of Carey's original works held in the library.

It was no less a privilege to have the opportunity to meet some of the graduating students, including the

recipient of the only First Class BD Degree, Juria Bardhan of Orissa, at present working in the Kond Hills. We also met Prof D K Sahu, a member of the College Staff from the Kond Hills, and Mr P C Gine, a West Bengal Baptist, who has been sponsored by the BMS throughout his career, and who was awarded a Master of Theology degree.





ARGENTINE CHURCH LEADERS CONDEMN NEW RULING

A recent decision by the Argentine government stating that no new legal cases can be brought against a military personnel accused of committing human-rights violations during the 1975-83 military dictatorship has been severely criticized by church leaders.

'The government has reneged on its promise to the people to see that justice is carried out,' said Gabriel Vaccaro, President of the Church of God.

The new law called the 'punto final' or 'last word' has provoked a nationwide debate. It is apparently intended to bring about national healing and reconciliation.

Methodist Bishop Federico Pagura says the last word would have already been pronounced and the process of reconciliation begun 'if members of the armed forces and police had had the civic courage and the moral integrity to reveal the fate of our compatriots, whom they subjected to forced disappearance, torture, and even death.

'We care about the anxiety these people must live with, but are more concerned about the anguish of thousands of families whose loved ones were victims and whose fate is still unknown.'

Roman Catholic Bishop Jaime de Nevares and Methodist Bishop-Emeritus Carlos Gattinoni co-signed a statement saying 'high placed officials of the armed forces and security organizations justify the horrors perpetrated and at times exalt these acts as expressions of national honour and as a means of preserving Western and Christian values. We must ask whether kidnappings, savage torture and murder form part of these Western values. The government has confirmed the suspicions of the majority of Argentinians that there are two categories of citizens: members of the armed forces, and everyone else.

EPS

CHURCHES ATTACKED

REPORTS have been received from a church news agency in Delhi of attacks in January on four churches in three villages of the Phulbani district in Orissa. Two church buildings were set on fire, and two others were ransacked. Altogether about 15 church buildings in the district have been reportedly attacked in the district since late last year. Taken into custody in connection with the latest incidents were about 50 people associated with Rashtrya Swayamsevak Sangh, a militant Hindu group.

EPS

INDIA ASKS MISSIONARIES FOR A 'MORATORIUM' ON CONVERTING HINDUS

A plea to Christian missionaries to declare a 'self-imposed moratorium' on efforts to convert Hindus has been made by India's President Zail Singh. Hindu groups have intensified calls for a nationwide ban on conversions from one religion to another. President Singh made the appeal at the laying of the cornerstone for a Roman Catholic sponsored 'children's village'. Praising Indian Christians for their work in education and medical care, he said the children's project was the only one of its kind in the country. He called on churches to suspend their evangelistic work voluntarily, saying there is enough for them to do 'in terms of service to the country's poor and destitute. That is where God lives.'

The latest Hindu demand for an end to conversion efforts was made at Ranchi, in the state of Bihar, allegedly the centre of large-scale Christian evangelistic efforts among tribal populations. Thousands of Hindus attended a conference at which politicians and Hindu religious leaders voiced concern over what they called an increasing trend of conversions of Hindus to Christianity and Islam. Calling conversion work 'anti-national', participants urged the government to put controls on the activities.

Earlier, the state government of Maharashtra was reported to be considering legislation similar to that already in effect in five other states. The laws impose fines and prison terms on persons attempting to convert others by use of 'force, inducement, deceit or any fraudulent means', but do not penalize the converts.

Lutheran World Information

What's happening in the Church around the World

DETERMINATION

ONE student in the Baptist Theological Seminary in Rio Grande do Sul, Brazil, has taken seven years to complete his studies. Carlos Holstein, one of six students who completed their course last year, has been a student of the college ever since it was opened in 1979.

But he is far from being a slow, dull plodder of a student. He is a married man with teen-age children and a highly responsible full-time job.

'It is an indication of his great determination that he was able to undertake the course at all in a country where there are no educational grants for theological education and where married students with families make incredible sacrifices to prepare for the ministry,' says Roy Deller a teacher at the college.

'Another of the leaving students, Florinda Serafin, will be greatly missed. Florinda, a single girl of Italian origin, already well into her 30's, has been responsible for the student hostel housing over a dozen young men and four single girls during the whole of her time with us.

'One of our real problems, highlighted by the increase in the number of students, is the real lack of adequate classroom facilities. During 1986, we used some of the rooms of the Baptist Secondary School in Porto Alegre and it was an interesting experience to have classes for Introduction to New Testament Greek in the biology laboratory. The specimen bottles around the wall provided quite a diversion for any student having difficulty with his Alpha and Omega.

'These problems of classroom space will be eased during this year because the largest Baptist Church in Porto Alegre has offered us the use of several rooms in their recently constructed Sunday School block.'

Roy Deller has been teaching New Testament subjects, including Greek, to students in each of the year groups of the four year course. Margaret Deller has been giving English lessons to a number of students including one girl from Paraná whose home is quite close to where the Dellers used to work, in the early 60's.

THE RESTLESS UNDER-PRIVILEGED IN INDIA

'The dalits are in a hurry. They are a terribly angry group, but we must understand that they are an absolutely deprived group, at the bottom of the ladder in society, even today persecuted openly.'

Those remarks, made by the editor of the monthly journal of the National Council of Church of India, reflect a growing response to the problem of caste in Indian/Hindu society.

'In Sanskrit, the word "dalit" means "the oppressed". A large number of young Christian activists involved in social action groups slowly captured this word and eventually founded in 1985 the "Christian Dalit Liberation Movement" (CDLM).

'Under the leadership of some young Christian activists this organisation is gathering momentum. The CDLM has held two annual conferences.

'They claim that dalits form 60 per cent of the church membership in India. This is possibly so. We are not sure. Anyhow, there is no doubt that the major section of the church in India is constituted by people who come from the Scheduled Castes. But this does not mean that they should always form a bloc like a political party in the churches and act as a pressure group. The task of the dalits is not to capture the church but to make it consciencious so that the dalit cause will be embraced by all and eventually by the society at large.

'The dalits bear the brunt of the anger of the bourgeoisie landlords all over India especially in the undeveloped areas. If the church is to be true to its Lord in India today, it has to hear the cry of the dalits and give top priority to serve them at the point of their hopes and struggles.

'Caste distinction does prevail in the churches today, particularly in the four South Indian states of Andhra Pradesh, Tamil Nadu, Karnataka and Kerala. To the Christians in the north this is not much of a problem and they react badly to being referred to as Christians of a Scheduled Castes origin.

'This is a major issue for a large number of Christians in India and others have to view this matter sympathetically and lend a helping hand.'

EPS



Looking at Mission OUTSIDE-IN

One of the regular features of life in Christian Hospitals overseas is the steady stream of medical students from Britain who spend time at the hospitals gaining work experience.

Julie Caplin, a student from Sheffield University Medical School, recently spent some time in Bangladesh visiting Ruhea, in the northwest and Chandraghona in the south east.

She tells of her experience watching Suzanne Roberts, a BMS doctor in Ruhea, at work.

I spent my medical elective period in Bangladesh, together with my friend Fiona Strong. We arrived in Dhaka, and spent three weeks at a small clinic in Ruhea in North Bangladesh.

Ruhea is a small village, 10 miles from Thakurgaon, the nearest town, and 70 miles from the nearest airport at Saidpur. It is a poverty stricken area where most men are subsistence farmers with an acre or so of land on which they grow rice to feed their families, and maybe a few vegetables to sell at the market. Ninety per cent of the people are illiterate, as in the rest of Bangladesh.

CLINICS AT RUHEA

The clinic at Ruhea is under the control of the Bangladesh Baptist Sangha (Union). Dr Suzanne Roberts is the only expatriate worker there. Her staff is made up of a senior nurse, a laboratory technician, a junior nurse/clerk and a driver for the ambulance which is a converted Land Rover. The expenses of the clinic are paid for by TEAR Fund. The nearest hospital is 10 miles away and takes an hour to reach by Land Rover over a dirt track road.

Every Monday and Thursday, Suzanne sits in the clinic at Ruhea. This is a bamboo building on the mission compound with consulting room, examination room where minor operations are done, and a small laboratory where various small tests are done. Patients start to queue very early in the morning, and it's not unusual for Suzanne to see 70-80 patients a day. She always sees the children first, then women and lastly men, as the women are not able to wait until the afternoon since they have the evening meal to prepare for their husbands. Many of the patients have walked for miles, or travelled a long train journey, which they could only afford occasionally, to see the doctor.

Most of the patients were suffering from worms. 'Payt kharap' (bad stomach) was a very common complaint. This could be treated, but usually quickly returned due to the bad sanitation. Ploughing the paddy fields and planting out the rice without shoes meant that many were suffering from hook worm infestation which was a very common cause of anaemia.

Many women came complaining of 'matha ghurae' (spinning head). This was usually

caused by insufficient fluid intake leading to dehydration.

Few houses had latrines and this posed a real problem for the women; most would have to wait till dark before they could urinate. So here, the real battle was to try to get the people to dig latrines.

Another common disease was bronchitis in men caused by heavy smoking, and in women by cooking for many hours over a smoking fire in a mud hut with no



ventilation. Again it was trying to remove the cause as well as the disease which was important. We saw many diseases caused by malnutrition. To prevent Vitamin B deficiency Suzanne would try to persuade the women to give their families 'rooti', a type of pancake made with whole grain flour which could be bought cheaply in the market as well as rice.

Suzanne always insists that the patients pay a few 'taka' for their medicines, even if they say they cannot afford it, as then they will treat them as something of value, and be more likely to take them properly! Fiona and I sat with Suzanne in clinic most of the time where we had a lot of practice at examining patients, though taking down the history of the patient was obviously difficult because of the language barrier.

UNDER FIVES' CLINICS

On Tuesdays Suzanne does an Under Fives' clinic at Ruhea. Most of the children who come are malnourished, so their weights are plotted on individual 'Road to Health' charts which compares their gain in weight with the average Bengali child. Suzanne can then see quickly if a child is dangerously failing to gain weight. One five-year-old boy came to clinic weighing five and a half kilogrammes –

the weight of an average six-month-old baby. He had severe marasmus and there was nothing that could be done for him.

On the same day, Suzanne holds an ante-natal clinic. It is quite normal for women in Bangladesh to have eight to ten children and for only half of these to survive.

Women are very submissive in Bengali/Muslim society. The husband always comes first. For example, he will usually eat first, followed by the children and lastly, the wife who has cooked the meal – if there is anything left over.

Very frequently women living in Ruhea are brought to Suzanne in labour having had no ante-natal care. This happened one evening when we were there. The girl had been in labour for three days before her husband thought to seek medical help. The electricity supply at Ruhea is very erratic and unfortunately, just as Suzanne was rupturing the membrane there was a power cut, so an episiotomy was performed by torchlight!

OUTLYING CLINICS

'On Wednesdays and Fridays, Suzanne and her staff visit clinics in outlying villages by Land Rover. They visit each village once a month. The clinics are usually held in the local school building, often with many of the village children (and even adults!) peeping through the cracks in the bamboo walls. It was the monsoon season while we were there, and the dirt track roads were extremely bad. On the way to one village the road had collapsed and we had to walk along a railway track for a mile, through muddy grassland until we came to the village.

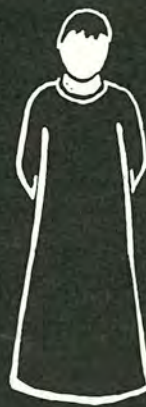
VILLAGE HEALTH WORKERS

Many of the outlying villages are now starting to employ health workers, encouraged by the team from Ruhea. Two Bengalis, preferably one of each sex, and of good standing in the village are nominated by the village council to be health workers. They visit all the families and teach the parents about basic nutrition and sanitation and try to persuade them to dig a latrine if they do have one. They especially look out for very malnourished or ill children and encourage the parents to bring them to the clinic.





THROUGH ANOTHER MAN'S EYES



Dom Luciano Cabral Duarte, Archbishop of Aracaju, who gained a doctorate at the Sorbonne, is a correspondent of the *Journal do Brasil*. He recently wrote an article called 'If Brazilian Catholics are Christians'. The title expresses doubt as does the content of his article. It could be put as a question: 'Are Brazilian Catholics Christians?' I would reply in the negative.

The following affirmations are made in the article: 'Poor Brazilian Church. Of the 90 per cent who are baptized, only 12 per cent demonstrate the minimum signs of commitment: mass on Sundays and Easter. And where the Priests number only 13,000. How can this distracted and amorphous majority of baptized Catholics be transformed into true Christians?

'The aim of authentic Christians, those who testify with their mouth to the name of Christ, is to be able to say with St. Paul, "I live by faith in the Son of God who loved me and gave Himself for me; yet I do not live, it is Christ who lives in me" (Galatians 2:20). When will the majority of Brazilian Catholics be able to proclaim these words of transfiguration about themselves?'

A little further on, the Archbishop declares: 'The great majority of Catholics do not practise more than the minimum required acts of commitment. The Catholics do not know the Bible. They do not read it nor do they love it as they should. In recent decades a psycho-social phenomenon has begun to contribute to the aggravation of this problem. That is, alongside a re-discovery of the value of the SOCIAL which has happened on a worldwide scale within the Catholic Church. Today, according to the preaching of many, what is really important is SOCIAL SIN. It is the COMMON SIN of "unjust social

The differences between Protestants and Catholics have led to many conflicts over the centuries. In Britain, we largely concentrate on our points of meeting, of a crucified and risen Christ, and seek a greater understanding of differing theology. In ecumenical days, we speak of unity.

In traditionally 'Catholic' countries, the tension is not so easily resolved. The following is taken from an article in Brazil's Baptist magazine, by leading Brazilian Baptist statesman, José dos Reis Pereira.

structures" for which all of us are responsible. And as it is the responsibility of all, it ends up not being the responsibility of anyone. Sinners aware of their own faults have almost disappeared.'

We have to continue quoting because the article is very good. 'I judge that one of the causes of the flight of Catholics from our churches, to seek the Gospel offered by the fundamentalist sects that invade Brazil, is in the spiritual hunger of many of our baptized people who go out from our sanctuaries as needy and frustrated as they went in.'

We have there a declaration of a highly qualified person within the Brazilian Catholic hierarchy. A declaration which we would agree with. FIRST that the propagated and advertised Catholic majority of Brazil is not as large as it appears: only 12 per cent of the 90 per cent of Brazilians we registered as Catholics can really be considered to be Catholics. To put it more clearly, only 14 million of the 117 million Brazilians are authentic Catholics. It is less than the total

number of evangelical Christians in Brazil. SECOND, that Brazilian Catholics do not know, read nor love the Bible. Therefore those who would say they are Christians are in a sad state of ignorance. THIRD, that the preaching of Catholics in Brazil is increasingly moving away from the guidelines of the Gospel.

In dialogue between Catholics and evangelicals, we have been accused of proselytism because many Catholics join our churches. Now, speaking for Baptists, we do not engage in proselytism. We preach the pure and simple Gospel. We do not direct ourselves at any one group whether Catholic, Spiritist, Voodoo or Atheist. We preach the Gospel to the people who come and hear. We direct ourselves to sinners who could be Catholics or nominal evangelicals. As the Gospel is preached, the Gospel has power. It is through hearing us that many Catholics are converted and truly become Christians.

The article by the Archbishop from Sergipe represents a stimulus for us to continue

preaching what we have always preached, but with more urgency and fervour. It is a good phrase: 'The spiritual hunger of many coming out of our sanctuaries – as needy and frustrated as they went in.' We need to give urgent attention to this hunger and thirst. Nothing but the pure Gospel of Him who declared Himself to be the Bread of Life and the Giver of the water that springs up unto Eternal Life.

Before ending, I cannot let escape the warning from the Catholic prelate. It is interesting to note that there are certain fashions of expression, certain linguistic habits, that are common to both Catholics and evangelicals – for instance, the story of the sin of unjust social structure. The origin of this pre-occupation with social sin, and the forgetting of individual sin, is found in the 'Social Gospel' of the early part of this century, and more recently in Liberation Theology. This problem is found in Protestant Churches too. It is a historical fact that the Protestant denominations that have gone over to emphasize the Social Gospel have despised evangelism and have started to become decadent.



NEW LIFE

by Gwyn Lewis



THE response to appeals at the 1987 New Life Convention in North Bangladesh was so great that there just were not enough people to counsel them.

The highlight of this year's convention was 'commitment'. Over 113 adults gave their names as having made a first or renewed commitment, but many more came forward whose names were not taken because there were too few counsellors.

Most of all was the joy of boys and girls coming to give their lives to Jesus. Seventy names were taken, but there were many more who could not be individually counselled. All of them meant it. We pray that none of them will fall away.

Each of the speakers spoke on a different aspect of the theme. Although they had not met each other before, and until the last moment we were not quite sure who would be present, the ministry was wonderfully complimentary and co-ordinated.

Arabinda Dey, speaking morning and evening directly in Bengali, challenged people to commit their lives to Christ the Way.

Roger Martin, minister of Poynton Baptist Church, Stockport, was out in Bangladesh on a visit and was able to share in the ministry as one of the panel of speakers. He spoke on three successive mornings about walking with God the Father, God the Son and God the Spirit, and in the afternoons to the older men about three Biblical leaders.

Martha Irene spoke in Santali and was translated into Bengali. She set out the way of salvation, which means starting in the way and continuing in it.

Laurence Harding, *Dadu* (Grandad) to the boys and girls, talked to them with pictures and 'Gospel Magic' about giving their lives to Jesus and letting Him guide them in the way. He was doubly translated into Bengali and Santali. The Spirit moved upon the interpreters also and the messages went home. The children – even with double translation some of them only understanding one third of what was spoken – were held in rapt attention.

Prayer is the key to the New Life Convention. Throughout the year, and especially during the time of the convention, many have been praying all over the world. At the Convention itself each morning started with dormitory prayers and there were two sessions of prayer all together in the Big Tent on Thursday evening and Sunday morning. Not every one took part in these activities, but the atmosphere was set. There were answers to our prayers, testimonies and healings.

When Christians get together they want to sing. So there was singing – singing in groups, congregational singing and special singing by Ruby Biswas, the blind singer. Ruby also taught us a new song which will be heard throughout the churches for a long time to come. It was a Bengali rendering of 'You are the Vine'.

The climax was Sunday morning worship in the Big Tent. It was a joyful time with participation in song by all the different language groups present. The convention continued throughout Sunday and even in the final thanksgiving meeting many people came forward. Most of them had come forward earlier in the week, but they wanted to testify again to their commitment to Christ the Way.

Please pray along with us:

* For three pronged follow-up by counsellors, New Life committee and, most important, by the church from which the candidates came.

* For Children's work in Bangladesh. 50 per cent of the population of Bangladesh is under 15 years of age.

* For the speakers in their continuing ministry in different parts of the world

with thanks for the ministry among us.

* With all thanks for the New Life Convention, 1987, let us pray for the New Life Convention, 1988, that the floodgates of Heaven will open even wider.

* The cost of the convention was £2,000. All expenses were met. Thanks be to God.

Some real 'GOOD NEWS'



What a place to start a church! A chocolate factory. It must be a labour of love. Just think of the distraction! But that's just what happened 40 years ago in France.

Armenian immigrants, Madame Papazian, her husband Ohanian, together with their parents were finding it difficult to travel into Paris from Sevrans in order to join Armenian Christians. So they began to worship in their chocolate factory.

It was not very long before they began to realize that there were other Christians in the neighbourhood and in particular a Baptist who was travelling into Paris each Sunday. They linked up and the church began to grow.

Eventually the home mission department of the French Baptist Federation became involved and sent in a worker. The church continued to grow and moved from the

chocolate factory into its own building 17 years ago.

In the meantime, 19 year old Englishman, Bob Woollven, went to France with Youth for Christ.

'What got me,' he says, 'was the spiritual poverty of France. In 1969 we went into a town which had had no real Christian witness for 20 years. I was 19 at the time and I suddenly twigged that young people my age had never heard anything about the Gospel.'

'I couldn't go back to England with a clear conscience knowing the needs, so I came back to France each year until 1976 when the Lord told me it was about time I did things more seriously.'

Bob trained in the Evangelical Theological

Faculty in the western suburbs of France. Two years ago he was accepted by the French Baptist Federation as one of their pastors and he settled in the church at Sevran.

Although not large, the church has a membership of 59, it has grown by 16 per cent over the past year. At the moment the church is busily following up the contacts made after the 1976 Billy Graham 'Mission to France'.

So what does Bob have to say to people in Britain thinking about the new BMS involvement in France?

France is the *Forgotten Mission Field*' he says. 'France is about as well off as Cuba for evangelical Christians. Countries like Nigeria and Italy are better off than France.'

PHOTOGRAPHS

- 1 Chocolate factory
- 2 Madame Papazian
- 3 Part of the factory where services were first held
- 4 Chocolate vats
- 5 Chocolate bells all ready for Easter
- 6 Bob Woollven leading Bible study
- 7 Church building today



MISSIONTALK

MISSIONTALK

MISSIONTALK

MISSIONTALK

CHRISTIAN MISSION IN NEPAL

Howard Barclay, executive director of the United Mission to Nepal, comments on some of the needs and opportunities within Nepal.

IN June 1985 we were delighted that the government was prepared to agree to an extension for another five years of our general agreement to work in Nepal. There were many comments of appreciation of what the United Mission to Nepal is doing, although we know that there are some expressions here and there of concern on the basis of our being a Christian mission.

However, the strong expression of appreciation and goodwill came though very strongly. We thank God for this. At the same time there are a number of sub-agreements which are still pending. Some of these have been worked on for a matter of years and we are still waiting for the final answer . . .

We need people prepared to spend a longer time with us in Nepal. There are leadership roles, especially where we need long term people who will carry responsibility over a period of time. This gives continuity and strength.

The leaders of the church in Nepal, for the most part, warmly welcome and encourage us to be part of the fellowship of God's people. They do ask, however, if we would bear in mind the need for an expression of our oneness with them in new ways, for example in their suffering. We hold this as an area of responsibility which we seek to fulfil.

Thank God for the growth of the church in Nepal. At the same time there is need for prayer that within that church there may be a continuing unity of spirit. How often we see those areas of tension which, on occasions, have actually led to divisions, which can so easily lead to a weakening of its fellowship and witness.

There is also a great need for literacy throughout the church as well as leaders as so many congregations have no real leadership and certainly no trained pastors . . .

In a recent study of the needs of our personnel across the mission one of the frequent areas of frustration was expressed in the lack of language ability. . . . Work pressures are high on the list of frustrations. Insufficient workload was one of the least felt areas of need. There is a specific study being carried on now to discover ways we can reduce the pressure of work. There are a number of ways in which it can be done, but we need to know the right ways.

There has been an expressed need recently for a deeper spirit of prayer in our projects from headquarters right through UMN. Would you pray that we shall know how to respond and above all how to make the necessary time available to pray together. We constantly need to watch our private devotions . . .

EPS

GET ON BOARD FOR GLASGOW '88!

Plans for the largest international Baptist event for young people ever to take place in Britain are forging ahead.

'Our conference must reflect the world,' said Norwegian Baptist Youth leader Asbjorn Bakkevoll. He was speaking about the 11th Baptist Youth World Conference taking place in Glasgow from July 27-31, 1988.

'Not all conferences reflect the world,' he continued. 'Some conferences are held FOR the world in the sense that those who attend are merely spectators. Other conferences are almost all entertainment. On the other hand we are planning a conference which we trust will provide enrichment, renewal, inspiration and vision, so that many young people who come to Glasgow may return to their countries and churches and do something about the fact that Jesus Christ rules in their lives.'

The theme for the five day conference which will attract 10,000 young people aged 16-35 is precisely 'Jesus Christ Rules'.

In order to insure that the conference will indeed 'reflect the world', the International Planning Committee, chaired by Asbjorn Bakkevoll, includes people from 20 countries throughout the world.

For more information on the 11th Baptist Youth World Conference, write to:

Glasgow '88
Baptist Church House
4 Southampton Row
London WC1B 4AB

or
Baptist Union of Scotland
14 Aytoun Road
Glasgow G41 5RT

GLASGOW • SCOTLAND • GLASGOW • SCOTLAND

**11th BAPTIST
 YOUTH
 WORLD
 CONFERENCE**



**27th-31st
 JULY 1988
 GLASGOW
 SCOTLAND**

For further information and a free colour leaflet
 Write to:

Glasgow '88
 Baptist Church House
 4 Southampton Row
 London WC1B 4AB

or
 Baptist Union of Scotland
 14 Aytoun Road
 Glasgow G41 5RT

Please send _____ brochure(s) and _____ registration form(s)

Name: _____

Address: _____

OBITUARIES

CONSTANCE ALLEN

Connie Allen, who died on 2 November, aged 84, was the daughter of BMS missionaries, the Rev A E and Mrs Greening of Shantung, and she was baptized at Chefoo, the missionary school.

She returned to China as a single missionary in 1931 where she met and married the Rev T W Allen in 1934. They served together in Taichow, Shansi until Tom's health meant they had to transfer to Shantung, where they worked until the outbreak of war. Colleagues spoke of Connie's warm-hearted cheerfulness and gaiety.

With the threatening hostilities Connie, and her three children, Elizabeth, Philip and Margaret, attempted to go to Australia. But after Pearl Harbour they were trapped by the turn of events and interned in Manila from 1942-45. Tom, still in China, was interned with other BMS missionaries in Shanghai.

Conditions in the camp for Connie and the children were hard, but Connie's faith and courage proved to be a great inspiration to others. *If it had not been the Lord who was on our side, when men rose up against us, then the waters had overwhelmed us, the stream had gone over our soul. Our help is in the name of the Lord, who made heaven and earth,* she quoted from Psalm 124.

When it was no longer possible for them to return to China after the war, Tom became field secretary in Ceylon where they stayed from 1951-56. They returned to Leicester where Tom worked with the United Society for Christian Literature. They returned to Sri Lanka in 1967 where they worked for a further two years before retirement.

Connie's life was hard and her Christian service costly, but it was cheerful, resilient, and full of irrepressible high spirits, the result of a faith established on a lifelong commitment to her Saviour and Lord.

GLADYS CLARA ENNALS

Gladys Ennals, who died on 1 January

aged 88, was trained as a teacher and married William Hedley Enalls in 1925. They sailed to the then Belgian Congo in 1926. On the three month journey which took them eventually to Yakusu, they studied the Lokele language so that she was able to help in the Girls' School within a few weeks of her arrival.

As the years passed, she became involved with the Infants' School and with Teacher Training. The training work gave her great joy because it ensured that not only was Christian Education being given at Yakusu, but that the teachers who received training would return to their villages equipped to preach and teach the Gospel.

Gladys and Hedley travelled many miles preaching the Good News, examining the school children, taking part in Baptismal services and giving encouragement to African pastors, teachers and Church members.

Gladys shared in the work of the Yakusu printing press. The African manager of the press, now over 70 years old, still writes about his years with 'the Enalls'. Gladys spent many evenings reading and correcting proofs not only of Christian books, but Hygiene, French, Maths and African Folk Lore.

Her first love, however, was the Women's School for wives of student nurses, teachers and workmen. Reading, writing, sewing, hygiene, cooking, were all on the timetable. Her longing was that African women would become Christian wives and mothers.

Hedley and Gladys returned to Britain in 1951 to what was an active retirement. Her love and interest in Yakusu remained and she corresponded with Africans and missionaries alike.

CHINA

★★★★★★ ■ ■ ★★★★★★

NEW 'AMITY FOUNDATION' GUIDELINES

The Amity Foundation is the Christian organization working with various church-related groups, including the BMS, which want to assist in cultural, educational and social service programmes in China. A statement issued recently comments on these relationships.

It says that such aiding groups should be in 'general sympathy with China's socialist modernization . . . be willing to abide by the laws and customs' of China, and 'respect the Three-Self principle' of Chinese church life. The foundation opposes 'random distribution of Christian literature, fund-raising for church building and other work, the use of funds for the training of Chinese church workers . . . and similar practices which are carried on without the expressed consent of proper Chinese church authorities.

'It is unfortunate,' Amity added, 'that there are still a number of Christian groups overseas which use language teaching or the offer of technical assistance as a cover for clandestine activities.' It called such 'an offence to the Chinese people' which is 'opposed by Chinese Christians'.

EPS

MISSIONTALK
MISSIONTALK
MISSIONTALK
MISSIONTALK

PRAYER DIARY

BAPTIST ASSEMBLY – BRADFORD 5-11 April

It is the first time that these meetings have been held in Bradford. Pray for all those involved with the arrangements and that everything will go well. The Yorkshire Baptist Association celebrates its bi-centenary this year. Pray that the churches may all be encouraged by playing host to the meetings. Margaret Jarman is the incoming President of the Baptist Union of Great Britain and Ireland, and Fred Drake the incoming Chairman of the Baptist Missionary Society. Pray for vision and for wisdom in all their responsibilities. Pray for a renewed commitment on the part of the churches to the work of the Union and the BMS.

EDUCATION IN AFRICA – UPOTO 19-25 April

Well over half the Primary and Secondary Schools in Zaire are run by the churches. Although salaries paid by the State to teachers have risen by about 70 per cent, their earnings have fallen considerably in real terms. Even head teachers find it necessary to augment their salary – by growing food if they live in a village, or turning to small scale commerce. When his own children are hungry or his wife is ill and medical treatment expensive, the temptation for a teacher to extract extra cash from his students may be harder than we in the West can grasp. Pray for Christian teachers in their difficulties and for their witness. Remember the Head Teacher of Upoto Secondary School, Cit Shungu, and Valerie Watkins who teaches at Upoto – and the Zairian colleagues.

CHURCH WORK IN BANGLADESH 12-18 April

Christians in Bangladesh are a very small minority of the vast population. Many of the churches are small in isolated village situations. This is particularly true in the Chittagong Hill Tracts area – a sensitive region where travel is strictly controlled. Pray for the pastors working here, that they will be conscious of being part of a worldwide church. One of the pastors from this area has gone to South Korea for ministerial training. Remember him and his family who remain in Bangladesh.

MEDICAL WORK IN INDIA 26 April–2 May

There are now only two BMS medical personnel in India – Dr Betty Marsh is Medical Superintendent of the hospital at Berhampur, Orissa; Ann Bothamley is responsible for the intensive care and leukemia and cardiac units at Vellore. Staffing is a problem at Berhampur, but Betty gives thanks for an Administrative Officer who has relieved her of daily administrative tasks. Pray for Betty and the Nursing Superintendent, Mrs Renubala Patro.

In addition to her responsibilities in the hospital Ann, with her colleague Marlienne, looks after three children at school in Vellore, whose parents work in remote areas. They are hoping to have a hostel built on newly purchased land. Pray that the Lord will direct and guide for each step of the way.

MISSIONARY MOVEMENTS

Arrivals

Miss P. Woolhouse on 20 January from CECO, Kimpese, Zaire.

Departures

Rev J and Mrs Clark on 11 January to Campo Grande, Brazil.

Dr and Mrs L Bulkeley on 15 January to Yakusu, Zaire.

Miss L Davies on 19 January to Kathmandu, Nepal.

Mr F Swindell on 25 January to Kathmandu, Nepal.

Rev and Mrs C Collict on 26 January to Campinas, Brazil.

Rev and Mrs M Gardiner on 26 January to Campinas, Brazil.

Births

Deaths

On 1 January, **Mrs Gladys Ennals** (Zaire 1930-51).

On 21 January, **Miss Margaret Alice Killip, BA** (China & India 1936-68).

Mrs Dora Lilian Flint

Mrs G H King

Mrs F L Skidmore

325.00

48,752.73

682.44

ACKNOWLEDGEMENTS

Legacies

Miss Mary Atkins

Miss W. L. Bond

General Work

Mustard Seed: £60.00; Anon: £5.00; Via London Baptist

Property Fund: £50.00; Anon: £5.00.

Gift and Self Denial – Anon: £5.00.

BAPTIST HOLIDAY FELLOWSHIP

WESTHOLME, MINEHEAD

- ★ Seafront Hotel
- ★ 31 comfortable bedrooms – some en suite
- ★ Excellent Food
- ★ Happy Fellowship
- ★ Low rates for families

HOLIDAY FLATS – MINEHEAD

- ★ Spacious – Sleep 2-10
- ★ On Seafront
- ★ Fully carpeted and equipped
- ★ Colour TV
- ★ Own Car Park
- ★ Friday to Friday or Saturday to Saturday

MEET BAPTISTS ACROSS THE WORLD

DENVER – USA

14-29 August

Leader: – Rev Dan Weller

- ★ Stay with Baptist Families in the shadow of the Rockies
- ★ Visit the Grand Canyon

AUSTRALIA

January 1988

Leader: Rev Dan Weller

- ★ Join the Australian Bi-centenary Baptist Convention
- ★ Holiday in Queensland
- ★ Stay on with Family or Friends

FELLOWSHIP HOLIDAYS

MALTA – 21-28 April – Leader: Rev Douglas Monkley

CYPRUS – 26 May-9 June – Leader: Rev Frank Wiltshire

Full details from: Baptist Holiday Fellowship (MH)
1 The Esplanade, Minehead, Somerset TA24 5BE (0643) 3473

BACK PAGE BILL BOARD

BAPTIST ASSEMBLY BRADFORD

Tuesday April 7
Annual BMS Members Meeting
2.30 pm in The Great Hall
Bradford University

Wednesday April 8
Annual Public Meeting and
Valediction of Missionaries
7.45 pm St George's Hall

Thursday April 9
Missionary Sermon — preacher
Michael Griffiths — and
Communion Service
11.15 am St George's Hall

BAPTIST ASSEMBLY BRADFORD WOMEN'S RALLY

'God at Work in the World'

Wednesday April 8
2.30 pm
St George's Hall

Tickets available from:
Women's Department
Baptist Missionary Society
93 Gloucester Place
London W1H 4AA
Please send SAE with your
application

OPPORTUNITY FOR SERVICE with the BAPTIST MISSIONARY SOCIETY FRANCE

EVANGELISM AND CHURCH PLANTING

The BMS has been invited by the Federation of Evangelical Baptist Churches in France to 'share in the work of proclaiming the Gospel in the largely secularized country of France'. (Pastor André Souchon, Executive Secretary.)

The immediate need is for two pastors/pastoral couples, with enthusiasm and vision for work with small groups of Christians. Language training and orientation will be provided.

The task will be one of evangelism and church planting alongside Baptists in France.

THAILAND

EVANGELISM, LAY TRAINING, CHURCH PLANTING

Invitations have been received by the BMS from Baptist Church groups in Thailand to send two missionaries/missionary couples for evangelistic, lay-training, medical and church planting work in that country.

Thailand has a population of 52 million. The majority are Thais with significant minorities of Chinese and tribal peoples. The dominant religion is Buddhist. Christians are about one per cent of the population.

The BMS hopes to co-operate with other Baptist Mission agencies from Australia, Sweden and America in response to requests coming from Thai, Chinese and Tribal Churches.

ZAIRE

PUMP ERECTOR

An experienced pump erector is required to work on water supplies at various church hospital sites in the Republic of Zaire.

The work comprises the installation of two solar-powered pumpsets and one solar-powered transfer pumpset together with diesel generator standby equipment.

Applicants should be experienced in the installation of electrically driven borehole equipment and the erection and operation of diesel-driven alternators. Supervision of the erection of roof guttering and rain-water collection tanks also form part of the project.

Someone with expertise and keen Christian commitment is needed urgently.

For further details please write to:

Miss Joan Maple
Personnel Secretary
Baptist Missionary Society
LONDON W1H 4AA