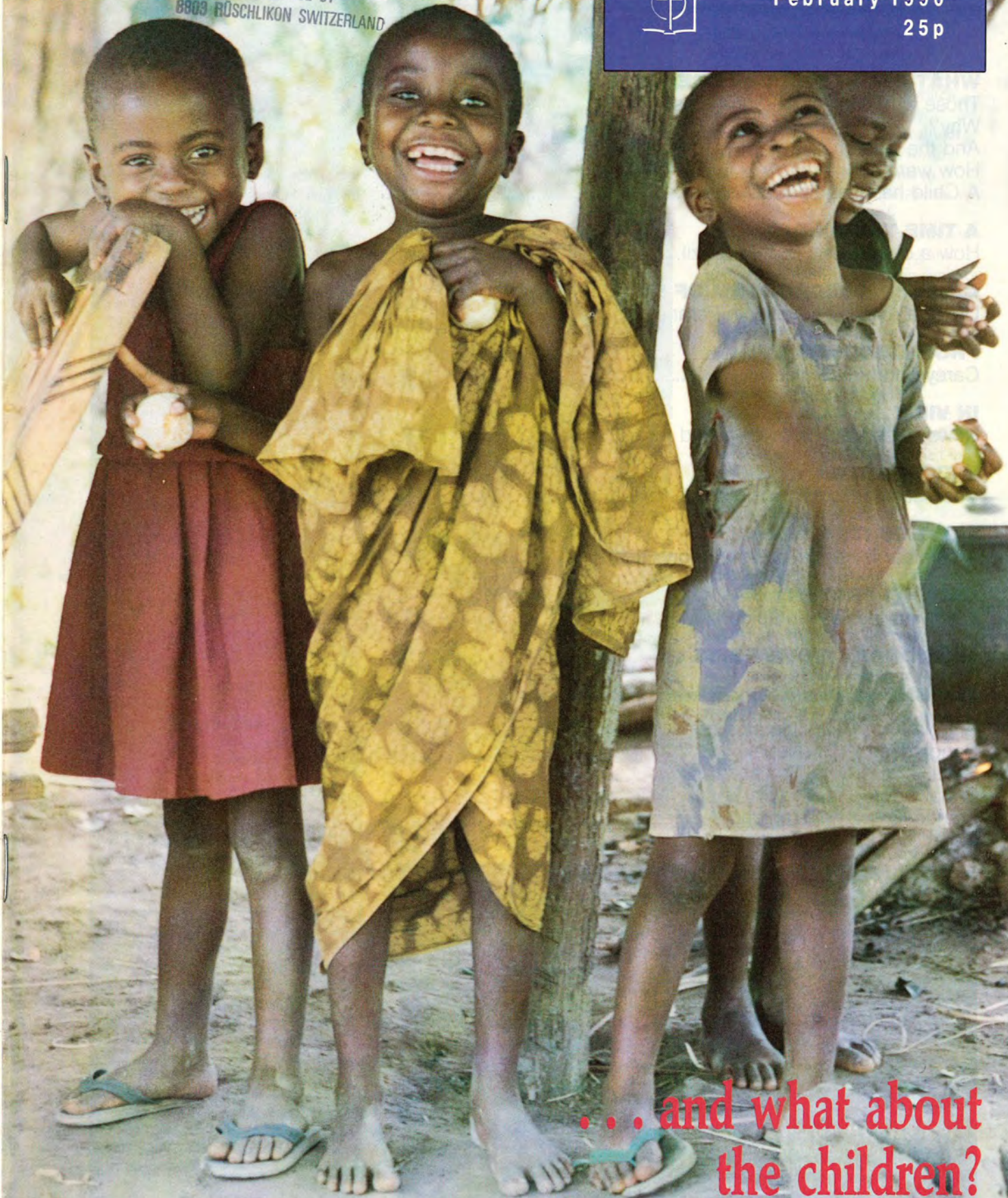


MISSIONARY
Herald

February 1990
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... and what about
the children?

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| Bangladesh | Nepal |
| Brazil | Sri Lanka |
| El Salvador | Thailand |
| France | Trinidad |
| India | Zaire |

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EDITORIAL COMMENT

Around ten million children in Brazil live on the streets 'surviving by means of work, begging, prostitution, theft and drugs'. The infant mortality in Brazil is 69 per thousand, but in the poorer north-east of the country it is 150 per thousand. In Calcutta abandoned children are organised, by Fagin type adults, into scavenging, pick-pocketing gangs.

Throughout the so-called Third World, malnutrition is causing stunted physical and mental development in tens of thousands of children and something like 200,000 are going blind each year through lack of vitamin A.

In Britain, children are abused, battered and neglected in a variety of ways that continue to horrify us.

Education in El Salvador, Zaire and many other places is available, but generally only to those who can afford it.

*With a fair retribution
we could have taught
our children to read,
built them schools,
hospitals, and houses;
fed them and dressed them.
But you only use what you've
taken away from us
to buy new tanks . . .
to prepare our death.*

(El Salvador)

Throughout the world, children are the first to feel the effects of poverty and war. In November the United Nations adopted a 'Convention on the rights of the Child'. But nearly two thousand years ago Jesus, with a child at His side, said: *Whoever receives one such child in my name receives me. But if a man is a cause of stumbling to one of these little ones who have faith in me, it would be better for him to have a millstone hung round his neck and be drowned in the depths of the sea.*

Children have no voice of their own to plead their plight. Others must shout out for them. We hope that the stories we print this month will shout loudly about the need and point to some of the ways in which Christians are caring for the children.



THE PICTURE on the front cover this month is of a group of laughing girls in Ntondo, Zaire.

It is the kind of picture we like to see, one we can respond to, of happy, smiling children growing up in a healthy environment. Fortunately these children are benefiting from several church based projects which are bringing clean water and sanitation and improved agricultural methods to their part of the world. There are still many problems to overcome, but, slowly, water-borne disease is being eradicated.

But it is not typical. What we like to call the Third World is a young and poor world. For instance, Latin America began 1990 with more than 204 million people living in impoverished conditions. Of these, 104 million are children under 18 years of age. Of every 100 children born in the region, eleven are underweight and malnourished and of every 100 who start primary school, 54 do not finish.

More than 700,000 children died in 1988 because of lack of medical attention, according to **James Grant** the executive director of UNICEF.

Children cannot speak up for themselves. They have no economic muscle to force the world to take notice and when banks and governments talk about Third World debt the children are the forgotten ones. But cold, impersonal financial terms like interest rates, debts, hyper-inflation and trade deficits, are words which speak of the harsh reality of hunger, illness, misery and infant mortality. □

WHAT ABOUT THE CHILDREN?

Children cannot speak up for themselves. They have no economic muscle to force the world to take notice and when banks and governments talk about Third World debt the children are the forgotten ones.

Why?

IN EL SALVADOR, there are little, sad and confused faces. They can't understand what is happening around them.

'Why can't I play in the yard?'

'Why was my brother, or my sister, killed?'

'Why is my Dad not coming back to us? I know that I will never see him again.'

'Why did I lose my legs, my arms? Why did I lose them in the explosion? I was just playing, like any child anywhere in the world.'

'Where are my hands?'

Many questions. Psychological problems. Faces crying and little bodies disabled. These are the effects of war. It has been going on for ten years, blighting the Salvadoran children's happiness. □

... and the Church?

THE CHURCH'S MISSION is to offer counsel, love, protection, education and care,' says one Salvadoran Christian. 'These are the gifts of God working through our lives, producing in them the feeling that they are part of the family, with human rights like all the children in the world.'

'The Baptist Children's Home is one of the practical responses to the oppressed children of El Salvador. Something very important is to make them feel not like orphans but like part of our family, giving them love, education and playing with them in peace and liberty as signs of the Kingdom of God.' □

MY PEOPLE

*My nation is a nation at war
it is a nation
where hunger is never absent
where folk live pursuing hope
and die without ever achieving it.*

*My nation is a nation
where armed struggle
has become part of life
where the death of millions
is nothing.*

*My nation is a nation
where 'war' is between brothers
where God does not exist for the rich*



*and for the poor He is all
that is left
where tyrants govern.*

*My nation is a nation
which despite suffering
rises up every morning
and sets out on its way to God
and sets out on its way
to its daily tasks
where the rich live in palaces
surrounded by riches
where the poor live on the street
surrounded by misery.*

*My nation is a nation
where what rules is
terror, hunger, tyranny, death,
misery, injustice, cruelty and violence.*

by Deborah Susanna Palma, age 13,
El Salvador.

How were they to know?

asks *Dr Suzanne Roberts*, who works at Ruhea in northern Bangladesh.

THERE IS A SMALL BOY, five or six, weighing 8 kgs. His parents have tried to find the right things to make him well and strong, but they have bought expensive and sometimes dangerous medicines that used up money better spent on food — but how were they to know food was what was needed?

Gonesh has a cheeky grin; he's four and comes every week to the nutrition programme with his brother, where the way his weight is shooting up the chart is a delight. His mother comes too for her treatment, and we hope we can eventually persuade his father to let us treat his TB, rather than the local *kobiraji* (healer).

I hope too that the other little boy will be brought regularly and that he too will learn to grin again as he is fed, and his parents learn about the right foods, and about hygiene to stop the worm and parasite infections that are part of his trouble.

It takes strong-mindedness though, to stand against the blandishments of medicine sellers, and particularly the strong grip of tradition and the wishes of older family members, as well as their own inherent fatalism.

I went to see the family of the church secretary at Amlahar. I was asked to see a relation's baby, blind in one eye from lack of vitamin A. It had been brought once to our local clinic, but brought again, as requested, despite the explanation of what might otherwise happen. Now it had, and what treatment was I going to give? There is none for the blind eye, and they have not come to our clinic so we can save the other.

I saw there a pretty local child with a disfiguring cleft lip and we have tried to make arrangements for her to have a free operation at a Christian hospital, but haven't managed to overcome her parents' fear of travelling the 80 miles or of whatever undisclosed reason is holding them back. □



A Child has just died

the victim of superstition and ignorance. 'If only he had been brought to us earlier,' says Chris Burnett at Yakusu, Zaire.



WAILING RELATIVES bring me back to the reality of life here. One cannot judge the values of one nation against that of another, yet life seems to be vital here. The day to day struggle to exist – such a contrast with the seeming trivia of Britain.

A child has just died. The abnormally small body still retains a little of that previous warmth that so recently was life. The child had been well until yesterday evening when it started to have diarrhoea. This continued during the night. This morning they sought out the local healers but when this failed they brought the child to us – one hour ago. The child was already on its last breath. There was nothing to be done.

The feelings of the heart, the unspoken recriminations, must remain hidden yet we know that if the child had come to us at eight this morning instead of six this evening, it would still be alive. The family comes from the next village to the hospital.

To say that we battle with local healers would give a wrong impression. They have deep distrust of western medicine that they feel has taken away their standing and, in many cases, their treatments.

There are several levels of 'healers'. The first is the local elder or 'mama', who will advocate chilli powder for sore eyes! She is dangerous, but easy to help to change so as to conform with modern ideas in an African context.

The second is the professional healer, who has many tried and tested products that seem to work. I have



This is a battle zone that we are in, but I am always encouraged by the village pastors, who live a simple life without any luxuries, yet by their faith and witness are fighting this dark battle.

seen fractures that have healed in seven days after a local application of cream. These we would encourage and try to bring under the umbrella of our health care. Most of our drugs come from similar roots and we still don't understand the workings of several.

The third is the spirit healer. The person who will direct the blame towards a so-called witch in the family. These are the people who must find a cause in the spirit world for all illness and then exorcise this spirit. This can be the most dangerous of the three. I don't deny the existence of the spirit realm, how can anyone here in Africa deny such a thing? But so often the trivial illness is made worse by the delay and when the patient arrives, it is already too late. The patient dies, which further underlines, in the minds of the village, that it was a spirit problem, which should have stayed with the healer.

This is a battle zone that we are in, but I am always encouraged by the village pastors, who live a simple life without any luxuries, yet by their faith and witness are fighting this dark battle.

The medical work, that we have been called to do, must be seen in the context of the work of the church as a whole. It is little use preaching the Gospel of salvation to a person who will die of malnutrition or malaria. Yet a work that forgets the importance of 'personal salvation becomes a 'social gospel'.

Our problems of superstition and witchcraft will not disappear with education. The problems of village co-operation will not be solved by foreign aid. This nation's problems of corruption will not be healed by force. Only if the hearts of the people are changed will progress be made. That's what we are working for. That must be our aim. □

A Time to Build

*A church needed a building and a team from the US wanted to build a chapel. 'Was it coincidence or the provision of the Lord?' asks **Robert Draycott**.*



WE HAD A WARM welcome to Campo Grande on our return to Brazil after our long furlough. Part of the welcome was the suggestion that I might consider becoming Pastor of the weakest of the city's 32 Baptist Churches.

We were attracted by the youth and liveliness of the people, and also by the prospect of working alongside Adonias during his last year at the Seminary. It was to be a joint ministry because my main responsibility was to be teaching at the Faculty.

Our immediate problem was the fact that the church was half-way through a two year notice to quit its location. The new site was over a mile away, but the church had no financial resources to put up a new building. Time was running out.

Had they thought of a prefabricated chapel? Would the church like me to pursue what seemed a remote possibility?

Adonias and I consulted with Pastor **Carl King** a Southern Baptist Missionary, the State Director of Evangelism, and a good friend. The

day he phoned the office in Rio, with our request, a letter arrived from a team from Kentucky. 'We would like to build a chapel in 1989 have you any church that wants a chapel built?'

Coincidence, or the leading and provision of the Lord?

From that point our thinking about the challenge of the move was that it was now a promise rather than a problem. The team was due to arrive in November, so we had several months to prepare. Our contribution was to build toilet facilities and to lay the concrete base. Adonias organised the volunteers who cleared the new site, and played a leading role in the preparatory stages while I was heavily committed to teaching in the Faculty.

We experienced great difficulties in the months up to the team's arrival reminding us that 'we wrestle not against flesh and blood' but through prayer and mutual support Adonias, I and the Church emerged to welcome the great day when the volunteers from Kentucky started work.

The team worshipped with us on Sunday and as one of them said, one look at our dilapidated wooden building convinced them that they were really needed. The work itself was a witness and attracted great attention in the new neighbourhood. The prefabricated chapel was built in record time, being completed by Wednesday lunchtime before the opening service on the Thursday evening.

That was a great occasion, a fresh start for a struggling church, the uncertainty of the past two years opening onto a hopeful future. That future was symbolized when Adonias's faithfulness through difficulties was rewarded when he was ordained as the assistant pastor only two weeks later.

Thanks be to God for the co-operation and faithfulness of God's people, for love that issued in practical service. □



We experienced great difficulties in the months up to the team's arrival reminding us that 'we wrestle not against flesh and blood'

Robert and Christine Draycott have served with the BMS since 1983. After training at Regent's Park College, Robert was minister of Wollaston Baptist Church, Northamptonshire from 1976-83. In Brazil, he has worked at Rio Verde, Paranaiba and is now teaching at the Theological Seminary in Campo Grande, Rio Grande do Sul.



*Above: The congregation outside the new building – it has grown
Left: Small congregation outside old building*

CEDRO – A Microcosm of Brazil

David Perry describes what life is like for a rural community in Brazil.

CEDRO IS LOCATED in a densely forested valley deep within the coastal mountains of Southern Brazil. In many ways the little community is a microcosm of what is happening in Brazil today.

About 160 people live in the village although a stranger would never guess. The houses are small wooden affairs often with thatched roofs, set back at intervals from the road. The road is new, just five years old and two buses a week wind down the narrow dirty earth road. Before this the only means of access was by boat. An hour by canoe to Antonina, through the mango swamps and islands, which hug the coasts.

There's a small school and a little bar which sells a few essential items. Yet by and large the community is completely self contained.

In my visits to Cedro I have come to know two families particularly well. **Lauro** is 40, and has four children, a small family by Brazilian standards where nine or ten is common. His home is surrounded by bananas. There are at least eight or nine varieties, each with different characteristics. There is:

- 'banana maca' or 'apple banana', this is small and sweet and ideal for children.
- 'banana ouro' or 'golden banana' – with golden coloured flesh.



- 'banana terra' – land banana – large fruit with a starchy taste – ideal for cooking.
- 'banana congo' – the type you get at home.

Orange and lemon trees and coffee bushes are found outside his house. He grows Maize in the summer, to eat and feed the chickens, which run free, and are found inside and outside the house.

It's almost lunch time when I arrive, he insists I eat with them. The house itself has earth floors, wooden walls and thatched roof.

A wood burning stove cooks the food. Rice, black beans, fried eggs and manioc flour. Rice, beans and manioc are the staple foods. Manioc, a root crop, is grown everywhere, it can be eaten boiled or is ground into a kind of flour. There's no chimney and the smoke from the fire drifts up into the ceiling. The room is furnished with a small wooden bench, a half broken

Since the road was constructed, 90 per cent of the land has been bought by strangers. Most of it by two men who wish to clear the land and keep buffaloes at the stocking rate of one per acre. The buffaloes are sold for poor quality meat and probably end up as beef burgers!

kitchen chair and a small kitchen cabinet, whose door hangs lopsided on one hinge. Water is taken from a stream near the home, and oil lamps provide light at night.

Lauro fishes in the river dividing the nearby mango swamps and works cultivating the land of his Patron a rich businessman from Curitiba, who has bought a chunk of forest near Cedro as an investment. Lauro is paid a minimum salary, £28 a month, to work the land.

Since the road was constructed, 90 per cent of the land has been bought by strangers. Most of it by two men



Banana stalks weighing 60lbs or more



Lauro fishes in the river

Trees and life everywhere, butterflies and birds fill the air. Beautiful flowers. Tree trunks form bridges over the deep fast flowing rivers.

◀ who wish to clear the land and keep buffaloes at a stocking rate of one per acre. The buffaloes are sold for poor quality meat and probably end up as beef burgers!

Lauro's boss just wants to make money with no real investment, so is clearing and burning the forest to plant maize and bananas. Even the steepest slopes are cleared. No fertilizer is used and after two years the land is exhausted and more forest cleared.

Senhor Pedro is another character I've come to love. He's almost 70, has nine children and grows bananas. He asked me to see his land one day. We set off walking through the buffalo farm, all the trees cleared and replaced by poor natural grassland. Continuing upward we walked through a newly deforested area, trees felled and lying everywhere, smoke drifted upwards as the labourers set light to the massive trees. A new buffalo ranch I'm told.

Down and up another valley and we enter the forest. Trees and life everywhere, butterflies and birds fill the air. Beautiful flowers. Tree trunks form bridges over the deep fast flowing rivers.

We continue climbing for an hour and a half, before we reach the land. The good land near the village has

been sold, I'm told. Most people in the village have to go this far to reach their land. In a small wooden house, we find his brother's wife and children.

It's lunch time and I'm hungry. Rice and black beans and chunks of **palmito** (the growing shoot of the palm tree which is normally seven-ten years old) are cooked to make a kind of risotto. Green bananas cooked in the open fire, over which the cooking pot hangs are delicious. Brazilians drink coffee black and sweet, and home grown it's always delicious.

The banana plantations are 20 years old and another 30 minutes walk up the mountain. The incline is tremendous here, enormous trees, with buttress roots, vines hanging down everywhere. I find it hard to keep my footing, my glasses steam up, and my whole body steams in the hot humid conditions.

Finally we see the bananas growing untended in the forest. Thirty feet high they are felled with one chop of the machete. Five large stalks of bananas are cut and tied together with vines. Weighing 60 lbs or more, Pedro asks for a hand to help place them on his head. Then we're off, walking so fast I find it hard to keep up. Across the log bridges with no hand rail he goes, his sense of balance amazing me.

I arrive exhausted at his home, 'I do this four times a day when the banana lorries are coming,' he tells me.

'Why not buy a horse?' I ask.

'They always die. It is too hot and humid for them here and no roads exist for a tractor.'

'What about your sons, do they help?' I asked.

'No they've gone to the city to find easy work.'

'How much do you get for five stalks of banana then?' I questioned.

'Nine cruzados - 75p?' he replies.

The Baptist Church is the centre of the community, it boasted 80 members, over half the population as **members**. Services start late in summer, about 8.30 at night, depending on when it gets dark. Because there are no clocks, people only leave for church when the sun sets.

The church is packed to hear me preach. Two old men with guitars lead the worship. **Senhor Pedro**, who only learned to read six years ago, is the animated leader of the church. He exhorts the members to greater commitment to the Lord.

Next to the small wooden church stands, half erected, the pride and joy of the community - a new church. The new large brick church, is to me one of the greatest testimonies to a people's faith I've ever seen. It's like a British village getting together and building a cathedral to the glory of God. The people here earn so little and, with inflation at 50 per cent a month, no construction work is easy. The goal is to open the church next year, and somehow I believe they will do it. □

David and Jean Perry are members of Saltash Baptist Church, Cornwall. They are both experienced agriculturalists - they farmed in Cornwall before joining the BMS in 1986. Following language study they are now learning about the Brazilian rural scene at the Centre for Rural Development at Potinga on the coastal strip of Paraná.

FROM DEATH TO LIFE

The second of Lesley Rowe's articles on the beginning of BMS work in India. Her first article was printed in October and for those who are wondering why we seem to be repeating ourselves, we must apologise and explain that last month we printed, by mistake, an article that is ultimately destined to be a booklet.

IT MAKES THINGS DIFFICULT for a baptismal service, when the tide is not right, that is. And so the service was postponed from 9.00 am until just before 1.00 pm. A large crowd had gathered on the river bank to witness this strange event and they waited patiently as William Ward preached to them from the gospel of John in a language that many of them could not understand – English.

The date was December 28th 1800. The place: Serampore, India. It was the historic occasion of William Carey baptising his first native convert, **Krishna Pal**, along with his own 15-year-old son, **Felix**. After the preaching in English, a Bengali sermon from Carey, a hymn and a prayer, the two candidates were baptised amidst scenes of great rejoicing by those European Christians present.

Back at the mission house, the picture was dramatically different. Dr John Thomas, Carey's original partner in India, whose medical aid had been the first step in Krishna's conversion, was confined in a room 'raving mad'. The excitement of the event had been too much for him. In another room, Carey's wife, Dorothy, was restrained in a similar condition: her mental illness, though, was a longstanding one. By the time of her death in 1807, she had suffered with it for 13 years. The cost of winning souls was high.

The cost of discipleship was high, too, for the new converts. Krishna Pal, a 35-year-old carpenter, became an outcaste and was accused of becoming a 'European'. Despite the violence and threats that were hurled at him, he stood firm. But his friend **Gokul**, and his wife and sister-in-law, who had also become Christians, were too afraid to share in this first baptismal service. Not long afterwards, though, they too were baptized.

A baptismal service, representing the passing from death to life, is always a joyful affair, but Krishna's baptism was particularly special because it came after Carey had been seven long years in India. Most people, without his

dogged persistence and absolute faith in God's purpose, would have given up and gone home years before.

The seven years, beginning with his arrival in India in 1793, were difficult years for Carey. He had arrived, full of hope and spiritual expectation, in a country where people would listen courteously to him, but no more. India, in the main a Hindu country, was dominated by the superstitions and ceremonies, some of them barbaric, of that religion. The people were locked into a rigid caste system from which there seemed no escape. It was a land of contrasts: many lived in terrible poverty, while an élite lived in luxury. Some of these were Europeans, belonging to the commercial community, for India at the time was divided up amongst various trading nations. The British East India Company, the most powerful of these interests, appeared especially hostile to missionary activity, fearing it might disrupt its trade.

Carey, too, had his personal problems. He had quickly come to realise that Thomas, though he loved him dearly, could not be trusted with money: the supply meant to last a year had vanished in three months in Calcutta because Thomas's lifestyle and his gross underestimation of the cost of living. Because of the war with France, letters were not getting through to Britain, and so the Carey family, destitute and desperate, was forced to rely on the services first of a Bengali money-lender, and then of a non-Christian Englishman, Charles Short, to rescue them.

Carey went on to build a bamboo hut on swampy, tiger-infested jungle land, hoping to support his family by his agricultural efforts. But this house was never lived in, because he was offered a very good job as manager of an indigo (dye) factory up in the north, at **Mudnabarti**. Although this was a very busy occupation during the three months of the rainy season, for the rest of the year there was plenty of time to devote to studying and preaching.

Seeking to win the Indian people to Jesus Christ was always his priority and now he had a closer contact with them. The job also meant Carey was self-supporting and no longer a financial drain on the Society. Having an official position of employment, too, was a safeguard against possible deportation.

The climate of Mudnabarti, however, was not healthy, and various members of the family, including Carey, were weakened by bouts of fever. Five-year-old Peter, already fluent in Bengali, became ill and died in September 1794, and this seemed to be the final blow to Dorothy Carey's fragile mental state. She was never to recover from it.

Despite all this, however, Carey pressed on with his language study, afterwards maintaining that the close contact he had had with Indian speakers gave him a year's advantage in his acquisition of Bengali. By 1795 he had translated large sections of the Scriptures into Bengali, and by 1798 he had completed his translation of the whole Bible. Every spare moment had been devoted to it. In 1796 he had also begun to learn Sanskrit.

In the villages around, Carey was able to use his botanical knowledge to suggest new methods and crops. With Thomas, too, medical help was offered to the villagers.

When his employer decided to close the factory in 1799, Carey used his savings to buy a small indigo works of his own in **Khidurpur**, about twelve miles to the north. He also hoped to locate his own small printing press there, concluding that in a time of government

restrictions, this would be the only way to get his translations published.

But after nearly seven years in India, and despite attracting large crowds to his preaching, there was not a single Indian convert. Carey was often lonely and discouraged by his own seeming lack of spirituality, but he clung to his faith in God's providence. 'Well,' he wrote in his Journal, 'I have God, and His word is sure.'

Reinforcements

CAREY'S PLEA FOR MORE MISSIONARIES to join him was answered at the end of 1799. Already he had been joined by **John Fountain**, but in October of that year a group of new recruits arrived. They included **William Ward**, a printer who had been challenged by Carey in Britain; **Joshua Marshman**, a former weaver and schoolmaster, with his wife Hannah and their children; and John Fountain's fiancée. They were not allowed to land in the British port of Calcutta, so they took temporary refuge in Danish territory, across the river at Serampore. From there they planned to travel north to join Carey, but once again the East India Company stood in their way, not allowing them to journey across their territory.

Colonel Bie, the Danish governor at Serampore, urged the missionaries to settle there. William Ward, carrying a Danish passport, travelled north to put the case for transfer to Carey. 'At length I saw Carey!', Ward was to write, 'He is less altered than I expected... and, blessed be God! he is a young man still.'

It became obvious to Carey that God's hand was in the move. Although he would lose out financially, Serampore had a number of significant advantages: a good site close to Calcutta, complete freedom for evangelism, and the chance to operate a printing press without interference.

Carey's vision was typically broad as he made plans for the site purchased on the river bank at Serampore. Based on the Moravian pattern, all the missionary families lived and worshipped together in the large house, with absolute equality being the rule. Every Saturday night a meeting was held to sort out any grievances. It was an arrangement that worked remarkably well over the years, and Carey, Ward, and Marshman became known as the 'Serampore Trio', so close was their co-operation. Very quickly, Hannah and Joshua Marshman opened up both girls' and boys' schools, first for Europeans and then Indians. Within a year, the community was largely self-supporting.

Sadly, the group had its early casualties. Of the new recruits, **William Grant** died within three months of arriving in India, to be followed shortly after by John Fountain, leaving a pregnant widow. Later, she married William Ward. In 1801 both Daniel Brunsdon and John Thomas were also to die.

But the day of the first Indian conversion was coming. When Krishna Pal and Gokul, after receiving daily instruction for some time, confessed their faith, in Christ on December 22nd 1800, they sat down to share a meal with the missionaries. They fully appreciated the significance of their action – this was something prohibited by the Hindu caste system. Ward expressed everyone's feelings of rejoicing: 'Thus is the chain of caste broken. Who shall mend it?'



Henry Martyn's pagoda, Serampore
Martyn, Carey and Ward used to meet here for prayers

Carey had always planned to deploy Indian evangelists, and Krishna Pal went on to become one of the best Christian ambassadors to his own people. One of the Bengali hymns, translated by Marshman, still features in *The Baptist Hymn Book*.

After this initial breakthrough, conversions were recorded every month. Unfortunately, many converts were ill-treated or even murdered by their own families. Some tramped up to 70 miles to be baptized at Serampore, which became the hub from which the gospel radiated. Missionaries and trained Indian evangelists were sent out to an ever-increasing number of centres.

Carey was always on the closest terms with other evangelical Protestant missionaries, and he was happy to see Dutch, Danish and Anglican (London Missionary Society) missionaries working in the south of India. In the north Carey envisaged a network of BMS stations set up at 200-mile intervals, with missionaries initially overseeing the work of Indian evangelists. By 1813 Ward could report to Britain, '... Serampore, Jessore, Katwa, Dinajpur, Patna, Digah, Allahabad, Agra, Sirdhana, Nagpur, Surat, Orissa, Calcutta, Ceylon, Burmah, Java have messengers of salvation. Now we have been called by the Governor-General himself to send help to Amboyna.' From 1816, Dacca, too, became a centre of activity.

Not least were the contributions of Carey's own family, with three of his sons serving as missionaries: Felix went to Burma, Jabez to Amboyna and Rajputana, and William (junior) to Dinajpur, Sadamahal and Cutwa. William Ward's son went to Sumatra.

Pioneering work was also done by **James Chater** in the Buddhist land of Sri Lanka (Ceylon). Refused a permit to

settle in Serampore in 1812, he travelled first to Burma and then Sri Lanka, where he founded Churches and schools and produced a Sinhalese grammar. When the General Baptists formed their own Missionary Society, they sought Carey's advice on where they should place their first two men. Orissa was recommended, and when James Pegg commenced work there in 1822 he had the benefit of an Oriya Bible to take with him from the Serampore press.

Read the Bible in your own language

IN MARCH 1801 the first complete Bengali New Testament was printed at Serampore. Better translations were to follow, but this was the basis from which they all started. Carey's linguistic gifts and his personal qualities were recognised in April 1801 when he was asked to become a teacher of Bengali (later also Sanskrit and Marathi) at the newly-formed Fort William College for civil servants at Calcutta.

Carey, who had received his only formal education in a village school, was initially hesitant, but came to see the advantages of the post. Not only would it bring in a significant financial contribution for the mission, but it would give him new opportunities to develop his transla-

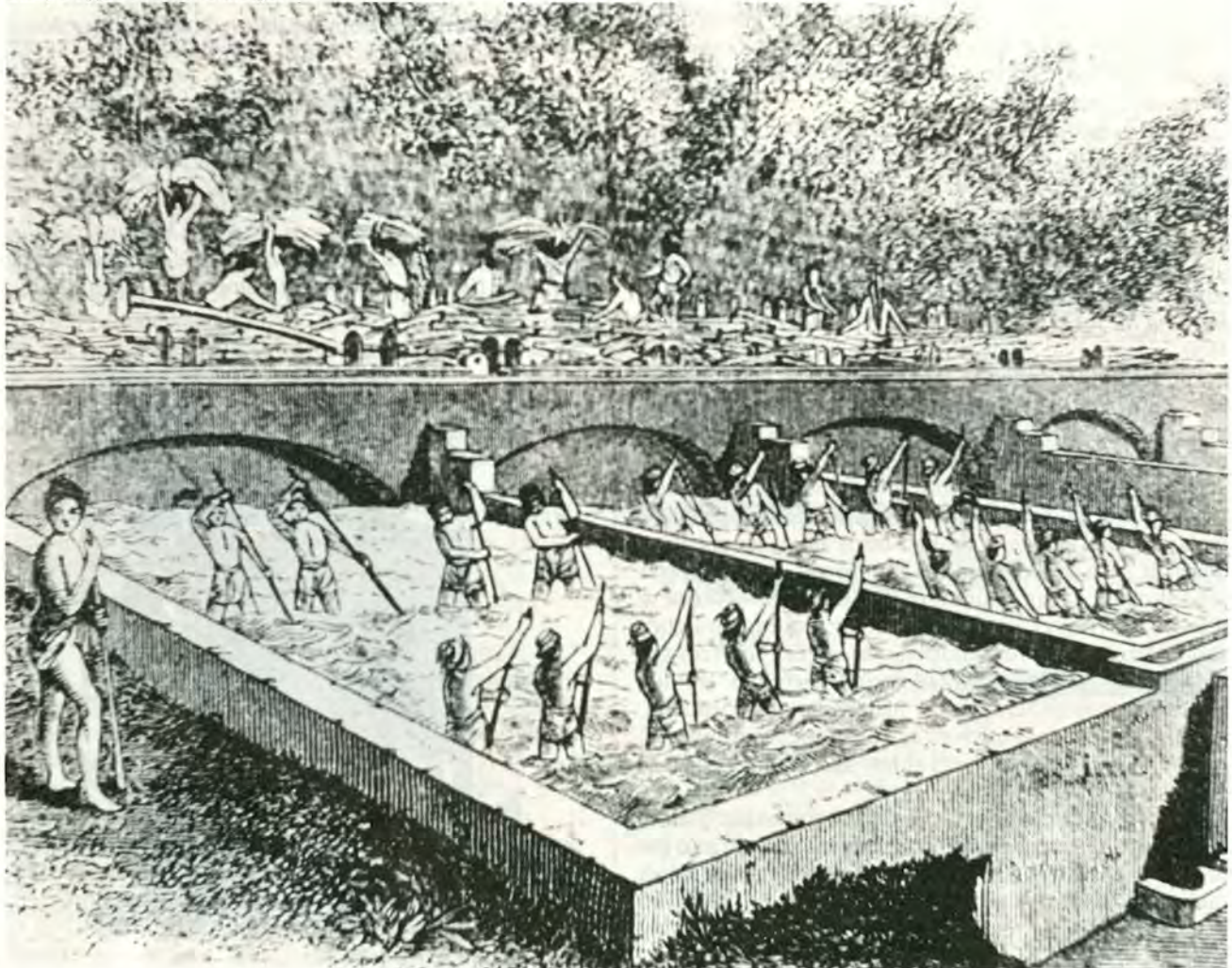
tion work. And so every Monday night for 30 years, Carey would journey by boat to Calcutta, returning to Serampore each Friday evening.

With the help of skilled 'pundits' and with characteristic enthusiasm, Carey set to work producing text books for his students and translations of Hindu classics. He went on to translate the Scriptures next into Sanskrit, and then with his Serampore colleagues, into other vernacular languages. Their ambitious aim was to make God's Word available throughout the Eastern world, and, although complete success was beyond their means, in Carey's life-time the Bible had been translated into the languages of some 180 million people. This included nearly 40 different dialects and languages, one of which was Chinese. It is hard to over-value this achievement of Carey, Ward, Marshman and their colleagues.

The Fight for Human Rights

WILLIAM CAREY ALWAYS had a great social concern and had been horrified to witness the practice of 'sati', or widow-burning, in 1799. He calculated that about 10,000 women lost their lives annually due to this rite, and he

Carey's upper and lower indigo vats



◀ campaigned persistently for it to be banned. When he was handed the official document making 'sati' illegal in December 1829, he left the preaching to another and hurried to translate the order in Bengali. Even an hour's delay, he said, meant the loss of many lives.

Carey was also instrumental in the prohibition of child sacrifices in 1802, and his concern for leprosy sufferers, whom he had seen being thrown alive into burning pits, led to the establishment of a leprosy hospital in Calcutta — a very advanced concept for the time.

Through many trials . . .

THE STRUGGLE AGAINST indwelling sin is a continual one for the Christian, even for those thought of as spiritual giants. Carey, whose work-rate was phenomenal, was no exception: *'Indolence is my prevailing sin,'* he confessed in 1802. But there were also external problems. Constantly, the missionaries were to come up against opposition from East India Company Officials, and, without Danish protection, might have been forced to leave India altogether.

In Britain, too, there was sneering criticism of the 'consecrated cobbler' and his colleagues in the press. The integrity and achievements of the missionaries were passionately defended by Andrew Fuller and Robert Hall, who joined in the fight for greater religious freedom. This succeeded in 1813 when a clause was inserted by Parliament in the Charter of the East India Company, giving legal protection for Christian work within the Company's territories.

Public sympathy in Britain had been aroused for the pro-missionary cause by a disaster which had struck Serampore in 1812. On March 12th, the printing works had been destroyed by fire, taking with it much expensive equipment, and original manuscripts representing years of hard labour. Carey, when he heard the news was grief-stricken, but his response was characteristic: *'The Lord has laid me low,'* he said, *'that I may look more simply to Him.'*

The £10,000 needed to replace the press was raised in less than two months in Britain, from across the denominations. In India, the missionaries re-doubled their efforts to make up for the setback.

By 1815, both of Carey's old friends, Sutcliff and Fuller, were dead, and a controversy arose which Carey reckoned that Fuller, if he had been alive, would have quashed by a scowl from his eyebrows! The issue was who should control Serampore. The demands of the new men on the Home Committee, that the sending Churches should exercise more authority, was seen by the Trio as a lack of trust in them, who had poured their lives' labours and savings into Serampore. Marshman, in particular, became the focus of criticism, and misunderstandings and rumours abounded on both sides. The dispute was not finally settled until 1831.

The rift with Britain was widened by the arrival of new young missionaries who found it difficult to settle into the order established at Serampore, and who left to establish their own mission station in nearby Calcutta in 1817. The Home Committee tended to support the break-away group.

'I have not a single desire ungratified'

DESPITE THESE TRIALS, these were also years of achievement and blessing. In his personal life, Carey was to experience 13 happy years of marriage with **Lady Charlotte Rumohr**, a cultured Danish woman whom he married in 1808, after the death of his first wife. In the academic sphere, a College of Higher Education was opened at Serampore in 1818, offering not only training for native evangelists and teachers, but the whole spectrum of Arts and Sciences. It was to be open to those of any religion, and was the first to offer higher education to the poorer classes as well as the more affluent élite. Quickly it established a fine reputation, which it maintains today, moving in spacious new premises, paid for by the missionaries themselves, in 1821.

Carey's botanical contributions had been recognised by a number of honours conferred on him by learned Societies. As he grew older and weaker, he was able to spend more time enjoying his beautiful garden at Serampore. When he could no longer walk, his third wife, **Grace Hughes**, whom he had married in 1823, would wheel him outside in a chair. For as long as he was able he worked on, revising his Bengali Bible for the last time, and receiving visitors in his room. He had out-lived most of his family and friends, except for Marshman who died in 1837. William Carey died on 9th June 1834, aged 72, trusting in the grace of God alone for his salvation.

On his tomb, apart from the dates of his life, he ordered only the words of Isaac Watts' hymn:

*'A wretched poor and helpless worm
On Thy kind arms I fall.'*

His vision of reaching a world that did not know Christ lived on to challenge others:

'Africa is but a little way from England; Madagascar but a little further; South America and all the many and large islands in the Indian seas will, I hope, not be forgotten.'

They were not. □



Carey's pulpit, Serampore College, India

How Long?

In a letter to US President, George Bush, the Latin American Council of Churches has urged the US Government to suspend all aid to the Government of El Salvador.

'For how long will the people of the United States have to contemplate the incongruity that their democratic government gives more than \$1 million a day to a repressive government that kills bishops and violates human rights?' the council wrote.

Sadness

Baptists in Nicaragua have expressed *'sadness that the policies of the US government continue to favour war and not peace in Nicaragua'*.

In a message to the American Baptist churches and other US denominations, the Executive Committee of the Baptist Convention of Nicaragua says that a result of US policies has been *'greater attacks by the Contras (anti-government forces) and more deaths among the Nicaraguan people'*.

It estimates the death toll between May and October last year to be 700.

'We pray that God will give you guidance so that the wealth and power of your nation might be used on behalf of the poor and weak and no longer against them, and that your nation might be more coherent in its expressions on behalf of democracy, freedom and justice.'



Bigger Problem

The refugee problem in Africa is getting bigger, not smaller. There are about six million refugees in Africa – roughly half of all refugees in the world. In addition, there are another ten million internally displaced people in Africa – refugees within their own country.

The problem is made worse because the United Nations High Commissioner for Refugees, facing a huge deficit, has had to cut-back support for refugees around the world.

Last year, at a meeting in Kinshasa, Zaire, church representatives proposed to raise \$3.4 million for the church-related refugee programme for Africa. This has proved impossible and so, in an effort to raise funds, José Chipenda, Secretary of the All Africa Council of Churches, and Andrew Kishenda, AACC Refugee Services Co-ordinator, visited the United States.

As well as highlighting the increasing refugee problem they spoke of the violations of human rights of the refugees in Africa and the deterioration of their living conditions related to the deteriorating economic conditions in many countries.

The biggest church-related refugee

programme is in Sudan. Melaku Kifle, the WCC Refugee Service Co-ordinator, has described this as a holistic ecumenical effort to deal with many aspects of the crisis.

He says that whereas in the 1960's and 1970's African countries were often able to respond in kind, if not in cash, in terms of caring for refugees, today, with the economic and other difficulties of more recent years, they are hardly able to do that.

'As African needs have increased, compassion fatigue has affected the international community in terms of help for refugees.'

'While it is imperative to continue to provide relief for refugees, it is also vital for the church in Africa and other parts of the world to help deal with root causes of the refugee crisis in Africa.'

Coming and Going

At the beginning of November, Susan Le Quesne 'retired' – at least from the home staff of the BMS. Those who know her will realise that retirement could never mean inactivity.

Susan began her service with the BMS in

1957 when she arrived in Bangladesh (or East Pakistan as it was then). She served in Barisal, Dinajpur and Dhaka. She returned to the UK in 1982 to join the home staff where she has looked after the women's work, deputation and latterly as Promotion Co-ordinator.

As we wish Susan well in her 'retirement' we suspect that we have not yet seen the end of her active involvement with the Society!

Her place as Promotion Co-ordinator has been taken by Sian Williams. Sian came to the BMS in 1985 after working with the Baptist World Alliance in Washington. She was appointed Promotion and Junior Education Secretary three years ago.

Late Links

The current BMS Women's project, 'Lanka Links', which aims to raise £24,300 in support of BMS partnership with the Baptist Church in Sri Lanka, is drawing to a close. So far, only £11,549.17 has been received (by January).

It would be good to reach the target figure before the new project is launched, so we are urging all the women's groups which are supporting Lanka Links to send in their giving by the end of March.

VIEW POINT

Well Done!

I must write to say 'Well done', the latest edition of the **Missionary Herald** (January) is the best I have ever received in terms of presentation and content.

All we need to do now is to get rid of the idea that Baptist Missionaries are part of a Society and replace it with the idea that all Baptists can be part of the 'movement' of God's Spirit in every Society. . . .

And I wish we could honour Carey's work by **not** having a big jamboree. Sorry, but I'm bored with it already! Carey would not want it, and neither do I. There are much more important things to be doing.

Ted Hale (Revd)
Abbey Centre Baptist Church
East Hunsbury
Northants

Missionary Resignations

I read Ian Thomas' letter in the December **Herald** with interest and

a lot of agreement. He is quite right to stress the central importance of God's calling. No one should contemplate missionary service without a clear sense that this is God's will for them. After our experiences of these last years I too would want to stress how forcefully the LORD makes that will known. However I believe Ian's letter was one sided.

In the first place, one can have a mistaken sense of 'calling'. The Bible abounds with examples. Many other prophets in the time of Jeremiah introduced their message, as he did, saying: 'This is the word of the LORD.' Were all liars and frauds, or were some simply mistaken? Think of Job's friends. They felt called to his side. They shared silently with him for a whole week. Only then did they try to show him how his suffering fitted into God's law. Were they really ill meaning liars? Didn't they genuinely feel called by the LORD to speak out to their friend? So, God speaks to us. Sometimes He uses dramatic ways to speak to us. (Think of Jonah and the big fish!) but sometimes even the pious get it wrong!

The LORD has more than once had to use the 'big fish' on me. So I cannot look down on those who mistakenly hear a call to difficult or unpleasant service. At least they err on the 'right' side!

Secondly, although God is all-powerful He does not always use that power to coerce. This is a strange mystery to us. For we tend to worship power. Nevertheless, the LORD often lets His sovereign will be subverted by human weakness and sin. Some who answer a divine calling fail to stay. I often wonder how many of those who

have come to Zaire after us but have left already were nonetheless truly called by God. In such a case whose is the 'failing'? Is it that of the servants returning home, suffering and somewhat broken? Is it that of the home churches who send them, but fail in supporting them with prayer and love? Is it the receiving Church, which has failed to understand?

In our first years in Zaire we came very often so near to breaking point. I can only thank God that we were well supported by the love and prayer of our friends and churches at home. I must praise Him that we have such understanding and loving Zairian colleagues and students. In seven years we have seen so many who were not thus protected. I can but welcome any study group which tries to improve things so that others are not put to testing which is too hard!

The loss in human terms represented by the simple phrase 'missionary resignations' is great. The loss to the Kingdom of God is incalculable. For I am convinced that among the 'losses' there have been 'Careys', 'Grenfells' and 'Carringtons'.

It is right that we expend the human ingenuity and skill at our disposal, as well as much prayer, so that we as a Missionary Society avoid thwarting the call of the LORD.

Tim Bulkeley
Kinshasa, Zaire
and Sheffield, England

'THIS WE BELIEVE'

A Conference for men, organised by the Baptist Men's Movement.

March 16th-18th, 1990

Speakers include: **Dr David Cook**
Rev Peter Manson
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— and others

Many denominational leaders will be present.

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FIRST OF ITS KIND

Iain Walker reports on a seminar for social action held by the Ceara Baptist Convention in North-east Brazil.



THIS WAS THE FIRST seminar of its kind to be held in Brazil. People concerned with Social Action came from the States of Ceara, Bahia, Alagoas and Brazilia. As well as members of the Baptist Convention, there were representatives from other denominations including Church of Christ, Presbyterian, Assemblies of God and Regular Baptists. Key aid organizations in that part of the world were also represented – UNICEF, World Vision, the Diaconia, the local authority health department and an evangelical form of Help the Aged (Liga Evangelica de Assistencia ao Idoso).

We were challenged to Social Action based on the parable of the Good Samaritan. As we were challenged to love our neighbour as ourselves, we were made aware that the strength to do this comes from our relationship with God, whom we are to love with all our heart, mind and soul.

Love the Lord your God with all your heart . . .

Loving ones neighbour is an extension

of loving God, an overflowing of the exhilaration of loving, more especially being loved by our Heavenly Father. Love is not simply an emotion it has practical implications, such as obedience to God and helping our fellow man.

. . . All your mind . . .

Our application of love for our neighbour has to be approached intelligently. *'Badly thought out Social Action, however well-intentioned, can lead to the downfall of those we are trying to help. The call was to avoid paternalism at all costs. Plans made by outsiders, paid for by outsiders and implemented by outsiders not only don't last because they do not belong (in the deepest sense) to the community, but they also create dependence mentality, meaning that not only will the community always need outside interference to survive, but also that it is robbed of the dignity to which every person has a right, that of standing on its own two feet.*

So Social Action in a Christian sense shouldn't be a case of doing things for people, but giving them an incentive, encouragement and indicating or providing the resources so they can do it themselves.

For this reason conscientization is very

important. This means offering people the opportunity to reflect critically on the reality of their lives in Brazil. World Vision, for example, uses books, papers, leaflets, seminars and meetings to help both privileged and under-privileged to realise the position they are in, discover the possibilities of doing something about it, and take action. It tries to show both sections of the population that they are part of the same Brazilian community and that the transformation of that community is therefore a task in which everyone has the responsibility to participate, so it encourages the formation of community organizations.

Equally important is that this transformation is guided by the values of the Kingdom of God.

Liberation Theology, although far from infallible, cannot be rejected out of hand. One of the lessons it can teach us is the importance of Christians getting involved at every level of society, from grass-roots local community groups to involvement at government level.'

The Deputy Health Minister for Ceara spoke as a representative of the regional government and encouraged the church to become more involved in Social Action, exemplifying how some churches had already received government help in their projects.

Pr Carlos of the Church of Christ emphasised the need of the term 'Evangelism' to include the concept of Social Action. The mission of the church is a holistic mission (Missao Integral da Igreja) and evangelism should even extend to concern for environmental/ecological issues.

. . . All your soul

In all the talk about the practicalities of Social Action it was felt very necessary to emphasise that not only the call to social action through love, but also the precedent and the pattern come from God, the anchor of our souls, through His Word, the Bible.

The Bible shows Jesus setting the precedent for us: He taught and healed, led and fed. In the Sermon on the Mount Jesus reached out primarily to the marginalised. His teaching and example set the pattern for us, the

good Samaritan parable being only one example which shows that Jesus does **not** separate the social from the spiritual, that His love is **not** academic but practical. If this is what He revealed while here on earth we should be like this now. Jesus challenged His disciples to be the salt and light of the world, so in the same way our light must shine before men, so they see our good deeds and praise our Father in Heaven (Matt. 5:13-16).

The Director of World Vision used Romans 8:13-26 to explain that we are agents of transformation. His glory will be revealed in His children and this will be a milestone in the liberation of creation. From Isaiah 58:6-9 he showed that giving true glory to God involves justice and compassion, and from Isaiah 65:17 that we have the hope that God has promised a final liberation of creation from the bonds of evil and decay which came through the fall.

The force behind the church in all aspects of its life, and especially in Social Action, must be prayer.

So, from the Bible we were challenged to follow God's call, precedent and pattern in Social Action and to turn to Him for the wisdom and power to do this.

But who is my neighbour?

Certain facts and figures were stated to draw our attention to the actual poverty in the North East of Brazil. Apparently in Brazil 82 per cent of the population is poor and 44 per cent lives in the NE which is home to only 23 per cent of the country's population.

The life expectancy in the NE is 54 years, compared to 64 years for the whole of Brazil. Most of the land is owned by a handful of people and the water sources are controlled by the landowners. Therefore, when there is a drought the cows get priority over the poor for the water. Because life is bad for the poor in the countryside (if they have land, the crops fail and many are turned off the land anyhow) there is a mass exodus to the towns creating the shanties with their hopelessness and desperation.

It is therefore necessary to provide an incentive for people to stay in the countryside by improving their lot there.

The infant mortality rate in the NE is 150 per 1,000 before the age of 1, compared with 69 per 1,000 in the whole of Brazil.

Lack of food is a big problem,

leading even to starvation in many cases. The current figure for street children in Brazil is around the ten million mark, surviving by means of work, begging, prostitution, theft and drugs.

Millions of men and women are bitter and desperate in Brazil because of unemployment or poor employment conditions (e.g. salary, accommodation, health, child care facilities, school, land, transport, etc.).

It is in this context that Social Action is called for. Ten-minute cameos of 23 of the projects which are already on the go in Ceara and one in Bahia were presented to the conference in the afternoon and evening of the second day. These included general community work (e.g. schools, feeding programmes, health education, water), Day Care Centres for children of working mothers, work with prostitutes, an ecology project, work with expectant mothers (including maternity facilities), with malnourished and handicapped children, with old people and with street children.

The cameos were purely information sessions, slides or videos. There was no formal evaluation of the projects and no apparent attempt by groups to learn from one another, even though this was one of the aims of the conference.

Conclusion

Although there was general agreement that the spiritual gospel and the emphasis was on holistic mission, they were fighting against a heavy weight of tradition. A delicate balance was maintained between Social Action and Evangelism, and the presence of a few dissenting voices caused exasperation in some quarters by claiming they still could not see how you could pray and do social work at the same time. There were others perhaps not so anti, but still wary of Social Action.

Although it was impressive how much co-operation was shown between denominations, aid organizations and the government, the forcefulness with which statements were made urging the church to work with the government, witnessed to another struggle, in which some churches adamantly refuse any aid, financial or otherwise, from the government and strongly reject the slightest hint of political involvement.

At one point an interesting and not totally unrelated discussion arose on the contextualization of the Brazilian church in the NE. Apparently a new

hymn book with more Brazilian hymns (as opposed to foreign compositions translated) would be coming out soon and 'would the church accept it?' Interestingly enough the devotionals during the conference made use of hymns and choruses of largely Brazilian origin.

All this seems to witness not just to a concern for social action but a desire to break away from a conservative tradition and discover the true identity of the Brazilian church today.

The conference also served to show what a wide range of opinion exists in this interim period, from those not at all sure about Social Action, to those already deeply involved and exploring the further questions of where to draw the line in such areas as contextualisation, liberation theology and politics.

I was impressed with the general enthusiasm of those I met at the conference and with the imaginative variety of projects already undertaken. There was a strong sense of commitment and willingness to address the problems which arose, reflected in the high attendance (125). The people of NE Brazil were proud to be North Easterners and determined to show they were as good as, if not better than, anyone else. □

1990 WORKSHOPS FOR MISSIONARY SECRETARIES, MINISTERS AND OTHER CHURCH LEADERS IN THE SOUTHEAST

Saturday, 24 February
Holland Road Baptist Church
Hove

Saturday, 24 March
Walmer Baptist Church, Deal

Saturday, 31 March
Baptist House, Didcot
(to be confirmed)

Programme to include —
indepth information / review of
resources / workgroups / meeting
BMS missionaries or
staff members

Further details from
Revd Leslie Gregory
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CALL TO PRAYER

4-10 MARCH

Angola

The Evangelical Baptist Church in Angola (IEBA) has not only survived the years of turmoil and civil strife that have been part of the Angolan scene for 30 years or more, it has been strengthened by the experience. Today, led by Alvaro Rodrigues, General Secretary, and Joao Makondekwa, President, it is a lively church concentrating on evangelism and community concern and it is growing both in its traditional stronghold in the north and in the capital Luanda. Peace has not yet come to Angola, but the church is there to share the reconciling, healing good news of Jesus Christ.

*Lord
we give thanks
for the courage and faith
of many Christians
in Angola
during so many years
of difficulty and turmoil.*

*We pray
for true peace in Angola
that peace which knows
no bitterness
no secret desire for revenge
no division
but only reconciliation
and co-operation.*

*Be with your church in Angola that
in witness and in service
she may be an example
to the nation
of justice
freedom
compassion
and Christian love.*

11-17 MARCH

Prayer for Europe

Change always brings uncertainty and the rapid pace of change in Eastern Europe in recent months has created both hope and apprehension. While we can praise God for the new openness and liberty we need also to pray that this freedom – freedom to speak, to meet, to worship, to travel, to elect governments – may be used wisely and that liberty may not lead to narrow nationalism.

The European Baptist Federation links the work of Baptist churches within Europe. Karl-Heinz Walter has recently succeeded Knud Wümpelmann as EBF General Secretary. 'His election to office is important at this critical time in which we are living with the rapid change between East and West and also within Western Europe,' said Peter Barber, EBF President.

The Secretary of the European Baptist Mission, Horst Niesen, resigned as from 28 February. Let us pray for his successor.

18-24 MARCH

Health Work in Zaire (1)

BMS missionaries are working alongside Zairian colleagues in hospitals which are at the centre of large health zones. There is at least one Zairian doctor in each situation. But the work load is enormous and there are not enough medical staff – either BMS or national – to cope with the situation.

'When we look at the staffing levels in all our hospitals, we have to ask if people at home are responding to God's call. There is a great need for medical staff of all types and I believe that God is calling people but they are not responding,' writes Dr Chris Burnett at Yakusu.

For Zairians, overwork can cause not only tiredness but also disillusionment, especially if the hospital is in an isolated rural location. For BMS workers the effect again is weariness and often ill-health. We need to pray for the spiritual and the physical health of health workers.

Edith Dawson and Tim and Mary Reed are recent arrivals at Pimu where the rebuilding of the hospital has been taking place. 'It is more or less completed, but we are still looking for money to complete the nursing school and health zoner offices,' says Dr Adrian Hopkins. Adrian and Sylvia spent some time at Yakusu at the end of last year because Chris Burnett was the only doctor there and he was ill.

25-31 MARCH

Church work in Thailand

The BMS now has three people working in Thailand. Jacqui Wells has been there since the end of 1988. She has completed her Thai language study and is now living near to Chiang Mai in the north of the country. This is giving her the opportunity to learn the Karen tribal language in preparation for her working among the women of that tribe.

Geoff and Christine Bland are part way through their two year language course and equipping themselves for work in the north. *'We've become regulars at a small Thai church in Bangkok. The congregation of 25-30 are mainly young people and we have felt welcomed and at home there. We enjoy the Sunday service, though our general lack of comprehension underlines just how far we still have to go with language progress. The service is followed by a meal together at which people are always eager to talk to us and in that conversation we get by more encouragingly. But the prospect of preaching seems a million years away,'* writes Geoff.

1-7 APRIL

China

Events in Central America and Eastern Europe have taken media attention away from China, but let us not forget the Christians of China, the China Christian Council, Bishop Deng and the Amity Christian Foundation in post Tiananmen Square China.

'Relying on the guidance of God, we firmly believe that justice will prevail,' the Chinese Christians affirm. And they appeal to us, *'Please pray that we may have strength and wisdom at this difficult time.'*

*Hanging on a cross
head bowed,
blood flowing from his side,
he gave the total sacrifice
this son of God.*

*His blood flows out still.
His suffering with us
becomes a red river.
Blood mixing with blood
the red river flows from Beijing.*

18 February Herald

8-14 APRIL

Paraná

Avelino Ferreira is now Paraná State Missions Co-ordinator. *'At present there are 28 workers supported by Paraná State Missions, but our target is to have 50 available to attend the opportunities for work within the State. The invitation to do this work was given through Altair Prevedello, Secretary of the State Convention,'* Avelino says. *'This will free him to deal with the administrative side and to develop further planning of the work in Paraná.'*

There are 150 churches in the state convention and around 17,000 members.

Gerry Myhill, at Nova Londrina, reports that gold fever has taken hold of the area. *'Many men, women and young people have been abandoning their homes and families, also secure jobs, and heading north hoping to grab a share in the promised wealth. They risk health because of malaria and other tropical diseases. Many have been killed or gone missing. Much prayer is needed for the Christian churches and for the people all over Brazil. The country is being destroyed by the lust for quick wealth.'*

15-21 APRIL

El Salvador

The civil conflict within El Salvador has been going on now for ten years. During that time, more than 70,000 lives have been lost and tens of thousands more uprooted. Last year the notorious death squads became more active in seeking out those involved in civil rights and humanitarian and trade union activities. In November, the FMLN (Farabundo Marti Front for National Liberation) reacted in an escalation of the conflict. Again churches, Christian organizations, aid agency workers and indeed anyone who was seen to be caring for people affected by the fighting, were singled out by the authorities and accused of being fronts for the guerrillas.

The El Salvador Baptist Association, involved in a caring and peace-making ministry, has not escaped government attention. General Secretary, Carlos Sanchez, the Baptist Seminary at Santa

Ana, David Mee our BMS worker at Sensuntepeque and indeed all pastors and church members need the support of our prayers.

*God our Father,
today we see our lives and our work
and all the confused and suffering
world about us
in a different light.*

*We glimpse the eternal things
beyond the material.
We sing our Easter hymns with joy.
We hear the Easter story with faith.
We know your living Spirit within us.
We worship you with the whole church
on earth and in heaven.*

*Help us to remember
in the ordinary and tedious days,
the hard and the difficult days,
the sorrowing and suffering days,
your love and power
as we have seen them today.*

The Lord is risen indeed!

22-28 APRIL

Health Work in Zaire (2)

Denise Price has only recently arrived at Bolobo where she is to work as nurse in the hospital. The sights and sounds of Africa are still new to her: *'It is a common occurrence to hear wailing and crying outside when someone has suffered the loss of a loved one at the hospital. Perhaps they have had a long way to come to the hospital, or they may have kept hospital as a lost resort, having tried other remedies first. I have seen the witch doctor several times just outside without realising it! She goes about in flowing robes and jangling bells. Your prayers would be valued for the work being carried on here by Dr Lusaisu and Richard Smith, together with all the staff involved.'*

Writing from Kimpese Carolyn and Steve Green report on the training of medical workers. 'It is exciting to see all the potential available. It is sad to see too that so many gifted people will not be able to get further training unless there is help from overseas. The medical work continues to hold its share of joys and tragedies. The disruption of family life caused by AIDS is a constant problem, demanding time for adequate counselling.'

BAPTIST HOLIDAY FELLOWSHIP 1990

WESTHOLME, MINEHEAD

*On seafront – 30 comfortable rooms
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MISSIONARY MOVEMENTS

ARRIVALS

Miss W Aitchison
on 1 December from Tondo, Zaire
Rev G Bland
on 9 December from Bangkok, Thailand
Miss S Chalmers
on 1 December from Yakusu, Zaire
Rev and Mrs A Ferreira
on 20 October from Sao Paulo, Brazil
Rev and Mrs M Hambleton
on 10 December from Kelani, Sri Lanka
Rev and Mrs R G S Harvey
on 4 November from Brazil
Rev D Jackson
on 16 November from Realeza, Brazil
Mrs S Jackson
on 10 December from Realeza, Brazil
Mr and Mrs S Little and family
on 24 November from Tansen, Nepal
Rev and Mrs G McBain
on 12 October from Kinshasa, Zaire
Rev David Martin
on 2 December from El Salvador
Mr C Outram
on 1 December from Upoto, Zaire
Rev D Rumbol
on 16 November from Lunda, Angola
Rev Brian Tucker
on 2 December from El Salvador

DEPARTURES

Mr S Allford
on 23 November to Bolobo, Zaire
Rev G Bland
on 15 December to Bangkok, Thailand
Miss P Gilbert
on 29 November to Kinshasa, Zaire
Miss S Headlam
on 19 October to Chandraghona, Bangladesh
Rev David Martin
on 27 November to El Salvador
Mrs R Mellor
on 5 October to Mushie, Zaire
Miss K Norris
on 31 October to Kathmandu, Nepal
Rev D Rumbol
on 12 October to Kinshasa, Zaire
Rev Brian Tucker
on 27 November to El Salvador

BIRTHS

Martin Christopher
was born to Alan and Ruth Wood on
9 November. He weighed 6lbs 3ozs
Keith Cumming
A baby boy, was born to Chris and Mairi
Burnett on 2 December.
He weighed 7lbs 3 ozs

Please note that
Miss M Philpott
returned to UK on 29 September and not on
6 October as previously stated

ACKNOWLEDGEMENTS

LEGACIES

| | |
|-------------------------|----------|
| Mrs Mary Ann Soutar | 18.75 |
| Reuben Smith | 3,000.00 |
| Miss Phyllis Harrington | 150.00 |
| Miss Margaret Carter | 3,813.32 |
| Mrs Nellie Cross | 100.00 |
| Mrs V M Crooker | 900.00 |
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Andover: £10.00; Anon: £86.07.

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