

JANUARY 1991

Price 25p

MISSIONARY Herald

**El Salvador
'The Despised'**

**Pimu
Hospital
Open**

**28:19
The Action**

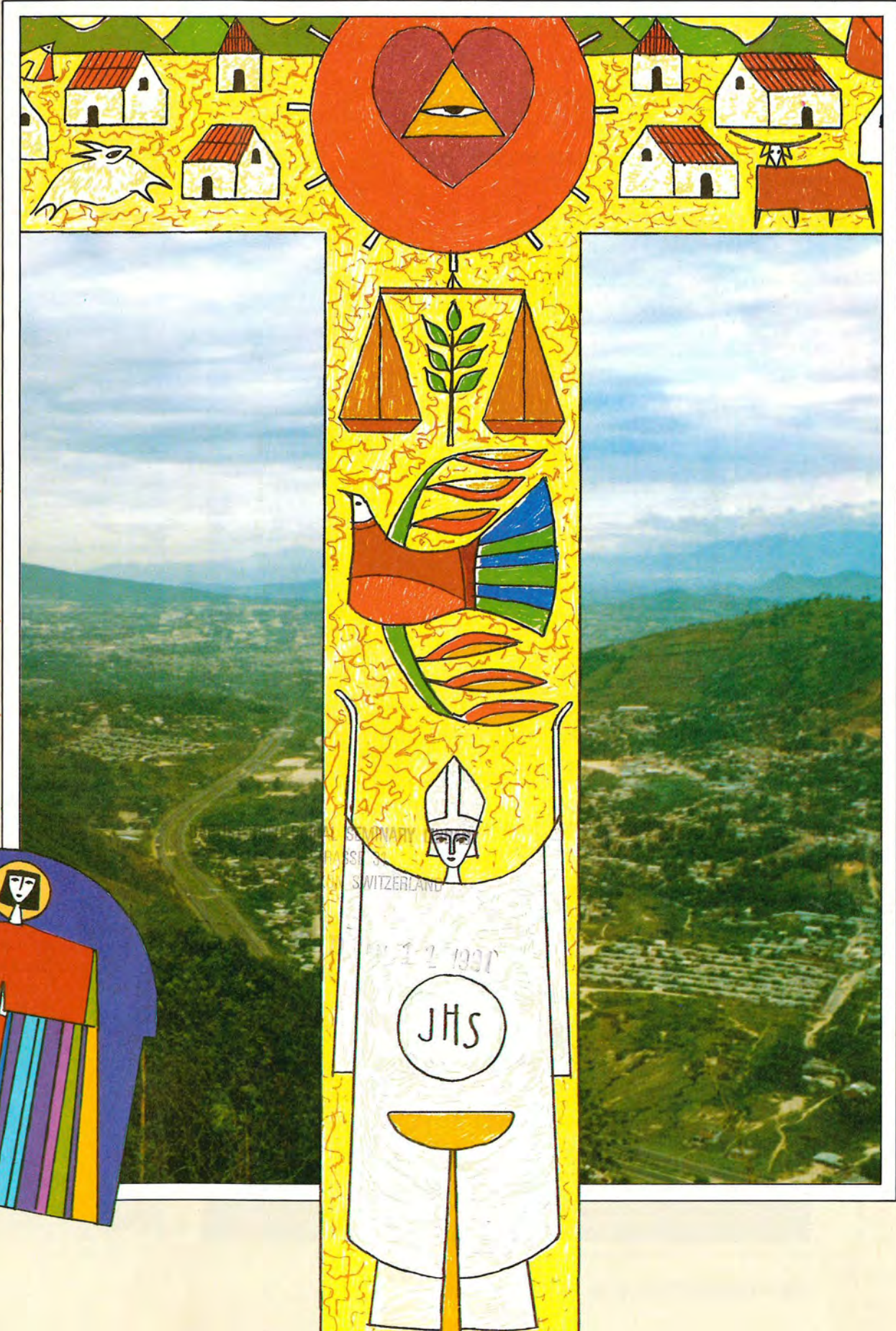
**New BMS
Workers**

**Probing
Mission**

**Condemning
Violence
in Sri Lanka**

**The World
In View**

**Bi
Centenary**



FEATURES

DESPISED IN THIS WORLD A returned community in El Salvador.....	3	
WE NEED YOUR PRAYERS Talking to a Baptist pastor in El Salvador	5	
THE OPENING OF PIMU HOSPITAL Inaugurating the new buildings.....	7	
VIEW POINT One church's response to a financial appeal.....	8	
BI CENTENARY FEATURE Who can be satisfied? India 1837-1914.....	9	
NEW BMS WORKERS Candidates accepted by General Committee	13	
IN VIEW News of the Church in the World.....	14	
28 . . . 19 THE ACTION News of the BMS young people's programme.....	16	
SRI LANKA BAPTIST CONDEMN VIOLENCE An appeal to the people and government	17	
PROBING MISSION Why does football have a greater appeal than the church?.....	18	
MISSIONARY MOVEMENTS etc	19	
The BMS shares with partner churches in:		
Angola	France	Sri Lanka
Bangladesh	India	Thailand
Belgium	Jamaica	Trinidad
Brazil	Nepal	Zaire
El Salvador	Nicaragua	

Herald

EDITORIAL COMMENT

From some of the letters we receive many of you would like us to print more success stories and fewer reports of the problems encountered by missionaries and national Christians. We do try to keep a right balance, but are you really saying that you don't want to feel part of a worldwide church which, in many places, is facing tremendous difficulties? Are you only prepared to pray for people and places where things seem to be going well?

As we enter 1991, many of the countries where we have partner churches are in the midst of crisis. El Salvador, Sri Lanka and Angola still experience civil unrest and terrorism. Brazil, Nicaragua and Zaire are coping with huge debts and soaring rates of inflation. Bangladesh and Nepal face the uncertainties of political change as well as those problems confronting every developing country. Always it is ordinary people who suffer – the old, the very young, the poor and vulnerable.

Yet there are many 'success' stories. People are turning to Christ as the only hope. Churches are growing, often at a tremendous rate. But the real 'success', if that is what it can be called, is in the way so many are prepared to see hardship, suffering and even death as inescapable if they are to serve others in Christ's name.

In each of these countries Christians are looking to us to be partners together in the work of the gospel. As Miguel Castro in El Salvador said: *Our Christian commitment here is not just for ourselves. It is a commitment on behalf of the men and women around the world who believe in God's justice. This ministry with poor people belongs to the Baptist family in Britain which is looking at the world with hope in the Kingdom of God.*

MISSIONARY HERALD

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

General Secretary
Revd Reg Harvey

Overseas Secretary
Revd Angus MacNeill

Editor
Revd David Pountain

Design
Anthony Viney

Enquiries about service overseas to:
Personnel Secretary
Joan Maple

ISSN 0264-1372

Copyright

1991 Baptist Missionary Society
photoset and printed by
Stanley L Hunt (Printers) Ltd
Rushden, Northamptonshire



EL SALVADOR OFTEN seems to look its best when being woken by a brilliant fiery dawn. The growing light makes poetry round the volcanoes before it moves the clouds and mists out of the valleys, lifting them slowly in offering to a steadily blueing sky. Then the richest extravagance of greens appear in varied foliage, and still more colour and activity as those exotic birds flit past the windows of our vehicle.

All welcome sights one recent Tuesday morning, not least as added stimulus to stay alert on the road as the waking effect of the cold shower at 3.30 am began to wear off.

By this first light women were already out washing clothes in some of the pools we passed by the side of the road. Their children were carrying water pots, or bowed low under heavy loads of firewood. Others had begun the walk to their plots of rented land in earlier darkness. Parts of El Salvador had already put in the first few hours work of the day.

We were giving a ride to some friends who needed to be in San Francisco Gotera early that morning and could not risk the bus ride for fear of the military forced recruitment.

We arrived in the town looking forward to a quiet cup of tea with Sister Antonia in the house of the St Clare sisters. Instead we were woken up by a much stronger dynamic as we stumbled into a crowd of almost 2,000 people and another milestone in Salvadoran history.

Gotera is the last garrison town before 'Segundo Montes', the new town of returned refugees. Three days earlier, troops from Gotera had captured two people from the repatriated community and were accusing them of carrying 'subversive messages for the delinquent terrorists'.

On the first day of the capture, about 60 people had come from Segundo Montes to the barracks to demand the release of their companions, unless



**DESPISED IN THIS
WORLD**

'The people of the returned community of Segundo Montes are not unlike an early Christian community,' say David and Rachel Quinney Mee.



▶ Returning refugees re-establish their lives in El Salvador

evidence of their supposed crime was produced. They were told, in furious tones, that the captives would be held at least twelve days before anything could be done about their possible release.

The following day, a further 200 people arrived from Segundo Montes to increase the pressure outside the barracks. The new commander, Colonel Leon Linares, was unable to contain his anger at the community, or at the sisters who opened their house to them, providing some basic yet hopelessly inadequate facilities for the impromptu vigil. Most people slept in the street, accompanied by some of the sisters.

On Monday the numbers swelled to almost 2,000. They came on buses but were forced off at the military roadblock and told they could go no further. When more people arrived at the roadblock they all simply walked through and continued on into Gotera, leaving behind some nervous and confused soldiers.

On the third day the first of the captives was released. The following morning, while we watched, the second was welcomed by a cheering crowd. The 2,000, mostly women, children and old people had maintained their position — and more. They had made loud and vocal their accusations against the military, and especially the Atlacatl Brigade, some 50 or so of whom are now in Gotera since the arrival of their ex-commander, Colonel Linares.

Strong speeches were made in the street outside the barracks about the murder of the Jesuit priests, and about the massacre in nearby Mozote, in Morazan when, in December 1981, the same Brigade had slaughtered almost 1,000 people, mostly the weakest and most helpless of the community, others having fled for their lives.

On Tuesday morning the speeches and shouts had more than a note of victory. 'The people who struggle, triumph!'

One soldier told them, 'We've always given the orders round here; now you're ordering us about. We don't know what to do.'



It was the first such display of defiance and courageous non-violent confrontation that Gotera had seen. In

spite of the propaganda against it all, many of the Gotera residents provided refreshments and moral support to the people in vigil.

As we left for San Salvador, the people from Segundo Montes waited for the press before going home to celebrate.

However well it may be written up it will be hard to do justice to the



community spirit and strength of these 'rag-tag' repatriates. They are not unlike, perhaps, the early Christian community St Paul wrote to and described as 'despised in this world', and there will always be those who will believe the sacred and hateful propaganda against them.

They have been publically defamed on the radio by the Armed Forces' Press Service as dangerous terrorists who came to attack and control the barracks with the help of St Clare sisters in the town.

Others will slander and chastise them. 'Have they no work to do?' 'Disgraceful display, noisy, smelly, blocking the streets, sleeping outside.' 'Communists!'

We saw them and, as they say, seeing's believing. The weak, the poor, the despised, who with their humble truth and call for justice more than shamed 'the strong and worldly wise'. Chosen by God, maybe, as Paul suggests of the Corinthians, 'the low and despised of this world, even things that are not, or bring to nothing things that are'. Or, as the New English Bible says more clearly still, 'to overthrow the existing order.'

A week later we went with a reflection group from the Baptist Association to see the community of Segundo Montes for ourselves. The pressure they had placed on the military in Gotera that weekend had helped to create a brief space and it was easier than usual to get through the military obstacle course and

over the River Torola to the new community. It was powerful and moving to see the high level of organisation and its results.

Since their arrival in an almost uninhabited plot of countryside in November 1989 they have built their carpentry, leathercraft, sewing, engineering, brickmaking workshops. A

chicken farm produces two eggs per person per week, more for the children, and still has about 20,000 to sell, making the project completely self-financing.

An urban development committee is planning and beginning to work on the layout for the housing, sewers, electricity and water supply. Plans are laid to turn the clinics into more effective hospitals. Many of those working in the workshops from 8 am to 4 pm also put in a couple of hours work before and after their shift, tending their small plots of land. Small children attend one of four nurseries until they start school in the community and are guaranteed schooling up to 14 years old when they can begin work.

A pastoral team, with sub-committees for women and for men, continues the Bible studies, reflections and celebrations and continues to ask for regular pastoral oversight, for a priest to be assigned as resident on their side of the River Torola.

The Bishop responsible from San Miguel, Bishop Alvarez, who has held the rank of Colonel as chaplain to the armed forces, refuses to recognise the existence of a community named after a 'dead Jesuit'. He also furiously refused to give more than three minutes to a community request to discuss the pastoral care of all the people north of the river, throwing the team out of his office.

By refusing to appoint a priest for the



area, and refusing to visit the people himself, he is, we heard, in breach of Roman Catholic canon law. The people continue their work in ecumenical spirit, celebrating Mass whenever priests they know are able to be with them.

A reception committee meets and attends with generous hospitality the many delegations that find their way to

this 'hope that is born in the East', and a skilled communications team document the progress of the whole project, producing video record of the steady growth. A highlight of our visit was sitting with some of the community and watching a video of their historic success outside the barracks in Gotera the previous week. □



WE NEED THE SUPPORT OF YOUR PRAYERS



Left: Segundo Montes
Below: Farm Co-operative, El Soto
Above Right: Miguel Castro

THE CONGREGATION OF Emmanuel is quite small, just 26 members, but little by little it is growing. Miguel Castro spoke of the exciting areas of outreach from the church.
'We have four different missions and

we are seeing an interest growing in God's work in several different communities. We hope that in a short time we will have a new, full Baptist church. At the same time we are involved in social action programmes.

'We are training more than 100 women in different occupations and giving them some Christian education. We try to make them conscious of the value and dignity of being a woman.'

Miguel said that 40 women were about to receive diplomas for completing a two year course.

'We also run a school for the children of poor communities using our church facilities. More than 250 children come to the school. Through them we have contact with the families in the community and this is another chance to share our faith and our vision of the gospel.'

'We also have an orphanage and the church provides everything for the children there. Some of those children come to the school.'

'Again we work with the poor communities in rural areas.'

I asked Miguel Castro to reflect on the current situation in El Salvador and to say what he hoped to see in the next two or three years.

'As a church we are deeply concerned with the situation. We are seeing some change in the opening up of space for political participation by different sectors of society. But that is mostly cosmetic. The same people still have control over the situation, the economy and political affairs. We have not yet seen any substantial changes in our society.'

'You probably couldn't believe it when you heard of the murder of the Jesuit brothers last year. If that can happen to ▶



Sian Williams visited El Salvador in November as part of a delegation from Christian Aid. Whilst there she had an opportunity to talk with Miguel Castro, Pastor of Emmanuel Baptist Church, San Salvador.

people like them, imagine what happens to humble Salvadoran men and women who have been killed or have just disappeared for trying to reclaim life with dignity.

'We recognise that we still have a lot of work to do in order to preach the gospel, teach the gospel, live the gospel, to be committed with God.

'But at the same time, in this very painful situation, there is light and hope



Rose Garden memorial to murdered priests

Right: David and Rachel Quinney Mee

because we feel that God is moving through people, through the church, through Christians. It doesn't matter which church they belong to because the Spirit of Christ is moving and we hope that, earlier than later, changes will come in spite of the pull of dark forces.

'Particularly in the Baptist family we are willing to look for channels to bring the gospel to others, to live with the nature of being the family of Christ and to work for the Kingdom of God.

'We hear about the situation in Britain, the situation of inflation and of a social crisis. In the same ways you are still fighting for the Kingdom of God.'

'It's interesting to hear you say that,' I told Miguel, 'because this week the privilege of being here is all mine. I am

seeing so much and seeing God represented so much in His people. In Britain the issues aren't so clear for the church.'

I asked Miguel what he had heard about the social crisis in Britain and how he perceived it.

'We are impressed that it should happen in a country like yours which we know is one of the rich and developed countries. In such a situation, why do many people have no opportunity to find a job, or don't have houses and why are so many social services cut back?

'We don't understand when your leaders say they are trying to build a wealthy nation. Wealthy for whom? Wealthy for what? Wealth is not useful if the wealth is not for all the people of the country.

'We recognise from scripture that being the people of God means being a just people. In developed countries they lust to be identified, to feel powerful. Here, in difficult circumstances we are searching together. We know that it is possible to live in a difficult situation like this. And we know that Salvadorans



can live in a real democracy where all people can participate and work. We want to have our own identity, our own future.'

I asked Miguel if he had anything particular to say to British Baptists especially since we were so concerned about the still unresolved case of the murdered Baptist teacher, Maria Cristina Gomez.

'In our church the memory of Maria Cristina is very real. But also this year we remember the tenth year of the martyrdom of two brothers of our congregation who disappeared. When we reflect on our experience we try to understand what it means. We cannot do our Christian work here without paying the cost.

'But I want to give a very important message to our Baptist brothers and sisters in Britain. Our Christian

PIMU HC



commitment here is not just for ourselves. It is a commitment on behalf of the men and women around the world who believe in God's justice. This ministry with the poor people, working with the peasants, working with the marginalised communities, belongs to the Baptist family in Britain which is looking at the world with hope in the Kingdom of God.

'I would say to the Baptists in Britain, visit us, take the opportunity to talk with us so that we can get to know one another and share the same faith and spirit. Pray for us. We need your support because without it we will not be able to overcome the obstacles before us.' □



HOSPITAL — OPEN

The 15 October 1990: The Day of the Inauguration of the New Hospital Buildings.



'... village chiefs in their traditional costume ...'



SOME OF US were looking forward to the day with some relief. The previous two months had been exceptionally chaotic even by our standards. There was so much to be done. The foundations and part of the walls of the original building had to be removed as



this was in the middle of the central quadrangle of the hospital and not only an eyesore but interfering with the corridor around the hospital and the termites were still under the concrete.

The airstrip had to be lengthened and widened to receive the necessary visitors. I was even asked if we could receive an army transport plane (a C 130). We

might have some ideas but not that big. There was also an area to prepare for a helicopter.

While doing all this work the elephant grass started taking over. It all had to be cut.

Security men had to be transported

around.

All the visitors needed feeding. The vehicle being prepared for the President had to go and fetch two live cows. A Land Rover sent on another food run turned over on a badly eroded hill. Unfortunately all the diesel drained out before it was righted.

A large podium had to be built in front of the hospital for all the special guests.

A special aeroplane load of paint had to be applied to the walls of the older buildings that were incorporated in the new hospital.

Mud roads had to be widened and levelled.

Those performing in the traditional dances had to be chosen and trained.

The students had to practise their play.

And so the work was done! Extra help was employed. The Nurses worked hard from 6.30 to 8.30 three mornings a week shovelling dirt and hardcore, before starting their normal work. Painters painted from dawn to dusk. Things began to take shape. Some of the beds arrived and patients moved into the new buildings.

Friday 12 October. The President of the Baptist Community arrived by plane from Kinshasa together with the architect plus some urgent medicines!

Saturday 13 October. The film team arrived to show evangelistic films for three nights for all the visitors.



Sunday 14 October. A special welcome for the British and German Ambassadors and their wives at the airstrip (in the burning midday sun). Formal hand shakes, traditional dancing from men's and women's groups, a greeting from the village chiefs in their traditional costume — spears, leopards teeth and all! Not me though!

Monday 15 October. Would it rain like most days the previous week? No, the day looked fine.

At 7.30 two planes were ready to leave Pimu for Lisala but then the first signs that all was not well. The Ministers of State for Health and Education were sent back urgently to Kinshasa. They were not able to come as planned. The planes took off an hour later. The President would come two hours after the other special guests arrived.

The final sweeping had been done and by 9.30 we went off to get washed and changed. Best suits and for the Europeans shirts with ties!

By midday the planes had not returned. They returned at 3.30 empty. The President could not come. . . . What disappointment! What to do next? Well, we had two Ambassadors in the house. By 4 pm we had an official Ambassadorial visit under way; with the traditional dancing again, the students' play, speeches, a dedication, and a visit around the hospital. This was followed by over 40 people to a special meal.

Not quite the way everything had been planned but a big event nevertheless. Even if the President was prevented from coming by serious political problems and the war in Rwanda at least the German Ambassador completed his first official function representing a United Germany at Pimu.

Our thanks are due to all those who made so much possible. So much has been achieved since the foundation stone was laid two years ago. Three to four million pounds have been spent on new buildings and the old buildings incorporated in the plan have all been renovated.

We are grateful to the Protestant organisation in Germany EZE, to The Christian Blind Mission International and the BMS through their young people's 'Pimu Plan' for their financial contributions. We are thankful to the architects and contractors and to all the workmen who helped in the work.

Patients are now housed in much better conditions and we hope our care

will be also more inspired and our love continue to reflect in a more real way God's love for us. We thank the film team who came as well. Crowds came to watch the films and quite a few

responded to the challenge at the end giving us some follow up work to do.

We look forward to Phase Two aimed at the nursing school and public health work in the Rural Health Zone! □

VIEW POINT

GO FORWARD WITH CONFIDENCE

When Ian Davies received his usual bundle of *Missionary Heralds* for distribution last autumn he discovered that the BMS was appealing for money.

'No encouraging pictures of far-off lands, or promotion packs of attractive hand-outs. Just a straightforward statement that the BMS was running out of money and could we please assist.

'I gave out the magazines and wondered how I should approach the problem. Stonehaven (Kincardineshire, Scotland) is a small church with less than

30 members and I always seem to be asking the same people to help. How could I make it interesting?

'It all started quite slowly. To begin with, one or two people mentioned the deficit, then a business meeting agreed to make a substantial donation. The green globes were gathered in and found to contain a record amount.

'An invitation to contribute through special envelopes one Sunday raised even more. The church decided to empty its missionary account to BMS and then make up the overall total to a round figure from the general account.

'What have I learned from it? That even the doubts of a mission secretary cannot interfere with God's work! He will move people's hearts where there is a real, fundamental need. I should have more trust in Him.

'To other mission secretaries, make sure the people know the problem, give them opportunities to help BMS and thank God for the burdens and generosity He will place in their hearts. Go forward with confidence. BMS is our foreign outreach organisation, our route to evangelistic action in places where it is desperately needed and if we do not support the work, who will?' □

FEDERATION DES EGLISES EVANGELIQUES BAPTISTES DE FRANCE



17, voie de Wissous ————— 91300 MASSY FRANCE

Directeur : David Boydell

Téléphone : DIRECTION (1) 69 30 00 67

CHRISTIAN FRENCH LANGUAGE SCHOOL

- Classes at all levels begin in January and September. Minimum study period, three months.
- Summer school, 29 July to 16 August
- Brochure on request.

'Who Can be Satisfied?':

Continuing Lesley Rowe's Bi-centenary series

A Story of Godly Discontent India: 1837-1914

1. End of An Era

INDIA 1837: Ward was dead, Carey was dead and Marshman lay dying. The death of the last member of the 'Serampore Trio' brought to an end an era of pioneering. The day after Marshman's burial, the papers bringing about the re-union of the two missions which had split with the advent of the younger missionaries, were signed. The great names had gone, but a spirit of unity now prevailed as the Mission looked to the future. Much had been achieved in those first 40 years, and missionaries and native preachers had been posted from Serampore throughout the sub-continent. The time of the Society's Jubilee in 1842 was an occasion for taking stock: in India it had 40 missionary stations and sub-stations, 31 missionaries, 42 native preachers, 850 members and 1,445 scholars. In Ceylon (Sri Lanka) there were 17 stations, four missionaries, 44 native preachers and teachers, about 500 members and 1,137 scholars.

Fifty years later, in the Centenary volume of 1892, the Rev Samuel Vincent wrote, 'Now although the number of our native Christians has nearly doubled since the jubilee year, who can be satisfied with a native membership of 5,000 after a century's work, or with a present missionary staff of 57?'

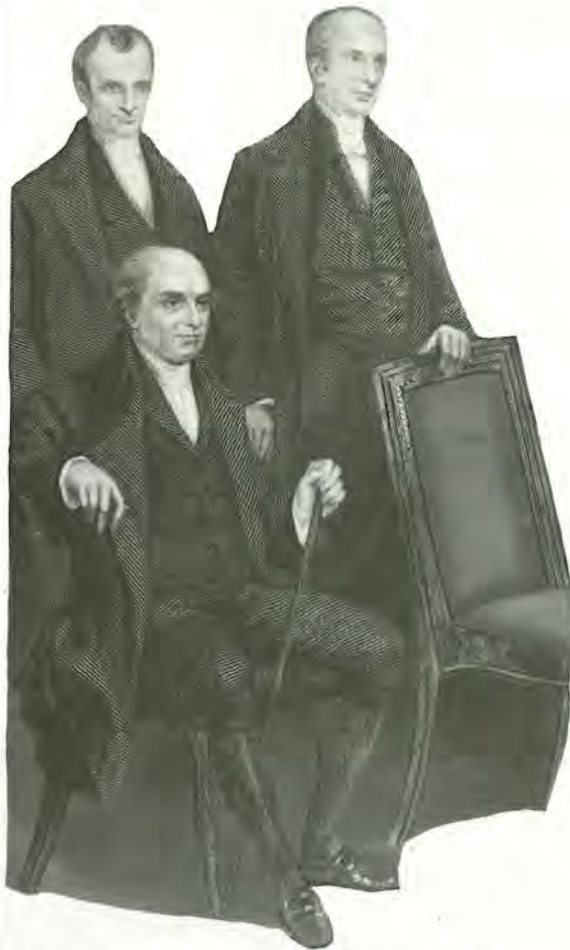
From this it can be inferred that although the middle years of the 19th century were ones of expansion in terms of areas of work, they were a time of hard going and slow progress for the Christian gospel in India. One factor was undoubtedly the rise of Indian nationalism and a growing hostility to all things Western. This included Christianity which was perceived as a Western religion. The 1840's had witnessed the disastrous expedition to Afghanistan by British troops, and the Sikh wars. In 1857 the Sepoy mutiny in Delhi had led to widespread violence and bloodshed against



Dr Ellen Farrar

British soldiers and citizens. Missionaries and native Christians also came under attack. It took until 1858 for the Mutiny to be crushed finally, and its result was the *Government of India Act* (1858). This took power out of the hands of the East India Company, and vested it in the British government itself. Sadly, the efficiency of Victorian Imperialism did not always deal as sensitively with Indian culture and religion as earlier Carey and his fellows had done.

Against this background, missionaries had to proceed with caution. The chain of stations spreading out from Serampore was always being extended, but resources were so stretched that sometimes their usefulness was questioned. The amount that a couple of missionaries and native evangelists could achieve in a populous city was limited. And yet, if all effort was concentrated in a few large stations, vast areas of the sub-continent would be left untouched by the Christian message, despite the rapid influx of many missionary societies ▶



The Serampore trio: Carey (seated), Marskman and Ward

into the area. Concentration or diffusion? It was a constant dilemma. Another was the problem of loss of caste faced by any convert to Christ. With caste went employment, so that a new Christian could face the prospect of starvation. But if the missionaries offered employment, as they often did, was this enticement? Were they creating a body of dependent people, more interested in material than spiritual prospects? There was no easy answer.

Struggling on, often against widespread opposition, all aspects of the earlier work were developed. Educational, medical and translation work was expanded, alongside a growing involvement with women's situations.

2. Bengal

BENGAL, PART OF which is now in Bangladesh, was naturally the sphere for a large amount of BMS work, for it was the home of Serampore. By Carey's death in 1834, work had already been established in such centres as Calcutta,

Dinajpur, Jessore, Khulna, Chittagong, Dacca and Barisal.

John Mack, yet another Bristol student, who had come with Ward to Serampore in 1821, became principal of the College on Marshman's death in 1837. He served till his death in 1845. It was he who signed the Act of Re-union between Serampore and the Home Society in 1837. The final healing came in 1854, when the Serampore College Council asked the Society to take over responsibility for the College.

Work continued in Calcutta, especially amongst Anglo-Indians. The Lal Bazar Church saw a long ministry by William Robinson. In 1838 he moved on to Dacca. The 'junior brethren' who had broken with Carey in 1817 developed their own mission in Calcutta, with a printing press (which amalgamated with the Serampore Press in 1837) and girls' schools. Churches were opened in Lower Circular Road and Howrah and itinerant ministry continued.

It was Calcutta, too, initially, that saw a significant development of the work amongst women. The Zenana system which meant that Hindu women were isolated from the rest of society in closed home communities, made any attempts at evangelisation virtually impossible. One Hindu woman described what the system meant to women: 'Unwelcomed at birth, untaught in childhood, enslaved in marriage, degraded in widowhood, unlamented at death'.

It was not until after 1850 that any organised attempt to reach such women was initiated. Elizabeth Sale, who had been accepted along with her husband John by the Society in 1849, had managed to gain admittance to a closely guarded Zenana in Jessore in 1854. Through the teaching of needlework and other crafts, conversation developed, and eventually the women's fears diminished and many learned to read. In 1858, the Sales moved to Calcutta, where Elizabeth's close friend, Marianne Lewis, was already working amongst women and children.

On furlough in Britain in 1861, both women passionately advocated the work amongst Indian women. One result was the setting up of a school for the daughters of Indian Christians, funded by Lady Peto and a group of generous supporters.

In 1866, Marianne Lewis, again in Britain, published a pamphlet entitled *A Plea for Zenanas*. Describing the Zenana, she wrote.

'... to this part of the house no man has access except the father, husbands and the sons of the

family; and from it no female members of the family beyond the age of childhood is allowed to pass unguarded. The apartments of the Zenana are usually dreary, ill-lighted, ill-ventilated and miserably furnished rooms . . . these poor women enjoy little of their husband's society – they do not even sit or eat with them. And having received no education – unable to read books – with no knowledge of any useful or elegant art of needlework, or other pleasant occupation to beguile the wearisomeness of their lot – they are shut up to utter indolence. . . .'

She went on to argue that the piecemeal activities of missionary wives and daughters was not enough: ' . . . But now that the demand for instruction is growing very rapidly, it becomes necessary for us to emulate the noble example set by our friends of the Church of England and Free Church Missions, in supporting ladies exclusively devoted to this work. . . .'

In 1867, the case was accepted by a meeting under the Chairmanship of Dr Underhill, the BMS Secretary. 'The Ladies' Association for the Support of Zenana Work and Bible Women in India in Connection with the BMS' was set up. Later its name was shortened to the Baptist Zenana Mission. Its main aim was to support women working in the Zenanas, initially under the supervision of missionary wives. What seems to the 20th century Western mind a curiously dated concept, spread rapidly and by 1882 the Zenana Mission had 32 missionaries in India, working with 50 Indian Bible Women and teachers. At the beginning, work was linked to already existing missionary stations, but in 1887, Isabel Angus established herself at a new site in Bhiwani, north of Delhi. For over 30 years women were the only European workers there. Education was always a priority area for the Zenana Mission: the boarding schools at Delhi, and Entally, and the Ballygunge Training College (a joint venture with other societies) were prime examples.

The silver jubilee of organised women's work in 1892 was marked by two women doctors, Dr Ellen Farrer and Dr Edith Brown (always remembered as the founder of Ludhiana Medical College) sailing for India. At the time this was regarded as a remarkable event. Townley Lord commented, 'Now at last the occasional medical service rendered by Mrs Sale in earlier days, and continued in Delhi and Agra by Miss Thorn and Miss Johnston was amplified into a competent professional ministry, by women who

went out in the interests of women and were supported by the prayers and gifts of women at home.'

Their medical work continued under the auspices of the Zenana Mission until 1902, when the Medical Mission Auxiliary took over responsibility for all medical missionaries. It was not until 1925 that the Women's Missionary Association, which the Zenana Mission had become in 1914, became a fully integrated part of the parent Society.

At the turn of the century, medical work in India really began to develop. Dr Vincent Thomas, arriving in India in 1894, campaigned for the establishment of a properly equipped hospital, but it was not until 1905 that the Florence Toole Memorial Hospital was opened. In Bhiwani, Dr Ellen Farrer opened a small hospital and in 1923 a new Farrer Hospital was built, with 50 beds.

Returning to the work in Bengal, the history of the other mission centres should be noted. In Dinajpur, the Church passed through a time of argument and wrangling over Church land and property. It was not until the 1880s that it emerged from these problems, and outreach began among the Santhalis in the district. In the 1850's a chapel was built at Jessore and land found prone in Khulna. By the 1870's there were 10 village schools in Khulna and 34 around Jessore. Jessore became less important as a centre by the end of the century but Khulna was growing.

In Chittagong, Johannes carried out a faithful ministry from 1821 to his death in 1864. He had been sent out by the Lal Bazar Church in Calcutta. However, so poor was the response in the area that in 1874, the BMS withdrew its missionaries from Chittagong, handing over responsibility for the station to a minister from the Society for the Propagation of the Gospel. In the 1880's the BMS resumed work in Chittagong, and went on to initiate activity at Rangamati and Chandraghona, when a hospital was opened in 1907.

The work in Dacca was also slow going, with little obvious fruit. In 1845, after more than 30 years, Church membership stood at 15. At the end of the century, however, Rev R Wright Hay was encouraged by a student work, which led to the opening of Regent's Park Hall, Dacca, in 1905. It was financially supported by the Regent's Park Chapel in London, and its purpose was 'student, evangelistic and Sunday school work'.

In 1849, John C Page was appointed minister of

the Church in Barisal, after a split had occurred. Educational work was strong in the area, and in 1859 Page reported a Christian community of 2-3,000, spread over 50 villages. Tension arose at the end of the century with both Roman Catholic and SPG missionaries. This culminated in a protest by the BMS Secretary in India, when the Oxford Mission to Calcutta opened an Anglican Mission in Barisal in 1895. Normally the relationship between different Societies was one of cordial co-operation, with an agreement not to develop work in an area already occupied by another Society.

It has been observed that in what is now Bangladesh, Christian work was only really established in village situations, never making much of an impact in urban locations.

3. North India

NORTH INDIA, where John Chamberlain had been the pioneer, was another major area for the BMS. The work he instigated in Delhi, Agra, Cutwa, Palwal and Monghyr continued, although numerically the results were often small. The Sepoy Mutiny of 1857 in Delhi hit the Christian community hard: J Macky, a BMS missionary, the widow and two daughters of former missionary J T Thompson, and a native worker Walayd Ali were amongst those massacred.

4. Orissa

ON GREY'S RECOMMENDATION, it was in Orissa that the General Baptist Mission began its activity in 1822. In an area known as the 'Holy Land of Hinduism', Bampton and Peggs commenced their work. Education, leprosy and the printing press at Cuttack were particular spheres of involvement in later years. In 1891, the General and the Particular Baptist Missionary Societies merged, and thus the work in Orissa became part of the larger Baptist whole in India.

5. Ceylon (Sri Lanka)

JAMES CHATER, who had begun his work in Ceylon in 1812, founded churches and schools, and produced a Sinhalese grammar. His successors continued this line of approach as they lived amongst the predominantly Buddhist population. H Sierce and Ebenezer Daniels with his wife were just some of these successors.

6. The Work Reviewed

ALMOST A CENTURY of work had taken place in India when, in 1890 the Society's General Secretary, A H Baynes, visited the country. He carried out a wide-ranging review of BMS activity, and then returned to Britain to present his



A H Baynes

findings to the Committee. These included reports on the Calcutta Mission Press, Mission Property, Serampore College and the General Policy of the Society in India. The Committee accepted his views that the Calcutta Press should continue, despite increased competition, and that all the property in India should be transferred from the present trustees to the Baptist Missionary Society Corporation, which had been formed in 1888. However, his more controversial recommendation that the Serampore mission be shut down and the buildings sold, caused an uproar. Edward Underhill, Baynes' predecessor, led the opposition to the proposal, which was thus defeated. It was George Howells, a BMS missionary in India since 1895 and a staff member of the Theological College in Cuttack, who was given a task of 'resuscitating the College (at Serampore) on the lines laid down by its founders'. Serving as Principal from 1907-1929, he was so successful that he was dubbed the 'second founder of the College'.

Baynes had very decided opinions, too, about the general policy of the Society in India. He felt that the mission should concentrate its efforts in certain key areas, rather than spread itself thinly over the whole country. This suggestion was accepted, and as a result the Society withdrew from Benares and Allahabad. Baynes also advocated the need for better training of native pastors and teachers, and the cessation of support to the Anglo-Indian churches.

The caring, dedicated service of the many BMS missionaries often found few converts, though many sympathisers, amongst the Hindu people. To their eternal credit they carried on faithfully, despite such discouragements. However, at the close of the 19th century, two new areas of work amongst hill tribes brought more positive results. These tribal people were less affected by Hinduism and its rigid caste system, and therefore more open to the Christian gospel.

(This article continues next month)



James and Susan Grote, from Littleover Baptist Church, Derby, are among six new overseas workers accepted by the BMS General Committee in November.

'My call to missionary service has come as a result of my concern and involvement in El Salvador. It is the development of a commitment and a love for a country and its people and a desire to make sense of the Christian Gospel in that context.

'My interest in El Salvador and Central America in general has grown since 1980, when, in my last year at Northern Baptist College, together with other students, I became concerned in what was happening there following the assassination of Archbishop Romero.'

James Grote visited El Salvador in 1988 as part of a British Overseas delegation to Central America.

'In my ministry I have fostered my interest in El Salvador through Christian Aid, the El Salvador Committee for Human Rights, Church Action for Central America and recently through the BMS.'

He was minister of Carey Hall Baptist Church, Leicester from 1981 until 1984. Since then he has been minister of Littleover Baptist Church, Derby. His wife, Susan, is a pharmacist. She shares a concern for El Salvador.

'I have always felt strongly about the oppression and abuses suffered by the people there. We have met a number of Salvadorians and have developed a strong attraction to the people of the country.'

Mr and Mrs Grote, who have two children, Daniel (8) and Cameron (5), go to St Andrew's Hall, Selly Oak, this month for missionary training before they actually go to El Salvador.

Corinna Woods is a member of Edenbridge Baptist Church, Kent and is hoping to work as a teacher in Nepal.

'I have had a growing interest in India and its adjacent countries since cor-



responding with an Indian girl from the age of ten.

'After being widowed in 1981 my first duty was to my family, but increasingly, with the end of these duties, I have felt the need to give back some of the love and gracious provision that God has given me. I feel I have reached a watershed where I am sure God is leading me into a time of service abroad.'

Dr Helen Johnston, from Aviemore, is a member of Inverness Baptist Church in Scotland. She was born in Uganda and is looking

forward to returning to Africa to work in Zaire.

'Whilst working in Birmingham, I prayed for guidance about future plans. I was bombarded with invita-



tions to hear missionaries speak and I received prayer letters from missionaries overseas. I did not want to respond, I felt unready.

'In Inverness, after doing the Masterlife course, I could put it off no longer. I felt so much pressure to act.'

Helen will continue her medical training until the middle of this year. She will then go to the Massy language Summer School in France and then do two terms at St Andrew's, Selly Oak before doing a tropical medicine course in Belgium. She will not be leaving for Zaire until 1993.

Stanley and Maureen Porter are no strangers to the missionary scene. They served with the West Amazon Mission in Brazil from 1960 until 1972.

'My interest was first aroused whilst studying a wall map as a teenager,' said



Stanley. 'I was challenged then and later but first responded at the Keswick Convention in 1956.

'The conviction that we should return to Britain in 1972 was as strong as my initial call and, looking back, I see it as a continuation of church founding, but on a new council estate in England. We have always had the desire to return if the Lord said "Go".'

'Brazil started to feature large again in many ways. Through Scripture, preaching and various other channels the Lord has given us the assurance that now is His time. Our pastor recommended us to the BMS and throughout we have had an inner peace that we are in God's will.'

They are both members of Mutley Baptist Church, Plymouth. Maureen Porter first felt the call to missionary service when she was training as a nurse at the Mildmay Mission Hospital.

'But it was almost ten years' later that the way opened up. Since 1972 I have maintained my interest in mission and in particular in Brazil. During the early part of this year God nudged a reminder that we had said to Him in 1972, "When the children are independent we will look to You again."

'This we have done and again God has led step by step giving His peace and assurance.'

They leave for Brazil this month where Mr Porter will serve in an administrative post on São Paulo and where both of them will be engaged in church work.

ROMANIAN EVANGELICALS

The Evangelical Alliance of Romania was launched in Bucharest last October. It groups Baptist Pentecostal and Brethren denominations and includes some individuals from Reformed and Orthodox churches.

Most Christians in Romania are Eastern Orthodox and Evangelicals have been critical of what they consider official favouritism to Orthodoxy.

During the congress, alliance leaders presented a list of demands to President Ion Iliescu, including two hours of religious education per week for school children, restrictions on abortion, access to broadcast time for evangelicals and the use of the Bible in the taking of oaths.

Meanwhile, a Baptist World Alliance request to allow Baptists to establish orphanages in Romania has been granted. The deputy prime minister also said that other types of social service, such as homes for the elderly, would be allowed.

The First Baptist Church of Oradea, with the help of Swedish Christians, has already purchased a property for an orphanage.

A DANGER TO HEALTH

The *China Workers' Daily* has recently declared its 'alarm' at the increasing numbers of students holding religious beliefs. It has asked the authorities to 'take effective measures'.

The newspapers said that 871 out of 6,400 students confessed to a belief in God and 627 said that they actually

went to church.

'These numbers are increasing. This belief in religion poses a danger to students' physical and psychological health. Because of their belief in religion, a lot of students accepted idealism and theism which affected their healthy growth.'



NEW AGREEMENT

The United Mission to Nepal has signed a new general agreement with the government of Nepal only five days before the existing one was due to expire.

The previous agreement, which expired on 26 May, was extended for six months to allow for consultations with the new interim government following the 'democracy revolution' in April.

Notification of the eleventh hour decision to approve the agreement came in the middle of the UMN Board of Directors' meeting. News of the signing, on 20 November, was carried on Nepal TV and radio and in most of the national papers.

The BMS has 23 workers serving with UMN which is comprised of 39 member bodies from 18 different countries. UMN has been working in Nepal since 1954 under a series of five year agreements.

The new agreement

continues to prohibit UMN personnel from 'proselytising', however for the first time a definition of this term is on record as 'attempting conversion through coercion or offer of material inducement' a practice which UMN personnel would not engage in in any case.

From the UMN board meeting came two major

Yadav Kant Silwal, Nepal's Acting Secretary of the Ministry of Foreign Affairs and UMN Executive Director, Edgar Metzler, signing the agreement.

policy statements. In its long term strategy the mission restated its intention that future ownership and management of its institutions shall evolve into indigenous hands. It affirmed its continued commitment to serve the people of Nepal in the name and spirit of Christ through a range of activities which enhance people's capacity for self-development.

Secondly, the mission declared its intention to work closely with the Nepali church to support unity among Nepali Christians and to discourage others from transferring foreign denominational or organisational divisions.

The hope that complete freedom of religion would be enshrined in Nepal's new constitution was not fully realised. However, for the first time provision is made for the right of churches to be legally registered and to run their own organisations.

Much now depends on the

outcome of the elections scheduled for next April.

WAR ESCALATING

As a result of the fighting between government forces and Tamil separatists the number of refugees and displaced people in Sri Lanka is reported to be growing. Many others are listed dead, missing, or arrested by the army.

For several months an indefinite curfew has been in force in most Tamil districts. The destruction of businesses, homes, factories, fishing boats, schools, church buildings and hospitals by air-force bombing has also been reported.

In response to church requests, the World Council of Churches arranged for a six person team to visit Sri Lanka in November. The visit was mainly 'pastoral' but team members 'also sought to identify ways in which processes for peaceful settlement of the conflict could be promoted'.

BURNT

The small village of Cedro, in Parana, Brazil, has been the scene of a nasty church problem.

According to BMS worker, David Perry, 'A new exclusive Pentecostal church has arrived claiming it has the only true gospel message. It buys food and gives out old clothes to "purchase converts". This has caused a great deal of hurt and confusion amongst the simple country folk.

The group wanted to hold a service in the house of a Baptist couple. They refused. Next day their house was burnt to the ground. They just

had time to save their baby from the flames and lost everything. They were told that it was "a judgement of God on the family". We hope that the Baptist churches will respond to the couple's need.'

UNITY TALKS

The Methodist Church in the Caribbean and the Americas and Anglicans in the Province of the West Indies have resumed talks on unity. Previous talks were suspended in the 1960's.

AFTER 1997?

The Hong Kong Christian Institute says people in the colony are worried about their future after Hong Kong reverts to China in 1997.

'People have become somewhat numb about it,' says institute director, Kwok Nai Wang. 'Most Hong Kong people have long discovered there is little or nothing they can do about it.'

The institute is involved in research, publication and education to prepare Hong Kong for an uncertain future.

BEST EVER

With the BMS Bicentenary looming closer, there was a special atmosphere at the November BMS conference at Pitlochry.

'This was the best BMS conference ever. It is a must for everyone in our churches who claims to be missionary minded. Why can't we get our churches to send their ministers to this conference?'

These were just a few of the comments flying around at the end of the conference.

Two teams from Glasgow

Baptist Churches took part. One, from Newton Mearns, presented a 'Focus on Zaire'. Another, from Queen's Park led by Edwin Gunn, arranged a sizzling workshop called 'Focus on Brazil'. The guest speakers were John Furmage, returning to Scotland after 20 years of pioneer evangelism and church planting in Brazil, and Leslie Gregory, BMS Area Representative for South East England.

Scottish Representative, Ron Armstrong says, 'If you feel envious because you missed out on this feat of goodies, don't despair. We have already booked the Centre for next year - 22-24 November. It isn't too late to secure a place now. And if anyone outside Scotland feels left out, why not book for next year's conference and spend an Autumn weekend in the Highlands?'

RECIPES

Of the making of recipe books there is no end, but this is one with a difference. Produced by the Ladies' BMS Committee of Hillhead Baptist Church to mark the Society's Bicentenary (all profits to the BMS) this is a must for all *Herald* readers.

This 300-page book contains many traditional dishes, vegetarian dishes and

quite a few that will come as surprises to cooks willing to experiment.

Illustrations are by Sue Gerber and special thanks are due to Mrs Lily Fraser and Miss Jean McFarlane who undertook the typing assignment. These ladies have had fun preparing the book. They hope you will have fun buying it, using it and eating the results.

Books can be obtained from Mrs Lily Fraser, 2 Southampton Drive, Glasgow G12 0LL. Cost: £2.75 plus post and packing.

COMMON GRAVE

A previously unknown grave has been discovered in a cemetery in São Paulo. Religious and human rights leaders in Brazil estimate that 1,700 people, including 500 children, have been buried there. It is suspected that the bodies are the remains of political dissidents who disappeared during the 20 year military rule of the country which ended in 1985.

CONVERTS

A Muslim preacher in Saudi Arabia claims that 'about 100' US troops have been converted to Islam. US chaplains have dismissed the reports as propaganda.

ALMOST THERE

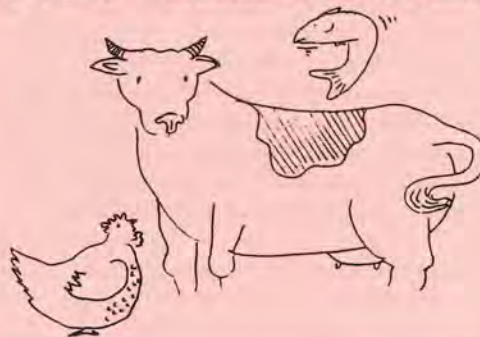
We almost reached our target. After sharing our concern about giving to the BMS last year and warning of a possible deficit, many churches and individuals responded generously and sacrificially.

In August we reported that the increase in giving was only running at 4.5 per cent, well below the target figure of 10 per cent. At that time a massive deficit appeared to be looming over the horizon. Then, towards the end of October, in response to our publicity, giving had risen dramatically to 8.5 per cent. When we closed the books at the end of the financial year (31 October) we were almost there - a 9.5 per cent increase in giving.

What a magnificent effort! Thank you for such a generous response. It really has been humbling to read so many of your letters which have accompanied the gifts. They make us all the more determined to be good stewards of so much that has been given towards God's mission of love to the whole world.

In September's *Herald* we mistakenly referred to Miss Beatrice Brazil as Miss Beatrice Brogie. It was due to a wrong interpretation of some difficult handwriting!

Fish Meat Poultry



THE ACTION!

Last summer two groups of young people spent sometime sharing in the life of the church in other countries as part of the BMS 28:19 Action Programme.



The 1990 teams to Nice and Trinidad will be followed in 1991 by a programme which plans month long teams to Jamaica and La Rochelle in France. The EBF joint project will be in Portugal.

Some of those young people who went to Nice and Trinidad shared their experiences with us.

TRINIDAD

LIVING 'TRINIDAD STYLE' has both its ups and downs, as the group of British young people taking part in the BMS Youth Exchange scheme discovered.

Having no running water for long periods of time was for Jennifer Davies a reminder to appreciate the system back home. The driving habits of Trinidadians caused mild British hearts to flutter – and the children with whom they were

working found the British accents (at first) indecipherable.

Then there was a coup – not, of course, particularly 'Trinidadian', in fact, the only one in the island's history.

However, not only did the young people survive, they were enriched and challenged by their work with the Baptist Church in Trinidad and Tobago – the land of the 'Rainbow People' – as one visiting dignitary called them.

The group of four visiting Trinidad and Tobago went for four weeks, and

found themselves thrown in at the deep end. Dave Elbourne was asked to preach a sermon for the following Sunday on his first day. He and Tim Curtis stayed in Princes Town, working in one of the Vacation Bible Schools (VBS) – an equivalent to a Holiday Bible Club. Although they had large classes, and had trouble with understanding and being understood at first, it was a good experience. 'I was very impressed with the behaviour and ability of all the children,' said Dave.

There was also time for relaxation, and all the group were impressed by their friendly and welcoming hosts, who took them to see some of the beautiful and interesting sights of the islands.

While the children in Simon Ratcliffe's group were taken by surprise by his white face, he was taken by surprise by baptisms in river and sea. Jennifer Davies also found that a 'bush baptism' she attended left a deep impression upon her.

The whole village was involved, and everyone processed with much dancing and singing into the bush, towards the river. It was a festive occasion, with people setting up stalls for refreshments, and many other churches joining in. Later everyone processed back to church, where at least two lengthy sermons were preached.

The third week was spent at Marac youth camp, where the young people prepared and delivered addresses and Bible studies, and got involved in discussions. These included Union with Christ and British social customs and dress codes! It was at this camp that the news of the coup was broadcast.

Peter and Sheila Brewer, BMS missionaries in Trinidad, took the young people under their wing. 'This support,' says Simon, 'gave me an insight into missionary work.'

What else did the young people get out of the trip? Their own faith was deepened through shared worship and prayer – and also through the relationships made with the church. An understanding of a different culture was formed and lasting memories of friendship and generosity was made. Hopefully, too, intelligent insights into the problems and strengths of the Baptist Church in Trinidad and Tobago.

And what did our mission partners gain? Perhaps that remains to be seen – the second part of the Youth Exchange is next summer. 'Then,' says Dave, 'some of the young people that we met over there will be able to visit our beautiful

country and sample British Baptist Church life and mission.'

And perhaps those young people will discover that living 'British style' has its ups and its downs, too.

NICE

ELEVEN BRITISH BAPTISTS headed for the hills last summer, to take part in a workcamp with other Baptist young people.

The village of St Martin Vesubie, a thousand metres high in the Alps, was host to over 40 European young people from seven countries. An hour's drive from Nice, and close to the Italian border, St Martin Vesubie is the site chosen by the Baptist Church in France for a retreat centre.

For several years, volunteer groups have been building the centre, and in the summer of 1990 it was finished — the day before its first clients arrived! The centre is for Christian groups, couples or individuals to come for physical and spiritual renewal.

It was the thought of the good things that would be happening there which carried the volunteers through the more mundane, monotonous tasks.

These jobs included painting, sandpapering, varnishing, mixing cement, laying steps, plastering and clearing rubbish.

However, there was plenty of time to relax together. Over volleyball, or washing up, the young people learnt from one another the experiences of Christians in other European countries. For some of the East Europeans, this was the first year they could travel abroad.

Two aspects of the camp seem to have impressed the group particularly.

'One feature to stand out,' says Steven Wright, 'was the undeniable feeling that we were all part of the same, large, family.'

Each evening the young people met together and learnt what they had in common, teaching each other songs — about chewing gum and cabbages, amongst other things. The language barrier, although providing many laughs, presented no great problem during worship and Bible study.

The common feeling is expressed by Daniel Brunt when he says of the camp, '... its memories and friendships will be treasured for many years.'

The second impression was of the size of the Protestant Church in France. On

Sunday the group visited the church in Nice, and was 'shocked' to learn that the nearest Baptist church was 100 miles away, in Marseilles. The congregation in Nice, who received their visitors warmly, come from as far as 80 kilometres away. Many of the young people have come home impressed with the great need of evangelical witness in France. One of the group was surprised to learn that there are more Baptists in Moscow Baptist

Church than in the whole of France.

The centre built, the forty young people left the hills free from the sound of hammering, and came home to reflect on their experience. One of the British group sums it up like this:

'All in all, we got a lot of work done and had a really good holiday at the same time. The eleven days are going to be remembered by each of us for a very long time to come.' □

SRI LANKAN BAPTISTS CONDEMN VIOLENCE



WITH PARTS OF Sri Lanka still in the grip of civil strife, the Sri Lanka Baptist Sangamaya (Union) has condemned the violence, and rebuked 'Christian groups who in the comfort and security of alien lands make irresponsible judgements on the Sri Lankan situation.'

Following its Executive meeting, the Sangamaya President, Rev. Dr W G Wickramasinghe, made the following statement:

'We reiterate our profound sorrow and concern at the tragic conflict in our land which has resulted in the meaningless deaths of hundreds of our

fellowmen and plunged many families into bereavement while many others are reduced to the pathetic conditions of refugees.

'The horrendous atrocities perpetrated on innocent, simple and harmless farming villagers is a blatant violation of the essential norms of the religious cultural traditions of our country. It is on the one hand an open repudiation of ethical and human values we cherish, and on the other, a confession of moral and spiritual bankruptcy of some of our people.

'Whatever may be the causes that led a small minority of the Sri Lankan

community to resort to arms and violence, the ruthless massacre of men, women and children, whose only fault was that they were a different ethnic group and an apparent threat to terrorists' schemes, can never be justified.

'It is inconceivable that in an enlightened age, those who fight for the preservation of their culture, language and freedom should adopt most unenlightened and universally condemned methods of violence and brutality. Do those who put their faith in the power of arms from whichever sector they come see the extent of the damage they have caused to human relationships, social and economic stability and the implementation of development schemes?

'Do they continue to believe that justice could be restored by injustice, that life and order could be resuscitated

by death and chaos, and that true freedom could be generated by a fear psychosis?

'Our call in the name of Jesus Christ who offered His life on the cross as a sacrifice for the forgiveness, liberation and reconciliation of mankind is a call to return to sanity, to a rational, human and righteous way to understanding and interpreting our problems, for finding a just and peaceful solution.

A visitor to Singapore will find colourful placards in public places declaring their self-understanding.

"One People, One Nation, One Singapore". This is a painful eye-opener to visitors from Sri Lanka where the basis of the terrorist agitation is a separate state for a separate ethnic group.

'We commend the government for its liberal and democratic initiative for a dialogue with the terrorists to find a way to resolve the complex issues and find a way out of the present impasse. The sincerity of this move was hailed by a vast majority of the people as giving credibility to the claim that in a true democracy, democratic methods should be employed for resolving conflicts and redressing just grievances of the citizens.

'The way was open for identifying

The busy streets of Sri Lanka's capital, Colombo

the main causes of the struggle and taking cognizance of their authenticity and relevance. If any section of the nation has been victims of social and political injustice and their honour and dignity violated by the denial of their legitimate rights and privileges then the application of democratic principles and procedures has been defective.

'If the political and social order reflected discrimination and the emergence of a class distinction between the privileged and the under-privileged, then again remedial measures should be found to heal the breach.

'We do not intend to gloss over hard facts of history and the political inconsistencies of successive governments which in the first flush of the glory of independence lost their way sometimes in the labyrinth of rapid nationalism. Some of the policies and programmes which were launched to bring new life to the new independent nation for the discovery of its true selfhood and nationhood lost sight of the reality of a pluralistic community.

'So, the seeds of discontent were sown generating a spirit of grievance and mistrust in the promises and pronouncements of governments. But this is past history however recent some of its repercussions may be.



PROBING MISSION

WHATEVER HAPPENED TO THE GOSPEL? asks Elizabeth Baker as she takes a look at the spirit of football.

Argentina 0

Cameroon 1

If the excitement here was anything to go by the whole of Africa was rejoicing that night. Why? Because Cameroon, 'the outsider' according to the BBC World Service, were victorious.

In the Cameroons the TV repair

shops were inundated with work and were even threatened with being sued, if the repairs weren't completed in time for the big match.

It goes without saying that in Cameroon the people prepared for an all night celebration.

Why is it that a place which is more or less behind in every aspect of world news, where letters and parcels from Europe can take anywhere between ten days and a year to arrive (and in a recent case ten years!); where international phone lines have been cut for over a fortnight; where travelling 250km can take up to three days; where people still drink unboiled river water; where classrooms lack doors, windows, sufficient benches, chalk and even teachers;

where the hospital pharmacist is sending people away to find their own source of drugs which are probably black market ones; where a nurse's or teacher's wage is approximately £15 a month; where children die of preventable illnesses; yet where World Cup Football is concerned the town is alive and thriving?

The few TV sets (black and white ones with exceptionally poor reception) were crowded with viewers, radio sets are blared out and within minutes of the result the whole town was energised, was throbbing with the news. An African country beat the World Cup champions!

The solidarity spirit once more reared its head. It seemed as if everyone in the town won the

'The present government with its broader perception of the needs and



problems of a multi-racial, multi-lingual, multi-religious and multi-cultural society has persistently and consistently followed a democratic and creative policy to restore peace with justice, to alleviate poverty and develop our natural resources for the benefit of the whole nation.

'We recognise that the government elected by the people is responsible for safeguarding the territorial integrity of the country, the unity and harmony of the pluralistic society and ensuring the safety of all its citizens who have a right to live in freedom and peace in all parts of the country.

'It is to the credit of the farsighted wisdom of the government that in most parts of the country our people have been able to continue their day to day life in relative peace. Even at this

crucial stage of the conflict we appeal to those fighting the government with all its tragic consequences of death and destruction to lay down their arms and seek a peaceful and just solution to their problems.

'"Righteousness exalteth a nation" is a Bible maxim. Those whose objective is a righteous and peaceful society must seek the path of righteousness to achieve their goal.

'We dissociate ourselves from Christian groups who in the comfort and security of alien lands make irresponsible judgements on the Sri Lankan situation. They are obviously misinformed, and base their conclusion on distorted versions which promote separatism and dissension. We would appreciate a positive contribution from such groups to foster a spirit of good will, peace and reconciliation which is nearer the heart of the Gospel of Christ.

'We express our solidarity with those who are sacrificially defending our country, and sympathise with all those who suffer. We pray that God will touch the hearts and minds of our people, give wisdom and guidance to the leaders of all groups of people, and hasten the day of peace in our dear land when we can celebrate our authentic selfhood – as ONE people, ONE nation, ONE Sri Lanka.' □

match personally.

Where, however, is the sense in all this? Why is a relatively insignificant event in global terms, in universal terms, able to magnetise an entire population, perhaps a large proportion of the entire world?

Whatever happened to the Gospel? To the Church? What is the effect of the Church? Why doesn't the 20th century Church stimulate such interest, such controversy? Where has the Church, where have we gone wrong? Where is the justice, the rationale, the balance in all this?

If football can communicate in such a way that even the most remote communities are up-to-date, why can't our health care schemes; our education pro-

grammes, our hygiene seminars; our sermons?

It's time we reassessed our effectiveness, methodology, and our attitudes and ask ourselves why is the 'spirit of football' so far reaching, so effective? Whatever happened to the Spirit of God? Where is the evidence of the Spirit of the church; in the world today? If the Holy Spirit is as powerful as we claim Him to be it's time we opened ourselves up to Him to receive such power, so that we can see the manifestation of the Spirit of God in our lives, in the church, in the world today.

May He use us so that one day the Spirit of God may move throughout the land and the church in a way that surpasses even the best football matches. □

MISSIONARY MOVEMENTS

ARRIVALS

Mrs M Reed
on 21 November from Pimu, Zaire
(Maternity Visit)

Miss R Murley
on 23 November from Pimu, Zaire

Mr & Mrs I Thomas
on 30 November from Bolobo, Zaire

Mrs A Collinson
on 2 December from Porto Alegre,
Brazil (Private Visit)

DEPARTURES

Rev V MacDougall
on 7 November to Vilhena, Brazil

Miss M Hester
on 8 November to Pimu, Zaire

Miss M Bafende
on 8 November to Mbanza Ngungu,
Zaire

Rev & Mrs C Spencer & family
on 8 November to Mbanza Ngungu,
Zaire

Mr T Lehane & Mrs A Maclean
on 10 November to Jhimruk, Nepal

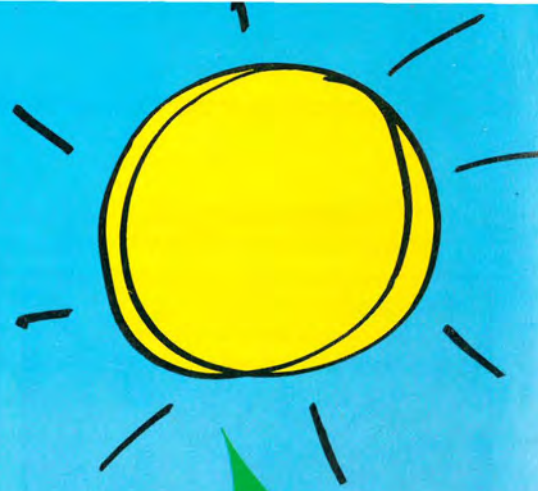
ACKNOWLEDGEMENTS

LEGACIES

Mrs F L Skidmore	2,744.00
Miss H M Barrett	3,874.50
Phyllis Hardwick	200.00
Amy Elizabeth Arthur	10.00
Mrs D C Wright	3,000.00
Alice Amy Spearman	2,000.00
Miss D M Pugh	500.00
Mrs Winifred Elsie Price	12,000.00
Mrs L E Claydon	11,995.52
Miss Kathleen Alice Pearce	100.00
B V Perry	1,000.00
Mrs E M Clark	15,000.00
Miss L S Pickering	23,764.04
Mrs Eveline Dodwell	4,000.00

General Work

Aberdeen: £1,000.00; Brighton: £25.00; 'an ex-employee': £1,000.00; Norwich: £1.90; Cardiff: £20.00; Brighton: £5.00; Anon: £10.00; Women's Meeting: £10.00; FAE Aberdeen: £21.00; GAYE: £57.00; Anon: £1.80; Andover: £10.00; Durham: £25.00; Anon: £70.00; Anon: £50.00; Anon: £10.00; Anon: £150.00; Bristol: £200.00; Anon: £1,000.00; Bournemouth: £20.00; Anon: £6.50; Anon: £50.00; Charities Aid: £74.55; Charities Aid: £50.00; Andover: £10.00.



The Action

Taking a year out? Not sure what to do? Want to discover more about the world church? The new youth volunteer and exchange schemes may be just right for you.

During the summer of 1991 there will be one month visits to Jamaica and France sharing in the summer outreach programmes of the Baptist Churches in those countries.

Young people from Britain will also have the opportunity to share with other young Christians from around Europe in joint teams working in Portugal, Belgium, Romania and Italy.

September 1991 will see the start of the 28:19 Action 'year out' teams. The nine month commitment includes training, working alongside partner churches overseas for six months and sharing your experiences in the UK. 1991/92 teams are planned for France, Asia and South America.

The holiday with a difference. Spend a week (27 July-3 August) at the Gaines Christian Youth Centre, near Worcester, with other young people (14-25-year-olds) looking at Jesus alive in His world.

I am very interested in the 28:19 The Action programme.

Please send me details of:

- 28:19 The Action one month teams
- 28:19 The Action nine month teams
- Joint European teams
- Gaines Son Seeker Holiday

Name

Address

Tel No:

Age Home Church