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# MISSIONARY Herald

## Giving

A Misconception

Fruits of Mission

Angels and an Albatross

The World In View

A Modern Parable

Snippings from missionary letters

Probing Mission



SARAH PRENTICE

GIVING GIVING GIVING GIVING GIVING

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Bangladesh	India	Thailand
Belgium	Jamaica	Trinidad
Brazil	Nepal	Zaire
El Salvador	Nicaragua	

## *Herald*

### EDITORIAL COMMENT

How did it get this far? At the time of writing the deadline for Iraq's withdrawal from Kuwait has not been reached. War has not yet begun and the estimated deaths of thousands have not taken place. We are still praying for a last minute solution. By the time you read this, of course, the situation may have changed dramatically and our worst fears realised.

However, we've been watching the armies assemble and the massive airlifts of materials and personnel. How many billions of dollars and pounds are being invested in confrontation and conflict? So much so that the government says it cannot give anything to help the millions of people starving in Africa.

What an upside-down world we live in! Why can't we invest as much energy and resources into the cause of peace with justice? Why can't we spend as much money in trying to even out the inequalities between rich and poor?

One of the emphases in this edition is about giving, our giving to the work of Jesus Christ throughout the world. We believe this is a right priority for Christians, a right use of our resources. In fact it has been our belief, shared by Baptists throughout the country, for nigh on 200 years.

As we have said so many times before, we are unashamedly a missionary society. Whilst we do not ignore crises and disasters, whilst we quickly respond to emergencies' needs where we can, we are not an aid agency. Our aim is to work alongside Christians worldwide in order to proclaim the good news of God's love in Jesus Christ in word and in action. This is mostly not quick and dramatic but long-term, like the quiet growth of a mustard seed. It is a work to establish God's kingdom of peace and justice and love.

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# IT'S FUN!



**W**ELL THAT'S WHAT one young Christian discovered when he began to put part of his income on one side each month.

'It has set me free to give — to respond to urgent needs, to help someone quietly and anonymously. Taking so much out of my income each month means I don't miss it and I always have something available to offer. I now enjoy giving. Each month I sit down and decide how the money is to be distributed. It's fun!'

That's such a refreshing attitude especially when compared with the grudging way so many of us give to Christian work. After all, didn't Paul say that God loves a cheerful giver?

That spirit of joy in giving is often seen in Zaire when the offering of those who are mostly poor is accompanied by singing and dancing and smiling faces.

True Christian giving is always cheerful, joyful, fun, because it emerges from a spirit of thanksgiving rather than a sense of duty.

'It's because God has given so much to me that I want to give in return,' said one elderly church member. 'God has always given me what I need and more so. And He's given enough for me to be generous. What's more, He's given Jesus. I can't hold anything back when I look at the cross and realise how much my salvation has cost.'

So that is where Christian giving begins, with God Himself. Just as His generosity produces thanksgiving and generosity in us, so our giving can produce joyful and grateful thanksgiving in others. In this way our giving has an

Coming forward with the offering at Upoto, Zaire



effect on others far beyond meeting their immediate needs.

CHRISTIAN GIVING IS responsible giving, based as it is on the constancy of God's giving, which never fails. This is where we might begin to quarrel with the young man who says that 'giving is fun' if by that he means making emotional responses to different appeals each month.

God's Old Testament promise, marked by the sign of the rainbow, was that 'while the earth remains, seedtime and harvest . . . shall not fail.' His love is constant. It is His people who break promises, not God. And then 'God so loved the world that He gave His only son.'

Christian giving emerges from a love like that. In spite of set-backs, seeming failures and ingratitude it continues.

In modern society we have been brainwashed into thinking that everything ought to be instant. Anneka Rice can get things done in about thirty hours so we have no patience with anything that takes a long time.



Perhaps the Serampore mission would not have lasted very long in our instant society. It was not until seven years after Carey and Thomas arrived in Bengal that they were able to baptise the first Indian convert!

One of the illustrations which Jesus

*In modern society we have been brainwashed into thinking that everything ought to be instant. Anneka Rice can get things done in about thirty hours so we have no patience with anything that takes a long time.*

used about the Kingdom was the mustard seed. Any gardener knows that after sowing seeds a lot of patience is required. You can't rush things and if you do try to force growth that only weakens the plant.

BMS Treasurer, Arthur Garman, reminded us of this at the November General Committee when he said, 'I believe that we must continue the work we have started and to which we are committed.'

It is so easy to be diverted from the

work in hand, which may have lost its glamour and excitement, to respond to the latest glossy television appeal. But what kind of responsible stewardship is that? If God has called us to begin a work He surely calls us to sustain it.

Of course emergencies cannot be ignored. Christians especially must never turn a blind eye to the sufferings of those around them, but neither can they ignore long-term solutions. That would be like a community spending all its money and energies in treating people suffering from cholera and typhoid whilst neglecting the need for a source of clean water and the provision of a good sewerage system.

IF CHRISTIAN GIVING is rooted in God then it is also sacrificial. It's going to hurt. It means walking the extra mile. It means responding according to God's demands and expectations and not according to our limited understanding

of our resources.

In a letter to the *Baptist Times* last year one correspondent suggested that BMS expenditure should be equal to the giving of the churches. On the surface that appears to be commonsense housekeeping. Yet what does it really mean? Something like, 'God's demands upon us should be equal to our giving! Isn't that back-to-front?'

Although the door to mission continues to be wide open, the BMS does not respond to every request, however attractive, coming to it from overseas. The priority in mission is God's not ours. Through thinking, praying and a great deal of discussion in committees and working groups the main question is, 'What is God saying to us?'

We could start with the balance sheet. Our questions could be, 'How much have we in the bank? How much are the churches giving? What can we afford?'



'God loves a cheerful giver'



## SHOULD WE INVEST MORE IN THE KINGDOM

That's the question in the mind of BMS Scottish Representative Ron Armstrong

**C**HRISTIAN ORGANISATIONS ARE facing a drought. *Newsworld* has reported that secular cash appeals are siphoning off Christian funds and that Christians, in responding to successive world disasters, are tending to divert money from Christian missionary work to emergency appeals.

Certainly, in the past five years, there have been an extraordinary number of national and international disasters followed by special relief appeals. Can it be that, in giving compassionately to such emotive appeals, Christians are diverting normal donations to Christian causes?

Various societies, like the South American Missionary Society, Interserve, the Church Missionary Society all report the same concern. The BMS was struggling to meet its appeal figure at the end of the last financial year. Similarly

the Baptist Union of Scotland declared a deficit of £20,000 in April.

The Rev Peter Dowsett of the Church Missionary Society says, 'Perhaps active Christians need to decide what their priorities are and to give to activities with the Church rather than responding to secular appeals.'

Giving to emergency secular appeals is commendable, but Christians should see this as a challenge to give more rather than giving Christian causes less — because this means diverting money from Christian responsibilities and giving it to physically deprived areas. Thus we end up depriving Christian work of its lifeblood.

Televised national appeals can raise millions in a couple of days from the entire population but Christian missionary work can only look to the support of committed believers and organisations like our Baptist unions and

BMS can only look to the support coming from committed Baptists.

A recent *Daily Telegraph* report, headed 'Charities lose out as donors begin to tighten their belts' pointed out that fewer people overall in Britain are giving to charity and those who continue to give are giving less. The reason? Simply the economic climate is forcing many people to cut and cut and cut again.

The Charities Aid Foundation published its report in November, stating that the typical donor to British Charities this year gave only £1.28 a month compared with £1.97 a year ago. So it seems that many Christians are also economising in their giving to Church needs both at home and overseas.

In Britain there are millions of unemployed people who cannot give much to overseas mission. I find that the unemployed and elderly are particularly generous in proportion to their resources

World  
**MISSION**  
Link



But we don't. We believe that we must obey God's call and trust that the churches will share the vision by finding the resources in money and people.

From overseas come many stories of the way ordinary people, mainly from out of their poverty, are giving to the work of the church. The rice offering in Asia is well-known. In Christian homes, when handfuls of rice are being measured out for the meal an extra handful goes into a special container ready for the offering in church.

It was a great joy to read the many letters which came in with contributions after we publicised a short-fall in giving last year. So many people have made personal sacrifices, and churches too, in order to help us meet our obligations. But then that is the story of the BMS and pray God it will continue to be so as we seek to respond to His call to mission. □

Set these funds free and use them in the service of Christ and His Kingdom.

and equipment needs, to the loss of missions which are caring for churches in the Third World. A MARC Europe report says that churches in America and Western Europe are spending 89 per cent of their income on themselves with only eleven per cent being given to causes outside the local congregation.

Even special Christian appeals can divert giving from normal Christian



in giving to the Lord's work.

An American missionary magazine, under the heading 'Ecclesiastical Extravagance?' argues that even churches are becoming more ambitious in spending money on their own building

work. The maintenance of old buildings like York Minster, evangelistic crusades – in 1985 £1 million was raised for Billy Graham's Mission England crusade – and various independent Christian appeals all eat into normal, ongoing ▶

**World Mission Link is the new BMS scheme of mission education which begins at Easter this year. Many are getting excited about it, but others are puzzled, so we shall try to answer some of your questions.**

**How do we join a group link? Do you tell us or do we have to find other churches ourselves?**

Local churches, in a district, association, auxiliary or town, together with their BMS area or national representative and auxiliary secretary work out the WML groupings. Some places have already done this, but it is important to start sorting out groups now.

Try to find out what is happening in your area. If nothing is being arranged why not get in touch with your area representative and offer to arrange a meeting in your church?

**Will we have to lose our present missionary link if we join WML?**

No. In the letter sent to you with the WML booklet, we asked whether your church would be happy for your individual link to be expanded into a group Link-Up. Normally that will mean grouping with three or four other churches. Please discuss this matter and let your area representative and auxiliary secretary know what you decide.

**It would be a pity to change the way we relate to our link missionary and so we feel we can't join a group Link-up.**

Being part of a group Link-Up should not change the way you relate to your link missionary. You will still be expected to write letters, and send tapes and messages. When a Link-Up missionary is in the UK on Home Assignment the time spent with their Link-Up groups will be longer than is possible at present.

Group Link-Ups will make life easier for missionaries. Longer Link-Up visits will give more time with you – more time to talk and less time spent travelling. □

support for essential Baptist unions' and BMS needs.

Some Baptists tend to divert giving to non-Baptist causes. These causes can normally count on a wide range of support from the whole Christian constituency. Ministers and church secretaries keep receiving unsolicited mailshots from independent organisations which are seeking Baptist support. Giving to such appeals may divert giving to mainstream church

needs.

Certainly there is no shortage of money. The cash is available. The money is circulating in the system. The Electricity Privatisation Offer was oversubscribed and millions of pounds were offered. Many Christians must have been caught up in this appeal.

So where are the funds that Christian organisations need? Could one appeal to Christians who made a quick profit in selling Electricity shares to give one

tenth to the Lord – fifty-fifty to the Baptist Union and BMS? Should we not be more committed and willing to invest in the work of the Kingdom? One suspects that often the financial resources of Christians are tied up in bank and mortgage accounts. The challenge of Christian stewardship principles, which take their inspiration from Calvary, 'Set these funds free and use them in the service of Christ and his Kingdom.' □

## TWO ANGELS AND AN ALBATROSS

'It isn't a proper missionary car,' says Tim Bulkeley. 'It has padded seats!'



**O**NE ANGEL IS a tall thin distinguished English diplomat, the other a short, broad Zairian mechanic, but I'm getting ahead of myself. Let's go back to the beginning. For a story about angels, it's rather down to earth.

We were looking for a car. BMS had voted money to replace the old Renault-4 we have been using for the last eight years. With four children it has grown too small. Because of the high import duty, and other factors, cars are much more expensive here.

It soon became clear that no suitable new car could be bought locally with the money. We explored the possibility of buying in Europe and shipping it out.

However paperwork tends to go wrong here and vehicles at Matadi (the port) lose parts rather quickly! It didn't seem the ideal solution.

We thought of second-hand. Not much was big enough – you're not meant to have four kids! About the only thing on offer was a ten-year-old Landcruiser. In Britain ten years old is nothing for a car, but with the roads and the driving here. . . .

Francis, who works at the Embassy, said, 'It's a pity you can't wait till June. Our Peugeot 505 will be for sale then. It's an estate with three rows of seats.'

'That would be ideal, but we don't want to wait till June. Already, with four in the back, the Renault is bursting at the seams!'

We didn't know it at the time, but he was the first angel.

That night Barbara and I were so fed up. That money should be available made our inability to find a suitable vehicle all the worse. What to do?

Early next morning Francis drove up in the 505 that we'd begun to envy.

'Last night I met a man who is selling one of these. The price is right and he is coming round to my house to show it to you this evening.'

That evening we went to Francis' house. There it was – big, shiny, new

## A MODERN PARABLE

by Peter Briggs

**A**fter a four week visit to Brazil we were able to have a day off, literally our last day in the country. So we became tourists in Rio de Janeiro. We were taken to a graffiti covered concrete football stadium and to an equally incongruous concrete cathedral but without the graffiti. Rio is like Rome, built around heights, although in this case mountains rather than hills. The real sights were the natural ones, or should we say the God given ones – the Sugar Loaf Mountain and the statue of Christ the Redeemer looking down on the city. There were beautiful views of the surrounding city and country but these were marred by the intervening and overshadowing smog. The same was true of the other great cities like St Paulo – God's majesty marred by the human race's thoughtlessness.

It was our last day in Brazil and the tour





looking and with seats for everyone! At first glance it was perfect, better than our dreams. It was when we got home and talked it over with colleagues that the problems began to surface.

'Look at the other second-hand vehicles that were bought recently. Even with Alan to check them over they are all breaking down!' Alan has gone.

'It has embassy number plates. The Landrover for Yakusu was like that. It took a whole year to change them before we could use it!'

The seller assured us the American Embassy would have new plates in weeks. So we needed a mechanic.

None of our colleagues would admit to even knowing enough to change a spark plug. (And I thought missionaries were always handymen!) I went to the little garage run by another *Communauté* (church group). After some uncertainty it

was good value for money. It was to end at seven in the evening only an hour before the checking in time for our international flight back to Heathrow. The courier could not have been more helpful. He stopped the coach in a Rio suburb, arranged for us to catch a local bus, waiting to tell the inspector exactly what the problem was and ensuring that the last short leg of the journey could be by taxi. It didn't lift the fog but it sent us on our way.

What an apt illustration of the church's mission! We are called to offer Christ's invitation and to pray that as people respond their hearts might be touched to stretch out in love to others. As individuals drawn together become God's church, they announce in His name the coming of the Kingdom and so catalyze nations to seek the vision of justice and righteousness which bring wholeness to the human race and the God given joy of peace and shalom. And so the sinful smog of humanity is lifted.

If you are in the Midlands and would like Peter Briggs to share with your church more of his impressions of his contacts with Baptists in Brazil, phone him on 021-427 8029. There are slides too! □

was arranged. I picked up their chief mechanic after work and he came with me to look over the car. Usually you need to arrange a price beforehand for such services. In my excitement I'd forgotten. So as I drove him home, after he'd pronounced the car a good specimen, 'Almost new!' I expected a protracted bargaining session.

I was wrong. He was our second angel. When we got to where he lives he got out and said, 'Goodbye,' with a cheery wave. No request for money — most unusual in Zaire. It was a bit of Christian service, freely given and most gratefully received.

Now we are enjoying riding around in comfort. Looking back we see God's hand at work, bringing us a car, despite the seeming obstacles, but using His two unlikely looking angels.

The new car is perfect, white, big enough for all, with room for others even. Smooth running, with big wheels to take the bumps. I've called it *The Albatross* as it glides like a big, white bird over the waves that are Kinshasa's streets.

There's only one thing wrong with *The Albatross*. It's a luxury version — not a proper missionary car — soft padded seats, the lot! That's the other reason for calling it *The Albatross*. Like in Coleridge's poem our Albatross is a sign and symbol of something wrong. As our big, white car glides along these city streets, others struggle to live on the same streets. The oppressed of a third world city: the sick whose wounds go untreated, the children unschooled, and increasingly today often hungry.

Our albatross too is a sign of sin. The sin of the rich. The sin of the churches of Britain, and therefore of us missionaries that you send out. The sin of ignoring our suffering sisters and brothers, while you and I enjoy our comfortable lives. □



Since arriving in Kinshasa in 1982 the Bulkeley family has grown! Tim is Vice-principal of the Protestant Faculty and Barbara helps in teacher training

## YOU CAN SEE THE FRUITS

says Roz Williams in Yakusu, Zaire

I found a 1980 *Herald* in the house of Pastor Babundo, when I was taking a Sunday School training course for his people. He's got a fellowship of 2,000 or so, divided into four groups. He is also the regional evangelist, responsible for the programmes and for the development of evangelism in the whole of the Upper River Region, although he has no resources for the work.

I read the article written by Margaret Hughes. She spoke of Babundo as a pupil of her school and of his pleasure at having been loaned a book, *The Christian Life*, which helped him in his spiritual life.

It is interesting to see how things move in people's lives. Since that day when he talked to Margaret, Babundo has trained at EBT (the Bible College at Yakusu as it was known then) in the time of Chris Spencer.

I was there for his final two years, although he didn't think too highly of my courses. Nor did I because my French wasn't much good. Anyway, now it is as though one can see the fruits of the Lord in the work of all kinds of people.

(from the original article)

I saw Babundo going past the door. He was an old pupil and I do not know what he was doing in our school just then, but he came in to chat and he was almost speechless with delight over a book — only about 25 pages long — which I had lent him. It was a simple basic Bible correspondence course, *The Christian Life*.

'Yes,' I said, 'when I was sent extra copies, I thought one might help you in your teaching of the Young Inquirers class.'

'Oh yes, it does help,' he replied, 'but not only for that, but for my own spiritual life too.'

I can share with you what he said but I cannot possibly describe how he said it. His thirst for God was evident as we talked and I went home with heart uplifted, praising God anew, and full of hope. □

*When you give to the needy, do not let your left hand know what your right hand is doing, so that your giving may be in secret (Matthew 6:3).*

**O**N DEPUTATION, I have heard the old misconception repeated in its latest form.

'Up till recently Brazil was only interested in ministers, but now they are thinking of the people's needs and want social workers, agriculturalists and other aid workers.'

The implication is that there has been a marked change of mind on the part of our partners overseas. This idea comes

comparison had been made then it would have been revealed that Evangelicals were much more socially active than either of the other groups.

In 20 years in Brazil I have not met a church that did not have some form of caring for its poorer members, even if this was only the collecting and distribution of groceries.

However, you would have to know the churches well to realise just how much caring was going on. Even as Association Coordinator for a number of years it was often a long time before I got even an inkling of what was going on.

I knew that in Pato Branco some wealthier members regularly took

cost housing and even an orphanage were put forward, but founded because the church was too weak numerically and financially, even though the local authority was willing to donate sites for buildings.

Before anyone mentions British Aid organisations let me make it clear that it is extremely difficult for a small church to interest such groups in their projects, let alone get any help. I helped present two such projects without success. A Christian bookshop closed because we could not get a few thousand pounds of help.

Our largest church, Guarapuava, has opened a crèche and is building the rest

## A MISCONCEPTION



**'Brazil is only interested in evangelism!'  
That's what they've been telling  
John Furmage.**

from a misconception that has been going the rounds for all the 20 years I have been in Brazil. Nothing has really changed except that the churches have achieved strength, through the emphasis on evangelism, to engage in many more visible social projects than before.

Testimony that even these social projects are no new thing came from a surprising source even before we went to Brazil. I read a Spiritist book which reproduced figures for care organisations run by Catholics, Spiritists and Evangelicals. The figures, compared with membership figures, were used to show that Spiritists were much more active socially than the Catholic Church.

The Evangelical figures were dismissed as insignificant, but if the same

provisions to the needy. But I didn't know that, when they discovered one member could not attend church on Sunday because his debts had forced him to take a second job, the church promptly paid them off.

The same church supported a pastor of another denomination until he could find a church.

When a hurricane hit the town the church was involved in helping. When the church at Foz do Iguaçu heard of the event on the news they immediately organised a collection. With the money they enclosed a note: 'More to follow after Sunday.' There are many other stories of quiet, untrumpeted caring.

The pastors were not short of ideas for larger projects. Craft workshops, low-

of what will become a primary school, although caring is not the only motive.

So nothing has changed in Brazil except that the apparent emphasis on evangelism has brought forth fruit in strong healthy churches that have a capacity to get involved in more visible caring projects.

The use of church buildings midweek for 'multi-ministry' projects is growing rapidly all over the country. As in Britain's past the natural outcome of the preaching of the Gospel has been that the love of Christ has and is being shown to the less fortunate in society.

A WARNING. The buzz word in Britain at the moment is 'Community Care'. Unless the churches catch something of the Brazilian evangelistic zeal there is a real danger that declining membership will render congregations impotent in their desire to be involved in caring.

*Watch! for the night is coming when no man can work.* □



John and Valerie Furmage were appointed BMS missionaries in 1971 and have served in the state of Paraná at Cascavel, Pato Baranco, Dois Vizinhos, São Paulo and Palmas. They have now returned to their native Scotland.





J H Lorrain and F W Savidge

### 7. The Lushai Hills

**O**N THE NORTH EAST border of India, adjoining the Chittagong Hill tracts of Bangladesh, lie the Lushai Hills of Mizoram. It is a remote, mountainous area, where, in the last century, the inhabitants were head hunters who terrorised the neighbouring tribes.

With the financial backing of Robert Arthington, who had set out his 'Principles of the Arthington Aborigines Mission' in 1889, two pioneer missionaries began work in 1893. They were J H Lorrain and F W Savidge, all that were left of the original 13 volunteers. Death, disease and defection had taken their toll of the others. Based at Fort Aijal, a military outpost in the north of Mizoram, Lorrain and Savidge mingled with the people, used their stock of basic medicines to good effect, and began to learn the Lushai language. They prepared a grammar and a dictionary, and translated parts of the work to the Welsh Calvinistic Methodist Mission in 1898.

Back in Britain, Savidge and Lorrain both felt the need to take a course in tropical Medicine, which was later to prove invaluable. Arthington, however, criticised them for spending so long with one tribe:

## 'Who Can be Satisfied?':

### Continuing Lesley Rowe's Bi-centenary series

he felt that three months was enough for each. He therefore refused to provide further support.

Faced with this blow, and despite their deep love of the Lushai people, the two men decided to return to a different part of India. They founded the Assam Frontier Mission, and in 1890 began work amongst the Abor tribe. While at work there, Savidge and Lorraine received a letter from the BMS inviting them to take over the mission that it had just begun in the South Lushai Hills. They were thrilled, and in March 1903 they arrived at Lungleh, a jungle fortress about 100 miles south of Aijal.

Already in existence was a small Christian community with a strong, simple faith. These people had been converted through the witness of the missionaries and their fellow tribesmen in the North Lushai Hills. Work was made possible by funds made available to the BMS from the Arthington Bequest. Arthington had died in October 1900.

Savidge, who had married in 1903, and Lorrain, who had done the same in 1904, worked hard to establish schools, Sunday Schools, a teacher training school, and a dispensary. Lorrain was the one who devoted himself to the work of Bible translation. From the beginning the Lushai Church was self-supporting and self-propagating. In 1914 the South Lushai Presbyter was formed, along the lines of the Church already existing in the North. The joyful, vigorous witness of the local Christians was to result in 70 per cent of the population becoming converted by the middle of the 20th century.

### 8. The Kond Hills

**T**HE KOND HILLS, an area of outstanding natural beauty, lie on the borders of Orissa. They were inhabited by animistic hill tribes who practised female infanticide and a savage form of human sacrifice known as 'Meriah'. This involved hacking pieces of flesh from the live victim, often a child. When the area came under British influence in ►

Continued

◀ the 1830s, the army commanders realised that patience and education were the best way of dealing with the situation, building roads and establishing schools. Over a period of 15 years the commanders sent 250 children saved from 'Meriah' to the Baptist orphanages in Cuttack and Berhampur. Colonel Campbell expressed the hope that, 'in due season these savage Konds will be visited by the teachers of a higher and purer wisdom than that of men'.

The fulfilment of that hope came in the person of John Orissa Goadby. A zealous, single-minded man, he had set his heart on the Kond people from an early age. Ordained in the General Baptist denomination in 1857, he sailed for their mission in Orissa, making his base at Russelikonda, known as the gateway to the hills. He travelled extensively in the hills, despite the dangers of wild animals and fever, and set about learning the Kui language. While he was in Cuttack in 1868, recalled to help the Orissa missionaries in a time of terrible famine, he suddenly died, aged 35. S Pearce Carey called him 'the first apostle of Kondistan'.

Sadly it was another 20 years before anyone else responded to the challenge of the Kond people. Abiathar Wilkinson, Arthur Long and then Thomas Wood were Goadby's successors. Within a year, Wood was dead from black-water fever. By May 1893, Wilkinson had completed a translation of Mark's gospel into Kui, but in 1897 he died of smallpox. Long and his wife Lilly worked on, full of enthusiasm for evangelism despite recurrent bouts of fever. In 1905 Long persuaded the Arthington Committee to support the Kondistan work, and begged for reinforcements, including a doctor. (The seeds of a medical work were planted in the mind of Dr Fletcher Moorshead in 1906, but it was nearly 20 years before they came to fruition in the hospital named after him in Udayagiri.)

In 1909 Long finally succumbed to the fever, and was mourned by all who had known him. He was followed by Oliver and Isabel Millman, Ernest and Ethel Grimes, Peter and Olive Horsburgh and Edward and Dorothy Evans. In 1908 Grimes and Millman had met Long to discuss where the mission's headquarters should be. The younger missionaries favoured Udayagiri, and it was to become the centre for all subsequent efforts. Between 1908 and 1917, Millman was responsible for establishing a series of schools in and around Udayagiri. The people were impressed that

instruction was in their own Kui tongue, rather than in Oriya as in the government schools.

But Millman and his fellow-workers had to wait for their convert, as Carey had before them. Six years after beginning their work, Bisi, an ex-sorcerer, and his whole family became Christians. Easter Day 1914 witnessed their baptism. It was just the start of what was to develop into a strong and vibrant Church. □

## 'A Truly Remarkable Capable Energetic'

Jan Kendall takes a look

IN A TIME and an age when women were not highly regarded, Hannah Marshman's achievements stand out, as one of her biographers says, 'In solitary grandeur among the women of the first generation of the BMS.' Both against the background of 19th century England where women were kept behind the scenes, and the idea of women in public service was frowned upon, and even more so of India where a widow was burned alive on her husband's funeral pyre (*sati*), Hannah Marshman's bravery, accomplishments and contribution to the work of evangelisation remain supreme.

Born near Bristol in 1767, and orphaned at the age of twelve, she was cared for by her aunt and grandfather. She was baptised in her teens, and about the same time came to know Joshua Marshman, of Westbury Leigh, a few miles from her home. He was a weaver, and one year her junior – a remarkable man, who had received little schooling, but early in life had developed a passion for reading. By the age of 15, he had spent a brief time as a bookseller's assistant in London, and acquired an unusually wide range of knowledge in the process. They were married in 1791 and settled in Westbury Leigh, with Hannah teaching in a school and Joshua continuing his weaving. But she was not happy in the village environment and urged him to improve their status and accordingly in 1794 Joshua accepted

the post of Master of a school supported by Broadmead Church, Bristol, on a salary of £10 a year.

It was a friend and pupil William Grant, who first turned the thoughts of Marshman to missionary service. William Carey had sent an urgent request for more missionaries to join him in his work, and Joshua responded immediately, but Hannah was shocked and reluctant to leave her native England.

## Remarkable, able and the Woman'

### at Hannah Marshman

Her objections were so strong that, earlier, before her marriage, when there was the possibility of Joshua settling in America, she would not agree to his proposal, until he promised her that he would never require her to leave her homeland. But her devotion to God was real and deep and eventually she consented to go to India with Joshua and their two small children John Clark and Susannah. The journey which took 20 weeks was shared with William Ward, William and Nancy Grant and their two children, and two other couples. They were unable to land in Calcutta, and so journeyed to Serampore, across the river in Danish territory. The date was 13 October 1799.

Tragedy struck when later that month William Grant died. The remainder had planned to journey north to join Carey, but were unable to do so. In January 1800 Hannah gave birth to a second son, Benjamin Wickes, and five days later Carey arrived at Serampore with his family (which consisted of his wife Dorothy, who by this time had become insane, and four sons), and announced the foundation of the Serampore Mission. The following few days were spent in forming rules for this large family – in all, six missionary families consisting of ten adults and nine children.

But Hannah was not content with her domestic responsibilities, and together with her husband soon started two boarding schools for European boys and



Hannah Marshman

girls – a very successful venture, which also brought in much needed income for the work of the mission.

In April 1801 her responsibilities increased again. Already she was bringing up the orphan daughters of the Grants as her own children, but unexpectedly Carey was invited to accept the post of teacher at Fort William College, which meant he could not stay at Serampore all the while. So in his absences Hannah also looked after his four children and insane wife. It has been said that she 'was not unhappy for increase of this burden'.

In a letter written home in 1805 we have an intimate glimpse of life at Serampore: 'My first business in the morning,' she wrote, 'is to see that the children are bathed and dressed, fit for the day; at seven o'clock the writing school begins; at eight worship and breakfast; at nine school begins again, and continues till the bell rings for dinner, at half past one; at three school again, which ends at half past five; and by the time everything is put in order tea is ready; and after tea worship immediately. By the time all is over, and the children are in bed, it is generally nine o'clock; after which time is my holiday, to read, write or work; but I am often so overcome with fatigue and the scorching heat of the

day that I feel neither will nor power to do anything at all.'

The years up to 1811 saw expansion of the activities of the Serampore Mission through the development of printing, translation work, preaching and education. During these years Hannah lost two more sons in infancy, but had five living children, John, Susannah, Benjamin, Rachel and Hannah.

On 12 March 1812 there was a devastating fire in the Serampore Mission Press which resulted in the loss of both property and manuscripts. This had important repercussions, though, because it brought support for the missionary work from abroad, followed closely in 1813 by the lifting of the ban on missionaries by the East India Company. This brought new, young, energetic missionaries to Serampore, but instead of helping in the work, this created tensions and problems of adjustment. Conflict between the old and new grew, and became large enough to threaten separation. Unfortunately the Marshmans became the target of criticism from the new missionaries, and it pained Hannah very much to see her husband and eldest son, who was now assisting his father, so criticised.

Thus pressure of work and mental tension told heavily upon her, and in 1820 she returned to England. As well as improving her health she also hoped to remove the misunderstanding back home which had resulted in propoganda against the Serampore missionaries. In this she was unsuccessful, but while in England, she resolved to turn her attention to native female education once she had returned to Serampore.



Joshua Marshman

She set out again for India in 1822, but on her return met with a series of tragic events. Her eldest daughter Susannah died just after giving birth to her third child, a son, who also died. Her son-in-law Henry Williams was hit hard by his wife's death and he died in October 1823. William Carey's eldest son Felix died in 1822, and the youngest of the Serampore trio, William Ward died in 1823. Also that year Carey's house was destroyed by floods, and the Marshman's schoolhouses were heavily damaged. So Hannah's responsibilities in the domestic affairs of the Mission increased, and after Ward's death she had to take charge over Serampore's female schools.

Thus her desire to increase the educational lot of girls saw fulfilment. Besides being affordable for the poor, the female schools taught elementary history, science, geography, Bengali and English grammar as well as the three Rs and training in handicrafts such as knitting and embroidery and scripture knowledge. It was this last item which curtailed the popularity of the schools, but even so, many local people patronised these endeavours. A report from April 1824 gives some idea of their examination system: '230 girls from 13 schools were present. Among them 50 girls read out the words and 35 recited small books and the rest were examined for correct spelling. The audience was highly satisfied. Mrs Marshman then distributed clothes, pictures and money as prizes for proficiency of some girls.'

But the success for these schools was to be short lived. The period in which they flourished coincided with a difficult period for the Serampore missionaries. The mortality of important personnel and natural disaster have already been mentioned but this was followed in 1829 by the heaviest blow of all – the European Agency Houses in Bengal collapsed and thus the Serampore College and Mission lost all its funds. The ill will borne by the 'junior brethren' against Joshua particularly was still continuing, finally resulting in separation from the Home Committee. These indeed were hard times. In 1836 Joshua's health began to fail, and in October of that year, tragedy struck again, when their daughter Hannah was nearly burned to death. He never recovered from the shock, and died in December 1837.

For Hannah there followed ten years of widowhood. The death of her husband followed by that of her youngest son Benjamin in 1838 were hard blows for her to take. She still showed an interest in the work of the Mission, attending the 7.30 am prayer meeting every Thursday morning, but other than that most of her time was spent with the poor and suffering peoples of the district.

She died peacefully on 5 March 1847 – when asked by her daughter if she was afraid, she replied emphatically 'no fears, child, no fears'. Her son wrote of her, 'In the long intercourse of life, nothing was ever known to ruffle her temper.' She had overcome her fear of a strange country and unknown environment, endured suffering and outlived her contemporaries; a truly remarkable, capable and energetic woman in every way. □



**ON HAVING BEEN A MISSIONARY**

**'How do I see my foreign experience as preparation for the harder task of witnessing convertingly in my own country?'**

**Dr Dan Beeby, former Principal of St Andrew's Hall, Selly Oak, says, 'I now see clearly that we are all witnessing all the time, and all converting all the time.'**

**W**hat a privilege to have been a missionary! What an incredible privilege! I know I hardly did anything I planned to do or thought I was called and fitted to do. I know I was usually dragged screaming, sometimes mildly, sometimes wildly, into various new jobs that I didn't want to do. I know there were germs, and great rows, and difficult colleagues – and mosquitoes.

But, there was the sunshine, and strange tastes, and the struggle to put all your thinking into the categories of another language.

There was learning to hear the unsaid in another culture; new glimpses of new unsuspected beauties; the discovery that the unthinkable was regularly thought by some people and that laughter outside Europe had unsuspected overtones and depths.

There was the new viewpoint that first shattered and then began to

refashion you, and there was the patience and tolerance and love of colleagues that went with you in the refashioning.

There was the slow realisation that God was an Asian man who went to Africa but never Europe, that the Word of God was almost all Asian and that early theology was mostly African, and that most of my Europe was the gift of people from Jerusalem and Alexandria and Nicea and Carthage.

What a responsibility, having been a foreign missionary, to be a missionary in a foreign field of Britain! Overseas I knew I was in a non-Christian culture. Paganism was prevalent, the idols were everywhere and openly worshipped and adored. The need to speak about the counterculture of the Gospel that judges and redeems was patently obvious. Consequently, my eyes and brain were always discerning and analysing the world about me and wondering how it might be lifted and restored in Christ.

Now I am in Europe where the camouflage of *Christendom* still deceives some of the people all of the time and most of us some of the time. How do I retain my missionary attitudes of 'idol discernment' here? How do I recognise the tares in the crops and the controlling might of principalities and powers? And how do I understand them, not in the light of my current ideology or some fashionable trend, but as I see them measured by God's plumb line and then judged and recreated by the hope of the resurrection.

In other words, how do I see my foreign experience as preparation for the harder task of witnessing convertingly in my own country?

I now see clearly that we are all witnessing all the time, and all converting all the time. It is not a question of a chosen few of us being witnesses and being dedicated to the task of conversion. We are all converting others to that something we witness to. The only question is, what is it we witness and convert to? Is it our own culture, our own lifestyle, our own sense of superiority or sense of failure? Or is it Jesus Christ?

As a missionary, did I spend more time witnessing unconsciously to the 'atheistic' culture of Europe

inculcated in me by school, university and even theological college, than I did consciously preaching and teaching about Christ? What does my record in God's accounts look like? Is there enough in my conscious credit column to balance my unconscious announcing of the European idols that are part of me, but of which I am little aware?

When I taught history in the university, did I teach it as I had been taught – with no real place for the God of history preached and lectured about in the theological college? Did I assume the 'atheistic' view of nature that governs so much of our science? Did I unconsciously convey a culture which had gradually limited God to the smaller and smaller area of what one does with one's solitude? Did I proclaim a midget Christ who really only laid claim to lordship over that fragment of human life that our western socialisation process generally leaves to religion, and who mildly acquiesces when we mouth, 'He is true for me'?

My first three points now feed my future work. We do not 'retire from'. We 'retire in order to'. Retirement is what the 70 odd years have been preparation for, and in the case of a missionary there is a seamless continuity between the 'from' and the 'in order to'.

The missionary has been greatly privileged. He has been showered with joys and opportunities that have not only delighted him in the past but have prepared him for the future calling.

And, of course, privilege carries responsibility. *Noblesse oblige*. The missionary, after years and decades of preparation, has a mind-set, an attitude and techniques which, with a certain sea change, qualify him as no other is qualified clearly to see his own culture as it really is, to put it critically (himself included) alongside the holy gospel and see how little they coincide.

The missionary also is frighteningly aware how much his past witness has been to the pseudo-sacreds, the substitute lords, which are part not of his visible hand luggage, but are built into the concealed heavy baggage of the culture that formed him and the education that nurtured him.

With these gifts, the responsibility, and the knowledge of past failure he

is now ready. The years of preparation are now over. It's about time he did something to translate the hope and victory he has known overseas into triumph in the new and harder task of mission in his own land.

So, how about some missionary collecting boxes for the new missions; the missions to medicine, sociology, history – and theology, the media – and the Church; missions to language, Murphy's law, 'professionalism' – and the Missions?

Donations are invited to establish an Institute of Idol-Identification and a Department of Hidden-Dogma

Discernment. And, with a thought for all the countless created things that become substitute 'creators' and asked to bear impossible burdens – the nation state, the poor, the National Health Service, the adored lover, etc – maybe a Royal Society for the Protection of Idols. Happy missioning! □

*Reprinted, by permission, from The Gospel and Our Culture of which Dan Beeby is the Co-ordinator.*

*'The Gospel and our Culture' programme draws much of its inspiration from three recent books by Bishop Lesslie Newbigin and is trying*

*to say something to godless 'Christendom' and all its cultural offspring.*

*The programme calls for a mission to Western Culture; the new paganism which has converted the world. In Christ's name we are called to redeem the assumptions and presuppositions, the things we take for granted, the hidden beliefs beneath all our 'facts' and 'knowledge'.*

*Those who wish to know more are invited to write to Dr Beeby, The Gospel and Our Culture, c/o The Selly Oak Colleges, Bristol Road, Birmingham B29 6LQ* □

## SNIPPINGS AND CLIPPINGS

... from recent missionary letters.

### UMBRELLAS AND ROOFS have new meaning for Foster and Jean Wright in Kinshasa, Zaire.

'... and don't forget your umbrella next week! That was the last line of the long announcements at the service a few weeks ago and we wondered why we had to bring our umbrellas to the church during the dry season.

The following week we were glad we had paid attention as we sat outside the church building in the blazing sun! While Jean sat amongst the women on a plank of wood taking turns at holding the umbrella, Foster sat on a comfortable armchair at the front with one of the lady deacons holding an umbrella over him. She even kept moving with the sun. Deacons certainly know their station here in Zaire!

The church in Kingabwe where Foster has been appointed second pastor is in the process of building a bigger church. As is usual here, it is built round the outside of the original one. Well the walls were complete,

the pillars erected and the trusses for the roof were being prepared, so there was no room for us to sit inside the building any longer and the services were being held outside.

It has taken almost a year to get this far, but each stop has to be paid for before more materials can be bought. The BMS finances the roof and the church has to find the rest. With the state of the economy in Zaire at present, this is getting more and more difficult.

Anyway the roof was completed. Next day the rains came!

Even now the extra space in church is not sufficient to accommodate everyone and we are squashed like sardines. Jean is fortunate to get a space on a plank supported by two bricks, but old women are willing to spend the three hour service perched on half a brick or some equally uncomfortable item of building material. The men – well some stand, but usually to let a visitor sit. We've never noticed them squashing up like the women are expected to do. Maybe the women know their place in the church too!

### WHERE'S PIMU? – not the kind of question Bob and Ruth Ellett expected from the pilot.

'Has anyone been to Pimu before?' said the Pilot. His inflight computer had failed.

'Can anybody see a river?' The whole family looked down from the six-seater MAF plane. We were 700 feet above the green ocean of jungle.

We looked and prayed, quietly and earnestly. Prayer and the MAF pilot's skill brought us through.

Travel in Zaire is not easy, not certain, but it was worth the journey to get to Pimu. Our turn had come to play our part in the Pimu project.

While Bob repaired the electricity supply system Ruth and the girls helped the hospital staff in the pharmacy and prepared for the new intake of student nurses.

They packed bandages, counted pills, cleaned shelves and catalogued text-books. It was a privilege to be part of a hospital team providing health care for an area the size of Wales. Almost every other day life giving operations were taking place. Those operations had to have the intense lighting provided by the generators. The generator repair work was difficult but somehow there was power for every operation that needed it.

One of the joys of being in Pimu was the way in which the local church and mission supported each other and the closeness and bond of fellowship which existed between the people involved. At Pimu we could see and experience the life of a Zairian village. The well-maintained thatched mud brick houses. The warmth and friendliness of the people.

There was adequate food while we were there, but the children had swollen bellies of malnourishment.



The Ellett family

Most of the population is heavily infested with intestinal parasites. Adrian Hopkins, the missionary doctor at Pimu, explained that this led to anaemia. The combination of this and other illness can be fatal.

It was noticeable that there were lots of small children, fewer teenagers, less adults and very few people over 60. People die very easily here. The tribe was in danger of dying out before the hospital came. The people have learnt to cope with death but that still leaves the pain and suffering. Many of you are praying for Pimu, please continue this vital support.

Returning from Pimu was another exciting flight, this time through a thunderstorm. We flew blind for over an hour. Again we have to thank the Lord for our safety and for the provision of our skilful MAF pilot.

**CHAMO-ME ROBERTO**  
— no not a letter from Brazil  
but from Robert and  
Catherine Atkins in France.

There is a group of Portuguese people in our church at Versailles. They hold a monthly service in their own language so I thought it would be a good gesture to learn enough Portuguese to have a go at a reading. So every time there are dishes to be done or some cooking, the cassette goes on as well.

Our church had a dynamic Brazilian pastor for about ten years until 1987 and one of the things he did was to make a lot of Portuguese speaking contacts. It is fair to say that many of these have faded from the scene, others have gone back to Brazil and still others have become more French than anything by a process of assimilation. Still the Portuguese background of the church is still significant. Three of the members of the church council are Portuguese speaking.

The last time but one when I spoke at the monthly Portuguese service I was interpreted from French into Portuguese. Hard work for all concerned. At the end I was told that everybody understood French perfectly well anyway, so the last time I just spoke in French.

## A Day in the Life OF



### A DAY IN THE LIFE OF Roger and Angela Collinson in Brazil's southern state of Rio Grande do Sul.

'I wish this traffic light would change, it seems to have been red for ever,' said Roger.

'Do you want a paper today? is your change handy?' asked Angela watching a boy thread his way through the two lines of waiting cars.

'Good idea, but the money is in the brief case behind the seat. Too late the lights are green.'

'Why are you switching lanes? You're driving more like a Brazilian every day.'

'The car in front is signalling to turn and he's going to hold me up at the next junction.'

'Now this bus is in front of you. Ah well!'

'Perhaps we should have set off five minutes earlier,' said Roger.

That conversation is fairly typical as we travel two miles in our Volkswagen Golf from the apartment to the Floresta district. Here on two mornings we have brief language lessons and on Wednesday Roger meets with Pastor Daltro Keidan.

Daltro is a very gifted Brazilian Baptist Minister who looks after two churches and lectures at the local university. During their time together they ensure Roger's latest sermon can be understood, go over any letters or

prayers which need correction and discuss ways in which Roger can help in the church.

In the meantime Angela goes shopping or back at the apartment will be washing, ironing, cleaning, chatting or sometimes visiting one of the church ladies.

In the afternoon Roger frequently sallies forth to pay the bills. On Wednesday afternoon Angela attends the church ladies' practice. Normally an alto, she often finds herself singing with the sopranos because there are so few. She also discusses general musical support or solo items on horn or recorder with Elane the pastor's wife who leads the music in the church.

After supper that same day Angela goes to the Baptist seminary while Roger attends the prayer and Bible study at Floresta church. Roger joins Angela at the seminary at 9 pm for the second half which finishes at 10.30 pm. The idea is that we improve our Portuguese as we listen and sometimes respond to three hours of lectures four nights per week.

We have animated discussions on the way home about the different subjects. One debate fades as we arrive at those same traffic lights that delayed us in the morning. The time is around 11 pm and we are approached not by the paper boy but by an even younger looking child.

He is about eight or nine years old, dirty, unkempt and with sad hopeless looking eyes. He is not selling anything. He is simply begging. We pass some cruzeiros out of the car window and as the lights change and we move on the talk in the car is subdued.

'I can't stand this begging. I want to go Home,' says Angela.

'What more can we do? Should we be thinking of a ministry to children?' Roger asks.

'Is that practical? Where do you begin?'

'It wasn't part of our original call.'

'Where do they sleep? Where is their family? Are they abandoned?' Angela wonders.

Inquiries about the children reveal that they live on the outskirts of Porto Alegre and after the traffic quietens down, at about 2 am, they return home on the night bus with their takings.'

## THANK YOU

**J**ohn Pullin wishes to say 'thank you' for all the kindness, concern and Christian love shown during Yvonne's illness. Since returning to the UK from Brazil, members of the Second Baptist Church, Paranaiba, where John and Yvonne have been working, have kept in constant touch.

John and Yvonne have also been conscious of the care and love shown by the BMS, by the churches in Wales and by many other friends. Yvonne, who died peacefully on 12 December, was able to attend the wedding of their daughter, Elizabeth — something she had been looking forward to — just a few days before.

John has asked that any donations in Yvonne's memory should be for the work of the Second Baptist Church, Paranaiba and sent care of the Revd D C Hughes, Hope Manse, 67 West Road, Bridgend, Mid Glam CF31 4HG.

## ELECTRONIC CHURCHES

**I**n recent congressional elections, Brazil's 'electronic churches' strengthened their position, becoming a major contender in the political landscape.

In the nationwide elections held in October 1990, 16 candidates representing the evangelical Christian churches and the Brazilian director of the Catholic Church's Evangelisation 2,000 project won seats in Congress.

Of the 16, only two are members of mainline Christian Churches. The others are tied to Pentecostal churches which have spread rapidly throughout Brazil in recent years.

Baptist pastor, Fausto Rocha, was elected to the Congress. He owns a television station in São Paulo and has ties with the US based conservative Christian movement, in Moral Majority.

One of the biggest winners in the elections was the Universal Church of the Reign of God.

The church, founded in 1977 by 'Bishop' Edir Macedo Becerra, has grown quickly in Brazil. In less than ten years, Macedo and other Universalists have constructed 624 churches, acquired 12 radio stations, and recently bought a television station, 'TV Record', which has the capacity to reach all of Brazil's 22 states.

Although it has been accused of exploiting the faith of its followers and legal irregularities, the Universal Church had success with three out of the four candidates it supported.

Conservative Catholic Osmano Pereira de Oliveira, the director of 'Evangelisation 2000' project, was also elected.

'Evangelisation 2000' was created in the mid-1980's by neoconservative sectors of the Catholic Church, including the Charismatic Renewal Movement and the Communion and Liberation Movement.

'Evangelisation 2000' and a similar project, 'Lumen 2000' are geared specifically toward the use of mass communication to promote the Vatican's new evangelisation campaign for Latin America.

In spite of criticisms that both programmes fail to address social problems, they have made significant advances throughout the country.

## IN TOUCH

**A**t least 80 members of Baptist congregations in the UK are keeping abreast of

Baptist news through a monthly cassette tape. The tape, which contains a digest of news from the *Baptist Times* and *Missionary Herald*, is prepared especially for the visually handicapped.

One elderly lady, no longer able to read because of a stroke, felt completely isolated until the tape was introduced to her. Throughout her life she has taken a close interest in Baptist work. 'Now I can keep in touch,' she says.

The tapes are sponsored by the Baptist Men's Movement and recorded by churches in Kent and Oxfordshire. If any visually handicapped person in your church would like to receive a monthly tape then please write to Mr W White, 12 Lodden Drive, Didcot, Oxon OX11 7OA.

## GIDEONS

**A** Gideons group has been formed at Mbanza Ngungu, Zaire.

'It is encouraging both in its recognition of the need for the distribution of the scriptures, but also in its lay initiative,' said Chris Spencer.

'They held a meeting to which all the local pastors were invited. They had an

offering at which they set a target of 100,000 zaires (£28.00) to buy 50 New Testaments to be sent to the Gideons in Angola. That may not sound a lot of money, but in the difficult economic situation here it is quite a decent sum — and they actually got 137,000 zaires (£38).

'We are impressed that people have had the vision to form such a group and even more so that they can look beyond the local need and seek to offer even a little help across the frontier.'

## 'WE HAVE MADE OUR VOICE HEARD'

**W**e have made our voice heard, and it will always be heard,' said 30-year-old Rev. Ofelia Davila, the first President of the Evangelical Lutheran Church of Peru (ILEP).

ILEP was constituted in 1990 and elected its first national church council last February. Ofelia Davila is one of five women and one man who constitute the church's official national leadership.



The Christian Bookshop at Mbanza Ngungu





Craft work at the School for Blind Girls, Bangladesh

Working in marginal areas of the capital, ILEP congregations offer a unique opportunity for Peruvian women. Not only are the women active in the areas of church programmes traditionally spearheaded by women, such as communal kitchens and work with children, but they also hold official positions of authority.

Apart from their strong presence at the national level, women also participate in and lead congregational church councils. The pastoral teams responsible for the spiritual and material well-being of the congregations are composed of both men and women.

Davila attributes the presence of so many women in leadership to the fact that they are in the majority in ILEP. She also believes that men recognise and respect the contributions women have to make. It was women, she said, who motivated and worked for the formation of this national church. 'I believe that ILEP is a sign of hope,' said Davila. 'Men have always been visible, they are the Presidents, the ones in charge. But this is a change, one step further. Women have a lot to contribute.'

## BLIND SCHOOL GROWS AND GROWS . . .

**T**welve new students entered the Bangladesh Baptist Sangha Blind School in Dhaka in the first nine months of 1990. This brings the total to 77 students in the only blind school for girls in the country.

The children come from a wide variety of backgrounds. Mosammad Marzina Ghatoon was born blind. Her widowed mother is a domestic helper. Now 12 years old, Marzina is taking part in the school's vocational training programme.

Nazma Yasemmen became blind after an attack of dysentery at the age of five. She comes from an educated family who knew nothing of blind education in Bangladesh. A social worker told them about the Blind School.

'There are 18 girls in vocational training at the moment. In the carpet section, nine blind women produce woollen carpets and mats which will be exported to New Zealand.

'Our braille books production is going well. Last year, we received one new braille duplicator machine and

paper from the Christoffel Blinden Mission. We are producing text books for high school students. There is a great demand for the text books. We are very grateful to the BMS for its financial help to this section.

'We are deeply grateful to God for His blessing and guidance to our school throughout the year.'



## ON FOOT

**S**ix hundred Salvadorian refugees, who have been in exile in Panama since 1980, have threatened to return home on foot to put pressure on the government to initiate repatriation.

The refugees are demanding that the government turn over land in the department of Usulután, north of San Salvador, when they return. Recently, Usulután has been the site of fierce fighting between government soldiers and the FMLN rebels.

The refugees said that there is nothing stopping their voluntary return to El Salvador. They added, however, that they want the government to give them land in Usulután in order to 'reconstruct our lives'.

## HOW MUCH . . . ?

### 1991 BMS Appeal Leaflet published for Lent

**R**ecently published by the BMS is the 1991 Appeal leaflet *How Much?* calling people to sacrificial giving for world mission.

The leaflets will provide food for thought throughout Lent as we prepare ourselves for Holy Week and Easter, and when we look at our own lives in the light of the sacrifice of Jesus Christ.

Available now from Baptist House, the leaflets come with offering envelopes.

## DECADE OF EVANGELISM

**A**ccording to the *AD 2000 Global Monitor* 'there are at present 36 distinct Protestant and/or Catholic global prayer networks for world evangelisation, 10 million prayer groups, 20 million Christians in full-time prayer ministry, and some 170 million daily intercessors.'

# CALL TO PRAYER

24 FEBRUARY-  
2 MARCH

## Trinidad and Tobago, and Jamaica

'We live in a divided land, a fact made alarmingly clear last year,' writes Peter Brewer from Trinidad referring to the attempted coup. He also says that 'many folk are finding it hard to make ends meet.'

Peter and Sheila Brewer are leading a lay training programme for the Baptist Union of Trinidad and Tobago. 'I have been supervising a local teacher who is assisting in one of the classes of the Training Programme. The plan is that the staff will in future be drawn from local people. Those of you who teach will know that this makes more work, not less.'

Over in Jamaica, an island with a much stronger Baptist tradition, the first team of BMS young people volunteers - 'The Jamaica Six' - has been at work for the past four months. 'We are learning what it really means to have faith in God by a daily attitude and action of trust,' they write. 'We are learning to be patient and to take life one day at a time.'

The 'Six' are doing a variety of jobs in different parts of the island - teaching, church and social work, and work with young people. When they return to Britain they will spend a few weeks sharing their experiences with the churches.

3-9 MARCH

## Nepal

Last November the long awaited signing of a new agreement between the United Mission to Nepal and the government took place. So ends a time of uncertainty. 'We try to live above the changes and turmoil,' wrote Suzanne Linnell last year, 'and it is reassuring to know that God is in

control of all situations, no matter how uncertain or volatile.' Suzanne and Jane Andrews both work at the UMN headquarters in Kathmandu.

So the UMN is able to plan ahead for the next five years. For the church in Nepal the outlook also seems brighter although it is not altogether clear how much freedom to worship and witness there is.

10-16 MARCH

## India: Church Work

The BMS maintains links with Baptist churches in India which are not part of the united Church of North India. The Baptist Union of North India, the Baptist Church of Mizoram, and the Bengal Baptist Union are the three provincial unions of the Council of Baptist Churches in North India.

It is not easy for the church in India surrounded by many others of a different faith. However, the Baptist Church of Mizoram is taking the lead in outreach and mission within India itself and further afield.

The BMS office in Calcutta is run by Mr John Peacock, Secretary for Missionary Affairs and Mr Archie Edwards who looks after property and legal matters. Mr Anjan Biswas is the accountant and Mrs Nirmala Peacock is hostess for the Guest House.

17-23 MARCH

## Brazil: São Paulo and Campinas

São Paulo is the third largest city in the world and is a major industrial and commercial centre. Its growth has attracted many from the rural areas who live in *favelas* or shanty towns. Paul and Debbie Holmes are working in Diadema where over 60 per cent of the people live in *favelas*.

'Diadema is a city of the São Paulo periphery and has a population of more than 350,000 people,' wrote Paul and Debbie last December. 'It has five Baptist churches and two congregations. Currently none of the churches has a full time

pastor. We are hoping that one of our objectives will be the planting of a favela congregation which may serve as a model of the church within a favela context. We hope this will include helping the congregation to confront and deal with the practical problems of favela life. We are also looking for specific projects to do with street children or care for the elderly.'

The BMS hostel for missionary children is situated in São Paulo with John and Maria Dyer acting as hostel parents. John and Norma Clark, BMS Overseas Representatives for South America and the Caribbean, are based in São Paulo and Stan and Maureen Porter have recently arrived there. They are involved in office administration and also in church planting work.

24-30 MARCH

## Central America

Peace talks continue between the government of El Salvador and the rebels but the agonies suffered by ordinary people go on. Thousands of people have 'disappeared' and over 85 per cent of the population lives in poverty. David and Rachel Quinney Mee work with the Baptist Association which, together with other denominations, is involved in caring for those affected by the long-running civil strife of the country. David and Rachel will be joined in the year by Susan and James Grote who are at present in training.

Last year the BMS signed an agreement with the Baptist Convention in Nicaragua. Already there are American, German and Dutch missionaries working with the Convention. The BMS is now trying to understand how this new partnership can be expressed.

*Lord, we praise you that  
in the midst of the struggle  
for justice and peace  
many Christians in Central America  
have discovered the presence  
of a personal and loving God;  
we thank you for  
their joy and gratitude  
their friendship and generosity  
their humility and mutual care -  
gifts from their Lord  
who called them to be witnesses  
among a suffering people.*

31 MARCH-  
6 APRIL

### Zaire: Health Work

At most of the hospitals run by the Baptist Community of the River Zaire, missionary doctors work alongside Zairian doctors. But it is increasingly difficult to persuade Zairian families to accept the often isolated conditions of some of the hospitals and at Pimu the situation is critical.

'We are getting concerned about the ongoing medical care,' wrote Adrian and Sylvia Hopkins from Pimu. 'Adrian is now the only doctor and this has proved quite a strain.' Because of the increased workload Adrian has not been able to do much eye work in the region. He and Sylvia return to the UK this summer for twelve months Home Assignment so BMS and CBFZ are looking for someone to replace them over this period.

At Yakusu doctors Chris and Mairi Burnett work alongside doctors Mociengea, Ntambwe and Meli. 'It's good to have three national doctors working in the hospital,' Chris and Mairi write. 'We now have the luxury of grand-rounds and clinical case conferences.'

At both Pimu and Yakusu BMS nurses are working in the nurses' training schools.

7-13 APRIL

### People in Mission

We thank God that people are still hearing the call to work overseas. Each week, BMS personnel secretary, Joan Maple, receives many letters of enquiry. From then on many people are involved, from local churches through to the BMS Candidates Board, in the recognition of the missionary call.

We remember those now in training at St Andrew's Hall, Selly Oak and those undergoing language study.

*Thank you Lord  
for the human face of mission  
for calling people we know  
for calling people like us  
for calling us to mission.*

14-20 APRIL

### Bangladesh: Christian Education

Valerie Hamilton, based in Dhaka, is the Convenor of the Baptist Sangha's Sunday School Committee.

'Many camps and meetings have been held for Sunday School teachers and children in various districts,' she writes. 'It is thrilling to speak to large groups of children in many parts of the country – sometimes as many as 200 and 300 at a time. Young lives – so impressionable and so eager to hear. It is good to visit and encourage the Sunday School teachers also.'

At the time of writing, the political situation in Bangladesh is very uncertain. The troubles which began twelve months ago have resulted in the dismissal of the President, students are on the streets and the political parties cannot agree among themselves about the future. All this is affecting the church and its work and witness.

21-27 APRIL

### Baptist Assembly

The Baptist Assembly, which includes the annual business meetings of the BMS and the Baptist Union of Great Britain, meets in Bournemouth this year. The theme taken by the BU President, Roy Jenkins, is 'Cry Freedom'. At the meetings Susan Le Quesne takes over from Basil Amey as BMS Chairman.

We take the opportunity to pray for the other BMS officers – Reg Harvey, General Secretary; Angus MacNeill, Overseas Secretary and Arthur Garman, Treasurer.

We remember David Coffey who succeeds Bernard Green as General Secretary of BUGB, Islwyn Davies, General Secretary of the Baptist Union of Wales and Peter Barber, General Secretary of the Baptist Union of Scotland.

## MISSIONARY MOVEMENTS

### ARRIVALS

**Miss R Montacute**  
on 7 December from Kinshasa, Zaire  
(Private Visit)  
**Mr S Seymour**  
on 14 December from Ntondo, Zaire  
**Rev & Mrs F Wright**  
on 22 December from Kinshasa, Zaire

### DEPARTURES

**Miss R Montacute**  
on 3 January to Kinshasa, Zaire  
**Mrs S MacDougall**  
on 5 January to Vilhena, Brazil

### DEATHS

We regret to report that **Mrs Yvonne Pullin**, aged 52, died on 12 December 1990 at Bridgend, Mid Glamorgan. Yvonne served with the Society in Brazil from 1969-1978 and from 1989-1990.

## ACKNOWLEDGEMENTS

### LEGACIES

Mrs Colwill	100.00
Elsie Rebecca Mayger	500.00
Jane L Scott	2,500.00
Miss L R Hiles	10,474.28
Jessie Reid	500.00
Louise Pryce Jones	1,000.00
Edward Henry Wrangles	865.72
Mrs Gertrude Sarah Putt	250.00
Reginald G Cureton	1,000.00
Miss M H Barrett	3,200.00
Miss E M Ward	3,000.00

### General Work

Bebbington: £10.00; Anon: £70.00;  
Anon: £10.00; Bristol: £5.00; Anon:  
£28.50; Anon: £24.70; Anon: £20.00;  
Anon: £10.00; Darlington: £30.00; via  
Sue Evans: £10.00; Charities Aid:  
£10.00; Charities Aid: £73.25.

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