

M I S S I O N A R Y

erald



**URBAN MISSION: Brazil, Thailand, India – BELGIUM – EL SALVADOR: Christ at the
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We were unable to print the article on Belgium, mentioned on the cover. We will include it next month.

The BMS shares with partner churches in:

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Brazil	Nepal	Zaire
El Salvador	Nicaragua	



EDITORIAL COMMENT

People! Everywhere you look there are people! In the growing cities of the developing world, in Indian villages, on European roads, at international airports there are people, masses of them, all around and, except for Europe, mainly young.

The Christian church is growing fast, but it's still not keeping up with the expansion of the world population. And if it's not matching the statistical growth neither is it keeping up with the changing needs of men and women as they crowd into the world's cities.

In almost every major city there are communities living in cardboard and plastic homes, people sheltering in damp, unhygienic hovels. Children, abandoned by their families, scavenge rubbish tips, whilst young people beg and scheme their way around urban streets. Some are picked off by murdering gangs of off-duty policemen who have pledged to rid the cities of juvenile 'vermin'.

And Christ? He's there, according to one of the articles this month, at the crossroads, where the affluent car owner meets the clownish ingenuity of poor children. But then He's always there, long before any of His so-called disciples wake up to the crying needs around them. He's there, where He's always been, where people are. It's worth reminding ourselves, in Advent that Jesus is Immanuel, 'God with us', God where people are, calling us to join Him in His ministry of love to the world.

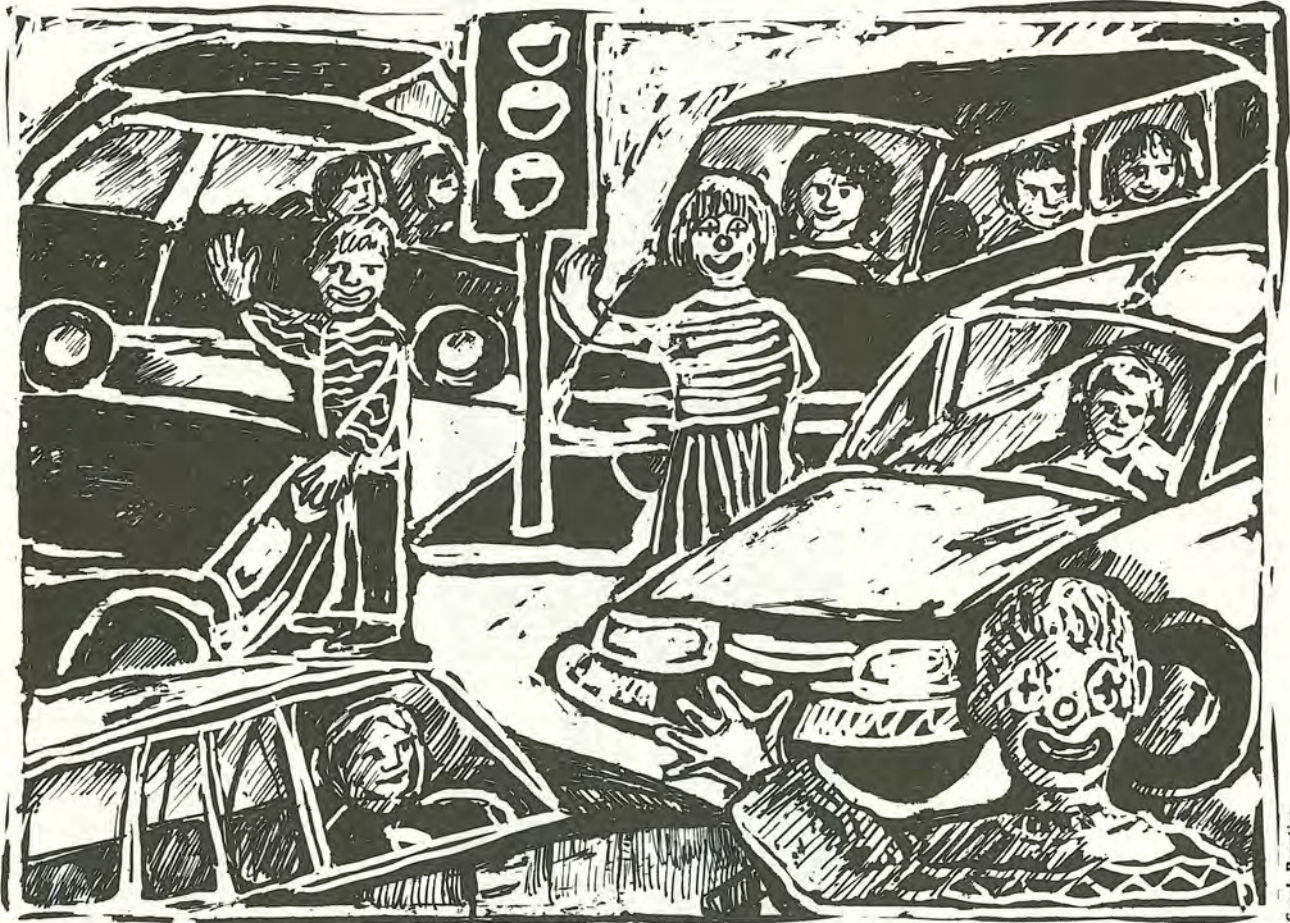
In a limited way this month we have tried to describe how the BMS, through its personnel, is meeting the challenge of urban growth. We know it is not enough, and that is why part of the BiCentenary 'Fund for the Future' will be used to finance church work in the cities — evangelistic work, social work, health work — the caring, ministering work of Christ.

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Sarah Prentice

Christ at the Traffic Lights

'There's a great deal to be learned about El Salvador at the traffic lights in its capital city,' says David Quinney Mee.

YOU ARE INVITED to pay a kind of tax when you stop at the red lights at the major crossroads. You may be asked to contribute to the Red Cross, or to its Salvadoran equivalent, the Green Cross.

You may be asked to give to one of the other paramedic groups that move in the spaces ignored or abandoned by the State or to the health care and maintenance of individuals, amputees or paraplegics, holding out hands or stumps of limbs, deformed from birth, or by accident, disease or war.

You may be asked to give to the blind, led by children to the car windows to appeal to drivers for money or to

countless women, struggling to maintain themselves and their families by selling a million and one likely and not so likely goods at the crossroads. On offer are fruit, orchids and parakeets, newspapers, lottery tickets and towels, sunglasses, wing-mirrors and imitation Swiss Army penknives. Women are invariably accompanied by their children who also learn to sell from an early age.

Others offer no more than a prayer for God's blessing on you in exchange for a spare coin.

I call this a kind of tax, because it is these people, or their counterparts, who are supposed to be cared for – more or less – by the National Health and the

Social Services structures the British taxpayer maintains. They are the old, the sick, the mentally ill and disabled, the children, the unemployed, the disadvantaged families, single parents, the destitute – the poor.

Here you meet them at the traffic lights. Unless you drown them out with in-board stereo systems, keep them out by electrically operated windows that protect the air conditioning, or hide from them behind polarized glass, their pleas, prayers, questions, stories, persistence, anger and even, paradoxically, their pardon, invite questions about so much.

They invite questions about health care, housing, employment, education, about politics and justice in the State and just as surely about theology and the Church. How would it be if these images, these icons of God, filed into our congregations? What would they make of our prayers and holy promises, our suits and hats and sermons?

Jon Sobrino, a Jesuit theologian here at the Central American University, wrote a book on the person of Christ from a Latin America perspective, called 'Christology at the Crossroads'. What would we come up with if we were to do

more of our theology at these crossroads, the traffic lights of our major cities, with the people who confront us there?

When the lights fail, as they so frequently do, the major junctions become chaotic. Then the children arrive, sometimes as young as seven or eight, often with their faces painted into the greasepaint smiles of the clowns. They stand in the middle of the chaos and slowly unpack it until they can begin to direct the traffic in an orderly way. They have no protection – the police who occasionally step in carry automatic rifles whilst their partners keep watch – and they receive a few coins tossed towards them in gratitude. Tiny clowns, with power over buses, polarized-windowed station wagons and military trucks. They sort us out, guide us through, and it all happens smoothly and quickly. (Well, sometimes. . .!)

We saw three of these clowns dancing down the lines of traffic, blowing their whistles, laughing and holding out their hands for the money. The lights were working, but they still waved the cars on at green, laughing at their own cheek.

The clowns who, with no protection for themselves, may be offering some clues about how we could move forward out of the chaos of El Salvador.

Two issues which have been central, and demanding, to the people in 'Cordero de Dios' during the last few months . . .

Three years ago, three people from the congregation were captured by the police and accused of FMLN associations. They were imprisoned after torture. No evidence was ever brought against them and they were eventually released.

Meanwhile, most of the congregation



David and Rachel Quinney-Mee

stopped coming to church for fear they would be under scrutiny and in danger from 'guilt by association', not an unusual situation here. It is what keeps many people 'blind, deaf and dumb',



encouraging them to look for 'safe' churches where what goes on outside the doors is left outside.

After some hard work by the pastor and some other members the congregation slowly came back.

In April, Juan Ramon was captured. He was a regular attender at church and a very able and active worker and friend, well-loved in the communities the church visits. He was accused of associating, and working with, the FMLN. The church had to face the question again – to stay or to go, to 'own' Juan Ramon and be with him or to hide away, until things quietened down.

We saw him in the preliminary courts three days after his capture. He had been beaten by the police, given no food and practically nothing to drink. No sleep. He was stripped for questioning with a fan constantly blowing cold air onto his back. Handcuffed, a hood was placed

over his head until he was almost suffocated. He was forced to sign a statement which, in the presence of lawyers, he firmly denied. He was sent to prison pending an enquiry.

Two days later the congregation began to visit him. They took bread and wine from the morning communion. Rapidly they became aware of the appalling conditions. All were searched on entry, some in intimate and humiliating ways. Two young men were thumped by the guards and sent out.

Yet slowly the relationships grew inside the prison and the congregation, with its infectious sense of humour, shared prayers, Bible reflections and songs, giving more incarnate expression to that by taking food, clothing, medicine, even mattresses for those forced to sleep on cold floors, up to sixteen in cells built for six.

They were invited to a wedding as one prisoner married his visiting fiancée in the gaol. The folk dance group from the church entertained and led a 'cultural event', in which Juan Ramon also took part.

Eight weeks after his arrival, the FMLN attacked the prison and released all the political prisoners – some had been there for years without being sentenced, or even tried – and a couple of hundred 'common prisoners'.

After the attack it would have been dangerous for any political prisoners to remain behind. A number of prisoners were killed after the FMLN had gone.

Whilst the lawyers try to clear him Juan Roman clearly cannot return to the church. The congregation again faced the question of what to do. They decided to continue visiting the prison, and a second prison where some prisoners were transferred.

The story is in constant development. As you read this it may well have all changed again. It calls for a continuous evaluation in the church, a kind of reflection on the run, or theology at the

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crossroads with as much time to do it as it takes for the lights to change.

But it's happening, and a congregation and its pastors are learning to see, perhaps to care, to take on fresh commitments, recognising a sincerity and challenge in the 'outlaws', and the sharpness of the call to Jesus. Yes or no! And if we say 'no' then how can we go back to singing hymns and saying prayers with any credibility? And if we say 'yes' where on earth will it lead us?

Clowns at the traffic lights, thrown there by need, staying by cheek, dancing in the fast lane hoping to God that Christ is at the crossroads with them and they can laugh their nervous way forward.

What would it mean to listen to these 'clowns', in San Salvador, London, São Paulo, Dhaka, Beirut, Belfast, or the major cities of Zaire, Nepal, India, South Africa, Sri Lanka, or wherever? Clowns whose smiles and tears and frowns are not painted but etched onto their faces through years of bitter experience?



Could their demands for human dignity and justice, for land, food, education, jobs and security, lead us into something more satisfactory for all concerned? To pay attention to their pleas, prayers and questions, stories, persistence, anger and even pardon — could that not help us all through the logjam of selfishness and economic injustice that continually throws up right or left wing dictatorships and fuels the all-consuming fires of the weapons



**Clowns whose smiles
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experience?**

industry while millions of people go hungry and homeless?

To say no to that should make it impossible to go back to singing hymns and saying prayers with even the smallest grain of credibility. And to say yes? Who knows where, on Earth, that would lead us. But thank God for the 'clowns'. Not because 'they make me more grateful for all I've got.' God forbid! What twisted mockery of the gospel is this if, having heard their cry, I go back, more content, to where I was? No, thank God because they show us what we have — and have not yet — made of this world, and, calling us back to be pilgrims in it, lend us their stubborn persistence for the journey.

Knocked down a million times they are still on their feet, at the traffic lights trying to point out a way. Christology at the Crossroads? Christ at the traffic lights. □



Christmas — a time of rejoicing, of sharing. Included in the sharing, your Link-Up missionaries and the people, churches and situations they have shared with you. A new year follows Christmas — a new year in which churches will get involved in the WML programme. A new year which sees WML's first birthday. A new year of questions and seeking answers.

Staff Teams are getting great praise but not great numbers — why? Do you know when the Staff Team is going to be in your area? Do you know where the event is being held? Have you got place and date booked into your church diary? IF NOT — then look at the back of the Herald, all the dates and places are there.

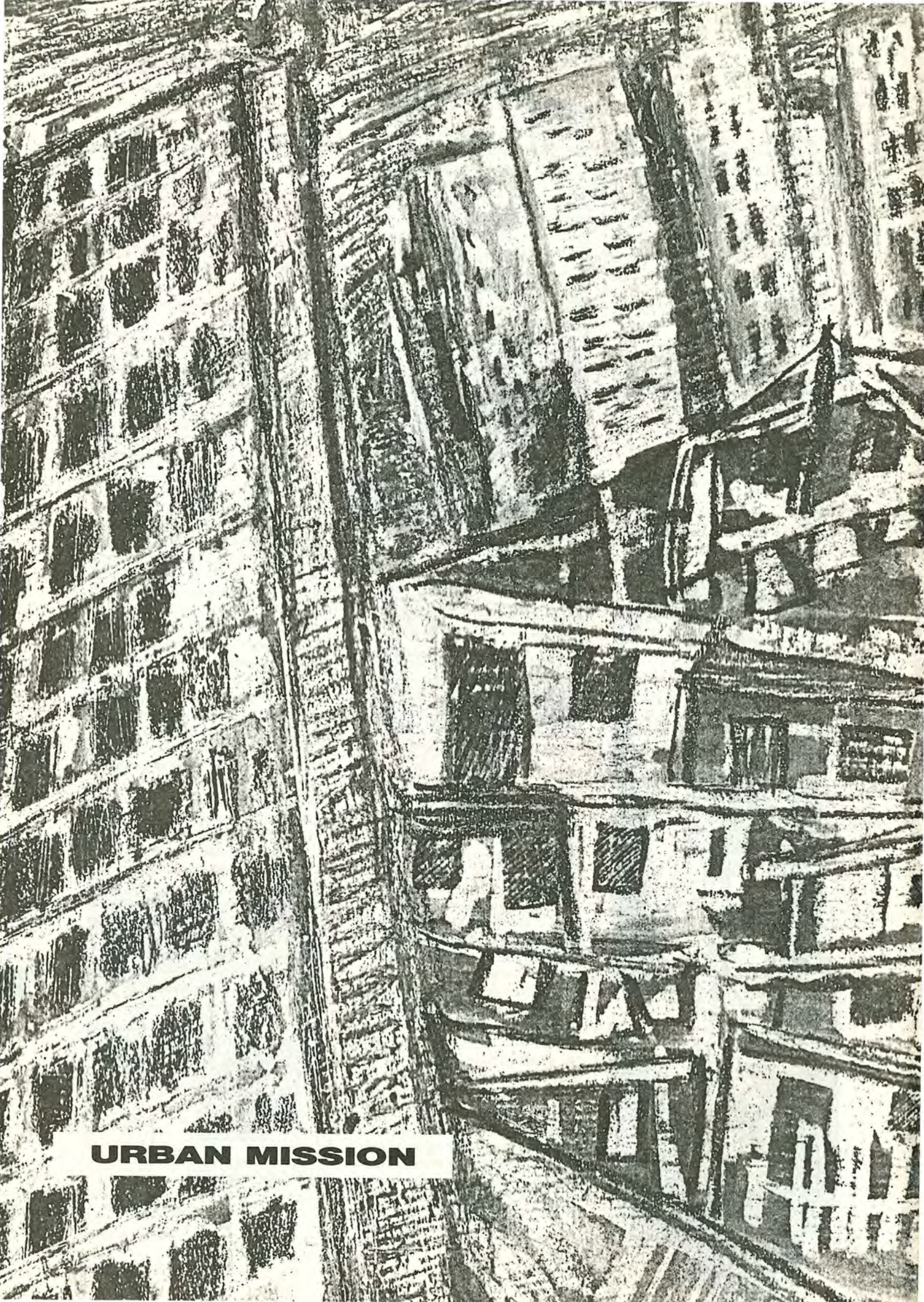
World Mission is not just something that happens when a missionary visits — it is ongoing. Displays, prayer tapes, special weekend or mid-week events. What is your Auxiliary BMS Committee planning? Is World Mission in your church programme?

Nearly 400 Link-Up groups have sent in their forms asking for a Link-Up missionary. Well over half these groups now have a Link-Up. Do you still have queries? Are you uncertain of the way to get involved?

A reminder — a Link-Up group is roughly four churches. It is for local churches to sort out their groupings **not** the WML Organiser. Different Auxiliaries have used different ways to decide on groups — from everyone meeting to a small group sending out suggestions and asking for comment. Once groupings are sorted, get a Link-Up request form from your BMS Representative, fill it in and return it. There are still things to decide before a Link-Up missionary is finally confirmed but you're on your way. □



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URBAN MISSION

WHAT A DRAMATIC turn around we have seen in recent years. In the State of Paraná a 70 per cent rural population has become a 70 per cent plus urban population. In overall terms the total has declined to something over six million, but the cities keep growing. The city of Curitiba has grown from 300,000 to almost 2,000,000 in the past 25 years and similar growth has taken place in towns like Londrina, Maringá, Cascavel and Foz do Iguçu.

Taking this into account, a greater emphasis is now being placed on urban evangelism and church planting. The Home Missions Board, as part of the National Evangelisation Plan, established initially 50 strategic centres for



evangelism in the largest cities in Brazil, among which Curitiba and Londrina in Paraná, and later added Cascavel.

A dynamic young Brazilian missionary was invited to co-ordinate this work in Curitiba. We are now in the fourth year of the five year plan to publish manuals and supporting literature for different methods of evangelisation reaching different areas of the population. A training programme equips local leaders at a national congress annually, and these in turn train local teams who are available to help churches or groups of churches.

So far, 12 of the 15 methods have been completed. Some of these have been more fruitful than others, like the Missionary Cooperative Impact, where teams of seminary students or local young people cooperate with a team from the local church to make an impact on the town or neighbourhood, with census-type door-to-door visitation, home Bible study groups, children's

holiday Bible club, evening activities for young people, etc.

Certainly the most productive method has been the Church-organised home Bible studies, with four studies in John's



gospel on the person and work of Jesus, and a concluding visitor's service at the church when diplomas are presented. Some churches have doubled their membership using this method alone. The discipleship material produced is excellent, but it has been difficult to involve the ordinary church member in this form of evangelism. This year the new programmes are the evangelisation

Meeting the Challenge of Urban Growth

by Derek Punchard



of the deaf and dumb, hospital visitation and the recuperation of those who have left the church.

The week-long special services in a church with a guest speaker are no longer very effective in attracting outsiders, (or even church members), but a weekend city-wide effort with unified advertising through TV, radio, billboards, leaflets, and local press has been successfully used in Curitiba for two consecutive years, with over 300 public declarations of faith each year.

A Baptist bookshop has opened in the

centre of town near the central bus station. The upper floor of the building has been leased by the Association as not only offices and central meeting rooms, but with the objective of maintaining a witness to the thousands who pass the doors daily.

A counselling service is advertised by leaflets distributed to passers by in the nearby streets and bus station, and evening evangelistic meetings are held. This is maintained by voluntary staff, some retired people and local pastors. Promotion is also helped by our weekly half-hour radio programme which is transmitted live on Saturday mornings, serving the multi-purpose of promotion, teaching, encouragement and evangelism.

But the essential work must continue to be the planting and support of new churches in the urban area. Leaders and workers are essential to growing congregations, and the Curitiba seminary completed their course whilst continuing full-time employment, are able to support themselves whilst ministering to new or small congregations.

These new churches meet in rented houses, shops or schools, whilst land is being sought to be purchased on instalments, or bought with gifts from churches or mission boards overseas.

Local funds are raised, often sacrificially, to begin a building programme, bearing in mind local needs and potential for growth. A completed project resulting in an autonomous, self-supporting church can take anything from four to 15 years. There are 20 or more such congregations at present in various stages of development in Curitiba.

This work has been encouraged in recent years by the involvement of local churches and associations in Texas with our Curitiba Baptist Association. This has been done on two levels. The Partnership Scheme with the San Antonio and Austin Baptist Associations has for two years now sent groups of church members led by their Missions



Pastor and church members start building work

Director, Pastor Dale Gore. They have worked with new congregations in evangelistic outreach during ten day periods in partnership with local people, to see many new folk added to the church.

Other groups have come with another objective, that of erecting prefabricated wooden chapels for the starting of new work. We now have four of these in Curitiba, not only built but donated by our Texan partners in mission at a cost of around 5,000 dollars each.

But of course, not only new churches need new buildings. First Baptist Church was opened and built in 1914, an ambitious project at the time but having grown to nearly 1,000 members, the old building had become totally inadequate. Some years ago the Church had acquired a new site of 145,000 square feet, paid for over a seven year period, then built initially a two-storey building with seating for 1,200 people. They have now embarked on the construction of the new church building to seat 3,500, which will take several years to complete.

All these means help to sustain the continuing growth in the churches, now 42 in number with a total of 6,800 members. We are thankful that after our seven years with the Association, they are now partly supporting a Brazilian pastor in this work and trust that the growth of the churches will keep pace with the expansion of the city. We believe it will as the concept of evangelistic outreach as the central activity of the church is maintained. □



Prefab chapel

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Bookshop and Association Headquarters

To Preach and Heal? (1)

Jan Kendall takes a look at the work of Baptist Medical Missionaries.

WHEN WILLIAM CAREY embraced the command of Jesus Christ to go into all the world and make disciples of all nations, he and those enthusiasts with him, had still more of the vision to see. Their concern, and the dominant note in their theology was the importance of the soul. The body was secondary. The mind had to be illuminated and trained, but the needs of the body – they were inferior by comparison.

During the BMS's first century its publications had few references to medical missionary work; and those that there were either illustrated an individual's compassion, or were used as a means to an end (preaching the gospel).

So it was that missionaries were sent out without even a basic knowledge of first aid, with such limited pharmaceutical items as epsom salts, quinine, an eye wash, various ointments and lotions, and a set of tooth forceps.¹ Not surprisingly they could not even care for themselves and many died. For example the years 1878-1888 in the Congo, when BMS sent out 38 men and 10 women: of these 48, 24 died, 13 had to be invalided home, leaving only 11 on the field.

The first Baptist missionary, John Thomas, was by profession a doctor. He was a volatile, erratic character, always in debt, whose humanity shows us that God can and does use the weak in the world to shame the strong. He was precocious as a boy (he preached before he was five), and as a young man lapsed into negativism and rebellion. His parents made nine unsuccessful attempts to settle him as an apprentice, but it was only when he was placed as a medical student at Westminster Hospital, that he at last found something to interest him. This led to his becoming an assistant surgeon on board ship, the HM frigate *Southampton*.

After being shipwrecked, he left the navy, and became a surgeon and apothecary in London, and married a 'gentle lady who was a strong advocate for the Church of England.' It was his wife who persuaded him to attend church again, but it was not until 1783, when debt forced him to become a surgeon to one of the squadrons of East Indiamen, *The Earl of Oxford*, bound for Calcutta, where he landed in 1783. He was so shocked at the squalor and poverty of much of Indian life, and at the irreligion of his fellow countrymen that he proposed the formation of a religious society to spread the knowledge of Jesus Christ in Bengal.

When he returned to London he combined a



Dr John Thomas

medical practice with preaching, but he was so unsuccessful at both, that he sailed again to India as a ship's doctor, leaving behind his debts, his wife and daughter.

Unstable and erratic though he was, he was not without compassion. He wrote: 'I am set down here in a house I have made of bamboos, straw and string. Every morning the river bank is covered with the lame, the halt, the blind. They come to be cured, clothed and given a few *pice* for food. My heart aches for their helplessness of body and soul.'

For five years he lived like this and became proficient in Bengali, into which he translated the gospels of Matthew and Mark.

Homesick for his wife and daughter, he arrived

◀ back in England in the year 1792, when the newly formed Baptist Missionary Society was considering sending out William Carey to Tahiti. He addressed their meeting and so impressed the members by his description of misery and poverty of the masses of India that it was agreed that he and Carey should sail out there together.

They landed near Calcutta and Thomas spent



GENERAL VIEW OF CALCUTTA.

the next eight years leading a wandering life in an attempt to keep solvent. His medical skill was much sought after, and his house became 'the place of resort for all the sick and poor in the district around.' Several sheds were put up to shelter such people. There is a passing reference to his lancing Carey's throat abscess but his most famous patient was the Hindu carpenter and guru, Krishna Pal, who had a dislocated shoulder.

Thomas described the treatment: 'I tied his body to a tree, and while brethren Carey and Marshman made the usual extension, I reduced it so that he could move the arm, though it was still painful. This man had heard the gospel. When his arm was set right, he complained still of the pain, but more of himself as a sinner; and with many tears cried out, "I am a great sinner! A great sinner am I! Save me, Sahib! Save me!" I renounced all power to save him myself, and referred him to Jesus, my Saviour, of whose mission and power to save all those who come unto God by Him I spoke many things.'

Within a month this man had accepted Christ, broken caste and been baptised. In making his

profession of faith, Krishna Pal spoke of his experiences at the time his shoulder had been set. He dated his real receptiveness to the gospel from that day.

But Thomas' overwrought brain could not stand the strain of witnessing the baptism of this first convert. He had to be kept under restraint, and although he recovered his sanity, he died a few months later in October 1801. His obituary in the *Calcutta Gazette* spoke of him as 'formerly surgeon on board *The Earl of Oxford* and latterly a zealous promoter of the knowledge of Christianity among the Hindus.'

John Thomas was alone amongst his missionary colleagues in having had medical training. Epidemic diseases spread rapidly through large portions of India, and as observed earlier, many missionaries died. When Fountain died in August 1800, the natives asked, 'If God really sent you out to preach to us, why are two of your members dead already?' It was a question to which they could give no answer.

In 1825 during an epidemic the Baptist missionaries employed an Indian doctor to care for the sick. On another occasion they obtained cholera pills from the Government in a free distribution to Hindu pilgrims at a festival. With the exception of Thomas's sheds, Baptist attempts to promote hospital facilities were few. In 1802 Joshua Marshman proposed that a hospital be built at Serampore, but this did not happen until 1836.

After Thomas's death there were huge gaps when there were no medical personnel at the Mission. Felix Carey filled in at Serampore for a time, but soon left for Burma, where most of his active missionary work was done, including the introduction of smallpox vaccination.

Later in 1812 a volunteer came from England, Dr William Johns, accompanied by Miss Chaffin, of whom Fuller wrote, 'An excellent woman,' but she was 'not of any use to the Mission.' However this was not long lasting. In the following year he was ordered to leave the country because he did not have a resident's licence.²

In 1822 Carey, Marshman and Ward (who was soon to die of cholera) wrote to the Governor-General, emphasising the need for Indians to be trained in Western medicine and surgery. This plan won government approval, but it was not until 1835 that the Calcutta Medical College was established, and where for the first time students could learn the art and practice of Western surgery and medicine.

Between the founding of the BMS in 1792 and the founding of the Medical Mission Auxiliary in 1901 (more of this later) the number of missionaries with medical qualifications could be counted on the fingers of two hands. Thus it is impossible to write about any one country and trace a clear history of medical missionary work. However we can home in on a few of the exceptions.

There was a Doctor Prince recruited from among the Christian community in Jamaica, a former slave owner who joined a party of Baptist missionaries in the West Indies who crossed the Atlantic and started evangelistic work at Fernando Po, West Africa in 1841.

Another is a later William Carey, who went to India in 1877, but he was not sent out as a medical missionary, and he did not concentrate upon medical work. Again there was Dr William Brown who served for four years in China 1870-1874. Also Dr Seright who sailed for Africa in 1886, but had to return the same year, and Dr Sidney Comber, who died after spending one year in the Lower Congo. It seemed that medical personnel fared no better than their non-medical colleagues.

In 1892 Dr Sidney Webb was sent to the Congo. In a short while his fame (although his medical work was little more than dispensary treatment) had spread through the Lower Congo, and even the King of Congo came from his court at San Salvador for medical help, but sadly he died at sea at the age of 28.

In 1894 Dr Russell Watson was appointed to Chingchow in the Shantung province of China. This was the first BMS inland station and had been

opened by Timothy Richard in 1875. Richard had worked in conjunction with Dr William Brown: 'He to heal the sick, and I to preach in the waiting room.' Here dispensary work had been going on continuously since the early days when Richard had met opposition, but this had been largely overcome by his successful treatment of Chinese patients during a serious smallpox epidemic. So Dr Watson (who had received theological training under C H Spurgeon) and his wife, who was also a doctor, stepped into a situation which had opened up as a result of medical work done by non-medical missionaries. They started up their own hospital by renting a building with very inadequate facilities, and still managed to treat 240 in-patients in one year and in the same year saw 1400 out-patients a month.



Ellen Farrer

Work amongst women in India was started by two missionary wives Mrs Elizabeth Sale and Mrs C B Lewis who in the 1850s started to visit the zenanas or women's quarters of well-to-do Hindu families to improve the lot of the women and children, bringing to their sufferings what knowledge of medicine they had. In reality the zenanas were a kind of purdah system which relegated the women to a living hell, in dark, badly ventilated apartments, condemned from an early age to annual pregnancy (in 1860 the age of consent was raised to 10!) which tended to result in continuous anaemia, if not sterility (which led to their being discarded). Thus it was that in 1867 the Baptist Zenana Mission was founded.

In 1891 two Baptist doctors Dr Ellen Farrer and Dr Edith Brown were appointed by the Baptist Zenana Mission to go to India. Of these two the career of Dr Farrer is certainly outstanding. She served for 42 years on the mission field beginning her work amongst the women and children in Bhiwani in an Indian house built round two courtyards with no room that was large enough (or ▶

light enough) to serve as an operating theatre. The first operation was performed there in the open air on a boy of 10: a dust storm blew up, but nevertheless the operation was a success! The inner courtyard was kept for any in-patients, and the outer one served as a waiting room, surgery and dispensary.

In 1899 a hospital with an eight-bedded ward, dispensary and operating room was opened in Bhiwani. There were no trained nursing staff at this time – just one or two Indian girls who had had a few months nursing or dispensary training. The first trained nurse did not arrive until 1908.

Ellen Brown was succeeded by Dr Vincent Thomas, who as a candidate nearly came to blows with the Candidate Board of the BMS which felt he should first expound the faith to non-Christians, whereas he wanted to show his faith by his works, convinced that medical missionaries were not just an attractive side-line of evangelism, but the core of it.

In 1901 the Medical Mission Auxiliary was founded. It so happened that Drs Ellen Farrer and Russell Watson were home on furlough, and along with Vincent Thomas, they gave a new vision to the British Baptists of the day. The Auxiliary's aim was twofold: to create, maintain and extend an intelligent and generally practical interest in the medical mission work of the Baptist Missionary Society and the Baptist Zenana Mission and to raise funds for the financial support of hospitals.

On the mission field the practical effect of the formation of the MMA was not immediate or startling. There were just eight doctors at that time on either the staff of the BMS or the BZM, and their work continued as before, though with more hope of reinforcements both in terms of personnel and equipment.

The years up to the First World War saw great leaps and bounds in terms of medical work, particularly in two areas. Firstly in the building of hospitals. Hospitals were erected in San Salvador, Angola in 1911 and in Bolobo, in the Belgian Congo in 1912. The one at San Salvador was

brought out from Britain 'in a thousand carrier loads.'

In northern India there were hospitals in three places: one for women and children at Bhiwani, named in 1923 'the Farrer hospital'; two at Palwal (men/women and children); and one at Dholpur, another example of a hospital building being erected on the fountain of expanding dispensary work.

Meanwhile in China there were many hospitals in the Shensi, Shansi and Shantung Provinces. Although some were burned down during the Boxer Rebellion, new and modernised ones were rebuilt in their stead.

And secondly, in regard to sending out more women workers, now that hospitals had improved, and were better equipped, it became vital to have them staffed with nursing sisters both to look after the patients, and to train local workers.

A list was drawn up at an MMA meeting held in April 1904 with the following specifications for would-be women applicants: they had to be Baptists, aged 25-30, having fully qualified as a nurse; their sphere of work would be medical and evangelistic together with the training of local workers, and there would be no difference in salary between lady nurses and other lady missionaries.

It is recorded a certain Nurse Duff, who, though she was 34, offered herself for the post of missionary nurse in Shensi Province, and she was accepted 'as she had quite exceptional fitness in other directions.' Another applicant, aged 35, was refused on age grounds. Altogether 53 nursing sisters were accepted between the years 1901-1925.

The First World War is something of a watershed, in that the war brought staff changes and a depletion of medical personnel to the BMS. We will look at some of the transitions that occurred thereafter in a later article. □

¹ Mentioned by one of the non-medical missionaries in China, AG Shorrocks, 1861-1945.

² This seems to have been somewhat unfair as none of the other missionaries had licences.



EVANGELISM AND THE POOR IN BRAZIL

Continuing Eric Laing's report of his sabbatical visit to Brazil

JESUS REPLIED to those who objected to the extravagance of the women who anointed him by saying:

'The poor you will always have with you, not so me.' Matt 26:11 and parallels. Brazil provides ample evidence of the poor in society.

'Now is the day of salvation,' Hebrews declares, *'And how shall we escape if we neglect such great salvation.'*

Even if that day should last another thousand years there is little hope of eradicating the problem of poverty from our world. The poor, as Jesus said, will be always with you.

The favelas with their rickety closely packed houses; the road-side shelter with their frames made of tree branches and covered in black polythene; the city dwellers who live in the open under the motorway flyovers; the constant begging of the children; the women with depressed countenances who begged from us as we bought our tickets for a 200 mile bus journey.

We heard of the city church that engaged a lady to work among the street children. The news spread like a prairie fire. Soon there were 3,000 children and the scheme had to be abandoned as impractical. Then there was the Mayor of one city who built houses and re-housed the favela people. The favela was flattened. Within a short space of time the houses were slums. The people were moving back to favelas. It is easy to offer solutions from afar, we need to take stock of our own land, the beggars on our own streets, the homeless living in cardboard cities in our capital city. Maybe the difference lies only in the numbers not the kind of poverty.

There are voices enough that offer solutions in Brazil. The British TV has reminded us graphically of the street killing of children and there seems to be no denial of this. One day in Rio de Janeiro nine men were found dead. A survivor said it was the police. Were those right who said it was a warning to control this problem? The Liberation Theology movement advocate mass stirring of the people against those with wealth and possessions. They advocate the snatching of unused land owned by rich farmers.

Martin Israel speaks of two evils in our age: One, fascism the other communism. Of communism he says:

'Among those attracted to communism the darkness of self is aligned to the under privileged masses so that it can be projected quite plausibly on all who are successful and happy. These are identified with the rich exploiters of humanity.' The Spirit of Counsel. p 26.

Now almost 10 years later where is communism? Can any effort that guides people to violence or covetousness be the answer to the problem of poverty? Did not Jesus say, 'They that live by the sword shall die by the sword,' and 'a man's life does not consist of the things he possesses.'

How then is the gospel shared among the poor in Brazil? Ezekiel said in a different context, 'and there, where they were living I sat among them' (Ezek 3:15), and 'he will be called Immanuel which means God with us' (Matt 1:23). 'Now the dwelling of God is with men, they will be his people and God himself will live with them' (Rev 21:3). Jesus again, 'When saw I you hungry and did not feed you,' etc (Matt 25:30-46). 'Jesus saw the multitudes and had compassion on them' (Matt 3:36). At least one missionary and his wife were asking whether God was calling them to live on a favela. I think some would call such thinking Incarnational Theology.

The metaphors are different in the places we visited but the pattern of ministries is the same. When saw I your children undernourished and in need of health care and did nothing.

In the area of Porto Velho, one missionary nurse saw the need and began with a tape measure and a pair of kitchen scales. Now there is an efficient, well run clinic serving some needy children. An example of missionaries building foundations. The director is a Brazilian missionary, a widow with a real sense of God's call. She, with a considerable staff supported by the Brazilian Pastor's wife, administers a food programme alongside a learning of social skills and preparation for

schooling. Input from the local church, the Southern Convention and the local association helps finance this project. It is part of the whole ministry of the church to the whole man. A practical demonstration of God's love amidst the preaching of the gospel.

When saw I you struggling to grow food with ever diminishing returns and did nothing? The Cebader scheme with its fertilising skills and experiments with differing grades and kinds of rice, trees, vegetables and the like. The fish farming and the rearing of pigs, all available to the poor and rich alike. Seeking to meet people in need and making themselves available. The trips of a young missionary couple into the tracks leading into the Rain Forests. He, an agriculturalist, she, a botanist. Their sharing of skills of husbandry and types of seeds that might prove the possibility of more vegetables and a greater variety in diet. Their contacts bringing opportunity to speak of the gospel. Opportunities they are learning to grasp, our prayers are needed to enhance their sensitivity and boldness in sharing the Gospel.

How keen the contrasts in two homes we visited. Like many in Britain, they had fish tanks with tropical fish. A legitimate hobby.

Then there was the young man of about 30 who kept fish in a concrete cistern in which he caught the rain water. Three fish which he hoped would grow that he might add variety to his diet of rice and beans. He and his wife (about 24 years of age) were from the North East of Brazil. They left because of famine. Crops failed, cattle died and who knows how many humans?

Their home was a single room made by themselves of brick construction. It had electricity and water was available a little way down the hillside. The room was divided by a kitchen cabinet, on one side was a cooker and a few stools, on the other a double bed with a small cabinet. Her utensils shone with cleanliness. Her hospitality was warm and generous. A fascinating and heart-warming chat as we conversed through an interpreter, sharing Brazilian coffee, strong, sweet and black. Will the young man who took us there be able to teach him how to grow fish in that city favela from the skills at Cebader? Will his care and love bring them to realise the love of God in Jesus? We must back them with our prayers and giving.

We saw only two churches here – Roman Catholic and Pentecostal. As far as we could see no other denominations built on these favelas.

What of the church in Rio? Providing classes for typing, embroidery and sewing ▶

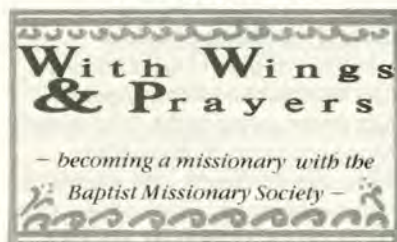
NEW VIDEO

With Wings & Prayers

— becoming a missionary with the Baptist Missionary Society —

What happens when someone feels that God is calling them overseas? Who do they talk to? When do they see the BMS? What does the BMS do? What sort of training must they undergo? How do people actually get to go overseas?

All of these questions are answered in this new BMS video (VHS 07)



WORLDWIDE CHRISTIAN TRAVEL

BRAZIL

When: 1-16 May 1992
Cost: £1,597

For further details of the above and of holidays to Jamaica (24 March-6 April 1992) and to India/Bangladesh (November 1992 and February 1993 — dates to be confirmed) and of the tour of William Carey's England, please write to the BiCentenary Secretary, BMS, PO Box 49, Baptist House, 129 Broadway, Didcot, Oxon. OX11 8XA.

their training provides the necessary skills to get jobs. The necessary skills to make and mend in caring for a family. When saw I you without basic skills of life and did nothing about it? There is a regular stream of enrolments. They come from within the Christian community and without it.

The interim Pastor is a BMS man who serves a candidate secretary for the Brazilian Missionary Society. He has been building the church up after a difficult time.

They now have a young Brazilian Pastor who is gradually accepting the leadership with his wife. The missionary and his wife were as Paul to Timothy with this young couple in the sharing of the gospel. Sixty per cent of the membership of this church live on the favela.

A consistent ministry of visitation and pastoral care goes on here. We saw poverty with dignity and poverty without dignity. Those whose homes were on the favelas, places where drugs were pushed and sold, where murders occurred, where thieves and robbers find shelter, here were families with care in their hearts for their children, possessing real standards.

We marvelled at the way they had built their houses and furnished them. The cleanliness in difficult circumstances was to be admired. Their children and themselves were turned out impeccably when going to school and church.

Then there were the beggars. Children taught to do it as a way of living. Those who approached us with downcast eyes and oppressed countenances, their appearance dishevelled and dirty. What happened to produce such tragedies? What degradations suffered brought people to this? Who knows. The fact is, the poor you will always have with you.

'The spirit of the Lord is upon me because he has anointed me to preach good tidings to the poor, (socially disadvantaged, the helpless and the spiritually broken) he has sent me to proclaim freedom for the prisoners and recovery of sight to the blind, to release the oppressed to proclaim the year of the Lord's favour' (Luke 4:16). I have become all things to all men that I might save some' (1 Cor 9:22).

Peter Wagner speaks of Presence Evangelism without Proclamation and pleads for Proclamation Evangelism — here the presence puts flesh on the proclamation.

HILL TRIBE PEOPLE in Thailand are living a precarious existence.

Because of their increasing numbers due to immigration from neighbouring countries and a high birth-rate, and because of tightening restrictions on the use of land, they are not able to maintain their agrarian life-style as they have in past generations. Increasing reliance on the 'outside world' is replacing a formerly self-reliant economy and culture.

As the economic situation continues to deteriorate in the hills, more and more people feel forced to go into the cities and work. Young, uneducated women who go down to the cities and towns can only find jobs as prostitutes — a thriving business in Thailand. Previously involving primarily poor northern and north-eastern Thai villages, the hill tribe women are now being drawn into the system of brothels, massage parlours, bars and nightclubs. It is estimated that between one per cent and two per cent of the general population of Thailand are prostitutes — 700,000 -1,000,000 or more people.

Prostitute buyers actively recruit hill tribe women, going up into the hills to buy them from their families or from the headman of the village. The money is attractive to those who have few or no other economic options.

On 5 May 1987 the New Life Centre opened in Chiang Mai, Thailand, seven months after the first meeting was held to discuss the possibility of its establishment. Paul and Elaine Lewis had become concerned about the increasing number of young hill tribe women who were being sold by their parents into prostitution. They felt the need to offer an education to women who had little or no previous opportunity to receive one and therefore had few economic options open to them.

Elaine discussed the issue with Sam Hasuwan, the manager of Thai Tribal Crafts and eventually she received permission from the TTC Board to establish a sub-committee to organise the project.

Thai Tribal Crafts is a store which sells hill tribe handicrafts. It serves as a self-help project, enabling hill tribe people to market their handicrafts both here in Chiang Mai and around the world. It was started by missionaries about 17 years ago, and provides tribal people with vocational training, as well as other vital services.



New Life Centre

Lauran Bethell, working with the Thailand Baptist Missionary Fellowship, is Director of the New Life Centre at Chiang Mai. She is helping young women threatened by prostitution.

Thai Tribal Crafts offered to fund the rental and renovation of a residence, plus utilities and salary of a housemother. The residence in Chiang Mai would allow hill tribe women, from any tribe, ages 15 and older, an opportunity to go to the Thai government's adult night school and receive vocational training.

Eighteen young women were admitted to the Centre for that first term. In May, 1988 a second house, about a mile away from House Number 1, was rented and the programme was expanded so that up to 50 young women could live in the New Life Centre facilities and benefit from its programmes.

In May, 1989 a small house, directly across from House Number 2, was rented as an annexe to the second house, and the numbers grew to a total of 64 residents. Each home has a housemother and assistant housemother who supervise the day-to-day administration of the Centre.

The young women come from a wide variety of backgrounds. Several of them have come to us through the work of the Women's Emergency Home in Bangkok. One of them jumped from the window of a brothel several years ago and had

been living at the Emergency Home since that time. Two others were rescued from a brothel by the Special Forces Police after Paul and Elaine Lewis had contacted the Emergency Home, asking for help to enable a young Akha Woman to be released from a brothel in Phuket.

Khunying Kanitha Wichiencharoen, the founder of the Emergency Home, made the contact with the police and they proceeded to close the brothel down and arrest the manager. The 17 young women working there were taken to the Emergency Home. Three of them were Akha and two of the three came to live with us. The third one returned to the hills to live with her family.

Several of our residents have virtually no families and have been living under the threat of being sold. One resident is from a family who has a horrendous reputation for opium and heroin trading. It was her uncle who sold the young woman who jumped from the brothel window.

In contrast, we have several young women who have been active as leaders in their villages. One Akha woman, who, though she speaks Akha, Lahu and Burmese, is totally illiterate, never having had the opportunity to go to

school but instead having to help support five younger sisters in school. Nevertheless, she's been the leader of the women's group in the village church and wants very much to be able to read and write so that she can return to her village and serve even more effectively.

In addition to admitting Lahu and Akha residents, we also have some Hmong, Mien and Lisu women. One of the Hmong women was 30 years old when she came to us and had been able to complete a sixth grade education as a child. She, too, had been a leader in her church and was thrilled to have the opportunity to be able to further her education. She finished ninth grade with us and then was able to go on to attend Bible School.

The residents all attend the Thai government's Adult School programme at night. During the day they have the opportunity to study Akha and Lahu reading and writing, English, and sewing (which includes pattern drafting). They also receive special tutoring in Thai.

Many of the residents weave and make traditional handicrafts to be sold at Thai Tribal Crafts. Others make goods to be sold in the Night Bazaar in Chiang Mai. Quilt blocks have been sent from American Baptist Women's groups in the United States and the young women have been taught to make quilts. Some of them have sold the quilts to the foreign community in Chiang Mai and other quilts are used by the residents at the Centre and by their families in the hills.

The money from all of these endeavours helps to pay their term fees and provide them with money to buy their toiletries and clothing.

The residents attend local churches and participate in their Sunday School programmes. A seminarian from a Chiang Mai works as an intern at the Centre and is responsible for running a youth activities programme, leading devotionals and conducting Bible studies. The Centre offers discipleship training classes to those who are interested in becoming Christians. Baptisms for new Christians are held at the annual convention of the tribal Christians.

The New Life Centre is funded in part by Thai Tribal Crafts. In addition, funds are received from private donors and local as well as international groups. Churches and individuals related to the American Baptist Churches have been generous in their on-going support for the work, also. □



MORE REFUGEES

There are now more than 18 million refugees world wide. It has been estimated that over the past year there has been a 10 per cent increase in refugee numbers and this on top of a 230 per cent increase during the mid to late 1980's. Africa still has the largest number of refugees and displaced persons and this is likely to rise even further as different nations fight for more democratic participation in government.

SLIMMED DOWN BUDGET

The BMS has been presented with a slimmed down budget for 1992. The Society estimates its expenditure for the new year at 4,188,150 which is down by 67,550.

'This is not an accident,' said BMS treasurer, Arthur Garman, speaking to the November meeting of General Committee.

'It is deliberate. Like many others we have been doing a cost cutting exercise in order to reduce the appeal figure. This is right when so many of our churches and church members are finding economic conditions more difficult.'

Although giving to the BMS over the last 10 years has

more than matched increases in the cost of living, it has not kept up with expenditure. This has meant the Society's reserves have been drastically reduced.

'We can't continue to do that,' Mr Garman said.

However, there is no intention to cut back overseas work. Mr Garman pointed out that the estimates included support for new missionaries in El Salvador, Nicaragua, Belgium and Italy.

'Missionary allowances are to be increased to meet the increased cost of living in the countries where they are working and a cost of living increase of four per cent is to be given to home staff. The provision for buildings, equipment and transport grants has been cut by 100,000.

'Administration costs at home have been reduced by 5,000, which may not sound much, but it will need considerable restraint to achieve it.'

Arthur Garman



Another 9,000 is being cut from promotion, education and recruitment and there will be one less area representative.

'We have tried to make the cuts as painless as possible,' the treasurer explained. 'We haven't looked at withdrawing missionaries, making staff redundant or taking on new candidates for training and I hope that we never have to.'

'Some missionary societies have already had to resort to these drastic measures.'

Giving from the churches over the past year (until September*) has increased so far by 5.2 per cent compared with the 10 per cent needed. If this is maintained, then 200,000 will have to come from reserves in order for the Society to pay its way.

In spite of the cutbacks, because of the lower level of giving, the BMS is still appealing for an increase in giving of 9.5 per cent.

'Why haven't we been reaching our appeal target?' Arthur Garman asked. 'Have we reached the ultimate level of giving so that we need to look seriously at cutting back? Have the churches lost the vision or don't they have the same vision as the General Committee? Are we failing to get the vision we have across to our churches? Do we need to make a special effort to put BMS back at the front of our giving where it belongs?'

* Indications are that the final total for the year will show an increase in giving which is much lower than this.

ZAIRE UPDATE

The present Prime Minister of Zaire is quoted as saying that now the Zairian people are fighting for democracy the west leaves,' Derek Rumbol told the General Committee last month.

'And it is not without a grain of truth when you think of the way in which we in the west and the east, capitalist and communist, have dealt with Africa, not for the interest of Africa but for ourselves. We have a lot to answer for and a lot to confess. I am not



Derek Rumbol

excusing the way in which those at the top in Africa siphon off the money and are able to build big houses. Such men will have to stand before the judgement seat of Christ. But we shall also and it is holding these two things together, what has been happening in Zaire and the part those of us outside have played.

'And now in Zaire there is almost a complete break down of law and order. The news of Mbanza Ngungu and Kimpese is not good. Margot Bafende, one of her step children, Pat Woolhouse and others including American and Canadian missionaries came out on Saturday, October 26.

'They talk of widespread looting and Margot says that Mbanza Ngungu has been destroyed. The French military left on the Friday and within five minutes of their going their houses had been destroyed and the mob took over. Men, women and children were just

raging through the streets taking roofs off, taking everything. The missionary flats have also been affected.'

Derek Rumbol said that Steve and Carolyn Green had left Kimpese and were coming home but that Gwen Hunter was still there.

Speaking generally of Africa he said that 'the continent is changing rapidly. It is easier to generalise about what Africa is reacting against rather than to say where it is going.

'Perhaps there are parallels in eastern Europe and whilst we do link ourselves very closely with the people there we cannot and dare not sever links with Africa.

'We have bonds as a western nation with Africa through our colonial influence. We have bonds with Africa

new future and Zaire takes its place within them.

'When I visited Angola, people there thanked me for your prayers for them over the last 31 years. For so long have the people there been crying out for peace and we have been praying. And now can you believe it, there is peace in Angola. In this committee for over 30 years we have been talking of war in Angola and now there is peace and we continue to pray.

'So we stand with the people of Zaire and we pray for the country, the church and for the missionaries. And we continue to work that in all this, in all circumstances, God will be glorified and that all of this pain and all this suffering God will ultimately cause to be used for His glory.'



through our Christian brothers and sisters in the Church. In the change that is coming in that continent and in the land of Zaire, through external and internal pressure, we stand by them.

'It may be that we are entering a new phase in the history of Africa. There are a whole host of nations taking stock and working towards a

Above: The BMS General Committee meeting in Harrow Baptist Church.

Below: BMS Zaire missionaries who met at Kinmel Hall in North Wales for a retreat shortly after returning to the UK. 'We must say how extremely helpful we found the retreat,' said one missionary. 'The sessions led by Richard Harrison were both helpful and thought-provoking. The three days enabled us to come to terms with all that had happened and face the uncertainty of the future.'

VIEWPOINT

We are always pleased to publish letters on mission topics. We do reserve the right to edit them in the cause of brevity.

THANK YOU

On behalf of the Baptist Church in Mizoram, I do express our heartfelt thanks to BMS for giving a large sum of money towards Relief Aid to the cyclone-stricken people in Mizoram.

So far we have distributed more than 120,000 rupees in cash, 500 Quintals of rice, 900 pieces of mosquito nets and 1,200 blankets to the victims.

Rev Raltawnga
General Secretary
Baptist Church of Mizoram

TWO KINDS OF MISSIONARY

RICHARD HOSKINS appears to make a startling assertion in his article 'Two kinds of missionary' (*Missionary Herald* October 1991). Are most of them bad ones?

Most of the missionaries I have known have made con-

siderable efforts to learn the local language and to understand the national culture. Not all were natural linguists and none of us was perfect but we tried. And it is hardly likely that people who go abroad to preach the gospel believe that their view of Christianity is wrong. Few of us failed to learn something in the process of living overseas.

If most missionaries do return disillusioned and critical of colleagues and the national church it is at least possible that they are right in their judgement. No church is perfect and we all stand under the judgement of God. If they are wrong we must look more closely at the pastoral care they receive when abroad and the preparation we give them before they go there.

Or maybe we didn't pray enough for them.

Fred Stainthorpe
Wednesbury
West Midlands

LESSONS

IN THE OCTOBER edition of *Missionary Herald* the Editorial Comments end: 'But the lessons they have learnt. . . are not for them alone. . . They question us and we, if we are alive in Christ, must learn and grow ourselves.'

On page 8 I then read Frank Gouthwaite's article which included the sentence, 'What is harder to stomach is to find Christians spending money on new cars, CD systems, yachts or foreign holidays while 40,000 children die every day of preventable diseases.'

Absolutely true, I thought. Three cheers for the BMS for articulating this truth. Imagine, then, my amazement when I turned to page 10 and saw the BMS advertising £1,000 plus holidays!! How many children could that feed?

Something wrong somewhere!

Clive Wilby
St Annes
Lancashire

CALL TO PRAYER

15-21 DECEMBER

India: Medical Work

After a short time in the UK, Betty Marsh, the BMS doctor at Berhampur, has returned to India. She and the hospital are facing many legal problems at the moment and need the support of our prayers.

We remember also Diptipur Hospital with its special eye department and related clinics headed by Dr Suna.

Ann Bothamley serves in the Vellore Christian Medical College Hospital in the south of India. The hospital is well known for its high standard of Christian care.

22-28 DECEMBER

God's Mission of Love

Christmas, the birth of God's own son into the world of mankind, is the greatest missionary event of all time. We praise God for the great gift of Himself. No more can we see Him as remote and aloof. Jesus is Emmanuel, 'God with us'.

As once more we greet His coming let us commit ourselves to His ministry of love, an incarnate ministry, not aloof from people but alongside them, where they are facing the hard facts of life.

29 DECEMBER-4 JANUARY

Justice and Integrity

This week straddles the old and new years, a week of sad reflection and joyful thanksgiving, a week to seek forgiveness and to renew faith, a week to work out what went wrong in the old and to prepare plans for the new.

The peoples of Eastern Europe now face the harsh reality of their new freedom. In Africa Angola makes its hesitant way towards peace while Zaire's agony shows no sign of abating. In Asia, Bangladesh recovers from another cyclone, peace eludes Sri Lanka and Nepal tries out democratic ways. In Latin America ordinary people are weighed down by economic difficulties and, in Central America, by civil conflict.

But within all there is the Church, Christ's faithful people working, worshipping and witnessing, living alongside those most in need. Let us pray for all our brothers and sisters in Christ around the world.

*Justice and truth –
of such words, twisted and bent,
and revolutions made
and tyrant forces take tight hold;
by such words, narrowed and
cramped,
are hostages held
and freedom dies another death;
from such words, turned inside out,
excuses flow
and racist hate destroys another's
home*

*God of justice and truth,
we praise you
for not speaking in words
that drift away on the wind
but in the person of Jesus,
the Word made flesh,
the way, the truth and the life.*

5-11 JANUARY

Zaire: Church Leadership

As we go to print, the future in Zaire is uncertain. Derek Rumbol visited the country in November and was able to talk with church leaders and assure them that the BMS partnership with the Church in Zaire will continue. There is a need to discuss how that partnership will work in a changed Zaire.

In the meantime our prayers for Christians in Zaire are essential. Within a nation in crisis the visionary leadership of Christian men and women is vital. They have a hard task. In the best of times communications between the different regions of a Church community which

stretches for over 1,000 miles in Zaire are extremely difficult. Today they are dangerous and almost impossible.

*Loving Father God,
your people in Zaire are tired,
exhausted by suffering that has no
end,
faint with hunger than cannot be
satisfied
worn-out and battered by the
struggle to live;
help them to know
that you are with them,
that you understand,
that you are working for them,
and that the strength, love and
care
of the one who never wearies or
grows faint is always with them.*

12-18 JANUARY

Bangladesh: Chandraghona – Medical Work

Although great advances have been made in arresting and curing leprosy, there are still many leprosy sufferers in Bangladesh. The Leprosy Hospital in Chandraghona provides care for many patients who need treatment oversight. The Hospital also gives close attention to those in the community who show early signs of leprosy.

Close by is the Chandraghona General Hospital. The Hospital attracts patients from a very wide area across the Rangamati Hill Tracts. One of the greatest concerns is the lack of committed Bangladeshi Christian doctors and nursing staff. We remember Dr Chowdhury the Medical Superintendent and Dr Ken Hatano who has oversight of the Leprosy Hospital. Phil Commons is our BMS Physiotherapist in both Hospitals.

19-25 JANUARY

Angola

After more than 30 years of revolution and civil war, the warring sides in Angola have agreed to peace. The scars of war will be seen in Angola for a long time yet,

not least in the many limbless young men seen in the streets of Luanda the capital, victims of a war which for many had no meaning. The economy of the country is wrecked and food is still scarce.

Throughout the years of war, Baptist churches have been able to maintain a positive Christian witness, sharing their faith in loving service, evangelism and church planting. Church services have been crowded as people have flocked to the only places where they could find hope. We pray that the Evangelical Baptist Church in Angola (IEBA) will be able to offer the same kind of hope and leadership as Angola seeks to give peace and chance. Alvaro Rodrigues is General Secretary and Joao Makondekwa is President.

26 JANUARY- 1 FEBRUARY

Fellowship Visits and Scholarships

For many of our partner churches, opportunities for research and study are limited. Our Scholarship Scheme makes it possible for a few to receive extra training which will equip them for strategic ministries. In particular we are committed to helping those involved in theological education who will be able to share their overseas experience with many others.

Taking an extended period away from home is never easy for the individual and his or her family. Either it involves separation or means uprooting the family unit. It is a sacrifice that many are ready to make for the benefit of their home churches. We pray that we in Britain may be challenged and blessed by contact with our overseas friends. The benefits of fellowship visits and scholarships are two-way.

2-8 FEBRUARY

Baptist World Alliance

The BWA brings together a Baptist community of something like 70 million people and with around 36 million mem-

bers in 136,000 churches. Within this world-wide family there are many emphases in theology, worship and organisation often reflecting the history and the culture of the different countries.

In the first week of February each year the Baptist family is asked to set aside a day of prayer. The theme this year is 'Together in Christ: We Pray'. BWA Secretary, Denton Lotz writes, 'Prayer is the great tie that binds believers around the world together. It is also the instrument of the righteous to confront evil in an ungodly world. . . . BWA Day is the one time throughout the world when Baptists in local congregations are called upon to pray for one another in a very special way . . . when we direct our thoughts to the whole body of the Baptist World Alliance and beg God to make us an instrument of His peace, an instrument of His justice, an instrument of His saving power.'

9-15 FEBRUARY

Nepal

The new Constitution of Nepal has now been promulgated, providing 'freedom of religion'. It was welcomed with guarded pleasure but with some apprehension by Christians. 'Every person shall have freedom to confess and practise his own religion as coming down from a perennial past having due regard to the traditional practices, providing no person shall be entitled to convert another person from one religion to another. . . .'

The implications of this new freedom are still being worked out by the Christian Church, as believers share good news with the overwhelming Hindu majority.

The United Mission to Nepal headquarters are Kathmandu. Edgar Metzler is the Director, Jane Andrews works in administration, Personnel Secretary is Graeme Guger assisted by Suzanne Linnell.

MISSIONARY MOVEMENTS

ARRIVALS

Roger and Mrs Angela Collinson
on 7 October from Rio Grande,
Rio Grande do Sul, Brazil

Neil and Mrs Ruth Abbott
on 8 October from Clermont Ferrand,
France

Betty Marsh
on 25 October from Berhampur, India

Margot Bafende
on 29 October from Mbanza Ngungu,
Zaire

Pat Woolhouse
on 29 October from CECO Kimpese,
Zaire

DEPARTURES

Graham and Mrs Debbie Atkinson
on 4 October to Pokhara, Nepal

Ann Bothamley
on 4 October to Vellore, India

Joy Knapman
on 8 October to Delhi, India

Roy and Mrs Margaret Deller
on 17 October to São Paulo, Brazil

Stan Porter
on 17 October to São Paulo, Brazil

John Pullin
on 17 October to Paranaiba, Brazil

Maureen Porter
on 31 October to São Paulo, Brazil

ACKNOWLEDGEMENTS

LEGACIES

Miss P M E Tuckett	500.00
Jim and Bessie Young	200.00
Mrs Edith I Walker	10,833.46
John Cornelius Codd	139.97
Francis Mervyn Prichard	10,000.00
Mrs Freda Mary Eady	500.00
Mrs Iris Pocock	500.00
Nellie Frances Collier	4,090.82
Grace Pattie Braby	45,000.00
Mrs Jane Allan	2,000.00
Herbert Hall Snow	960.10
Mr C E Cannell	250.00
Miss Annie Gill	1,500.00
Mr and Mrs Henry Nutt	500.00
Kitty Harrison	500.00

GENERAL WORK

Anon: £110.00; Anon: £10.00; Zaire: £5.00; Bristol: £10.00; Oswestry: £30.00; Anon: £50.00; Anon: £200.00; Anon: £4.75; Enfield: £20.00; Anon: £100.00; Gwent: £10.00; Durham: £30.00; Anon: £100.00; Anon: £10.00; Anon: £5.00; Anon: £15.00; 'John': £20.00; Aberdeen: £21.00; Nationwide Anglia: £10.00; York: £50.00; Bloomsbury: £63.75; Huddersfield: £200.00.

Coming to your area soon!
Book the date!

Change

NO SMALL

11/12 JANUARY

North
Blackburn

25/26 JANUARY

South East
Bournemouth

8/9 FEBRUARY

Wales
Cardiff

22/23 FEBRUARY

Midlands
Bilston

7/8 MARCH

Scotland
Bellshill

21/22 MARCH

South West
Devizes

4/5 APRIL

Wales
Bangor

11/12 APRIL

Central & East
Hitchin

9/10 MAY

North
Newcastle-on-Tyne

16/17 MAY

South East
Venue to be announced

For further details, contact
your BMS Representative.

- 'Thought provoking'
- 'Really exciting programme'
- 'Not a bit like other deputation meetings'
- 'Those who didn't come really missed out'

These people are talking
about NO SMALL CHANGE.

A weekend event organised by the Baptist Missionary Society. Discover how God wants you to be part of His worldwide church.

SATURDAY

Come and enter the life of the world church. Something for everyone!

3.00 – 5.00 pm

Varied and stimulating afternoon for all ages. Events and seminars to enlighten and challenge.

KIDS FOR CHANGE! An action-packed programme for children over five.

6.00 – 7.30 pm

The Summons – a multi-media presentation. Face the challenge. Decision time!

(Creche for under fives available all day)

SUNDAY

Team members will share in local church services.

