

M I S S I O N A R Y

HERALD

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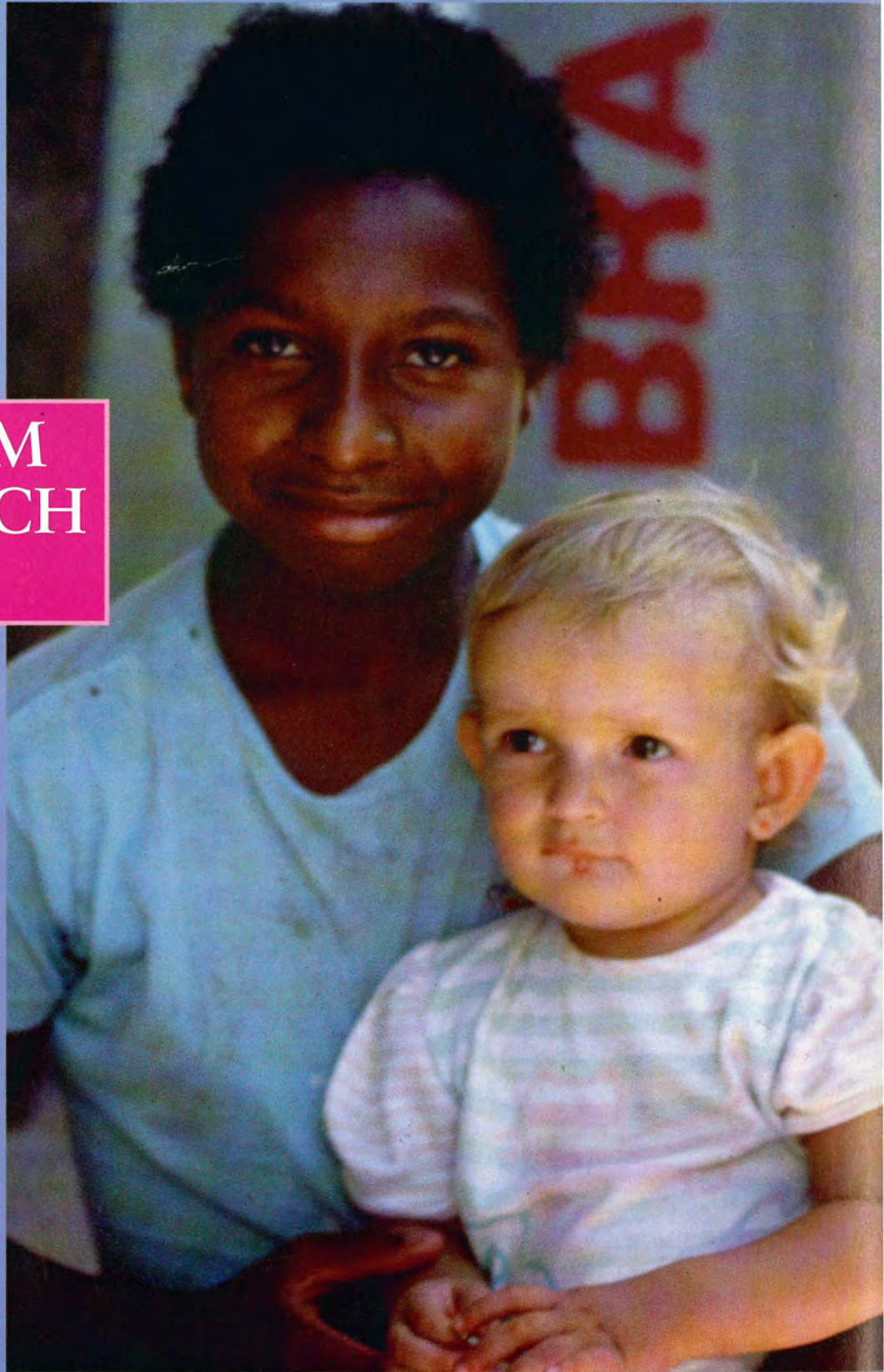
KING
CYRUS IS
ALIVE.
FOR THE
RICH

EVANGELISM
AND CHURCH
PLANTING

40 YEARS
IN NEPAL

NEWS

OLD WAR
NEW FAITH
GREAT
EXCITEMENT



PLUS DOUBLE TAKE ACTION PULL OUT

C O N T E N T S



H E R A L D

KING CYRUS IS ALIVE <i>Church planting and outreach in the south of Brazil</i>	3
FOR THE RICH <i>A 28:19 team out and about in Italy</i>	5
CO-OPERATION IN MISSION <i>Changing from a mission to a missionary church</i>	7
GREAT EXCITEMENT <i>Using new opportunities to evangelise in Nepal</i>	8
40 YEARS IN NEPAL <i>Rejoicing with one of our partners in Nepal</i>	9
OLD WAR : NEW FAITH <i>Not even war can hold Angolan Christians back</i>	10
DOUBLE TAKE <i>Taking a second look at evangelism</i>	11
NO GOING BACK <i>Working with Angolan refugees</i>	15
CALL TO PRAY <i>Updating the BMS Prayer Guide</i>	18
CHURCH PLANTING IN BRAZIL <i>How the Fund for the Future is being used</i>	19
IN VIEW <i>News and views from around the world</i>	20
VIEWPOINT <i>Some of your letters</i>	21
WORLD MISSION LINK	22
HELPING THE HELPLESS <i>The story of a patient in Patan hospital, Nepal</i>	22

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MISSIONARY HERALD The Magazine of the Baptist Missionary Society, PO Box 49, Baptist House, 129 Broadway, Didcot, Oxon OX11 8XA Registered Charity No. 233782
Telephone: 0235 512077 Telex: 94070435 BMSB G Fax: 0235 511265

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printed by Stanley L Hunt (Printers) Ltd, Rushden, Northamptonshire

ISSN 0264-1372



Roger and Angela Collinson discuss, with Pastor Paulo and his wife, the new banner - "Christ is alive today" - made by Brighton Road Baptist Church, Horsham.

KING CYRUS IS ALIVE

'...and he's living in the south of Brazil,' says Roger Collinson

HAVE YOU GOT the money and are you ready to sign the contract tomorrow for the transfer of land that you requested on the Parque Marinha estate in Rio Grande do Sul?

So began a telephone call from the state council office manager in Porto Alegre. Ready, we were more than ready but the words sounded unreal after struggling to obtain land for over a year and only two weeks before being informed that all land for sale would have to be put out to tender. The latter would have involved another long delay and uncertainty about eventual purchase.

Apparently not only was the contract ready for signature but the president of the organisation was also visiting Rio Grande to be involved in the signing and delivery of the documentation.

'Curiouser and curiouser,' said Alice!

Pastor Paulo and I turned up the next day at the local offices and suddenly all was revealed, we were involved in a political propaganda campaign.

Let me explain. The son of a local deputado (MP) was standing for election as a town councillor the following week. In order to help his election prospects the handover of the contract (plus one other to a pentecostal group) was being filmed for local television to demonstrate the way in which a particular political party was meeting the social needs of the people by providing land to build churches. We had heard that, because of the elections, roads were also being repaired, public buildings painted, street light systems fixed up and parks and other green areas tidied. Little did we imagine that our purchase of

Thank you for the many kind comments about the New Look Missionary Herald, both about its appearance and contents. It appears to be widely appreciated but we realise that several of you have found the fine print on some of the pages difficult to read. So a word of explanation.

We now prepare the magazine, in our design studio, on our new and sophisticated desk-top publishing system. No more time-consuming typesetting and subsequent corrections. No more scissors, wax and complicated paste-ups. In all, when we have mastered the computer and

HERALD

it no longer masters us, we shall be able to produce our magazine more quickly and more economically. However, the January issue was our first attempt and what appeared, on our proof print-outs, to be easily legible turned out to be much fainter when actually printed. This month we have strengthened the font and we hope you find the result satisfactory.

This month we take a look at evangelism and church planting. At first glance, not a controversial subject for a missionary magazine. It is something you would expect from a society which is dedicated to making known the "good news" throughout the world. Yet when we look into the question, we discover that the "missionary" churches seem better at it than we are in Britain, where all manner of difficulties prevent us from evangelising.

How much then can we learn from Angola, where civil war has erupted in full force once again? There was the church, just after Christmas, entering into an evangelistic campaign in Luanda. And what about Nepal where the Church is only just beginning to use its new-found freedom? The question for us is, "How do we use the freedom we have to make known God's love in Jesus Christ?"



land would suddenly be realised for the same reason. We were reminded of Isaiah 45 and the way in which God used the pagan king Cyrus to release the Israelites from exile.

OUTREACH

THE WORK at Parque Marinha is an outreach of the main church in Rio Grande, one of the older cities of Brazil situated close to the Uruguay border.

According to Pastor Paulo, more than 80 per cent of the people who live there are spiritist, or have some connection. This is apparent to anyone who visits the nearby sandy beach. The local 'mayor' has erected a statue to Iemanja, the Queen of the Sea. Around the statue is evidence of sacrifice - corn, wine and burning candles.

So there is great need and many opportunities for evangelism and church planting in the Rio Grande area. The new work on the Parque Marinha housing estate, however, is the first congregation started by the main church.

There are many other new housing areas which offer opportunities for Christian outreach. In fact, one family walks from a neighbouring district to Parque Marinha where a preaching post had been established in a local

school. This family is perhaps the nucleus of a new work.

Earlier last year, Roger Collinson heard that the local authority had gone back on its promise to provide land for the new work. So political or not, the offer of land has opened up many new possibilities.

The congregation has many activities? A midweek outreach programme holds neighbourhood Bible studies and a ladies meeting on Tuesday afternoons. Both of have become more of an encouragement for the local believers rather than an occasion for evangelism.

Sunday morning Sunday School and worship service is a strong focal point.

'But the question which arises most urgently is how to reach people on the estate with the good news of forgiveness and a new life in Christ?' says Roger Collinson.

'Part of the answer to this will be your prayers. From the 6 to the 19 of February, we are planning a visit to the estate by a team of ten students from the Baptist Training College in Porto Alegre. For two weeks, together with folk from the congregation, the team will visit homes, do Bible studies, run open air programmes, speak on radio, organise a holiday Bible school and generally reach into the state in a very direct and challenging way.

None of this will achieve anything unless it is under the

dynamism and direction of the Holy Spirit. Do pray that as we think and plan and eventually as we go into action men and women, boys and girls will be touched by the power of God.'

So in own much simpler setting the Lord used the political powers of today to bring benefits to his people. We are now the proud owners of a plot on the estate measuring 20 by 20 metres.

Roger and Angela Collinson have been working in Rio Grande do Sul, the southernmost state of Brazil, since 1990. Roger was a naval officer before training for the ministry and pastoring a church in Gosport. So they feel very much at home in Rio Grande which is also a naval port. Roger sees a possible work in ministering to sailors.

'There are only Roman Catholic chaplains in the Brazilian navy but over 50 per cent of sailors are evangelicals,' he says.

A parade in Rio Grande to mark Bible Sunday. The girls are representing the Creation story.



OUT



Above: The statue to Iemanjá, queen of the sea.

Below: The band at the service to consecrate the land for the building at Parque Marinha. Above them it reads, "Baptist Church will soon be here."

CHURCH PLANTING



Pastor Paulo's wife



Pastor Paulo



Roger Collinson speaking to the new congregation

REACH

"Europe is the great unevangelised continent," say Daniel Strange and Hannah Clark, two members of the BMS 28:19 Youth Action Team in Italy.

FOR THE

RICH?

WHY SEND missionaries to Italy?" was the question most frequently asked of the BMS 28:19 Youth Action team before leaving.

"Surely everybody knows about the Bible."

Yet this has not been the case. People here are constantly puzzled by "testament" and "gospel", and that's not just because they are in English. Although this is a Catholic country the lack of knowledge about the Bible is quite alarming.

As one Italian said, "I don't believe anything, like most Italians, but we would all claim to be Roman Catholics. it is part of the culture."

To be a Catholic is seen as an added extra for life in Italy which lies behind other important values. Just as the poverty stricken countries are in obvious decay both economically and physically, a more subtle force is present in

The even darker side to this is the ever increasing drugs problem.

Daniel Strange

Italy. This powerful force is materialism, a power also at work in other westernised countries. One way this is shown is in the style and flamboyance of Italian dress. One pastor said, "Even though the clothes here are expensive, Italians spend a fortune on them. It's a way of life for everyone from parents dressing their children to OAPs.

Designer labels are seen in abundance in the shops and on the streets. It's the same with cars. "Italians buy expensive cars to look good, at the expense of everything else, including the petrol."

The even darker side to this is the ever increasing drugs problem. In one of the nicer towns, a resident said, "The town has a serious drugs problem which is leading to a high level of AIDS. But the crime rate is low because people can afford to buy the drug's." This materialism has led to a complacency which says, "I have all my physical needs satisfied. I am happy. Why do I need the gospel?" Matthew 9.24 says, "It is easier for the camel to go through the eye of a needle than for a rich man to enter the Kingdom of God."

The scattered shrines which lie

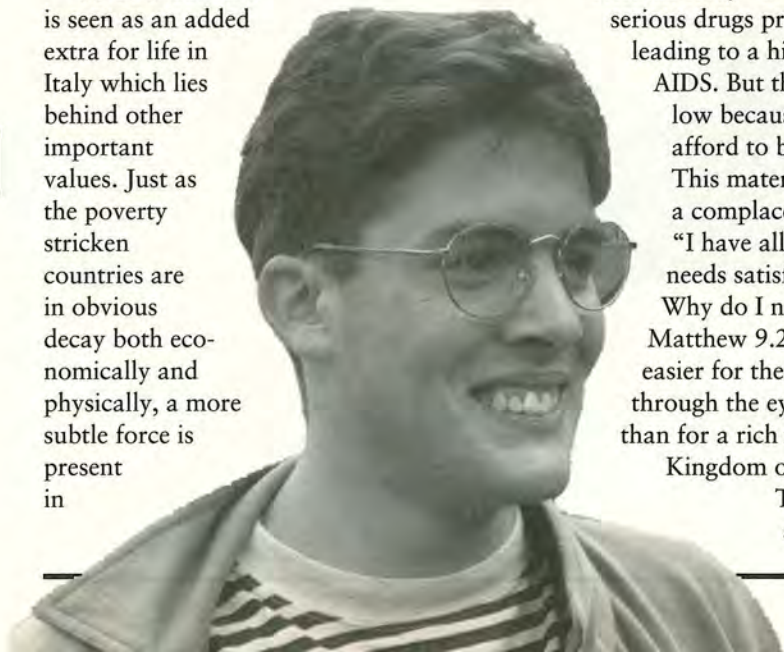


Hannah Clark

all around Venice reveal part of Catholicism and other more telling signs are from photographs of people who have died, on walls and pillars, stressing the need to pray for them now they have gone.

It is difficult to miss a Catholic church. They are grand affairs both in structure and decoration, with a wealth of history and religious art inside and outside. Two features common to the churches we have seen have been the confessional boxes tucked away in corners of the churches and the many candles to the saints.

Through conversations with Italian Catholics, many prejudices and misconceptions about Roman Catholicism have been swept away. The most striking feature is the difference between what the Catholic Church teaches and what the normal Italian Catholic believes. In fact, in a country where there are millions of



YOU
ACT
THE

like "gospel" has to be defined and explained.

This mentality coupled with the largely materialistic lifestyle obviously makes sharing the gospel difficult because people seem cold and content with their own knowledge. They think they do not need the good news of Jesus Christ. In a country where the Baptist Church is put on a par with sects like the Jehovah's Witnesses, Baptists have been faced with an enormous challenge. This challenge is being countered by evangelism in many different guises. Open airs, tracts, radio stations and Christian lifestyles have proved fruitful, although congregations, especially in the north, are still quite small and there are many problems which face the church, including a desperate need for ministers.

The Union of Evangelical Christian Baptists of Italy works with other denominations, like the Lutherans and Waldensians, to spread the gospel. This works well since it is better to form one large body in Christ than several individual parts. Slowly the gospel is being revealed to more and more people, but Italy still needs much prayer and help. What many have said appears to be true: "Europe is the great unevangelised continent."

Outside the Baptist Church, Serkawn, Mizoram



CO-OPERATION IN MISSION

REVD RALTAWNGA, GENERAL SECRETARY, BAPTIST CHURCH OF MIZORAM (BCM) SHOWS HOW A MISSION CHURCH HAS BECOME A STRONG MISSIONARY CHURCH TODAY.

The Baptist Church of Mizoram has been alive to its missionary calling since its inception. In 1905, this young church appointed four new Mizo Christians to preach the gospel among the Chakmas and Tuikuk, who were nomadic tribes living in the western part of Mizoram. In 1909, more tribal groups living in the border areas of what is now Bangladesh were

Catholics you will find millions of theories on what Roman Catholicism is. It could be said that all Italian people who profess to be Catholics are more humanistic than religious.

The main problem has been a question of authority. There is a strong dependence on what the priest says or doesn't say, as the case may be. They usually "believe" this teaching without questioning it. It seems though that every priest has a different view on certain crucial issues. Generally then, knowledge of scripture is basic. Even a word



reached with the gospel by these same evangelists along with BMS missionaries.

In 1939, the Church's highest council meeting decided to send two full-time evangelists to work among the sub-tribes, such as Chakmas, Tuikuk, Pang, Bawn and a special mission fund was collected for this work.

In 1968, BMS had to leave Mizoram because of political problems in the area, but that was also the year when the first BCM missionaries were sent out of Mizoram. Since then the number of mission areas and missionaries has increased at a tremendous rate. It is no exaggeration to say that BCM has inherited the infectious missionary zeal from the BMS.

With the help of relief agencies,

skill training centres for typing, carpentry, tailoring, handicrafts and printing have been opened for the training of local people and BCM missionaries. Recently, we sent several nurses to remote villages in the states of Orissa, Tripura, Assam and Maharastra to



help especially in child-care, health and sanitation.

Although BCM has workers in ten areas of India, in many places we work in partnership with other mission agencies or para-church organisations.

For instance, the Australian BMS asked the Zoram Baptist Mission (ZBM), the missionary arm of BCM, to take over their work among the Rabha tribe in Assam. ZBM gladly responded. At that time there were two local churches and 400 Christians scattered in many places. Now there are 40 churches and 6,000 Christians. We now support 38 workers in Assam.

In 1971, ZBM accepted the call from Tripura Baptist Christian Union because the New Zealand Baptist missionaries had to leave the state. ZBM now supports 29 missionaries and 39 local workers and looks after more than 72 churches. There are now about 15,800 Christians in these ZBM operated areas.

Since 1979 ZBM has also been working in partnership with the Conservative Baptist Foreign Missionary Society, USA and the Baptist Church Association among the Kurku tribe in the states of Maharastra and Madhya Pradesh. Mission work is not quite so successful as in other areas, but now there are 240 Kurku Christians and four local churches.

With financial assistance from the BMS we sent a lady missionary to work in Thailand. Another Mizo couple are there working among the Akha tribe with OMF

In Bhutan, another Mizo couple went in 1975 to work with the Leprosy Mission. Government restrictions prevented them from engaging in direct evangelism.

VARIOUS MEETINGS took place during the Desai and Tihar (Hindu) festivals and God seems to have spoken to his people during those times. Priorto Desai and the churches of Tansen were filled with the news that a number of people had seen a vision of the Lord in the sky. There is a great excitement amongst a number of Christians here, as they continue to take opportunities to share their faith with their neighbours.

This enthusiasm took a number of Nepali Christians from the church I attend to Ramdi. It was another important day in the Hindu calendar, when people

Sheila Loader, writing from Nepal, says that 'Church news is really exciting.'



Sheila Loader, after a short period of work in Bangladesh 1988-9, moved to Nepal in 1990 where she teaches the children of missionaries.

Christians are using their new

GREAT

opportunities of freedom to evangelise.

flock to the holy rivers to bathe. Ramdi is about 40 kilometres from Tansen and is situated on the Pokhara road, on one of the holy rivers, the Kali Gandaki. Devotees who wash in the river on that day believe they will be purified.

Thousands of people arrived on that day plus our small Christian Group.

The Christian group, using a small amplification system, started by singing and the small crowd quickly grew in true Nepali style.

After the singing, there was a short piece of drama and explanation and then an opportunity to buy literature.

The literature consisted of short gospel tracts and simple Bible stories about the life of Christ costing between one to 15 Rupees



(1.25p to 20p). The literature was just snatched up. People couldn't seem to buy it fast enough. They even bought New Testaments.

We had a crowd around us for most of the day, but it quickly grew to as many as 70 when something special happened.

While the people down at the river performed their ritual washing, this small group of Nepali Christians continued to witness for our Lord, without any opposition.

After the heat of what is an exciting family day with lots of good food, not to mention alcohol, I cannot help wondering what happened to all those hundreds of pieces of literature that must have found their way into the villages of this area in the hands of people who have to return to the daily unending task of survival.



Some of the BMS workers in Nepal meeting together to celebrate the

XCITEMENT

A TESTING ENTERPRISE in Christian service.' That was how the British Ambassador to Nepal described the beginnings of the International Nepal Fellowship (INF) in Nepal back in 1952.

INF, a Christian Missionary

society, celebrated, in 1992, 40 years of service to the people and church of Nepal.

The Himalayan kingdom was, until 1952, closed to all outsiders. In that year, Dr Lily O'Hanlon and Miss Hilda Steele, who had for many years been operating a

clinic on the Indian border, were given permission to open a hospital in the town of Pokhara. The arrival of their team signalled the birth of what was to become an extensive medical programme.

Forty years later the INF is continuing its work in six major medial, training and support projects. From small beginnings at the Shining Hospital, a handful of staff built up the first provision of health facilities in the region. They became the leaders in the treatment and control of both leprosy and tuberculosis, diseases which were widespread throughout the country. Recent years have seen a growing emphasis on education and the prevention of disease through Community Health Development.

1952 also signalled the birth of the Church. Nepali Christians from India arrived, some with Dr O'Hanlon's team. The church in

40

YEARS IN NEPAL

INF

Nepal has also experienced growth during the 40 years. Today there could be 70,000 national Christians meeting together in 500 churches across the country. This growth has come in spite of decades of persecution and the imprisonment of believers. Recent political changes mean that there are no longer Christians in prison for their faith in Nepal, but laws still exist prohibiting proselytising. Through this time INF missionaries have been supporting the church through prayer and fellowship.

Having stood the testing of 40 years' work, INF is now looking to the challenge of future opportunities for service in the cause of the Nepali.

Three BMS missionaries, Sue Frame and Chris and Alison Rudall, are seconded to INF.

*The INF
Community
Health
project at
Burtibang*

OLD WAR - NEW FAITH

BMS HAS MAINTAINED telephone contact with the Evangelical Baptist Church in Angola (IEBA) our partners in one of Africa's trouble spots.

It had been hoped that following free elections last September the long drawn-out civil war would be a thing of the past. However, heavy fighting has flared-up again, to the distress of many people and the cost of many lives.

The Revd Alvaro Rodrigues, IEBA General Secretary, said, "There are reports of fighting in all areas of the country, but the capital, Luanda, remains calm."

He expressed thanks to British Baptists for the assurances of their interest and prayers in this time of renewed struggle and suffering.

Angolan Christians, however, continue to witness to their Lord. In the week after Christmas Angolan Baptists joined in a campaign of witness in Luanda. Special meetings were held and a programme of visitation included prisons and hospitals. The climax of the week was a rally on Sunday, 3 January, held in a large football stadium.

One effect of all the troubles has been a heightened interest in the spiritual dimension of life. Many Angolans responded positively to the preaching of the gospel through the campaign.



DOUBLE TAKE TAKING A SECOND LOOK AT SOME OF THIS MONTH'S ARTICLES ●●●●●●

EVANGELISM AND CHURCH PLANTING

1

CYRUS AND EVANGELISM

(p3) How do local politics\ councils\ public figures help us in our task? Do we use every means effectively to communicate the gospel? Are we prepared to make the most of temporary situations, even local in-fighting on the council to achieve our aims?

2

NEW LAWS IN NEPAL. If a

law were passed in Britain prohibiting proselytising, would it make us more keen to persuade someone to change their religion? If it became illegal - punishable by heavy fines or imprisonment - to become a Christian and be baptised, what difference would that make to our witness? Do we make the best use of our freedom? What can we learn from the church in Nepal? (p8)

Sheila Loader tells us of the opportunities taken by a group of Christians to witness to their faith during a Hindu washing ceremony. How would you feel if a group of Hindus came to your open air baptism, preaching their own gospel and handing out Hindu tracts?

3

“..the question which arises most urgently is how to reach people on the estate with the

good news of forgiveness and a new life in Christ?” (Roger Collinson (p2)

Is this kind of question the most urgent at your church meetings? If so, what is the answer? Do the methods suggested in the article: using “a team of theological students to visit homes, do Bible studies, run open air programmes, speak on radio, organise a holiday Bible school..” sound appropriate for an estate where you live? If so, are you making use of them all?



4

“It is no exaggeration to say that BCM (Baptist Church of Mizoram) has inherited the infectious missionary zeal from the BMS.” (p7) Do you see evidence of this zeal from the facts represented in this article? Is it true today that BMS demonstrates “infectious missionary zeal”? Do you see it in your BMS representatives? Is this kind of “zeal” alive in your church? Is it appropriate today? If not, what kind of “zeal” is needed in today’s complex societies? Does it differ from country to country?

5

ATTACK ON CHRISTIAN VILLAGE (p21) If you heard of Christians converting to Islam,

would you feel strongly enough to set fire to their village - even if you would never dream of such violence?

6

“Churches in the third world are more successful at evangelism than those in Europe.” Is this true? If so, why?

DOUBLE TAKE? Double Take is a way of using the Herald to consider, more deeply, the theme which is highlighted each month. Whether used privately, within a missionary or house group, or as part of Sunday worship, the hope is that a better understanding of the issues will lead to a change in attitudes, to a commitment to prayer, to involvement in mission and to action

Double Take

Bible Study

Acts 16:5-24

EVANGELISM." What does this word do for you? Does it send shivers down your spine at the thought of knocking on strangers' doors, or worse, still, acquaintances' doors? Or is it something that thrills you?

To the early church evangelism was part and parcel of the way they lived their Christian faith. They didn't seem to need special seminars to help them spread the word, or training programmes - it was just something they did that was as natural to them as breathing.

Of course head-counting may not always be a good thing, as King David found out (see 1 Chron 21), and in some parts of the world today the number of converts per year per Christian minister is seen as the be-all-and-end-all of their ministry. Perhaps there needs to be a balance between quality of discipleship and numerical growth.

Where does your church stand on this issue? List all the activities that take place in your church. Placing numerical growth as 1 and quality of faith as 10, where do all these activities come on this scale? Is quality more important than conversions? Does the balance need to be redressed?

The church in Mizoram (p7) has seen a sea-change from being at the receiving end of missionary endeavour to being a sending people.

What do you think are the reasons for this? Would a missionary from, say, Mizoram, be welcome in your community?

Paul had a vision, the famous Macedonian call. A number of people in the churches of Tansen

Is seeing the need always the call to go and help?

in Nepal (p8) had a vision of the Lord in the sky. This prompted them to go out and evangelise. Does it take a vision to make us go out? Or maybe something else? Does the vision act for guidance? Or is it a means of getting us off our backsides?

How sensitive are we to the needs of the people around us? Do we view them solely as targets for conversion? What underlying assumptions do we make in our evangelistic efforts? Would the methods of evangelism used by the Christians in Nepal (p9) be acceptable here?

Everywhere around us we see people in need. It doesn't matter whatever your age, sex, or position in society. The needs may be physical, the sheer slog of keeping body and soul together, or more sophisticated - emotional, psychological, or spiritual in origin.

Make a list of the people in your street/workplace/class. What needs do you think they have? How would they react if you tried to help them?

Is seeing the need always the call to go and help? What are our motives for reaching out to people? Would they be the same as missionaries and evangelists of 100/200 years ago, saving people from the judgement of God before the imminent return of Christ?

Verses 11 - 24 in this passage show Paul and colleagues in two different evangelistic situations. At Philippi, where there were not even enough Jewish men to get a synagogue going, Lydia, a high class business woman comes to faith along with her household. And later there is conflict when the slave girl's owners realise their means of livelihood has gone. The magistrates were called to intervene, and it seemed, for a

while that Paul's triumph with Lydia had now gone sadly wrong.

Be honest! Do we avoid reaching out to people if there is a risk of conflict? Why?/Why not? Imagine you are Roger and Angela Collinson in Brazil (p3) How would you feel in this situation that the land to build a church is suddenly made available because of local politics? Contrast the lives of the two women in this passage. How were their lives changed by hearing the Gospel? What were their lives like afterwards?



Preparing for mission outreach. Two students at the Baptist Seminary in Curitiba, Brazil.

EVANGELISM DECADE

WE ARE NOW part way through the Decade of Evangelism. While many churches are taking it seriously they are finding it hard to discover ways of communicating in "post-Christian" Britain.

As in many other parts of the so-called developed world, secular, materialistic Britain no longer feels the need for "religious" props. However, spiritual needs are fed in other ways. Throughout Europe young people are turning to drugs and occult superstition, things not unknown in the developing world too.

So what is there, in the overseas missionary scene, to help Baptist churches in Britain? In her article, *Making Waves* (p23), Mary Kalil talks about the meaning for the non-converted world, of our witness of sharing bread, prayers, praise, joy and work in the style of the primitive community of the New Testament.

How far could this be a recipe for a programme of evangelism in your church.

ACTION POINTS

1 SHARING BREAD

Bread is more than sharing food.

"As the one loaf was broken and shared at communion I thought of another meal we had shared with some Greek friends a week before. In fact that's when we became friends and not just acquaintances. It's surprising what sharing a meal can do.

"Communication was difficult as we stumbled over half-understood words in each other's language. But we laughed and we ate and we came closer together because there is something very special about sharing a meal."

Invite non-Christian friends to a meal and watch the barriers of misunderstanding fall away

2 SHARE PRAYERS

Roger Collinson (p2) asks us to



pray for the evangelistic campaign in Rio Grande this month. Will you take his request seriously?

More than that, let's look at our prayer life and that of our churches, seriously praying for real people and real situations in this Decade of Evangelism.

3 SHARING PRAISE AND JOY

One traditional way of evangelism has been to invite people to a special service, to join with God's people in worship. Is this realistic today? Would it be like entering foreign territory for the unchurched? What kind of Christian celebration of praise and joy could you invite one of your non-Christian friends to? What elements should be included or excluded? Take time to devise such an occasion.

4 SHARING WORK

That's a hard one in this time of recession and unemployment. In Nepal, the many development projects undertaken by UMN are eventually handed over to Nepali people. Mission projects are providing work and the dignity it brings.

Are there ways in which churches, working together, can help to provide worthwhile work for those suffering the indignities of the dole queue?

(Above) Breaking down barriers. Russians, Americans and Ukrainians share a picnic meal at Estergom, Hungary.

Double Take

Worship

RESOURCES

Worship File

Resource Material for Worship Leaders.
Published by the Baptist Union of Great Britain, Worship File, provides reviews of worship materials, articles about worship and material to assist in the preparation of sermons. The first issue was published last Autumn and included four hymns including three to celebrate the BMS BiCentenary.

It is intended to publish Worship File in January, May and December each year. The subscription for individuals is £6 per year and for institutions £12.

A PRAYER

The crop is heavy, but the labourers are few. Matt. 9.37

Lord, we like this text, it gives meaning and purpose to our missionary endeavours; but shouldn't it remind us more of failure, muddle, inadequacy, of opportunities missed? If the crop is that heavy, what are we waiting for? why so much reluctance?

Lord, humbly we offer ourselves as labourers in the harvest of your kingdom.

BMS Prayer Guide, 1993.

AN AFFIRMATION

GLORY RIGHT NOW!

We know there will be something in the "Sweet By-and-by."

But Jesus says we should be giving people a foretaste of glory right now.

I know then I will see a new heaven and a new earth.
Now I can make this earth a better place.

Then I will see a beautiful city.
Now I can rebuild this city.

Then God will wipe away all the tears.
Now I can dry somebody's eyes.

Then the weary will be at rest.
Now we can bear one another's burdens.

Then the wicked will cease from trouble.
Now we can stop being so mean.

Then there will be no sickness.
Now I can heal somebody.

Then we can sit down at the

Welcome Table.

Now I can welcome somebody to my table.

Then we will eat and never get hungry.
Now I can provide one meal a day.

Then I will drink from a crystal stream.
Now I can offer somebody a cup.

Then there will be plenty of room.
Now I will make room.

Then there will be a great day in the morning.
Now I can say, "Hello, sunrise."

Then my feet will stride Zion.
Now I can say I am marching to Zion.

Then I will tell how I got over.
Now I can say I'm on my way.

Why and how?
Jesus makes us whole.

John W Kinney

ARISE SHINE Words and Music © John R Claydon

The Lord has broken through the darkness of our lives.
A light that shines in us and to the world. So arise and shine, O people of God for the glory of the Lord is on you shining to the world, bringing people to life. bringing people to life.

Chords: Cm, Ab, Bb, Dm, Cm, Eb, Dm, Cm, Ab, Bb, Cm, Ab, Bb, Cm

The Lord has broken through the darkness of our lives.
A light that shines in us and to the world.

Life up your eyes and see the brightness of his splendour the Lord of Glory, standing with us now.

So arise ...

Go in his power and know his love flows out through you.
A love to cleanse, forgive and heal our hearts.

So arise ...

So arise and shine, O people of God for the glory of the Lord is on you shining to the world, bringing people to life, bringing people to life.

NO GOING BACK



'There is only a going forward in Christian service,' believes Wilma Aitchison

with the latest hostel news - workmen had been in to arrange the installation of smoke alarms, there had been problems with the heating, problems with housing benefit payments, problems with residents. Nothing exciting or dramatic, just the usual, I had only been away for a week (at home in Scotland).

The problem is nowhere is really home any more. I feel often like a displaced or even misplaced person. Having been a missionary in Zaire for twelve years, I am now a 'not-a-missionary-any-more', working in London with Home Mission. The work at the hostel is challenging and rewarding. I didn't apply for the post - I was invited here. It's not the job I would have applied for, but it seemed right to accept and I have been here for almost two years. The management committee keep reminding me that I'm doing a 'good job', but I still feel like a fish out of water in the city after spending so long in a rural environment.

Not long after I arrived here, the hostel cook came to work and asked me if I spoke Angolan. I explained that I may be able to communicate with an Angolan, as many of them have spent time in Zaire as refugees and know some Lingala. An Angolan family had turned up at her church and didn't speak English.

I went to visit the family of seven - they had recently arrived from Luanda, were quite bewildered, had been offered a council house but had no furniture, so they were pleased that I was able to translate for them. Gomes is an evangelist and quickly started a small Christian fellowship group for Lingala speaking Christians. This has grown and about 100 Christians (most of them refugees from Angola and Zaire) now meet, in two separate groups in Tottenham.

Over the last two years, I have had a lot of contact with refugees from Angola and Zaire. I am often called on by the airports and

African refugees have found a warm welcome in the Bron Baptist Church in France.

ONE TUESDAY afternoon, coming out of King's Cross Station, waiting for a taxi, I stopped to listen to a group of 'down and outs', sitting in a shop doorway, singing loudly about going home after the war was over. They were drunk, dirty and smelly but they had lovely singing voices.

On my way 'home' to Newington Court (the Baptist Union Hostel in Islington), I saw an old green landrover, just like the one I used to drive at home in Ntondo, Zaire - it reminded me of home. I had just travelled 450 miles in five hours by British Rail, but now I was thinking of other journeys - trips to Mbandaka on

mud track roads with log bridges and 101 other obstacles; public health trips to small villages and the never-ending stream of patients waiting for treatment: evangelisation trips and packed churches: emergency trips often to pick up expectant mothers having problems giving birth: Sunday school trips - taking the pigmy Sunday school children to Mpaha to sing. The majority of my trips were done, not by landrover, but by dug out canoe - crossing the lake and going up the rivers at a more leisurely pace, or walking through the tropical rain forest.

The taxi arrived, and an hour later, I was sitting talking to the Assistant Warden, catching up

immigration offices to help translate for refugees when they first arrive in this country, and also when they go to the Home Office to be interviewed. For whatever reason, they have fled from their countries to Britain hoping to find refuge and help. They need someone who understands their language and something of their culture, and something of what they have experienced before they arrived here. They need someone to remind them that God hasn't forgotten them.

One Zairian arrived at

In the last three years. I lost my faith in God, only to discover that, in his grace, he is still interested in me. I lost sight of my call to mission, and have realised that God is more

concerned with what he can do for me, rather than what I can do for him.

fear of execution, the uncertainty of life, the pain of separation from family, the feeling of helplessness, the guilt of running away from a dangerous situation, the loss of social status, work, friends, property. Most would like to work, but can't find jobs due to the recession and their poor English and lack of acceptable qualifications. Many have now been integrated into Lingala speaking churches, most of which have been recently formed. Their style of worship is different, and they find it difficult to attend an 'average Baptist service'. They need to worship God in their own way, and they need pastoral support from those who understand their situation. I have supplied cassettes, booklets, and tracts, and some Bibles in French, Lingala and Kikongo, to those who have recently arrived, and also have translated for English speaking preachers.

NO GOING BACK

Heathrow airport having fled from prison. He had been hidden in a boat for three days, then in the airport for a few days, before being put on a cargo flight, which had then been delayed in Ghana for a few days. He was taken off the plane at Heathrow, wearing only his underwear. Exhausted, starving and cold, and in severe emotional distress, he wasn't able to give a clear picture of all that had happened, but his physical and mental condition were ample proof of his desperation.

As I think of the refugees I have been able to help this year realise that my coming to London has been part of God's provision for these people. I have been able to enter into their situation and at least partly understand how they feel. Many are able to share the hurts they have been through - the

Angolan and Zairian refugees come together to meet and worship in the African style.

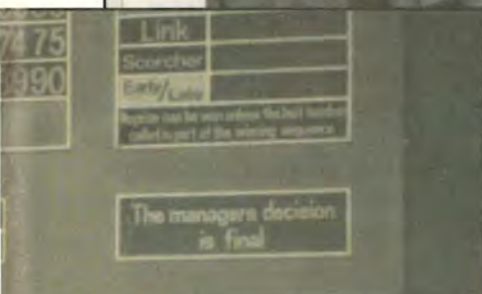




clashes between UNITA and FAPLA (two opposing armies in the Angolan civil war). All I could do was share something of their grief and helplessness and offer comfort, and pray for an end to a conflict which has been going on far too long.

My involvement with Zairian refugees has opened my eyes to the plight of other refugees. Here in the hostel, we now have refugees from Turkey and other African countries.

Three years ago I left Ntondo, fully intending to return after one year. My departure had been hasty, following several hurtful events, which I am only just beginning to come to terms with. I hadn't been able to prepare for



Apart from their spiritual needs, many refugees need help finding accommodation, furniture, medical care, legal advice and help learning English. In the last six months, I have 'cycled' old hostel beds (about 20 up till now) to refugees. I delivered three beds to a family, who had been given a council flat but had nothing to put in it. The minibus driver had to make two trips - I had forgotten to give them blankets and sheets as well as beds. The head of the family phoned me to say how grateful he was - they would have had to sleep on the uncarpeted floor that night - and the house has no heating.

I was called to help an Angolan couple who had just received news that four or five of their relatives had been killed in Luanda, in the

coming back to Britain, and had left a lot 'loose ends' - unfinished business, uncorrected mistakes half-finished tasks, and broken promises. Bereavement, both real and symbolic, and pain of separation have very difficult to cope with, especially as I found it difficult to talk to anyone.

In the last three years, I lost my faith in God, only to discover that, in his grace, he is still interested in me. I lost sight of my call to mission, and have realised that God is more concerned with what he can do for me, rather than what I can do for him. I hope and pray that one day I will go back to Zaire to work, or at least to visit, but this will only happen in God's time. I am learning to accept that there is no going back in Christian service, only a going forward.

This is my beloved Son, in whom I take delight; listen to him.

Matthew 17:5

*Heavenly Father,
we all need times like this,*

MOMENTS of vision

*when we glimpse the eternal
beyond the temporal*

MOMENTS when we catch

*the sight of something
which has lasting worth,
beyond the humdrum*

concerns of our world.

MOMENTS with our Lord on the

*mountain top,
listening to him,*

preparing us for your work

in the world,

in the city,

in the favela,

in every place.

*Father, help us to listen
to your Son.*

CALL TO PRAYER

WEEK 12 March 21-27
BRAZIL: SAO PAULO

Sao Paulo is suffering from reverse migration. Mobile young families flee from the inner city to escape violence. This adds to urban blight and parts of the city become no-go areas for police and social workers. Drug barons control certain areas. Young boys are used for violent crimes since they cannot go to prison and are easily manipulated. Young girls are encouraged into prostitution.

However, many have not lost hope and are committed to policies that will reverse the trends. A growing number of committed Christians are going into politics.

Paul and Debbie Holmes, working amongst the city's poor, were themselves victims of violence at the end of last year.

1993 PRAYER GUIDE UPDATE



After being robbed at gun point in their house, Paul pursued the leader of the gang and proceeded to arrest him. In case of retaliation they were advised to move house.

Numbers in the BMS hostel for missionaries' children are on the increase. The house parents, Kevin and Linda Donaghy, have the task of caring for the children when not at school and the general running of the home. Derek Punchard has now taken over from John Clark as BMS Overseas Representative for South America and the Caribbean. He is assisted, in office administration by Stan Porter.

WEEK 13 March 28-April 3
NEPAL: DEVELOPMENT
The new Government of Nepal favours privatisation in the industrial sector. One of the first areas on which it is focusing is hydro power in which UMN is so very much involved. Bob and Ruth Ellett, formerly in Zaire, have completed a limited period of language study before moving to Butwal. Bob's engineering expertise is particularly relevant in the hydro electric scheme.

David Payne is Technical Adviser to the Research and Development Department. He talks about "developing locally made pelton wheel turbines for village scale micro-hydro power and light weight oil expellers for pressing mustard and other seeds using hydro power."

The Engineering and Industrial Development Department needs more Senior Management staff. Peter and Valerie Harwood are doing language study and are likely to fill one of the vacancies.

Joy Ransom, working on the Okhaldunga project, reports that children arrive in the local hospital "in such a state of malnutrition that you wonder how they can survive....because of the growing population and shortage of land, many families can only grow enough food for seven or eight months of the year. The

children who are brought to the nutrition centre can usually be helped.

WEEK 14 April 4-10
INDIA: CNI Hindu/Muslim conflict

has been prominent in the news of recent months and the rivalries on the Indian sub-continent have had repercussions in the UK.

Within India the Church of North India continues to establish its long-term role. It is proud of its administrative structure, but continues to struggle to overcome the gap between committee strategies and the shepherding of local congregations scattered over a vast geographical area. We remember the CNI leadership: Bishop Pritam Santram, of Delhi diocese; Bishop D K Mohanty of Cuttack Diocese and Bishop L Tandy of Sambalpur Diocese.

Carole Whitmee is in the Sambalpur Diocese and lives at Balangir where she is Superintendent of a large Girls' Hostel. Also in Orissa is Dr Betty Marsh who is in her last term of service at the Hospital for Women and Children in Berhampur. We pray for the appointment of her successor.

Sheila Samuels, married to Desmond a Presbyterian of the CNI is working as Acting Chaplain to the St Stephen's hospital in Delhi.

WEEK 15 April 11-17
A TIME OF NEW BEGINNINGS

In September 1991, most of our missionaries left Zaire very quickly in a time of emergency. Since then, very few have been able to return to Zaire. It has not been an easy time for them. They have known "death and bereavement" - terms they used in connection with their experiences - and whilst some have discovered a new life of Christian service elsewhere, others are still "waiting on the Lord".

Church planting in Brazil

We hear quite a lot of news about missionaries involved in church planting in Brazil. However, the vision for new churches comes from the Brazilian Baptist Convention and is very much at the heart of Brazilian Christians.

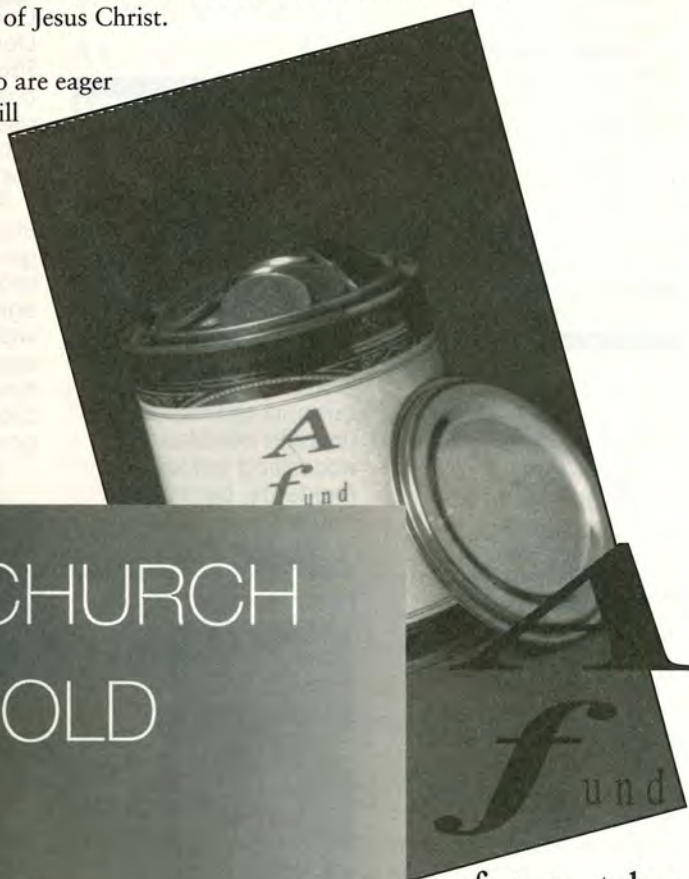
Local Baptists in Mato Grosso, with the help of 'Fund for the Future' aim to start a new work in one of the older towns in Mato Grosso. Poconé has a very interesting location, as it lies at the entrance to the famous Pantanal Ecological Reserve. Therefore, one of the main industries in the town is tourism. The other is cattle ranching!

The new church will be overseen by the First Baptist Church in Cuiabá.

Cattle ranching and tourism may seem a long way from church planting situations in your town. However, the need is the same. There are people in Poconé who need to know of a Saviour who will enter their lives and bring healing. There are Christians who long for help in bringing in the kingdom of God in their town. There are social evils which need to be confronted in the name of Jesus Christ.

Baptists in Mato Grosso are eager to take on this task. Will you help them? Send your contributions to

A Fund for the Future
BMS
PO Box 49
Baptist House
129 Broadway
Didcot
Oxon OX11 8XA



A NEW CHURCH
FOR AN OLD
TOWN

for the
future

Church planting in Brazil

OPPORTUNITIES OVERSEAS

HEALTH WORKERS

ANGOLA
Doctor for Community Health Programme

BRAZIL
Nurse for training nurses.

NEPAL
UMN - Mental Health Professional, Training Supervisor, Surgeon, Nurse Educator

INF - Medical Officer (for staff), Doctor (Generalist/Obstetrician female), physiotherapist, pharmacist; Nursing Superintendent and Nurse Clinic Manager (for Leprosy project); Evaluation and Research Officer and Project Administrator (Tuberculosis project).

NICARAGUA
Doctor - speciality in Anaesthetics, Ophthalmology or neurology.

PASTORS, THEOLOGICAL TEACHERS AND CHURCH WORKERS

BRAZIL
Church-based community/social workers. Pastors for deprived inner-city areas.

EAST EUROPE
Those equipped for theological education and for training youth workers.

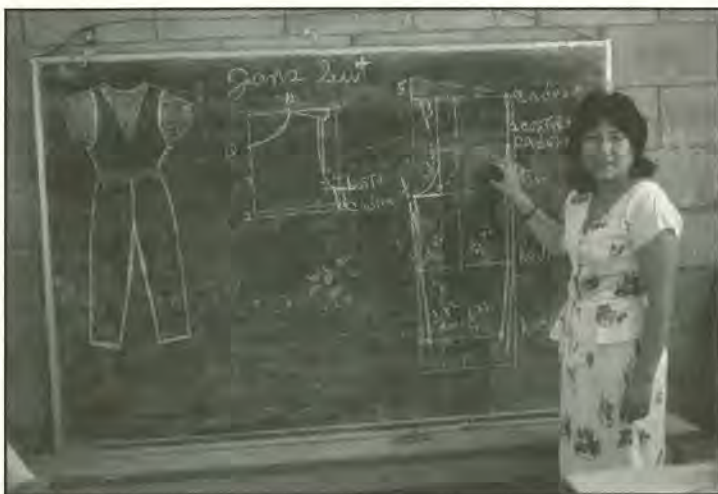
INDONESIA
Couple for theological/ discipleship training

ITALY
Two pastoral units.

SRI LANKA
One minister/ministerial couple - long term commitment.

ZIMBABWE
Minister/ministerial couple for training of lay leaders and church planting.

For more information on these and other openings for service overseas please contact Janet Claxton, Baptist Missionary Society, Didcot.



Women in El Salvador are looking for a new role.

THE NEXT BATTLE

Women who fought alongside the FMLN guerrillas during the long civil war in El Salvador are now have to find a new role.

Altagracia has little education but is articulate and intelligent. Her authority in the war gave her confidence and self-respect.

'Without the revolution my life would have been a failure. I feel much more satisfied having done this than living a passive life, accepting the role that society gave me without any options. Now I feel useful in a greater sense and not just fit for the house,' she said.

Tina hungers for something different too. 'I didn't fight for twelve years to make tortillas the rest of my life,' she said.

Urban women are better educated and prepared for civilian life than women from the rural areas. Adriana was the main radio operator for the high command of one of the guerrilla factions. She hopes to become a teacher and do political work.

For many women the war has been their only education. It brought

them out of their traditional roles, educated them and gave them new skills. They are no longer willing to sit in the background and assume traditional female roles.

However, civilian society has no space for these 'new women'. Little has been done to change traditional gender stereotypes.

'All along we were fighting to transform society but never realised that we had to change ourselves,' said Nidia Diaz

NO CUT IN AID

The BMS General Committee in November voiced concern at the rumoured cuts in government overseas aid. In the event there was no cut back but a slight increase in 'real terms' for 1993. This decision has been warmly welcomed by mission and aid agencies whilst expressing disappointment at the intention to hold overseas aid at the present level for three years.

BURMA RAILWAY

Hundreds of Christian tribes-people in Myanmar (Burma) are being used as slave labour to build a railway in the northeast of the country.

According to diplomatic sources in the Yangon (Rangoon), the tribes-people are being held in squalid camps and at least one death from malnutrition and disease is being registered every day.

Tribes-people have been forced to join teams of labourers, among them convicts in chain-gangs, in laying a 150 kilometre rail link from Loikaw north to the town of Aung Ban.

CORRUPTION AND DROUGHT

Brazil's north-east is not only racked by drought but also, according to local residents, by corruption.

Traditionally, emergency aid has been regarded as an easy political tool. Local politicians hand out food aid and have earned a reputation for 'cronyism.'

Now Brazil's new President, Itamar Franco, has directed the Brazilian army to supervise food distribution and emergency aid shifting the control of emergency relief supplies away from politicians.

At the beginning of November, Franco received a detailed report outlining the needs of the nine

million people living with in the natural disaster area of the north-east.

It warned of possible civil unrest because of hunger affecting the local population. Several assaults on warehouses containing food supplies have been reported.

The report registered growing concern about malnourishment and dehydration, especially among children. The infant mortality rate is traditionally higher in the north-east, compared with the rest of Brazil, where there is drought for six years out of ever ten.

'Impact of Climate Variations and Government Response in Brazil,' a study completed by the United Nations Development Programme, outlines creative measures used to fight the drought's effect in the state of Ceará.

According to the study, in 1987 the government chose a group of unemployed agricultural workers to work in the community, openly opposing the system of political cronyism abetted by government handouts.

Instead of distribut-



A family in Trapia in Brazil's poor north-east.

ing food, the government proposed the development of public works projects, employing people to sink artesian wells and building roads.

This project, which also included water distribution, started



with approximately 11,000 workers. By the end of the year, 170,000 people were expected to be working with the project. Officials hope that it is the first step in creating a regional economy that is resistant to the seasonal effects of the drought.

ATTENTION PHILIPPA WEEDS

Please would you contact Helen Matthews, Junior Education Secretary, to receive your complimentary copy of 'Fools Gold' which includes your sketch 'How to be a Super Hero'.
Thankyou.

ATTACK ON CHRISTIAN VILLAGE

Late last year, several thousand Muslim fundamentalists, after prayers at the Mosque, attacked Malumghat Hospital compound, Bangladesh, to protest against the conversion of some Muslims to Christianity.

The church and school were completely destroyed by fire, along with eight houses while others were looted.

The sound of the raging, approaching crowd unnerved many of the missionaries there, as they heard the stones and the stampeding. All is now quiet but they have a police and army guard.

Malumghat Hospital is run by an American Baptist group and has 40 missionaries working there. It is not far from Chandraghona, as the crow flies, but three and a half hours by road.

VIOLENCE AGAINST WOMEN

Brazilian women appear to be safer on the streets than in their own homes. A study carried by Americas Watch, a human rights group, stated that 70 per cent of violence against Brazilian women occurs in the home and few of the guilty are ever punished.



Shoeshine boy in Sao Paulo, Brazil

VIEWPOINT

THE NEW LOOK HERALD

I would like to comment upon two aspects of the publication. Firstly to say how well presented the magazine is and secondly to question the treatment of the "theme" each month.

I need to enlarge on my second point because I feel that in the January edition you have slipped into the danger of emphasising but one view of your chosen theme.

In my church we do invite women to preach and we are at present reviewing our attitude to the role of women generally. What we are finding is that it is profitable to investigate every side of an argument and not to project one particular view. This is especially the case when an emotive issue is under discussion.

The Baptist Union (of Great Britain) has already alienated a considerable number of people over one issue and it would be unwise to do so once more on other issues.

Questions like "How many women ministers to you know?" and "Would your church be prepared to accept one as pastor?" are, in my view, likely to be counter-productive and possibly offensive. I think some investigation should be made into why it is only in the latter part of this century that we consider that "light" has been given on so many subjects. Could it be that we are all being diverted somewhat from the real commission which is to "preach the gospel to every creature?"

In my experience I have found that the reception of the gospel is the first and vital step which, if taken, will considerably help people to get other important and needy areas of their lives sorted out. I hope that "Communicating the gospel" might be considered as a theme and

that the "social gospel" trap be avoided.

Kenneth Slater
Sandhurst, Kent.

NO STANDING STILL

There is one thing sure, there is no sign of BMS standing still. I've just finished my first reading of January's Missionary Herald and it certainly whets the appetite for future editions.

Margaret MacKenzie
Lossiemouth, Scotland.

CHECK OUT

DEPARTURES

- Roy and Margaret Deller to Brazil
- David Champion to Tanzania (seconded to Mission Aviation Fellowship)
- Ruth Montacute to Zaire
- Helen Johnston to Sierra Leone (seconded to European Baptist Mission)
- Peter and Valerie Harwood to Nepal
- Paul and Jackie Wicks to Nepal
- Kevin and Linda Donaghy to Brazil
- Christine Sutherland to India (volunteer)

VISITS

- Angus and Carol MacNeill to Brazil
- John Passmore to Hungary

LEGACIES

Proportion of sale of Peter Briggs' Aunt's House	14,000.00
Miss Dorothy Maisie Owen	1,000.00
Mrs Ivy Edna King	125.00
S E Kirkby	6.45
Eleanor Beatrice Baker	200.00
Miss M E Turnbull	128.27
Nora Mary Beaven	1,440.00
F M Prichard	797.91
Mrs E M Shellard	100.00
J H Palmer re S N Bond	4.65
Eurfon Griffiths	80,858.78
N L Mills	250.00

GENERAL WORK

Anon "Fund for the Future": £200.00; Charities Aid: £67.95; Anon "Fund for the Future": £10.00; Anon: £20.00; Anon: £100.00; Son of missionary via missionary mart: £270.00; Anon: £60.00; Inverness: £14.10; via NABS: £10.00; Anon: £40.00; Anon: £50.00; Bristol: £4.10; Anon: £15.00; via Sue Evans: £1.50; via BU: £5.00; via BU: £7.66; Anon: £5.00; Sevenoaks: £10.00; Charities Aid: £14.25; CAF Voucher: £48.95.



To remind all those who have forgotten - all you want to know about Link-Up.

What is L-Up?

It is a scheme to link a group of churches with a missionary or missionary couple .

Is every church involved in L-Up?

They could be. At present two thirds are involved.

How do we know if our church is in a L-Up group?

Look at the church notice board. A certificate and a photograph is sent to each church. If your notice board is empty, talk to your missionary secretary or minister.

What do I do if our church is not in a L-Up group?

Encourage your church to get in touch with your BMS representative as soon as possible to discuss becoming part of a L-Up group.

We are in a L-Up group. What does that involve?

A commitment to prayer, contact, support and a L-Up visit.

What is a L-Up visit?

Whenever a missionaries are in the UK on Home Assignment they will visit the L-Up groups. Each group can have a visit of up to four days.

Isn't arranging a group visit impossibly difficult?

Difficult yes, impossible no. Each group appoints a contact person. BMS writes to the Contact person when they know a missionary is returning and asks them to arrange with the churches a date for a visit. The date agreed, the Contact person is then responsible for seeing a programme is arranged involving all the churches.

Does this Contact person do anything else?

Yes. They are the contact for the L-Up group. Letters, information, missionary Prayer/News letters, missionary profiles - all go to them for distribution to the churches. Some contact people are also responsible for organising world mission events each year, some are members of the Auxiliary BMS Committee.

And now a question for you. Your L-Up group Contact person needs support. Do you know who they are?

*ISOBEL STRANG
TELLS THE STORY OF
ONE PATIENT AT
PATAN HOSPITAL IN
NEPAL*

THEIR FACES spoke of despair. Of pain. The wife had a look of wonder at her surroundings. The husband stood detached but protectively close. Their clothes spoke of their poverty. As did their fatless bodies.

At his third attempt, he made it through the opened door with the wheelchair.

A case of rheumatoid arthritis that had burnt itself out over the five months that she, Nani Chhori, had been in her bed. Well not exactly "in" it nor "on" it. They did not possess a bed. For

now go and rest. Your husband too must rest and recover from having to carry you five hours to the bus."

The Social Service Department had provided a room in the hospital. One of the most prohibitive costs is for accommodation. A room for five rupees a night rather than 35. Hence the rooms are in great demand and sadly short supply.

They turned up next day looking a little more settled. Less in culture shock. The size of the Out Patients area seems phenomenal to a person who has lived in a village house perhaps only ten by 16 feet. Then there is the irresistibly smooth floor on which children delight to run, the pale grey stone and whitewashed walls which make it seem so light in comparison to their homes.

That day we were able to make huge strides forward in her treatment. Boiling water softened some thermo-plastic splints made for another patient. We managed to bend them to the shape of Nani Chhori's legs.

A quick thank you to those who sent us such a valuable resource, so far in excess of the pocket of the vast majority.

This was made easier by the fact that today, even after only one day of appropriate analgesia, she could lie on her stomach.

Such a small break-through and yet so vital. Now we could use the effect of gravity to push her legs down straight. If we forced them they would only flare up. Besides, we needed her co-operation because even a daily treatment session would not be enough to achieve the results she needed.

When those acute days had passed and she had adjusted to the idea of the exercises and splints that she had to wear when she was not doing her exercises, even at night, she came gratefully, eagerly, confident that against her wildest dreams she had found the help she desperately needed. Who would have thought that heat, exercises, lying on the stomach

**HELPING
• the •
HELPLESS**

five months she had lain, in her pain, on a straw mat, on the mud floor. The Physiotherapy Department's low bed was prepared for her and we tenderly, if not gingerly, lifted her across.

The examination revealed bilateral 80 degree knee flexion contracture. The knees were warm comparatively and slightly swollen. Dried up muscles left her knees looking huge. At least there was not any obvious gross destruction. Her hips would not allow her to lie flat on her stomach either. All we could do was help with the pain by using the old Short Wave Diathermy machine and give simple instructions as to basic exercises to get her shrunken muscles to work again.

"Come tomorrow come at one o'clock and we will do more, but

They did not possess a bed. For five months she had laid, in her pain, on a straw mat, on the mud floor.



and wearing those amazing things could have the answer!

"I came for an injection to get better," she had said.

What helped was the rapid improvement she felt. Every few days we had to straighten the splints several degrees. The weights she could lift started so small, yet gradually increased. The pain was easing. She even decided not to go home for *Desain*. People in the hospital provided a rice meal a day, her analgesia and vitamins from hospital charity.

Then came the hard decisions. How to get her back on her feet without causing a flare-up of the arthritis? Gradually we got her using push-up bars. She had to strengthen her arms before we could provide crutches.

Walking on crutches is a skill. She did not pick it up easily. Nani Chhori was still in some pain and so it was inevitably harder. Her wrists complained at the strain. So did her knees. Yet she stayed.

Jumra (body lice) became a joke between us until we realised that if we were not careful more patients would be sharing the joke. Nani Chhori has streak of fun that is obvious. She has a devoted husband who shares that, in his own way, as a man in the female dominated Physiotherapy Department.

After three weeks she was able to walk virtually by herself on crutches. She left us to go home for a couple of weeks with the promise to return. We look forward to the ongoing progress she will make. In a month or so she could well be walking without crutches.

Nani Chhori and her husband are devout Hindus. She in real seriousness has offered me her 24 year old son as a husband! Poles apart in so many ways, yet I pray that through such care she sees the Lord Jesus of whom she has also come to hear.

Isobel Strang *a member of South Hamwell Baptist Church, has served as a BMS missionary with the United Mission to Nepal since 1984. She is a physiotherapist based at Patan hospital.*

M A K I N G W A V E S M A K I N G

M A K I N G W A V E S

PEOPLE TO PEOPLE

Mary Kalil from El Salvador takes a look at mission today.

ON THE 500th anniversary of the so-called 'discovery of America', now more than ever, the fulfilment of mission cannot be an 'imperial' enterprise, in which the 'new missionary' comes with arrogant attitudes intending to be the emissary of salvation and western civilisation, sent to backward peoples who lack culture.

The history of American and African colonisation by the cross and the sword annihilated cultures and entire populations. Today, to do mission requires an attitude of understanding and respect. We have to build connections of real Christian solidarity, stimulating the broadening of fraternal relationships of congregation to congregation, of families to families, of sector to sector - youth, women, pastors, seminary students..

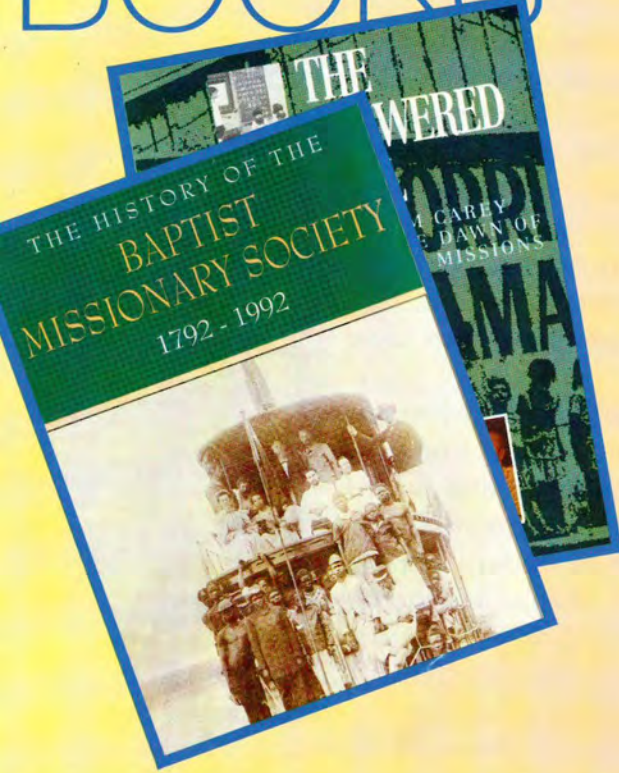
Experiences and resources are elements that can be shared. Our practice and vision of resources, as Baptists, impels us towards the need to practise an authentic stewardship. Both in Britain and in El Salvador, our missionary practice rests on and is supported basically by the resources of our own congregations. We do not depend on state or government funds to finance mission. It is a task of love and responsible stewardship of each member and family.

Thus, on the way ahead to mission mutual dependence will continue to be a necessity or a demand. Whether by a tithe or by the smallest offering of the poor widow, both are loving contributions for the missionary cause. Many times missionaries find themselves in the same situation as the apostles who at the door of the temple said to the one in need of grace, 'We have neither gold nor silver, but we give you what we have, in the name of Jesus Christ stand up and walk.'

As missionaries today and in the near future, stewardship demands that we in El Salvador and our Baptist brothers and sisters in Britain discover what might be the meaning, for the non-converted world, of our witness of 'sharing bread, prayers, praise, joy and work' in the style of the primitive community of the New Testament.



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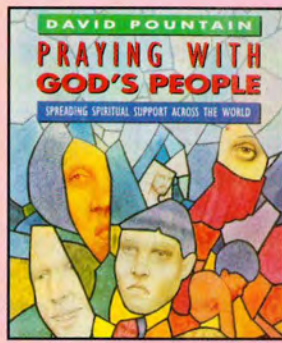
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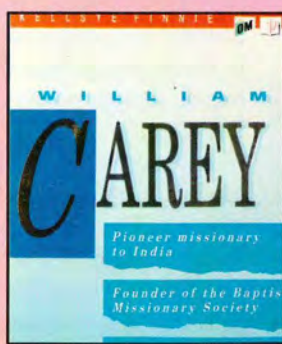
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