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FOOD-POWER

STREAMS IN THE DESERT

COMMUNITY
ACTION

NEWS

OPERATION
DRY FOOT
LIVING ON
THE EDGE



PLUS DOUBLE TAKE ACTION PULL OUT

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Cover Picture: The water of life

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Getting ready to work on laying the sewer pipes in Jardim Olinda.

COMPASSION AND FAITH IN BRAZIL

OPERATION 'DRY FOOT'

The list showed the major causes of death in the area in which the favela of Jardim Olinda is situated. A social worker attached to the clinic had apparently carried out the survey and the results had been posted for local folk to see! Violence, Respiratory problems, Dehydration due to diarrhoea and sickness, ... As I sat waiting for the lady whom we had taken in for emergency treatment for breathing difficulties, it was very easy to see how the conclusion of the survey reflected the conditions of the favela community we worked amongst.

Ever since we arrived in the favela of Jardim Olinda in the south of the world's second largest city, São Paulo, one of the things that had most appalled us had been the open sewer that runs between the 1,000 or so shacks. Everything goes in there from untreated sewage to children's feet as they play around the edges of the 'stream'! What comes out of there is the dampness and infections that lie behind the grim statistics posted on the clinic notice-board.

In a country where 98 million people have no access to a sewage system, the Ministry of Social Welfare recognises that 80 per cent of all illnesses and 65 per cent of all children's hospital admissions are directly attributable to this lack of basic sanitation. The open sewer of Jardim Olinda is just a drop in the ocean of untreated sewage that undermines the health of countless communities throughout Brazil. It seemed also that despite the imminent threat of cholera in the favelas of São Paulo, our own favela wasn't in line for any of the annual budget of 700 million dollars being targeted by the federal government at overcoming the problem. That impression was confirmed when I finally decided to approach personally the regional city-administrator about what he could do for us.

"We know about the problem. Our engineers have been down there pastor, but you know as well as I do that the shacks

It depends where you start! Set out as an agricultural missionary and you soon realise that much more needs to be done. It's not long before you're engaged in Bible study and evangelistic groups, recognising that people's needs are wider than the purely material. It's all right helping to provide food, but unless selfish human hearts are changed as well there will still be hunger and inequality.

Set out as an evangelist or church planter and you soon find yourself getting hands and feet dirty. Any talk of God's love makes no sense, for instance, in the filth of a favela unless Christians demonstrate

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that love in practical ways, showing how it relates to their lives. To say that God cares about a community's health may mean putting on wellies and helping to dig a sewer or a cess-pit.

"We believe that Jesus offers abundant life," said an Indian Christian worker. "So, as well as evangelising, we need to teach literacy, health and social development."

It is good that many Christians around the world are no longer dividing life between the spiritual and the material and seeing that God's good news in Jesus applies to the whole of life.

This issue of the *Herald* majors on water, the subject of this year's Harvest Appeal material. Without water crops will not grow. We need it for drinking, for washing, for basic hygiene and to keep the sewers flowing. In many countries water is also the main source of power. Water is basic to all life and vital to a person's health.

But we don't forget that abundant life is about spiritual health too. "Whoever drinks the water that I will give will never be thirsty again," Jesus said. The work we are doing with partner Christians overseas is to the whole person - body, mind and spirit.

OPERATION dry fo

are all built on top of one another around the 'stream' and that the access to the valley is too steep and narrow for our machines to get in."

"Give us the pipes and we'll do it ourselves," I replied, to which he insisted that the pipes weighed about three quarters of a ton each and couldn't possibly be manhandled into position. A second visit however persuaded him to let us have a go and 15 two meter pipes were duly piled up on the road above the favela! At the same time we were offered \$1,000 by a group of São Paulo business-men to cover the cost of the other materials that we'd need: cement, stone, steel and bricks. That just left us to get things moving.

Armed with the example of Nehemiah and the slogan,

We prayed, organised a community meeting to mobilise the local men, and set to work.

"Operation Dry Foot" commemorating an earlier victory over a water-based problem that the people of God had to face, (see

Exodus 15:19), we prayed, organised a community meeting to mobilise the local men, and set to work. Getting the material down into the valley, dismantling the fences and improvised plumbing that criss-crossed the path of the 'stream' and diverting the existing flow of water were the first tasks necessary for the drainage trench to be dug. After a distribution of rubber boots all round and the readiness of the pastor to jump-in and 'dig-in' work got underway.

Each weekend, for the following six weeks the pattern was repeated and progress made for the first part of each day at least, until competition from drink, an important league football match or

bad weather brought the communal effort to a standstill. However the ditch gradually lengthened driving the rats - the size of cats! - before it until they were holed up under the doorway to one certain shack. Hanging out of her adjoining window and wagging her finger at the retreating rodents she loudly pronounced that their time had come! Indeed it had! - and the completed trench bedded with stone, began to receive the pipes as they were rolled and shoved and levered into position. Concrete in place with reception tanks built to take the outflow from shacks, the soil was shovelled back in place and the sewer had been buried! At least for the first 20 yards - only 100 more to go - provided we can persuade the administrator to give us more pipes.

But already a terrific impact has been made. "All sorts of people from state-deputies, to state television have promised to do something, but never delivered. Now the Baptist church has made it happen."

Jesus mobilised his disciples to meet the varied needs of some 5,000 once - moved by compassion (Mk 6:34), faith (6:38-41) and teamwork (6:37,38,39,41,43) - we're seeing him do it again in Jardim Olinda! The signs of the Kingdom's arrival then were the multiplication of five loaves and two fish. This year for another group of about 5,000 they have been the installation of 15 sewage pipes! Now as then it makes a difference when the Kingdom comes.

Stuart and Georgie Christine live in São Paulo, where Stuart teaches Church Planting at the Baptist Seminary. He also works with the local Association in building up lay leaders with a vision for church planting.



Left: Jardim Olinda sewer trenching. Right: Stuart and Georgie Christine in Jardim Olinda.

ot



Jim Olinda. Above: Digging the trenches. Top right: Stuart Christine talking to one of the residents.



WHEN WATER IS NOT ON TAP IN ALBANIA

by Elizabeth Allford

Tirana is a busy city all the time, but it seems especially so during summer. Like anywhere, the warm weather brings people out of their homes to go to market, do their chores or just walk about visiting friends and neighbours. Residents emerge cleaned up and dressed in nice clothes, ready for the evening "promenade". It is actually quite a sight to see thousands of people sauntering around, enjoying the evening. However as summer progresses, for over one third of the city it becomes more and more difficult to achieve that look.

In some parts of Tirana (including where the BMS missionaries live) water is turned on only three times a day: 4.00 am until 7.30 am, 13.30 until 15.30 and 19.30 until 22.00. The best pressure is during the first hour so that's your best bet for a shower. It means juggling washing oneself with washing clothes, dishes and the stone floors with food preparation, work and other tasks of daily living. It becomes hard at times to structure one's day to be at home and/or awake when there is water. Hygiene has to be timed down to a fine art. Some Albanian ladies get up at 4.00 am to do the housework and then go back to bed for a while. Those who also have a full-time job do not have time for this luxury. It means frantic activity takes place at certain hours of the day, and a lot of inconvenience if you happen to 'miss' the water.

For many people living in blocks of flats, where the water pressure is insufficient to reach above the first floor, it means carrying buckets of water up two, three or more flights of stairs. Rumour has it that the water will be on all the time in the Autumn. At least by the current state of the roads which have been dug up to allow new water pipes to be installed, progress is certainly being made.

We are thankful for the water we have and the experience of living in Africa which has taught us all to conserve water. However, how the hospitals cope is an entirely different matter.

Elizabeth and Steve Allford have been in Albania for six months and are involved in administrative and logistical work for the European Baptist Federation Albania project. Prior to that they served in Zaire, to where they hope to return eventually.

ON THE EDGE

Living

David and Jean Perry spent three years in

Morretes, on the Litoral of Paraná, Brazil.

There, they worked with rural communities and explored new agricultural methods which

would ultimately result in healthier lives for the people. In this interview, David reflects on the

issues facing the community.

David, tell us something about the area you lived in?

It's a poor and underdeveloped area near the sea in southern Brazil. Directly behind us is a mountain range, rising up to nearly 3,000 feet. It's an area of rain forest, high humidity and very hot in summer!

It's a rural community with lots of scattered little villages and hamlets, with people living as subsistence farmers.

What basic amenities are available to the people there?

The majority have water which comes from a stream. They tend to have a hose pipe which goes 200 - 300 metres up into the forest and that brings cooler water down to the houses. About 50 per cent of the people have electricity.

Electricity is widely available in Brazil, but one of the great problems is that people are too poor to have it installed. So even though it's there at the back door, probably 70 per cent of the people can't afford to have it installed in the house.

What are the main issues facing the community?

How to survive. Times have never been so difficult. There is a worldwide recession and it's a lot more acute in Brazil. Real income has been falling steadily over the last three years and vegetables have become a luxury commodity. This means that incomes are very low, so people have been struggling to make ends meet. More and more people are trying to grow enough food to exist on, reducing the area down to cash crops.

So where does a missionary come in to help?

We're committed to ministering to the whole person. We believe that many poor people have a fatalistic view of their lives. They don't believe that they can change, or that God wants to bless them spiritually or materially, or that there is more food for their children. Because of this, in many of the villages where we work you see signs of malnourishment - the pot-bellied children with browning hair. Even though that's quite rare, most people have just enough to survive.

How do the young people fit into the communities?

A real issue is keeping the young people happy! The towns are attractive propositions. We try to show them that by increasing farm incomes, they are far better off where they are than going into the city. In Brazil, 50 per cent of the population is under 30 years old and the population is growing. In the cities, the crime rates are soaring, jobs and homes are scarce. In the country, at least some food is available.

So you're trying to make the rural areas attractive to young people?

Yes, it's a real challenge. Some low income families live in the remote forest areas. The rich families have caught on to this and offer 14 and 15 year old girls jobs as househelps in the nearest big city of Curitiba. But they give them the lowest of wages that no city girl would accept. In the countryside, people don't really have a concept of money. If the rich people hire girls from the shanty towns in the city, they are worried that the girls will steal from them. Police don't enter the shanty towns. But if they get a girl from the countryside, they know she's stuck with them, she's very cheap labour and she's likely to be more honest than a city girl.

And what about the boys?

It's the same with the boys. They go for manual jobs because these bring in a fixed wage which is what they want. Most young people can't get married, they don't earn enough money. To get married they need about £30.00 to go through the process, and many of the young people I know haven't got £30.00.

How have your agricultural schemes helped people? Have you had any problems?

One of the problems I had to overcome was that I was a foreigner. I have a Toyota and the clothes I wear say I'm rich. The poor people told me they were suspicious of the rich. A common saying is, "I am poor, I am in a pit and the rich man loves to stamp on top of me." One of the things we had to overcome was this fear. We started sharing in the church so that people would get to know us, to



David Perry talking to some of the Cedro area inhabitants.



Roberto proudly displaying his banana crop.

understand something of our vision. Then we prayed that the Lord would lead us to individuals. We didn't aim at changing a community, we aimed at telling one person. If you teach one person, he is by far the best extension agent. People look on and see that it's not the missionary doing it with outside inputs of fertiliser, tractors and so on. They see it's their friend doing it with his whole self, his sweat. When the one person sees that some of the ideas we've developed are making a difference, then that has credibility and he tells someone else, and it mushrooms.

Can you tell us about any one person?

Roberto is 25 and he has four children and was very poor. He looked after the farm of a very rich businessman who works in the port of Paranagua. Roberto is basically employed to keep the place clean and tidy and to keep people off the land. He earns the minimum salary of £40.00 a month. At the moment, that covers the cost of food and there's not much left to buy basic clothes for the children. Roberto works in the local church and is a natural leader. Through the church we became friends, he began to trust me and asked if I had any ideas on how he could improve his lifestyle.

The land that Roberto farms is very steep and hilly - about 45 degrees, like a church roof - and it's very infertile. In fact, it's so useless that the owner said to Roberto that he could grow whatever he wanted on it, and what he could grow he could keep.

So, he looked around for resources and found lots of barbed wire which was left unwanted. I began to think about him growing passion fruit. Passion fruit is used for a drink. It's got quite a high market value and it's a kind of creeper which grows along these strands of barbed wire.

Passion fruit is planted every four metres. However, it would be very expensive to correct the soil available to Roberto. But concentrating on improving the soil just a metre around where the plant is placed is very inexpensive. So I began to teach Roberto how to grow passion fruit. He did all the work, cutting all the many wooden planks, erecting the wire and, together with resources from Operation Agri, we managed to buy some fertiliser and a little bit of insecticide.

And what was the result?

God blessed the work and in the first year he had quite a good harvest. So much so, that he bought

bunk beds for his children, wellington boots for their feet and even a fridge! This year the yield has been better than ever. Roberto has managed to buy a horse and for the first time in his life has a little bit of money to spare.

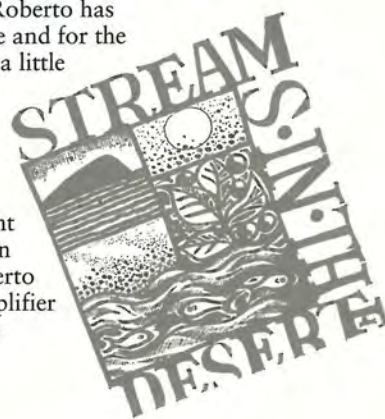
Roberto, being a Christian, thanks God for the crop. Most Brazilians always give their tithe of ten per cent to the church even when they own so little. Roberto managed to buy an amplifier and microphone for his church to use.

Did it stop there?

No, what is exciting is that three or four of his friends have come to Roberto and now he's teaching them to grow passion fruit. He actually sells the seedlings himself. His life has changed and now he's teaching others.

So that's what we've always tried to do, find one or two people with vision, teach them and then others will come and learn from them.

David, Jean, Eduardo and Anna Perry are now based in Bristol where David is training for the ministry at Bristol Baptist College.



WHEN BROTHERS AND SISTERS ARE THIRSTY GIVE THEM WATER

by Graham Jackson



It is often a surprise to people that missionary societies are becoming involved in areas such as water supply and development. This is partly due to there being traditional missionary professions; teachers, medical workers, pastors, and so on, whilst engineers and other development workers are a more recent addition.

However, at a time when national churches are more than able to produce leaders, pastors, evangelists and other church workers, and when nationally trained medical staff are available, the areas of work where missionary societies can contribute to the Church's work are changing.

My particular experience was of the Zairian church, the Baptist Community of the River Zaire (CBFZ). The spread of services which CBFZ provides for the people it serves would make the leaders, and particularly the treasurers, of most British churches wince. Education; both primary and secondary, theological training of pastors, village level and hospital health care, and of course pastoral care through a wide network of pastors, deacons and evangelists is co-ordinated by the CBFZ. This breadth of role is partly due to historical factors, it being 'bequeathed' to the church by missionary societies who in the past had the resources to subsidise the whole range of work, and partly due to the failure of the national government to share the load.

The same concern for people's

well-being and wish to demonstrate love for others which has in the past led Christians to send pastors, doctors, nurses and teachers is shown in the sending of people of other professions such as agriculturists, engineers and community development workers.

If the national churches' vision is to build its own skills in 'development' and so to improve the health and lives of its people, then the foresight which has led to the training of nationals as church leaders and workers and medical staff should now lead to the training of people in these other professions. Missionary societies should not regard development as a new role to settle into, but as a new role from which to make ourselves, eventually, surplus to requirements.

Water shortage is not a problem along the Zaire river. Water related diseases though are common. The missing link is sometimes the understanding of the need for clean water but more often access to clean water. My experience was that water would be collected from a spring or a relatively clean stream if

available, although this often meant a lot of work (for the women, of course).

Provision of clean water, particularly to children, is important for health. Water-borne diseases are particularly dangerous to those with low resistance such as the malnourished or the very young (who are common in Zaire). A clean water supply can therefore be seen as part of the wider health care work. The need for drugs and demands on doctors' time could be greatly reduced if the incidence of diseases such as dysentery were reduced.

A clean water supply close to people's homes also means that energy is not wasted on arduous journeys to a distant water source. This is particularly important for women who are pregnant or have recently had babies. Energy spent fetching water is energy not going into feeding the baby, and the health of both mother and child can be affected by the workload. It is pointless to advise a new mother to rest if she has no alternative but to carry a bucket of water long distances. Here again, provision of a good water supply can be seen as a vital part of overall health care.

Along with the provision of clean water, though, must go education in its use and in other sanitary practices. The construction and use of good latrines, for example can prevent infections spreading.

One problem with the provision of clean water is that there is always financial cost. In Britain, we pay a high price for water to meet very

Missionary societies should not regard development as a new role to settle into, but as a new role from which to make ourselves, eventually, surplus to requirements.

strict standards, whilst in less developed countries, the quality can not be as high because the means to pay do not exist. The means of financing a village water supply is an issue which needs careful thought. If people are to pay for the water, then the price should not discourage its use, whilst if it is to be free (paid for by outside funds) there is the danger that the water will not be valued sufficiently to look after the equipment. For an illustration, think of the state of some public lavatories in this country - even in our modern society, something that is everyone's responsibility to take care of is in fact taken care of by no-one.

The issue of water supply development is in one sense simple - if our brothers and sisters are thirsty, we must give them water. It is part of being a Christian to want to share God's gifts with others and water supply is part of a wide range of skills we possess and can share.

In the partnership situations in which we often work though, this sharing must be part of the vision of the national church with whom we work. The development will not be long lasting if it is decided upon and carried out without the full participation of the local communities. As well as financing the purchase of pumps and materials, we should put resources into the training of development workers from local communities. This will increase the effectiveness of projects and empower local communities to establish their own development programmes.

Finally, ways should be found of giving the water supply a value in the eyes of those benefitting. It should not be seen as being a gift which will be replaced as soon as it is broken, meaning that no care is taken. This will involve consultation, education and careful consideration of how local funding to meet a part of the cost can be harnessed.

In these ways we can continue to share our money and skills with other Christians in appropriate ways, both in terms of their needs and visions and in terms of making best use of our limited resources.



Even when water pumps are working (this one is broken) people still have to carry water to their homes.

Graham and Louise Jackson served in Zaire for 18 months, where Graham was a water engineer. Graham is now working at the Water Research Centre in Swindon, and Louise is at home looking after one year old Amy.



T H I R S T Y

Pipes stored in home for safety until next dry season. Left, Pastor Castillo, next Armando Garcia, Sheila and Peter Brewer.



behind this and the water project, seeing it as Christian care in action for the community.

The Co-operative

The water project supports a small co-operative of ten members, seven men and three women. It benefits 30 people in six families. The co-operative farms 36 'manzanas' of land (the 'manzana' is a Central American measure of land equal to 1.73 acres).

When the **COMMUNITY** works together

Armando, Jose Luis and Carlos Castillo. Jose is holding a pipian he has just picked - that patch is full of them - behind, corn/maize is growing.



Pastor Garcia and Armando with pump.

Profile of a water project in Nicaragua

The Village

Los Gutierrez Norte is a community of about 3,000 people near the Pacific Coast of Nicaragua. Los Gutierrez Norte takes its name from the family which originally settled in the land - the Gutierrez. Most of its people have lived there for generations. The village can only be reached over a very rough road, and has just one primary school. For secondary education, students need to walk for 6 kms to get there and, of course, to get back!

There is no doctor in Los Gutierrez Norte, although there is a clinic on certain days. The main Health Centre is 6 kms away, but if a hospital is needed, people have to go into Managua, at least 1.5 hours journey away by vehicle. There are six other churches in the village apart from the Baptist church.

The Church

The 'Getsemani' Baptist Church, has 50 members with 70 people attending classes on Sunday. The church has sewing and cooking classes for women and a feeding programme for 72 children who attend school on the church premises. Cooking for this is done on an outdoor wood-burning stove at the back of the church and a rota of mums cook the food each day. Support for this comes from CEPAD, the Evangelical Churches' combined aid organisation in Nicaragua, of which the Baptist Convention is a part. The pastor, Carlos Castillo, is a driving force

The Crops

Tomatoes, pipians (a kind of squash) and maize grow in the fields, along with 'Frijoles' (beans) a staple crop. The land would produce rice if there were more rain. The co-operative has also been planting trees, some for timber and some for firewood. Some 2,500 acacias have been given as seedlings from CEPAD which when they grow will form a windbreak and prevent erosion. Most of these have now been planted.

The crops produced by the co-operative supply the local community with subsistence. Managua is too far away for it to be economical to sell in the city market.

The Pump

A vital link in the success of the co-op is the pump. The land slopes down very steeply from the fields to the river, the source of the water. The pump provides the power for the water to be passed up many pipes to the fields above. The river water is also used by some of the villagers and the local cattle. There is a barrel in the river bed covered with a lid for human use. One of the villagers remarked, that so far no-one has died of cholera!

The pump of which the co-op is so proud is used in the dry season. Last year this was every day, except for one! This year during the wet season heavy rain had recently provided all that was needed. But in the dry season, the area is like a desert, so the pump is essential! The BMS gave US\$5,000 towards its cost for which the co-op is very grateful. For them it is a lifeline.



Double Take

Discussion Starter

1 **How important is pure, clean water to you?** How much would you be prepared to pay for it? If studying together in a group compare notes as to how much you pay for Water Services (perhaps someone may even have a septic tank that needs emptying now and again!) - do you think you pay a fair amount? Living in a country where clean water has been virtually free, and possibly regarded as a "right", what is your reaction to the British Government's statement that we will all be paying more for water in the future, to comply with EC directives? Make a chart listing how much you spend per day on water, gas, electricity, newspapers and magazines, food, clothes, entertainment, and so on. What does the final tally tell you about your priorities and the relative cost of living.

2 **Why do you think** education and hospitals are higher on governments' spending lists (especially governments with very limited funds) than sewerage treatment? What do you regard as more important for your children or grandchildren given these three choices?

3 **Stuart Christine** has a Master's degree, and lectured at Spurgeon's College. Yet he was prepared to get his hands dirty (very very dirty!) to help lay sewers in a Brazilian favela, (see p3) Does he exhibit a kind of super-saintliness, or is his "mucking-in" something we should all be doing, wherever we are called to be?

How can you get your hands dirty in mission?

4 **Do you agree** that relationships are one of the first things to go, when people gain more independence and have more insular lifestyles? (See Ruth Clewett's article, p23) If you value privacy when you are doing your washing, why do you think this is? Should you be using the launderette more, for the sake of getting to know people? Are there any other household jobs you can think of which could benefit everyone socially if they were done communally?

5 **How much more** are you prepared to pay in bank charges if, as Steve Seymour suggests (p23) fairer trade conditions and international financing aid arrangements are needed to support effective relief aid? What is your church's policy on banking and investments? Does it need to change?

6 **Graham Jackson** argues that "if our brothers and sisters are thirsty, we must give them water" (p8). Is he right? How should we do that appropriately?

7 **David Perry** enabled a lesson to be learned (p6). He didn't do it, he enabled it. How can we nurture the "enablers" in our churches?



D **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.

Bible Study



King Hezekiah

2 Kings 18: 1 - 8, 13 - 18, 36 - 37. 19: 1 - 7, 20, 29 - 37 2 Chron. 32: 1 - 8, 27 - 30.

Some background on

Hezekiah: Hezekiah lived 715 - 687/6 B.C. He succeeded his father Ahaz to the throne of Judah. During Ahaz's reign Judah was submissive to Assyria, but Hezekiah reversed his father's policy at every point. He was trying to free the nation of the Assyrian hold. N.B. The prophets Isaiah and Micah were around at this time.

2 Kings 18: 1- 8

New broom policy - getting worship right.

Hezekiah removed the Assyrian gods and worship practices. Some of these had been newly introduced by his father. But he also tried to purify worship of God - an example of this is his breaking of the bronze image of a snake (v4) popularly believed to have been made by Moses himself, and from time immemorial this image had been housed in the Temple. We probably all know people who hold differing views about the value of symbols and images in worship.

How important an issue do you think this is?

Do you think Hezekiah did the right thing here?

How much should the worship of the people be imposed from higher authorities?

Does this principle hold for other things in people's lives like having clean water and a pollution-free environment?

What began as a testing of the waters with Assyria escalated (v8). Hezekiah then proclaimed open rebellion against Assyria.

2 Chron 32: 1 - 8, 27 - 30 Preparing for battle

Hezekiah was aware that Assyria would

not let this pass unnoticed. So he used the time available to build up his defences.

(v5) The defences were overhauled and strengthened for a long siege; the old perimeter wall was renewed, breaches repaired and turrets erected. (See also Isaiah 22:10 where even houses were pulled down to fortify the wall.)

(v 27) Storehouses were built for grain, wine and oil, and stalls for livestock, which, no doubt, would be killed and eaten once rationing started.

(v 30) As it was common practice for invading armies to cut off water supplies, Hezekiah averted this problem by building the famous Siloam tunnel, which can be seen even today, to bring water from the spring of Gihon underneath the hill of Jerusalem to a pool at the lower end of the city.

Do you think the people of Jerusalem viewed an Assyrian victory as inevitable? How does their situation compare with the people of Paraná in David Perry's interview? (see p6)

In the context of the life of your church, or even yourself, are there any battles that you see looming ahead, that you need to prepare for?

Just as drinking water was essential to maintaining life in a besieged city, what do you think are the basic essentials for "standing firm" in a spiritual battle?

2 Kings 18: 13 - 16 Let battle commence!

This passage is augmented by Sennacherib's own writings. Judah held out at first, but other kingdoms and states gradually succumbed, and then it was Judah's turn. Sennacherib writes of capturing 46 fortified places in Judah, and of shutting Hezekiah and the remnant of his troops up "like a bird in a cage."

Recall an incident in your own life, when in spite of all preparation and planning, things still went wrong. How did you feel? What thoughts went through your mind? Is there anything you learned in this experience that you would like to share? Why do some people appear to cope better than others?

Why do you think the residents of

Gajush have been able to put their past behind them? (p15)

Things went from bad to worse. To placate his enemy Hezekiah made a declaration of submission, but the price was high - Hezekiah had to strip the Temple and the royal treasury to raise funds.

Put yourself in Hezekiah's shoes. It was a great humiliation for the leader of a nation, and not just any old nation, but the one which had a special place and purpose in God's heart.

How do you view failure? Do you think God might see it differently?

2 Kings 18: 17 - 18, 36 - 37, 19: 1 - 7, 20, 29 - 31 Hope on the horizon

Sennacherib was not going to give up. As long as Judah existed and harboured rebellious thoughts, his hold over other nations too was insecure. Therefore he redoubled his efforts against Judah.

(19:1) What did Hezekiah do then? Is it something he should have done earlier? In spite of all his worship reforms, it would still seem that for him personally, prayer was not a priority on his agenda. But final disaster made it so. Imagine him in the bare Temple, crying out to the Lord.

How did God answer his prayer?

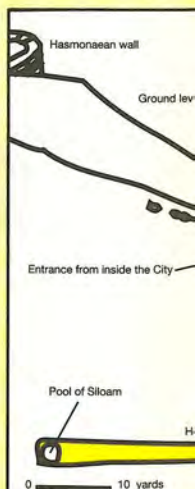
2 Kings 19: 32 -37 God at work.

God spoke through Isaiah the prophet, and then confirmed his word in action. A miracle took place. It is possible that Sennacherib was called back home (see 19:7) and/or some sort of epidemic (bubonic plague has been suggested) swept through the camp. Whatever the human reasons, God was honouring his word.

So the Assyrians disappeared from the scene, and Jerusalem was unharmed.

Why does God sometimes choose to delay his intervention do you think?

Do you see the freedom now enjoyed in eastern Europe as an intervention of God? (see pages 5&15)



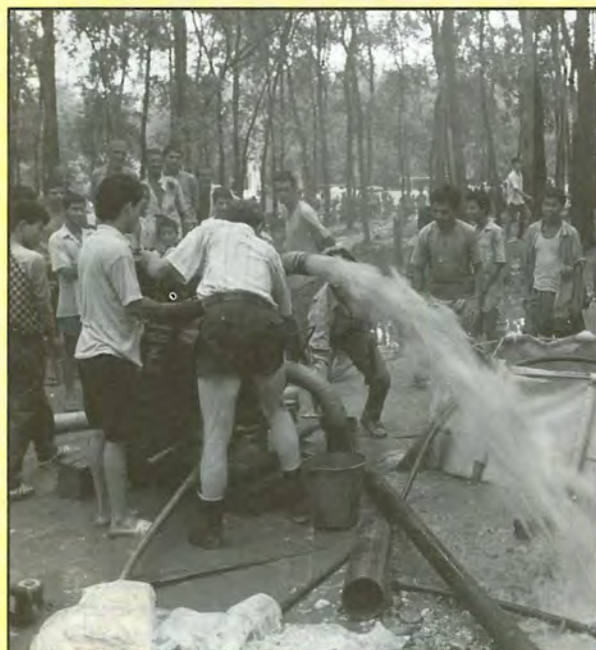
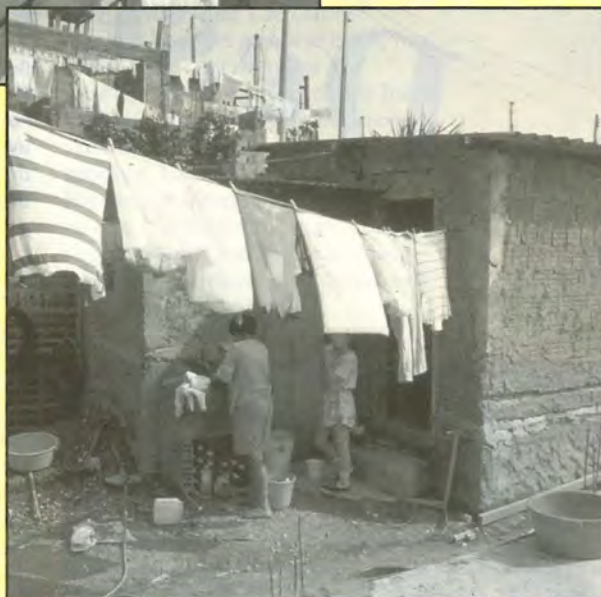
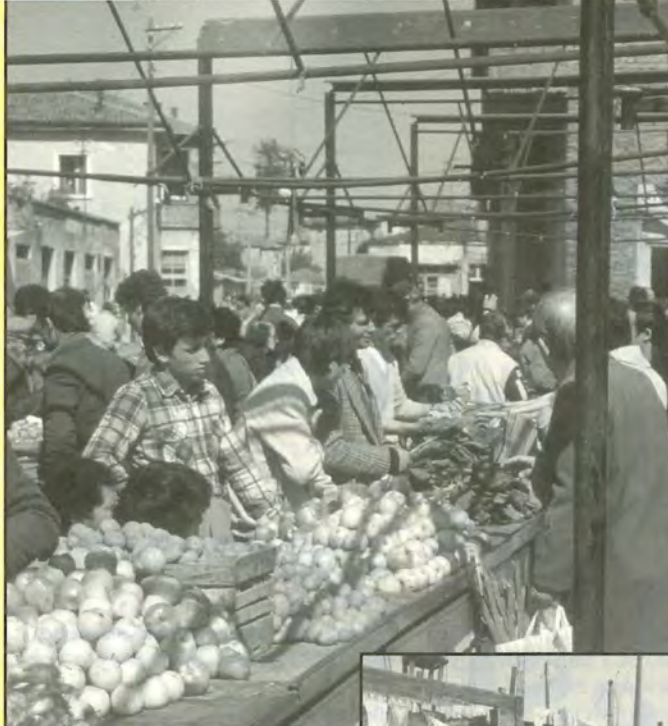
ACTION POINTS

1 Sort out your garden shed, and donate your unwanted tools to Tools With a Mission. This is a Baptist organisation, which refurbishes hand tools, and then sends them to craftsmen in developing countries, who would otherwise starve because they cannot afford their own tools and equipment.
 Address : 124 Darnley Road, Gravesend, Kent DA11 0SN. Tel: 0474 533686. Administrator: Dr W G Peterson.

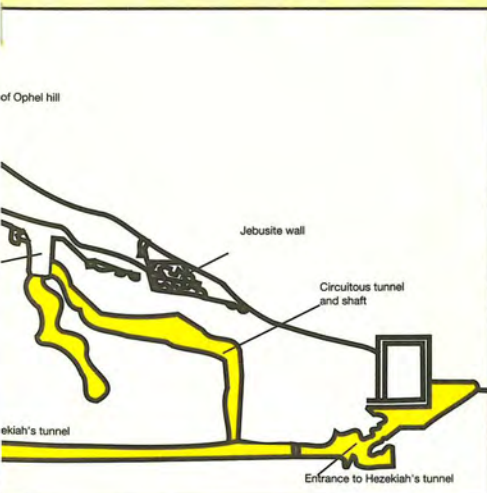
2 Try rationing water for a week in your home. Could you or your family survive if water was only available for three periods each day (see Elizabeth Allford's article p5) Try it! To add spice to the venture, if you turn on the tap or flush the loo outside the "ration hours" - pay a "fine" to Fund for the Future.

3 Count how many water outlets you have in your house. Try collecting water from only one water outlet for a week. Alternatively you could have a 'tap tax' and charge the user each time a tap or shower is used.

4 Grow a garden on church land. Have an environmentally friendly allotment if there is space by your church. Give the produce away, or sell it in aid of world mission. If your church is in an urban situation, plan a model cost-effective 'small garden', which could be copied by families around.



Double Take



Worship

Streams in the Desert

A MEDITATION FOR TWO READERS

Taken from "Streams in the Desert", the 1993 Harvest Appeal pack.

(Isaiah 41:17ff)
When my people in their need look for water, when their throats are dry with thirst, then I, the Lord will answer their prayer; I, the God of Israel, will never abandon them.

Water is rationed, 48 hours on and 48 hours off, if you are lucky; in some areas it is off for five days at a time.

I will make rivers flow among barren hills and springs of water run in the valleys.

The situation in Trapiá is serious. If it does not rain in the next few days, it is hard to see what future there will be for the folk here.

I will turn the desert into pools of water and the dry land into flowing springs.

We've had over a 1,000 cases of cholera since the beginning of the year. The local joke is about a doctor examining a child and talking to the parents : "He's got TB, bronchitis, malnutrition, worms, but it's all right, he hasn't got cholera!"

I will make cedars grow in the desert, and acacias and myrtles and olive-trees.

The soil is cracked and the plants are dry and lifeless. Even if it rains soon,

there will be no harvest until next year.

Forests will grow in barren land, forests of pine and juniper and cypress.

The trees have gone from the hillside, cut down for fuel to cook the rice, and the soil has been washed down to dam the valley stream. When the dam burst, the village homes were washed away.

People will see this and know that I, the Lord have done it. They will come to understand that Israel's holy God has made it happen.

Lord God, you made the earth and all that is in it, and behold it was very good. The confusion and chaos are ours.

Lord, help us, give us the will to put things right!



There are full colour OHP transparencies to accompany this reading - and they can be found in "Streams in the Desert" - the 1993 Harvest Appeal pack. It is available from Operation Agri/BMM, 19 The Mortons, Laund Road, Huddersfield HD3 3GX, price £5.

SUGGESTED READING

The Global Consumer Best Buys to Help the Third World by Phil Wells, price £5.99, pub. by Gollanz

Rivers in the Desert Meditations and Prayers for Refreshment, edited by Rowland Croucher, price £8.99, pub. by Albatross. (n.b. This has nothing to do with our publication "Streams in the desert").



initiative in Albania. Although quite a small village by British standards, the location has been endorsed by both former and current Ministers of Agriculture.

It's not a massive project, and the timescale is really quite slow, but it's a good example of living and working alongside people in need. The people in Gajush are not as badly off as others in Albania; they have enough to eat, and appear to be healthy.

Although one might think the horror that lies behind them was so great that they would never trust anyone again, the four Baptists who conducted the initial working party found everyone very friendly and hospitable. They were invited to a Moslem hostel where veterinary students plied them with coffee, and told how, as Moslems, they were not allowed into the state education system in Albania, but had to provide their own schools in houses. Neither could they return to their

the seeking and development of markets for farm products.

At the moment most men between their late teens and the age of 45 are abroad; others have been sent away to work. The ones that are left wish they could leave. The women work continually at washing, cleaning, cooking and caring for livestock. And once the children have finished school for the day, they, too, must help out.

Water melon was the main cash crop grown in Gajush last year, but because of transport problems it can only be sold locally. The smaller markets in neighbouring Milton, Lezhe, Milot and Lac can be reached by oxen or horse carts, but in the peak season it was not unusual for the carts to return home with the same loads. Other crops are maize, wheat and garden produce. Locally-made tools exist, but are not abundant. To own a tractor is a dream for many, but the village already has one which was purchased privately, and could only cope with one more.

The first stage of the project has happened. An American Baptist from the Co-operative Baptist Fellowship, Bert Ayers, has been appointed, with his wife and family. He took part in the original feasibility study, and later this year he and his family will move to Gajush. Spending time with the people he will collect information which will be of use to the farmers, and will begin to resource them. In his second year he will teach the farmers to do some of their own research and encourage the villagers to plant different varieties of vegetables in their private gardens. His wife will help the women of the village, providing them with nutritional and dietary information. They may be able to expand to other neighbouring villages and hold community events (something totally alien to the people) and perhaps other events like Bible studies, music lessons and youth and educational activities. By the third year the farmers will be more self-sufficient, solving problems and making their own decisions. Activities begun will need to be continued - but hopefully the balance of power will shift from Bert Ayers to the Gajush residents.

That is the plan. Whether it will happen remains to be seen. But the will is there, and hope is returning. Slowly an increased quality of life will be seen in this small community, which could offer a model for living for neighbouring communities too.

An Albanian rural worker



GAJUSH

AN EXPERIMENT IN A LAND WHERE TIME HAS STOOD STILL by Jan Kendall

Imagine a land where the roads are still tracks, and the usual form of transport is a horse and cart. Cars are rare, except battered second hand ones, driven by very inexperienced drivers. It is a country where time has stood still, where tools and machines are few, and its people have withstood years and years of oppression. For some, three generations have spent most, if not all of their lives in prison camps. Health care is virtually non-existent. Food is scarce. Some have never even owned a pair of shoes.

The country is Albania, the only country in Europe with more children than adults; a land recently released from tyranny, and waking up to freedom. Albania is a small country and the aid that has got through so far has made a difference.

In the district of Lezhe, 40 km north of Tirana, is a small village called Gajush (pronounced Guy-oosh). It has 468 inhabitants and is the location of the first agricultural development project that BMS has got involved with and is part of the European Baptist Federation

native Serbia, as there they would be coerced to fight other Moslems. Or there was the ex-chauffeur to the communist bosses who now runs his own taxi service, who was happy to sit around and talk, with his daughter acting as interpreter, or the people in the house below their five storey high apartment who called them down, gave them coffee and raki, and proudly showed them their chicken and Jersey cow. On the streets people, especially children, would grab them, asking "Are you English?" "What's your name?" Ex professors and professional people acted as money changers in the main square; when buying in the market other bystanders would check they had been given enough change. In fact there was nothing to indicate the scars and wounds of the preceding years.

But even so, now that the state no longer dictates their every movement the people need to develop the land they live on, to increase crop yields, improve tools and equipment and try things unknown before, such as animal husbandry, water management, and



DOES YOUR CHILD REALLY NEEDS A £500 COMPUTER?

Were you to ask the average British citizen or Church member, I dare say the majority would admit to being aware of the following facts:

- 1 We belong to one of the wealthiest nations of the world;
- 2 We consume more than our fair share of the world's resources of food and fuel;
- 3 Because of this people in other parts of the world suffer acute deprivation.

Like most of us they will have had their favourite TV channel invaded by embarrassing life-forms of the deprived and desperate people of the third world. For the odd hour they have stopped, and thought, and responded. But it's so easy to carry on and forget them, together with the other TV programmes we use to escape reality, when the box is switched off. Perhaps in the minds of the majority, these people only exist, along with Wogan, Ramsey

Street and the Incredible Hulk, a few inches behind the screen, to be summoned and dismissed at the touch of a laser-operated button. If so, then this explains why, like a lot of lemmings we appear to be rushing blindly towards a future Abyss.

Reaching the edge of the Abyss is my personal nightmare, because I feel caught up in this lemming mass. We seem unable to stop being driven forward, pushed from behind and hemmed in. We are galloping on through life, laughing, eating and drinking, enjoying material comforts and fascinations. Praising God for the wonders of high-tech existence with synthesised voices and music. But as I am swept along I catch a glimpse of faces under foot. Faces I have met and talked with in underdeveloped countries such as India and Bangladesh. Faces which express distress and unbelief and mouths which ask 'why'. They represent the forgotten

and ignored majority of the human race upon which we are all trampling.

For this world, which I am so fascinated by and grateful to live in, the Abyss contains predictable horrors. It is a sea of consuming fire fed by the inflammables of greed, deceit, injustice and complacency. Somehow we, the lemmings, consist of this fuel. Somehow contributing to the chaos are agricultural atrophy, meteorological mayhem and nuclear negligence. Yet rising above our impending doom there are islands of hope. Small outcrops of rock project above the lemming hordes. On them stand a few who have clawed their way up and out of the swarm, and stand gazing towards the Abyss. They are trying to shout a warning to their fellow creatures who go noisily by in their jet planes and motor vehicles, with lawn mowers and blasting stereos. I am not one of them but I have heard them, and am trying to align myself with an island ahead as we bear down upon it. In the dream I have not reached the rock, and am afraid that I will not have the strength to grasp it and pull myself clear when the opportunity comes.

When I awake the dream fades, but what always remains are the faces and words of my trampled acquaintances. Their lives briefly encountered or intimately shared, have been etched upon my memory, influencing my priorities and life-style for ever. In the space of a day's journey from my comfortable existence in Melton Mowbray, they can reappear and I enter a different world again. Although I know this is real life, when I am with them there is a sense of unreality, caused

STILL DROPPING



Top left: Children in Britain expect to have a computer while (Bottom left) children in Bangladesh have to work. Left: A roadside poster in Belgium panders to western consumerism.



by a sudden absence of all the things I am usually surrounded with, and consider necessary for daily life. For life in this simple community who are giving me hospitality is almost totally uncluttered with the need to fuss over consumer gadgetry. The favourite and most important leisure activity is meeting and talking with other people, and next to that spending time with family. They need to depend on each other, for they do not share our confidence in a secure and benevolent future. Comparatively few can afford to be independent, so the adoption of new ideas is usually by consensus, taking time and long discussion.

I return home from their world and rejoin the lemmings in their quest to destroy the earth with insatiable consumerism. The unabated use of fossil fuels and tropical hardwoods accelerates the greenhouse effect. The depletion of the world's minerals is poisoning the oceans. Release of compounds dissolves the ozone shield. Am I just imagining it, or is the global weather already changing? Does this indicate production of CO₂ in excess of absorption by shrinking forests and poisoned seas? I want to be like those far-sighted lemmings and shout a warning to those who will listen.

Yet we are still doing very little in real terms to change the disgraceful way we exploit the world. What little we are doing appears cosmetic and probably benefits us more than the recipients. As a nation, historically and currently we have caused and are perpetuating worldwide suffering and injustice. Individually and collectively we are wanting in concern

and action. As Christians I realise God cannot be pleased with us. If you want chapter and verse read the story of the rich man and Lazarus. You and I are cast as the rich man and by and large we are only dropping a few extra crumbs to the poor of this world.

Despite our knowledge of the facts there is still no co-ordinated policy of National or Ecclesiastical action. By maintaining our life styles we add daily to inequality in the world. Yet there is no sustained campaign among Christians to divert the substantial resources away from material indulgence.

The Church appears to have bowed to the power of the advertisers' lie, that it is WE who are deprived if we don't have the latest mechanical aids to help with arduous work like beating eggs or brushing teeth. Before things can improve much in the world there has somehow to be a massive shift of purchasing power away from the rich nations, people like us. It requires being unselfish and lowering the materialistic level of our lifestyles. Something all of us can do now. We may be pleasantly surprised at the benefits. Anything less of radical change and we are still just dropping crumbs.

Colin Foulkes is a former BMS missionary in Bangladesh. He is a member of the Operation Agri committee.



CRUMBS?

The good news: The church has planned its Autumn programme and included a World Mission Evening. And what's more, the evening should 'help people to learn more about their Link-Up missionary and be relevant to harvest'.

The not so good news: You are responsible for the planning. Help!! Here's one suggestion -

You will need: Lots of BMS magazines and resource material, large sheets of paper, scissors, glue, coloured pens.

Method: Wall sheets are common in some countries as a way of telling people what is happening and sharing information. Divide the meeting into groups, give each group a specific topic and ask them to produce a wall sheet using pictures, stories etc cut from the material provided. Examples of topics covered might be - basic country information; development projects and needs; other religions and their harvest celebrations; the Christian community and how it celebrates harvest; particular work being done by your Link-Up missionary. On completion all the wall sheets are displayed and everyone given time to read the sheets. The event could end by people suggesting topics for prayer from the sheets.

And - when planning the Harvest Festival Service use some of the wall sheets as part of the presentation. That way even more people have a chance to learn.

The above idea is adapted from the World Mission Link Resource booklet 'Mission Education - what can we do?' A few copies are still available. From this Autumn new resource material will be available. Called 'POWER PACK' its aim is to give a continuing supply of ideas and suggestions for a wide range of world mission meetings and events. Copies are available from:

Christine Neilson, BMS Promotion Department - 0235 512077.

WEEK 38 September 19-25
CARIBBEAN: JAMAICA, GUYANA, TRINIDAD AND TOBAGO

Fund for the Future has helped Jamaican Baptists to seize an opportunity! In July £20,000 was sent to the Jamaica Baptist Union to help it to buy a plot of land in the rapidly developing Montego Bay. The JBU want to use it for the benefit of young people, particularly in training them for leadership in the future. The JBU will build a multipurpose complex to house a church, school, trade training facility, healing and counselling ministry and an auditorium for community use. As the Revd Luther Gibbs, JBU General Secretary writes, "This project will have national and international significance and it will be for the glory of God and the furtherance of his Kingdom." We rejoice with Jamaican Baptists in their vision for the future, and in their work among young people. We remember, too, Adrian Thompson, General Secretary of the Baptist Union of Trinidad and Tobago, and for Joao and Celia Manga, Brazilian missionaries supported by BMS for work in Guyana.

...In him you were stamped with the seal of the promised spirit
 Ephesians 1

*Young and old,
 from east and west,
 from north and south,
 coming together,
 working together,
 learning together,
 stamped with the seal
 of the
 promised spirit,
 witnessing to all
 what it means
 to belong to the
 worldwide family
 of the Church.*

WEEK 39 September 26-October 2
INDONESIA

An exciting development for the BMS is a new partnership with a group of Indonesian Baptists who make up the Convention of Indonesian Baptist Churches (KGBI). Through Fund for the Future, the BMS is supporting the Revd Josiah Tambunan and his family which has moved from the island of Sulawesi to live in North Sumatra to plant a church. The BMS is also funding four Indonesian candidates in theological training at the KGBI Seminary in Mandao. The extraordinary missionary vision of our partners is reflected in their giving for mission. The KGBI President, the Revd Yether Mokodasser said "Our congregations are being challenged to give systematically. At every service two offering bags are distributed side by side at the end of the offering pole. One is coloured green and the other blue. Contributions in the green bag go for church work in local ministries. Money given in the blue bag is for the work of the church across the sea in other islands of Indonesia. Also a separate offering box is placed in front of the pulpit in each church for every individual's tithe." It is our privilege to pray with them.

WEEK 40 October 3-9
ANGOLA

In one of the central squares in Luanda, an election symbol of a dove still rests on top of an armoured car captured in 1975 in the early days of the civil war. Sadly, the hopes of peace which the dove symbolises have been cruelly dashed as the country has subsided once again into civil war.

In a country where 1,000 people are being killed each day, we are called on to pray with urgency and dedication for peace. There is little news from the north of the country, the towns of Uige, Maquela, Mbanza Konga and others being under the control of UNITA. It is known that sleeping sickness is on the increase in several areas. The gulf between UNITA and MPLA seems unbridgeable. The church is maintaining an independent position vis-a-vis all the political parties. The Revd. Alvaro Rodrigues, General Secretary of the Evangelical Baptist Church in Angola, was called to account by the government for a broadcast sermon before the last election because he did not come down in favour of the government. He explained that he and other church leaders refused to take sides and were seeking justice and peace. In the middle of it all, corporate worship is the heartbeat of the

Christian determination to hold firmly to the faith professed and to encourage each other in so doing. Let us join with them.

WEEK 41 October 10-16
BANGLADESH: COMMUNITY INVOLVEMENT

Clearing up after the worst floods for 50 years will be a priority for the churches in Bangladesh. We remember the Bangladesh Baptist Sangha, and its Social Institutions Board and Social, Health and Economic Development Board. Health care is going to be a paramount responsibility at this time. Sue Headlam, based at Chandraghona Hospital, is running a community health programme, working out of the hospital in villages. The hospital itself is nearly 90 years old and it is facing changes in the future. Sue says, "There are more and more private clinics and private doctors in Bangladesh, and the hospital situation is changing. There are staff changes and perhaps a few policy changes to come over the next few months. But there is a role for Christian hospitals, because they are centres which are able to share God's love with the people and also give good medical service to the country."

WEEK 42 October 17-23
ZAIRE: LOWER RIVER

Africa is a continent in crisis. Zaire is a reflection of that. The infrastructure of the country is disintegrating. Primary and Secondary school teachers are on strike because they haven't been paid for months. Civil Servants are also on strike for the same reason. The prices of food and other commodities continue to rise. Looting, pillaging and violence is common place in the cities at night.

In it all, the church in Zaire is a light in a dark place. Individual Christians are persevering in their calling and there is spiritual renewal in certain parts of the church.

In the Lower River region, Margot Bafende, Pat Woolhouse, Gwen Hunter and Brenda Earl are serving the church in Kimpese. Gwen writes, "Whilst we have our moments of discouragement we also have our times of encouragement. Continue to hold up your hands before the Lord for this country and its people and for this place. We're on the winning side but we must not weaken. We're relying on you to support us in prayer."



Since its launch in October 1991, the Fund for the Future has been successful in raising almost £500,000 - given as a thanksgiving to God for 200 years of global mission through the BMS. £500,000 may seem like a lot of money - but over £350,000 has already been allocated to fund new and imaginative outreach around the world.

So far over 30 projects have been funded with many more waiting in the wings - but unless more money comes in many of our partner churches could be bitterly disappointed.

As British Baptists we can still raise the funds required if we put our heart into it. Of course it will require further

FUND FOR THE FUTURE



sacrifice - but who said Baptists were afraid of sacrificial giving!

We will not be afraid if we see the world as God sees it - in need of his love and mercy. And once we see it like that, and live up to the vision then digging deep into our pockets becomes less of a problem.

This appeal must close on October 31st 1993. After that date we will be making no further appeals for your donations to the Fund. No doubt money will continue to arrive after that date, but our hope is that on October 2nd and 3rd, UK Baptists will celebrate the goodness of God through the BMS by bringing all remaining donations into the church to be sent in one sum to the BMS. Who knows we might even raise another £500,000 before the Fund closes.

We could still reach our original target of £2m if every Baptist in Britain were to mark the closing day of the appeal by donating £10 to the Fund.

Many of us have anniversaries and birthdays over the next few weeks - why not celebrate by sending a thanksgiving donation to the Fund for the Future.

The real question is, will you be brave enough to take up this final challenge?

Of course you can do it - step out and support the Fund today and by doing so you'll be investing in God's future for his world.

Fund for the Future
Making a World of Difference

MAKING A WORLD OF DIFFERENCE

A short slide set telling the Fund for the Future story is now available from your BMS Representative.

The 7 minute slide set, complete with soundtrack, covers projects supported by the Fund, and spells out just what's left to be done! It's perfect for use in a worship service or home group setting.

Contact your BMS Representative for a copy, or if unavailable from them for the dates you need it, contact Christine Neilson on 0235-512077.

TEACHERS NEEDED FOR CHINA

CHINA

Graduate teachers of English, preferably with RSA TEFL certificate and relevant experience needed for higher education establishments for EFL, conversation practice and general studies. Air fares, local salary, medical, national insurance and resettlement grant. Christian commitment vital. Two year contracts from July 1994. Further information, enclosing SAE (A4) and CV, from Janet Claxton, BMS, P O Box 49, Didcot, Oxon



DIRTY WATER THREAT TO CENTRAL AMERICANS

Contaminated water is killing 36,000 children annually in Central America, according to the Panamerican Health Organisation (PAHO). Only four per cent of sewage is adequately treated in the region. The rest is dumped into rivers, the main water source for more than half of Central America's 30 million residents. 'In Latin America, the rivers are virtual sewers running through the centre of cities,' said Hugo Villegas, PAHO representative in El Salvador. 'Central America's five million children are frequently sick with life-threatening diarrhoea.'

The contaminated waters have also become breeding grounds for cholera. A year after it first appeared in Central America the region has had more than 30,000 cases, and hundreds of people have died.

Only 40 per cent of Central Americans have access to drinkable water, making the eradication of cholera and intestinal illnesses difficult. Water stored in reservoirs and pumped through pipelines is also frequently contaminated.

Carrying water in El Salvador.

Far right: Chris Haigh, Keith Hobbs and Nigel Taberner setting out on a day's golfing.

Right: Wrapping kwanga (manioc) in Zaire

'These are biological bombs. Cholera has demonstrated how far diseases can spread,' said Villegas.

The UN Development Programme is implementing a two phase programme. The US\$3.5 million scheme will train government officials to present project proposals to donor countries and international financial agencies, and will co-operate with non-government and semi-autonomous organisations that are working to provide clean water.

(LAP)



LEARNING A THING OR TWO ABOUT ECOLOGY OURSELVES

We're so often caught up in trying to export 'appropriate technology' to the southern hemisphere, that we often forget to learn something from there too.

Before catching a train in Bombay, writer Ben Barber was served 'cha' (sweet, milky Indian tea) in a brown clay cup. He noticed his fellow customers were 'dashing their empty cups to the ground where they were quickly crushed into the red-

brown earth by the crowds. These were disposable cups Indian style. A month later, at Washington's Union Station, his cup of coffee was served in a 'plastic foam cup that will take hundreds of years to decompose in a landfill, all the while giving off ozone-destroying chemicals.'

Other examples include a visitor to Morocco who lost the key to his bicycle lock and went to the local locksmith expecting to have his lock cut away and having to buy a new one. In an exercise in the conservation of resources, the locksmith drilled four holes, disassembled the lock, made a new key and reassembled the lock, all in about ten minutes.

The city of Shanghai, China, produces all its own vegetables and exports the excess in a programme using human waste as fertiliser.

Village crockery in India is a banana leaf shaped by using thorns as staples. Having eaten rice and curry from it, the plate can be thrown away, to be eaten up by cows.

'So far as I am aware,' said Ben Barber, 'no



systematic search for appropriate, cost-effective Third World ideas that can be adapted in the West to preserve the planet has happened. But as the barges loaded with rubbish find fewer places to dump their load, some of the oldest ideas on earth may turn out to be the most important.'

All this has clear application to our world of Christian mission and global evangelisation. Scores of mini-achievements by Third World Christians could achieve startling results in the West, if tried. We all need to deliberately foster the one-globe outlook and approach, day by day.

(AD2000 GLOBAL MONITOR)

POWER PACKS AVAILABLE NOW!

Are you ever stuck for ideas on how to get mission across in your church? As part of World Mission Link, BMS has produced a series called PowerPack - loose A4 sheets brimming with ideas to help you out.

The first series of sheets includes material for discussion starters, activities, Bible Studies, ideas for events and ideas for how to develop your relationship with your link missionary. We also have plenty of games ideas for children. Write in today!



A DAY'S GOLF FOR EL SALVADOR

An unusual game of golf took place on July 9th, when Chris Haigh, General Secretary of the Lancashire and Cheshire Association played a round of golf which covered 300 miles and took 12 hours to complete. He played one hole on each of 18 golf courses covering the North West Area. The game was played to raise money to cover the cost of buying a front wheeled drive vehicle for James and Sue Grote, BMS missionaries in El Salvador. The project has been adopted by the Lancashire and Cheshire Alliance of Baptist Youth. Through the venture, Chris hopes to raise £1,000.

Chris, playing to his handicap of 14, scored 81 for the day. He was chauffeured by Keith Hobbs, the Area Superintendent, and Nigel Taberner, an ex-President of LACABY, acted as caddy!

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BHUTANESE REFUGEE UPDATE

Bhutanese refugees in Nepal will spend the monsoon season in refugee camps, reports Jerry Clewett. Jerry, a BMS missionary in Nepal, has been working with the refugees who have poured over the border from Bhutan.

"The overall number of refugees in the camp is still around 85,000," said Jerry, "but the influx of new refugees is only about twelve a day. It appears that the Bhutanese government is no longer (at present anyway) applying physical pressure on people to leave Bhutan.

"The United Nations High Commission for Refugees and the Nepal Government have now set up a 'screening centre' at a border post, and some who present themselves as asylum seekers are being rejected. This includes people who have not been forced out of Bhutan, but have 'merely' come to join family and friends in the camps.

"In most ways, the lack of new refugees is excellent news. Apart from anything else it gives the agencies breathing space to improve conditions in the existing camps instead of building new ones. The slow influx also takes pressure off the government to resolve the problem.

"There are moves to integrate refugees into Nepal,

and the government position is still to negotiate for their return to Bhutan. The SAARC Conference produced no results, and it seems the Bhutan side has been trying to avoid negotiations ever since. Talks could start again, but it is hard to see where the compromise will come on either side.

"It is clear that the refugees will be in the camps at least for this monsoon season, and despite some improvements made to water, sanitation and shelter, conditions are still not good.

"We all need to continue praying for a solution to the impasse."

A FUND FOR THE FUTURE BIRTHDAY PRESENT

Thanks go Mrs Glenys Salmon of Uppingham Raod Baptist Church, Leicester, who recently celebrated her 60th birthday. Instead of presents, she received gifts for the Fund and raised over £250.

"Perhaps if this were mentioned in the **Herald**, it might arouse others with milestones in their lives to celebrate how they could help the Fund," she wrote.

We hope so Mrs Salmon!



FIRST COUNCIL OF CHURCHES IN ITALY

Representatives of Anglican, Baptist, Lutheran, Methodist, Orthodox, Roman Catholic and Waldensian churches met in Venice in June. They approved a provisional constitution of the local "Council of Christian Churches". The initiative is the first of its kind in Italy.

According to the constitution, the various churches are on an equal footing in the Council, and decisions are taken unanimously. The provisional constitution has now gone back to the respective church authorities which must ratify it before the end of October 1993.

In expressing their mutual recognition, the constitution says that "The local Council of Christian Churches in Venice is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures, and therefore seek to fulfil together their common calling to the glory of one God, Father, Son and Holy Spirit."

"ETHNIC CLEANSING" CONDEMNATION OF ZAIRE

The All Africa Conference of Churches, based in Kenya, "deeply regrets" the political unrest in Zaire and expressed deep concern at the "so-called ethnic cleansing that has been taking place since September 1992 in its Shaba province" against the Kasai people. The AACC cited the killing of 1000 people in the country's North Kivu district and urged African leaders to "recognise and protect the sanctity of life." (EPS)

CHECK OUT

ARRIVALS

Derek and Joanna Punchard
from Brazil
Paul and Debbie Holmes
from Brazil
Stuart and Georgie Christine
from Brazil
Martin and Kathy Hewitt
from Brazil
Bonnie Clark
from France (Volunteer)
Laurence Kelly
from Nepal (Volunteer)
Christine Sutherland
from India (Volunteer)
Phil Commons
from Bangladesh
Sue Headlam
from Bangladesh
Ann Bothamley
from India
Ian and Sally Smith
from Nepal
Neil and Ruth Abbott
from France
John and Sue Wilson
from France
David and Lorraine Champion
from Tanzania
Owen Clark

DEPARTURES

Joy Knapman
to Sri Lanka
David Payne
to Nepal
John and Maria Dyer
to Brazil
George and Betsy Lee
to Sri Lanka
Mike and Daveen Wilson
to Brazil
Stan and Maureen Porter
to Brazil
Valerie Hamilton
to Bangladesh
Geoff and Christine Bland
to Thailand
Mark Greenwood
to Brazil
Isobel Strang
to Nepal
Neil and Ruth Abbott
to France
John and Sue Wilson
to France
Stuart and Georgie Christine
to Brazil
Alan and Ruth Wood
to Niger
David and Lorraine Champion
to Tanzania

VISITS

Reg Harvey
to Zimbabwe
John Passmore
to Bulgaria and Zimbabwe
David Martin to Nicaragua
and El Salvador

CONGRATULATIONS!
To David Champion on the occasion of his recent marriage to Lorraine Fehr

ACKNOWLEDGEMENTS

Legacies	
Eva Waggott	3,500.00
Annie Rawlinson	24.53
Mrs G E Fox	500.00
Mr P H Teager	45,000.00
Col J R Head	15,000.00
Miss A K Wight	15,000.00
Mrs Florence Mayer	5,000.00
Miss P D Barr	7,707.73
Miss W Buttifant	35,000.00
Miss M Turnbull	50.59
Miss L M Bush	100.00
Miss K Robson	368.12
Mrs M H Austen	1,000.00
Mrs K A Chesterton	1,000.00
Miss W Buttifant	1,500.52
Mrs O G Spoor	800.00
Dorothy Esther Bolt	250.00
Dr E G Batters	8,475.95

General Work
GAYE: £58.45; via Macedonian Trust: £23.75; via Macedonian Trust: £200.00; Gift Aid: £166.67; Hertfordshire: £50.00; Anon: £2.00; Anon: £100.00; Anon: £5.00; Charities Aid Vouchers: £63.65.



Refugees from Bhutan recently arrived in Nepal.

**THE KETTERING CONNECTION -
Northamptonshire Baptists and Overseas
Missions edited by R L Greenall**

This book could be among the more important and long lasting results of the BMS BiCentenary. It started as a series of five weekly lectures delivered in Fuller Baptist Church, Kettering promoted by the church in collaboration with the Adult Education Department of Leicester University.

Sometimes, at the end of a story, you wonder, "What happened next?" These lectures follow each other so naturally that you discover "what happened next"! Roger Hayden's *The life and Influence of Andrew Fuller* is followed by Brian Stanley's *The Origins Early work of the Baptist Missionary Society*. Then there is R L Greenall's *After Fuller: Baptists in 19th century Kettering*. This is followed by Michael Laird's *William Carey and Bengal*. Gordon Catherall's *William Knibb and Jamaica: the man who spoke too strongly*, concludes the opening chapter of BMS history.

The lectures complement each other. Hayden runs swiftly through Fuller's life proving his standing as a missionary theologian, leader of the BMS and champion of Christian missions. Stanley, describing BMS beginnings, adds to the picture of Fuller as letter writer and traveller. He also points to the sowing of the seeds of questions and discontent that would grow to the bitter harvest 20 years later.

Greenall is more concerned with Kettering than with the BMS but he shows how the two cannot be separated. Carey has been the subject of countless books and lectures but Laird demonstrates how his contribution to mission can be described comprehensively.

Catherall speaks of Knibb's obsession and shows, as in his earlier writings, that he himself is obsessed with Knibb. So Knibb lives through a man who has lived with him for many years.

The lectures read well. In 60 pages you obtain a picture of the opening years of the BMS. Some sentences cause you to pause and consider their significance. "Far better, insisted Hall, would be a systematic effort to ensure that every Baptist minister made an annual collection from his own congregation. He was defending the traditional nonconformist conviction that all Christian work must be firmly based in the gathered congregation of Christ's people." P23.

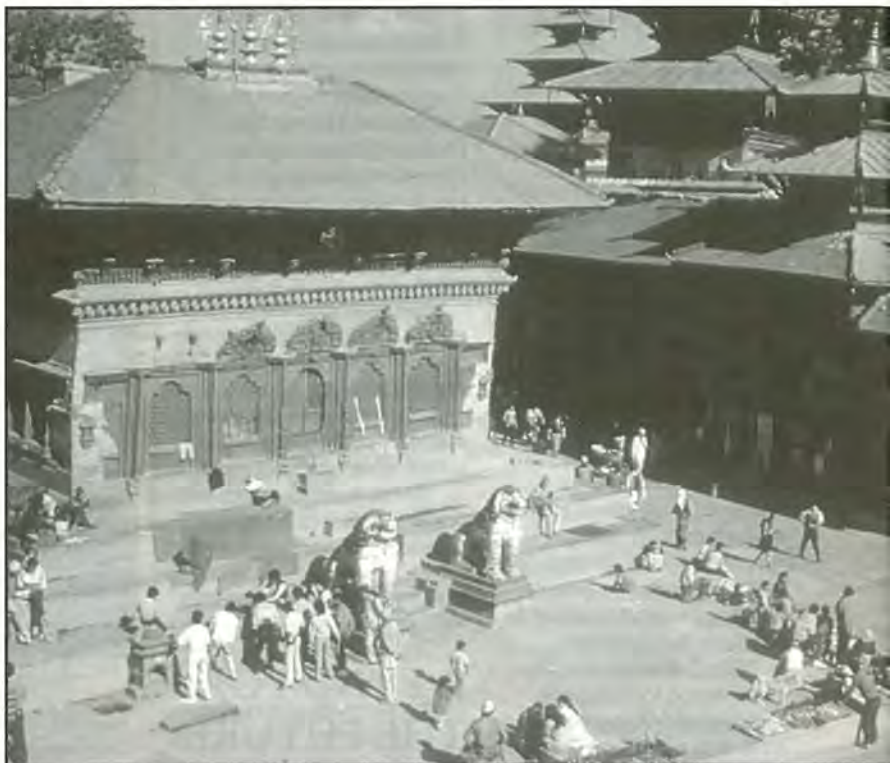
"The chemistry between a successful Baptist minister and his church is a mysterious business at any time." P39. "The Serampore Baptists' contributions to Bengali were part of a global movement for the development of languages, cultures, and indeed nations." P52.

If they break the smooth rhythm of your reading, so unfortunately do the typographical errors; 20 at least. And why does Catherall still call Lee Compere, Le Compere, as he did in his biography of Knibb?

Basil Amey

Book Review

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AN UNSEASONAL RAIN IN NEPAL

Ruth Clewett is working in Nepal with her husband Jerry. She is a trained teacher and has taught RE, English and ESL (English as a second language) at secondary level. Although they have been in Nepal for four years, they have recently moved to Kathmandu. Here Ruth relates how they began to settle into their new home.

The house hunting was finally successful, and we have the lightest, most pleasant house we have yet lived in - in Nepal. It even boasts a western style flush loo instead of an Asian squat one - though the flush is redundant and we use soapy laundry water instead. Kathmandu has a chronic water shortage, getting worse all the time, as everywhere is frenzied building activity but nowhere is there extra water supply. Some people now have their water bought in by tanker regularly in the driest pre-monsoon months. That hasn't happened to us yet and the water situation has improved with a lot of recent and unseasonal rain. That has also improved the electricity supply and the "load shedding" power cuts have been reduced and are not so frequently in the peak evening hours.

We live upstairs, above our landlord and his family who have

M A K I N G W A V E S

RELIEF AID: A TROJAN HORSE FOR DEVELOPMENT?

by Steve Seymour

been very friendly. They have three teenage daughters, and a son who is Simon's age and enjoys cricket and football in the garden with Simon. This is socially great but hinders the growth of the tomatoes and sweetcorn! Our house is on a narrow path off a wide dirt road, flanked on one side by a small Hindu Temple (bells from 5.30 am!) and on the other by one of Kathmandu's ubiquitous "English Medium" Boarding Schools (motto: "Light is Wisdom"). The road is very dusty when it's dry, especially if you have the misfortune to follow all the school buses down in the mornings - or shoe-sucking mud in the rain. There are some traditional Newari style houses and shops, more and more surrounded by new concrete houses, and a large open space which to varying degrees is used for football, laying out washing to dry, dumping rubbish and the wild growth of various plants including a healthy crop of marijuana.

The area where we live is called Dhobi Ghat, which means the place where laundry is done, and you can walk for a long way past hundreds of trousers and shirts (from the aforementioned boarding schools) laid out on the ground or strung up between trees to dry. Being in the privileged minority, I can do my washing indoors at my private tap, though I probably miss out socially from not visiting the ghat with our dirty clothes.

The Clewett family



Relief aid has frequently been criticised for creating dependence, under-cutting domestic market prices, for being unreliable or of the wrong type and for meeting an initial need without solving the root cause of the problems - an elastoplast on a festering wound.

There is a Biblical mandate for assistance to the poor and vulnerable in society. The need for relief aid to help relieve the starving and displaced peoples of today cannot be questioned. Over the year 1991/92 some 13.5 million tonnes of grain alone was shipped throughout the world as food aid. The estimated food aid requirement for Southern Africa this year is over a million tonnes in spite of harvest levels forecasted to be 100 per cent up on the previous five year average (source FAO) with Angola and Mozambique having the greatest requirements due to civil strife, infrastructure collapse and internal displacement.

Recent studies conclude that there will be more not less relief/food aid needed in future years. In spite of the green revolution and economic growth, malnutrition remains. Millions of people have incomes too low to provide adequate nutrition. The distribution of food throughout the world keeps many living with the threat of hunger and poor health. The current economic structure and stance of the rich toward the poor must change.

Relief aid needs to alleviate the immediate suffering whilst not detracting from possible long-term development objectives. Not to be confused with emergency aid, relief aid when applied correctly can supplement, not substitute the development effort. A 'Development-First Relief Aid' approach can be used to challenge existing economic policies and political structures without creating the disincentives usually associated with Relief Aid. Rather than undermining domestic production relief aid can be used as a resource in the move to improved self-sufficiency. However, the poverty and low-income levels contributing to the causes of under-nutrition, increasing food production and national food self-sufficiency in itself does not imply food security for all. A fairer more equitable distribution of benefits is essential.

Relief Aid has to be linked to fairer trade conditions, international financing aid arrangements and improved targeting of the vulnerable groups in low-income countries through income earning, health, nutrition and agriculture programmes. This will encourage food and economic policies of both donor and recipient bodies which promote development.

Steve and Pam Seymour are waiting for visa clearance to go to Zimbabwe where Steve will be co-ordinating a development project for all four Baptist Unions and Conventions in the country. The project is a Baptist World Aid initiative. They previously worked in Zaire from 1987 - 1990.

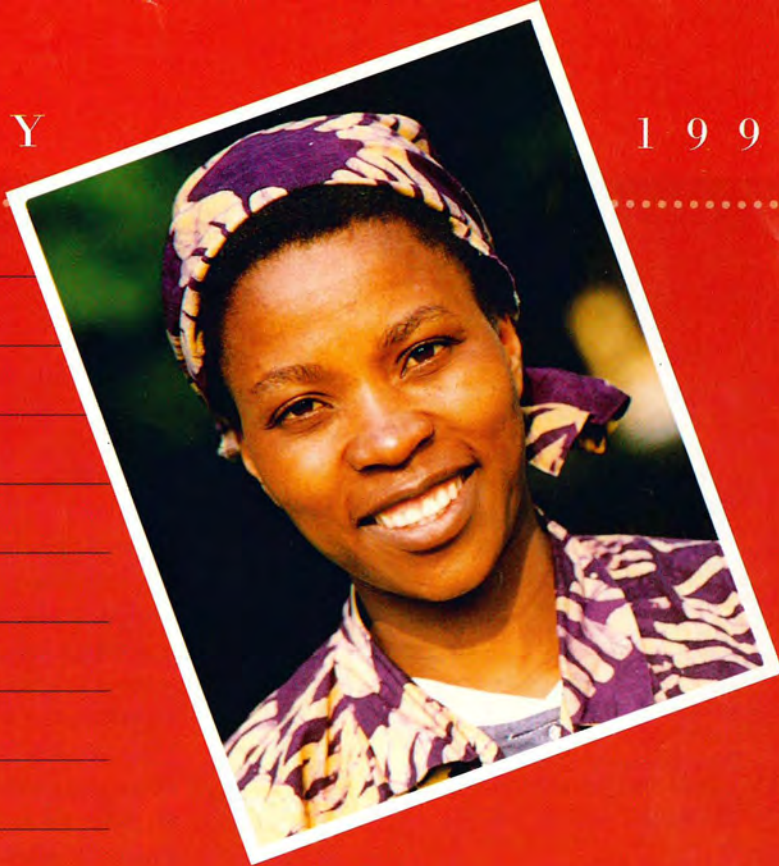


CALENDAR

JANUARY

1994

Sat 1
 Sun 2
 Mon 3
 Tue 4
 Wed 5
 Thu 6
 Fri 7
 Sat 8
 Sun 9
 Mon 10
 Tue 11
 Wed 12
 Thu 13
 Fri 14
 Sat 15
 Sun 16



BMS CALENDAR 1994

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- names of BMS overseas partner church leaders
- meditations and prayers

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BMS CALENDAR 1994

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