

M I S S I O N A R Y

O C T O B E R 9 3

HERALD

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VOICE OF
HOPE.....
WHO
DECIDES ?

Media and Mission

WE CARE.
TO BOLDLY
GO

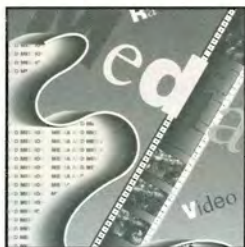
NEWS

BUSH RADIO



PLUS DOUBLE TAKE ACTION PULL OUT

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Cover illustration by Sarah Prentice

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Ele Clay of the Woman's Missionary Union who joined BMS staff for a week.

"In the information age, those who control the means of collecting, analysing, synthesising, and transmitting knowledge will win the power game," wrote Larry Keyes and Larry Pate in an article⁽¹⁾ about two-thirds world mission.

We are into the information age, an age where individual countries do not, cannot control the flow of images and ideas which today are transmitted via satellite by global media corporations who answer to no government. All round the world, western television heroes and sitcoms - mainly American - are creating a new media-culture which "aspires to speak English and adopts many western values and behaviour patterns.... This goes far beyond the type of music and clothing... it includes western

HERALD

ideas about what is the standard for material well-being and definitions of success."⁽²⁾

However, there are signs of a backlash against this popularisation of western culture. It has already happened in parts of the Islamic world.

In this context we, as part of the global Church, are engaged in mission. Whilst the small Christian community in Bangladesh is saying one thing about the meaning of Christmas, (see "Ekushi Jishu") American soaps and films emphasise tinsel, fairy lights, Christmas trees, Father Christmas and booze. Keyes and Pate say the future for mission in such situations should be in the hands of those who are not identified with western values, missionaries from the two-thirds world.

Media-corporations are global, but so is the Church. It may be more and more difficult for western missionaries to work in the two-thirds world, but that is all the more reason why we should take mission partnership seriously, supporting, enabling, wherever we can, our partner churches to get on with the task of mission.

A final thought: if the western media is encouraging non-Christian values that is a compelling reason for Christians to get involved in the media, not just in the so-called religious slots, but right across the board as producers, directors, script-editors and writers.

(1)(2) Missiology An International Review, April 1993

TO BOLDLY GO....

by Ele Clay

LIFE-LIKE laser images are an intriguing feature in the futuristic programme *Star Trek: The Next Generation* - a popular television series set in the 23rd century and beyond. Holograms, as they are called, are created for almost any reason the writers can devise. These images are as real within the context of the encounter as the person with whom they are interacting. They provide "substance" for the temporary reality desired by the originator. But with one simple command "Stop computer" the images disappear, concord or conflict cease, and all is as it was, except for the memories of the human participant.

I'm not sure which characteristic of these laser images first appealed to us, but as my co-worker, Sharon, and I talked about the potential of modern-day technology to enhance the mission of the church, our discussion inevitably touched on this particular television illusion. Somehow, the ability to invoke an image with *Star Trek*-like exactitude was a rich adventure in our brand of futuristic thinking.

What if a church, suddenly in need of a pastor or other ministerial figure, should find it a simple matter to use a laser-image stand-in for its human counterpart? After all, we now have the technology to replicate human voice through answering machines, and the interminable options of commercial voice mail systems. Why not speculate on the potential to create more sophisticated substitutes for absent leadership in a time of need? To do this would enlarge the scope of the *electronic church* - a label applied to the media manifestation of Christian faith - beyond belief.

History reveals that at least since the dawn of the 20th century, the church in the United States indeed has felt compelled to keep pace with advancing technology. Sometimes willingly, sometimes reluctantly, religious leaders have found it necessary to offer or be open to alternative ways to "reach the masses". The most widely known evangelist of our time, Billy

TO BOLDLY GO

Graham, has touched the world through his extensive use of media in all forms. The compelling directive to "Go... therefore, and teach all nations"¹ has kept the evangelical church, for the most part, ever ready to extend itself - people and resources - into the surge of humanity it calls, the lost.

Most of us born after the 1950s thoughtlessly accept that broadcast media is a wide-open domain for every kind of message. In recent years, that once-protected experience now routinely includes both the offensive and the innocuous. Nevertheless, we have grown to consider the media as the extension of ourselves - reaching into those places where only our imaginations could travel.

In the US, where our life-style choices tend to reflect a preference for isolation, our gadgets, particularly radio and television, help to protect and amuse us in our isolation. Recognising this, and in the attempt to fulfil its mission, why shouldn't the church consider and utilise the same electronic technology to expand itself and its functions, and penetrate the self-imposed isolation of its region?

Therein lies the dilemma of the *electronic church* and those who employ it to extend their ministry. What we have meant for good in terms of reaching out to estranged humanity is severely limited to our own knowledge. To the logical mind, any solution that passes for an investment in time, energy, and money may be acceptable, but is it appropriate where the mission of the church is concerned?

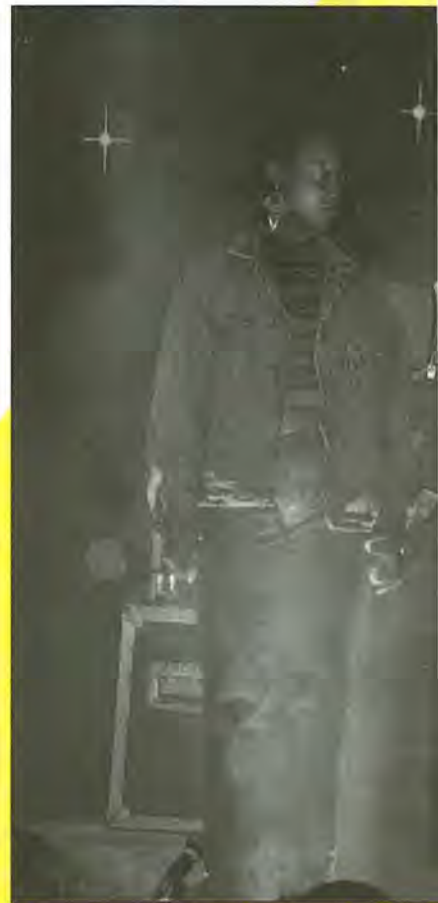
And where is God in all this? He is, after all, the One who created the church - the very definition of which according to His Word, precludes any electronic substitute.

"For it pleased the Father that in him (Christ)" we should be made right with Him "in the body of his flesh."² God substituted flesh for flesh, creating out of Christ's sacrifice and suffering a group of people bound together by a belief that God, Who is, is now manifest in the flesh through those who believe in Him and all he has accomplished for us. The manifestation is what we call the church, the Body of Christ, people of faith.

Although it amused Sharon and me to daydream about a laser minister, we were not genuinely enthused about the idea of supplanting the dynamics of an encounter with a human being with an electronic offering, no matter how sophisticated. We both know that even allowing for the remarkable performances of which they are capable, every human device or medium is dependent on the ingenuity of its creator to even function at all.

I believe this is also true for the church in the world. As much as we would like to captivate our society *en masse* with the richness of the Gospel message, can we, without loss, improve on God's original idea? I think not. "But when the fullness of time was come, God sent forth his Son, made of a woman... to redeem them..."³

Our stubborn human minds still are most deeply affected by the gentle touch of human hand to human hand, and the reality of love "with skin on it". And from out of the echo of the Apostle Paul's great revelation, "Christ in you, the hope of glory" we begin to understand the mystery of the Christian



New technology brought into action last year by Steve Chalke in the Loud presentation. Charlene is seen being hologrammed into the future.

experience: "As my Father hath sent me, (in the flesh and in the power of His Spirit) even so send I you"⁴ - the Church.

(1) Matthew 28:19 (2) Colossians 1:19,22
(3) Galatians 4:4,5 (4) John 20:21

Ele Clay, who works with the Woman's Missionary Union in Birmingham, Alabama, part of the Southern Baptist Convention in the USA, stopped over in Didcot on her way back from the Baptist World Youth Conference in Zimbabwe. She "volunteered" to do some work for us whilst she was here so we naturally asked her about the electronic-church!

ELECTRONIC CHURCH

WE CARE

In Trinidad, San Fernando Baptist Church has been experimenting with a series of mini television advertisements entitled "We Care."

"They are really just short slots where we talk to a person with AIDS, a person contemplating suicide, just talking to people facing certain problems," explained Junior Ross, who is Youth Co-ordinator for the Baptist Union of Trinidad and Tobago.

"We just want to let them know that someone cares, that we care, that Christ cares for them. We give telephone numbers of people they can contact."

The response to the adverts has been good.

"Sometimes, the telephone rings late in the night: 'Hey I recall your ad and I need help. Can I come for counselling? Can I come to talk? Can somebody come out to meet me?'"

The ads were run during May and June this year and the church is now assessing their impact. They hope to run another series in the future, but this kind of media activity is very costly. They are trying to work out a budget.

Other television and radio broadcasts from various religious organisations can be received in Trinidad.

"Although they are not Baptist, they are fairly okay religious programmes," said Junior Ross.

"A number of people actually tape them off the radio so that others can listen to them."





If you live in the bush in Zaire you'll probably have a radio set. Sounds like a good idea! The only trouble is, it will need batteries and one battery can cost five per cent of your monthly salary (assuming you have a job, and are being paid).

Big radios are all the rage, and some of them need up to twelve batteries - so you can see the problem. A few people had the bright idea of wiring their radios to car batteries but forgot the car needed to be run to recharge them. So they just got run down very quickly.

It's easier if you live in the capital, Kinshasa. More or less everyone has access to a television and a radio, all mains operated. Radio reception is better if you live in the west of the country - even FEBA is concentrating its efforts there.

There's no shortage of stations to listen to either. Continuity is a problem because who broadcasts on what frequency is something of a free-for-all. No government control or clampdowns here. Just anarchy. Maybe Radio Japan in French for a few weeks, or Voice of America trying to oust FEBA. Perhaps that's why FEBA's evening programmes start at 7.33 - to allow you time to tune in at 7.30 and start to twiddle the dial until the familiar tune of "What a friend we have in Jesus" is heard.

The BBC World Service is always a "dead cert" if you want to rely on a frequency. But, even in this bastion of broadcasting, standards are falling. Some are saddened by how much and how quickly they are falling, and this has a knock-on effect for local transmissions. There are exceptions, of course, and at special "religious" occasions like Easter the BBC presents excellent

programmes.

In Kinshasa local television and radio such as "Voice of Zaire" are very sympathetic to the Christian message. Every Sunday morning a service will be broadcast with extraordinarily powerful testimonies. But also there will be a Bahai programme, and a Muslim one..

There's no shortage of effort in Christian broadcasting. Generally, wherever you live in Zaire you can pick up programmes sent out by FEBA, Transworld Radio (TWR) or Family Radio, which is broadcast using a very powerful transmitter from Oakland, California. Often these three stations will use the same material. In particular a series of programmes called Perspective Reformé which is, as it sounds, Christian programmes from a reformed perspective, broadcast in French. To ears, tuned to variety and lively debate, these come across as a rather dull and dry.

TWR broadcasts from Swaziland, and transmits programmes in French, English, Lingala and other African languages. However, even the Lingala is spoken by an American, Mark Grings, (though he did grow up in Zaire). These programmes generally have a good gospel exposition and are broken up by Lingalan songs sung by Mark and his wife, and they are popular.

FEBA broadcasts to Central Africa for a quarter to half an hour



a day. There is quite a wide variety in the scheduling, although there may be too much Perspective Reformé for some tastes. But there are also services and a short meditation on a Sunday, and hymn singing, scripted Bible study/discussions, and testimonies of well known Francophiles on other evenings.

And what do the Zairians make of all this? It's hard to tell. Market

... Turn your radio on, turn

BR

Turn your **LIGHTS** DOWN LOW

research and Gallup polls are more a feature of a stable society, which Zaire certainly is not. BMS missionary John Mellor officially monitors FEBA broadcasts, and rumour has it that TWR is much appreciated, particularly the Lingala programmes. But that's the nearest we'll get to reliable feedback. FEBA reception is variable and that only complicates the exercise.

Not that Christian radio is to be knocked. It's doing a grand job in very difficult circumstances, and is to be encouraged and supported as



much as possible. As always it could do with more funds, and stronger transmitters, which equals more expensive transmitters.

FEBA, TWR, HCJB (from Ecuador) and ELWA (Sudan Interior Mission) have covenanted together to commit themselves to broadcast to every language group by the year 2000 in a language the people can understand. Now that's certainly something to think and pray about next time you turn your radio on.

your radio on ...

RADIO

REACHING

PLACES OTHERS CAN'T TOUCH.....



FEBEA, which broadcasts Christian programmes to large areas of Asia, the Middle East and Eastern and Central Africa, believes the strongest case for the work it is doing is in areas of the world where the Church is negligible.

Many areas, like the Middle East, Afghanistan and Tibet, are closed to any form of Christian witness.

"So how do we fulfil the great commission in any other way?" asked Russell Ashley Smith who is part of FEBA's operation in Worthing.

Often there are small isolated groups of Christians in these countries.

"A number of churches in these areas, send donations to show their appreciation of FEBA's work," said Russell Ashley Smith.

"At the other extreme are countries where Christians can carry out their activities in a very open manner. Here local churches often produce the programmes for us to broadcast. Over 60 Christian groups provide programmes for us. These range from indigenous missionary societies to individual evangelists and denominations."

"So, we are providing a service for the Christian Church."

Russell asked, "What is a Christian programme? Because some of our programmes have no overt Christian content. There are the farming programmes which are broadcast in three Indian languages. Other programmes deal with issues like health, development and child

care. We see this as a valid thing for Christians to do.

"At the other end of the scale there are worship programmes which are entirely Christian. Where the Church is under persecution, FEBA sees its role as supporting Christians, offering them teaching and giving them the feeling that they are part of the world-wide Church.

"We are also carrying programmes in two languages in India especially aimed at isolated Christian workers. For example, there is the Christian pastor in Orissa. He has 14 churches in his care. As he moves around them he probably only meets another pastor once every two or three months, if that. So we have an hour-long programme each week just for people like him.

"Another hour-long daily programme is called 'Network'. It is live and intended for young, intelligent, educated Indians who are nominal Hindus. The programme is pre-evangelistic.

"The intention is to make friends with people, those who would otherwise not wish to have anything to do with religion. They have been brought up as Hindus but feel it has no relevance for them in the 1990s. However, they still think like Hindus. So gently, and not more than two or three times within each programme, we bring in a thought which challenges that upbringing, perhaps challenging fatalism."

Many listeners write letters which all go to local offices - North or South India, Pakistan, or, for Arabic speakers, Beirut. Local



F E B A

offices then reply to them.

“In India, said Russell, “we have relationships with indigenous missionary societies and often names of enquirers are passed on to evangelists working in the area of the writer. FEBA is not a church. Our vision is that ‘through the power of the Holy Spirit individuals may be reconciled to God, become followers of Jesus Christ, grow in Christian understanding and become responsible members of the Church.’

“So we pass on names. But we have to be careful. Many persecuted Christian communities are suspicious of newcomers until they are sure they are not spies. So it is not always easy to put people in touch with a church.”

FEBA broadcasts in over 40 languages from three transmitters in the Seychelles which reach into 30 countries.

One language is Yao, spoken by three million people in Malawi and some neighbouring countries many of whom are Muslim. There is no other broadcasting in Yao because the Malawi government refuses to recognise it as an official language.

There is an interesting development in Zimbabwe. “The Zimbabwe Broadcasting Corporation has asked FEBA to be responsible for its religious broadcasting. Two expatriates are working there and a small team of Zimbabweans. They are responsible for co-ordinating the radio religious broadcasting. We are also sending someone to take charge of the TV broadcasting in a co-ordinating role.

103.

ASIA
THE MIDDLE EAST
EASTERN AND CENTRAL AFRICIA



The "Voice of Hope" radio station in Managua.

THE VOICE OF HOPE

The one year old Baptist Radio Station in Managua, the capital of Nicaragua now ranks as number eight, comfortably in the top-ten, in terms of audience ratings. And for those stations broadcasting on FM it is within the top three.

Quite an achievement by the small Baptist Convention in Nicaragua! So why did the Convention embark on what is a costly venture?

Most radio stations were either Catholic or putting out an obviously Catholic slant. For years, the only Protestant radio station had a heavy Pentecostal bias with an emphasis on personal decision and getting ready for heaven.

Baptists, while not denying the need for a personal faith, felt the gospel was more than that. They wanted to present a fuller understanding of the gospel to their country showing how it applied to today's Nicaraguan society.

On the "Voice of Hope" it is trying to introduce a range of programmes, not all just straight gospel challenge to decision programmes, but also theological reflection on the situation in the country and on the challenges they are facing. Sometimes this will involve political comment.

Also, they want to introduce not just what we think of as straight gospel programmes, but also cultural and educational programmes. Much of that is still in the planning stage.

The radio station also enables Baptists to communicate with each other. Each Saturday morning, the General Secretary of the Nicaragua Baptist Convention has a half-hour programme in which he presents news and views and prays for churches and pastors.

There is a lot of music on the

station because most listeners are young. The station is very highly favoured by young people in Nicaragua now. Over 60 percent of the population is under 20, so this is obviously a good move by the station. They are pitching at the right end of the market.

They play a wide variety of music. Being in its infancy they are building up their selection and are open to receive cassettes of well-recorded music. Some churches in the US have sent cassettes for them to use. Any contemporary Christian music would be of interest to them. The station has an unpaid honorary director, Sixto Ulloa. He used to be a member of parliament in the days of the Sandanista government.

David Martin, BMS Overseas Secretary with responsibility for Central America called in on the station a few weeks ago and shared in one of their Saturday morning programmes.

"It went out at 7 am and consisted very much of domestic news and notices. But there is an eight minute slot for Biblical reflection and I took that.

I gave a greeting in the name of British Baptists and also, while I was in the studio, I recorded a general birthday greeting, which seems to have been aired a number of times

well before the actual first birthday date."

David Martin said they don't do traffic news yet. "Neither do they do weather forecasts. The weather doesn't have such a great fascination as it does for British audiences. But they do have links with the local Reuter agency and so, regularly each day, they put out national and international news - at least in brief form."

So Baptists are offering a regular broadcasting channel not just a narrow religious station. It is on air from six in the morning until ten at night which means there is a fair amount of time to fill with their programmes.

The studio itself is in Managua, in a converted house given to the Convention a few years ago by American Baptists. At the moment there are two studios and a room at the side with a window connection to the sound engineer.

"The equipment is fairly basic but it works well and the final, broadcast sound is very good," said David Martin. "I think the station has got plenty of possibilities for the future."

The "Voice of Hope" is one of those projects which has benefited by a grant from the BMS Fund for the Future.

There is a lot of music on the station because most listeners are young. The station is very highly favoured by young people in Nicaragua now. Over 60 percent of the population is under 20, so this is obviously a good move.

Discussion Starter

1 **Is no news good news?**
 What difference would it have made to you if you had never heard of the tragedies and miseries of say, Ethiopia, South Africa, Bosnia, or the West Bank? Is that a good thing? What happens to the people in other areas whose plight is not covered by the media? Is out of sight always out of mind?

Do you think you can have too much news? How many news broadcasts do you listen to/read/watch a day? Would you agree with the newscaster Martyn Lewis that there is not enough good news broadcast today?

2 **BMS, where are you?**
 Go through this month's *Herald* magazine and count how many BMS projects are highlighted which work using the media in some way? Assuming these articles include the most significant contributions made to use of the media, how does this compare with BMS involvement in say, medical work, or agricultural work? What conclusions do you draw? Is there a need for change? Is the Church slow to wake up to the possibilities for change and a better quality of life? And slow to use the means to achieve this that the world has already cottoned on to? (See article on Central America's first women's radio station)

3 **Imagine you're in charge of the advertising budget.**
 Let's set the scene: you are working for a charity, and have to place some advertising in the Christian press. You can either opt for a newspaper with a circulation of 15,000, with an advertising cost of £500, and expected revenue coming in of £5000. Or you can choose to go for a magazine with a larger circulation of 60,000, and correspondingly greater advertising costs of £4000, (which you can afford) and expected revenue of £60,000. Which would you choose, and why?

4 **Lies, ** lies, and statistics.**
 Did you know that we are much more likely to retain information if it is given visually as well as merely hearing it? Is that something you can identify with?

If it is the case, ought there to be more visual aids in sermons?

As an aside we hesitated about ** lest I cause offence. Then we read a



quote from Tony Campolo speaking at the World Youth Conference in Harare (BT 2 Sept 93) in which he said, "Last night, while you were sleeping, 40,000 kids died, and most of you don't give a damn. The problem is that most of you are more upset about me saying 'damn' than you are about the 40,000." Do our beliefs sometimes make a mockery of our lives ?

5 **Excel**
 In an age which seeks acoustic and visual excellence, compare audio-visual equipment and types of journals and magazines that you have at church with those you have at home, and those found in your neighbours' and colleagues' homes. Is it a sign of spirituality to have out-of-date equipment?

Can you add any extra reasons why you think the "Jesus" film has been such a success? (see p19)

6 **Inventory time**
 List all the radios and televisions you own, at home, or in your car - anywhere and everywhere, from the garden shed to the holiday caravan.

Why is it people own radios and televisions in this country? Are the reasons the same in Zaire? (see p6)

7 **T.h.i.s...i.s...y.o.u.r...p.a.s.t.o.r...s.p.e.a.k.i.n.g..**
 List the advantages and disadvantages of having your pastor or minister replaced by a laser image. (See "To Boldly Go.." p3)

Double Take
 Double Take

D OUBLE 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

John's Gospel is a lot more overtly "theological" than the other three; the passage for studying is quite short, because each verse is packed full of images, ideas, and phrases to ponder over.

JOHN 1 : 1 - 14

The Word of God 1: 1 - 5

We use "word" often enough. "Take my word for it;" "I'll have a word with...;" "Say a good word for me;" "Word for word;" "I'd better eat my words;" But none of these sayings in the English language can do justice to what John is describing here. God had something to say to mankind, and his means of communication was "The Word."

Jesus, the Word of God was "in the beginning with God;" he was part of creation recorded in Genesis 1. When God said, "Let us make man in our image .." (Gen 1:26) Jesus, the second person of the Trinity was with God, part of God, engaged in that creating activity.

God spoke; he chose to intervene in human history by sending his son to be born and live and grow both in time and in a specific place. There are no real parallels with this, but is there a situation you have longed for, prayed for and wish to intervene in? What means of communication will you choose?

"All things have been made through him" (v3) All people in the widest sense are children of God; they owe their existence to him. So Jesus is concerned with all humanity because he is involved in their creation. Does this verse have anything to say to those who keep their religion a secret affair? In verse 5, the word used in the Greek for "overcome" has a double significance, which is why translations here may vary. "The darkness has not overcome it" both in the sense of grasping with the mind, or comprehending, or grasping with the hand, and destroying it. What were the main reasons for the opposition to Jesus and his teachings? Has time and history significantly altered this? Can you give examples of where the candlelight of Christianity is glowing very dimly, but has not been extinguished? What are



your immediate reactions to the film Ekushi Jishu and the problems it experienced in being allowed to be shown in Bangladesh cinemas?

John the Baptist 1: 6 - 8

If you were to only read John's gospel concerning John the Baptist, which familiar features of his life and death would remain, and which would be missing?

(See "The Voice of Hope" p10) When you listen to your local radio station, and particularly the "religious" slot, do you feel it gives a good, balanced coverage? What aspects would you like to see covered that are not included at the moment?

John the Baptist's overriding concern was to "bear witness to the light." All the people and projects featured in this month's Herald are in their own ways trying to do this. Which article sticks most in your mind? And why?

To stand in the light of Jesus and to believe in him are not the same thing, just as going to church does not make you a Christian, or being in a garage doesn't make you a car. What factors can bridge the gap? The record of those who believed in Jesus through John the Baptist is recorded in 1:35 - 42.

Rejection and empowerment 1: 9 - 13

Verse 11 is haunting by its starkness, and sad reality. All four gospels record Jesus' words that "a prophet has no honour in his own country." Israel, with the special relationship it claimed with God openly rejected Jesus. Is mission progressively easier the further one travels from home?

Many received Jesus, and to them he gave the power (authority or right) to become children of God. However much we plan for a new life in Christ, it is God by his grace who actually sets the spark alight.

Camping in the same field 1:14

Here the whole glory of the Incarnation is beautifully described. Jesus, the Word of God, present and active in Creation became man.

The word in the original Greek for "dwelt" literally means "tabernacled". It is both an allusion to a transitory way of life, living as in a tent and a reminder that in the Old Testament God dwelt among his people in the tabernacle.

The tabernacle was the



centre of God's glory in the Old Testament, but that manifestation was still incomplete. The fulfilment of Isaiah's prophecy that "I am coming to gather all nations and tongues; and they shall come and see my glory" (66:18) was now here in Jesus.

So "God with us" was to have an effect on all peoples worldwide.

The description of Jesus, the Word, God become man is "full of grace and truth".

Can you think of other ideas apart from Eric Clapton's "I shot the sheriff" that the team at Fréquence Protestante could use in seeking to come alongside people? (see p22)

What can the church say to the world by letting it know that "We Care" (see "We Care" p5)



ACTION POINTS

1 Become a DJ
 Advice is quite often given to school leavers who want to get involved in radio work, particularly if they are aspiring DJs, to get involved in local hospital radio. So how about it? Ask if there are any openings in your locality for volunteer help.

2 It's not as impossible as you may think
 Explore the possibilities of letting your church or church based project buy advertising time on local radio, or even TV.

3 Be professional
 Don't muddle through. Encourage those with giftings in this area to learn from the professionals. Maybe there is even someone in your church whose work is in broadcasting or journalism who would be willing to lead a one day seminar. If not contact CTVC who give training in radio and TV techniques; video, film and audio production; and have studio facilities. Address : Hillside Studios, Merry Hill Road, Bushey, Watford, Herts. Tel 081 950 4426. For publicity and editorial advice contact Just Words, 7 Blackcroft, Wantage, Oxon, OX12 9EX. Tel 0235 762810.

4 Not just kid's stuff
 Reaching people through the written word need not just be a column in a newspaper. Have you thought about spreading the word through logos on sweatshirts, T-shirts, badges, mugs, stickers, and bugs?

5 How good are you at getting your message across?
 We probably all know someone who is forever writing to their local paper, or their MP, or even the BBC to impart information, or protest at some outrage. Writing to the media really is a good way of getting wide coverage to whatever it is you're wanting to say. But there's a right and a wrong way. See what you think of this letter.

9 Woffle Lane

Sunday.

Dear Editor,

We opened our new building yesterday and were able to rejoice together at the Lord's goodness to us as a fellowship over the years. We wanted to share our joy with your readers. The flowers were prepared lovingly by Pat Simpson, and Mr. Boggs played the organ. Mr Smith, our part-time pastor who serves us so well, was the preacher. Hope you can use this in your paper.

Yours in Christ's service,

Frank N. Ernest
 (Secretary)

P.S. It was such a joy that the opening went ahead despite the church hall being burnt down the previous evening.

Individually or as a group decide how much this letter tells (or doesn't tell) you about the event it's describing. Rewrite it to make it more usable to the Editor.

Remember : anything that is going to gain the media's attention should include the following details:
 What? - is the story's subject.
 When? - did it happen.
 Why? - did it happen.
 Who? - played a key role.
 Give full details.
 Where? - did it happen.
 How? - further details.



Double Take
 Double Take

Worship

Forget the sermon - show a Christian film instead.

For housegroups : using the latest national or local newspaper divide the newspaper between those present. Each person reads out a story on their page, and then prays for the situation. (You don't need a highbrow paper for these - the people and events in the free papers and tabloids need just as much prayer.)

Does your Link missionary have a phone? (This will depend on whereabouts in the world they are). If they are accessible on the phone, why not arrange for a direct connection (with amplification) between them and yourselves in a Sunday service or midweek meeting? You will have to do some background work with the telephone wiring, and some research into time differences, but this direct link should serve to forge a greater bond between both missionaries and congregation.

Words,

*they're only words, Lord,
put to confusion at Babel,
turned upside down at Pentecost.
Yet so important for us
to learn and grow and communicate.
From a baby's first gurglings
to the angry teenager's graffiti;
they give expression
to our individuality,
our hopes, fears, loves and longings.*

Pictures,

*they're only pictures, Lord,
flashed across the sky as the first
rainbow promise to Noah,
or in one's mind as the Macedonian man
beseeching Paul.
But they mean so much to us,
enriching our lives, and lighting our
spirits.
The TV pictures which haunt us,
or last night's sunset painted so quickly,
and then gone forever,
colouring our monochrome existence,
highlighting sense, feeling and the hope
of eternity.*

Sounds,

*they're only sounds, Lord,
notes soothing anger as the harp of
David,
or the great tumult of Elijah's
earthquake, wind and fire.
Yet where would we be*

*if we were condemned to life in a silent
world?
Not to be able to hear the voices of
children at play
or the great orchestra of perpetual
clatter,
that both cheer and exasperate,
amuse, instruct and saturate our
moments.*

Words, pictures, sounds

*thrown almost haphazardly into our
days
as a gift from Creator to his image
bearers.*

*May we carefully pick them up and use
them,
not as one who is dumb,
not as one who is blind,
not as one who cannot hear,
but thoughtfully, creatively and sacrifi-
cially,
channelling speech and actions,
thoughts and words
into the global message that God has
already given
in Jesus.*

Jan Kendall

BOOK REVIEWS

THE LONG WAY HOME

Florence Cleaver

(published by Aubrex, Matlock, price £8.00).

The author, encouraged by her family and friends, describes her escape from the Japanese invasion of Burma in 1942. One of the largest migrations in history, 331,000 people made their way, in groups, on foot or by trekking ponies along narrow paths through the forests and mountains of Upper Burma into North India. Not knowing how far behind them the Japanese might be, or what was happening in the rest of the world, their fears were transcended by an immense optimism and the sight of rare orchids in the magnificent forests below.

Carefully researched, the background to the journey enables the reader to reflect on an era of considerable missionary activity in Upper Burma, before it was finally closed to the rest of the world by the military government of General Ne Win and missionaries evacuated again.

When Florence Cleaver went to Burma (now Myanmar) in 1937, she was one of 31 missionaries sent by the Methodist Missionary Society. Included in her book are fascinating glimpses of the country, the people and her encounter with them, learning, not only

to speak the language, but to understand their culture. Above all, acutely aware of her vulnerability, she shows spiritual integrity and a profound sense of vocation.

Maureen Edwards.



PRAYERS FOR TODAY'S WORLD

Edited by Dick Williams,
Kingsway Publications. Price, £11.99 (hardback).

A useful book for hardpressed worship leaders who are looking for prayers on particular subjects. There are prayers on creation and ecology, Church and the world, countries, wars, poverty, health, homelessness and the Christian seasons.

Whilst the prayers adequately cover their subjects they somehow lack bite. The intellectual needs to be balanced with the emotional.



50 ways you can help save the planet

Tony Campolo and Gordon
Aeschliman,

Kingsway Publications. Price, £4.99

Essential reading for all Christians who say they care about God's Creation. This is not just another book challenging us to be ecologically aware but a down-to-earth book full of practical suggestions. It is full of things we can all do - ways to save water, energy, paper and plastic; how and what to recycle; adopt an eyesore; buy green and boycott non-biodegradable products and much more. It is a book about how we can all make a difference when it comes to being responsible stewards of this world.

Central America's first women's radio station.

In Nicaragua women are the subject of news reports, but there is no space for them to express their thoughts and feelings. They are the dumb victims of crime and violence, but their views on social, political and working rights can only shout into the silence....until now, that is.

Last December *Radio Mujer*, the brainchild of the Foundation of Women Communicators, an organisation of 25 Nicaraguan women journalists and publishers and Central America's first radio station for women, went on the air. The station's director is Luz Monterrey, a well known Nicaraguan journalist and the only female director on more than 30 radio stations in Managua.

In fact women don't climb very high up the labour ladder in Nicaragua, so there are very few openings for work in radio stations. The majority of women are illiterate and therefore the circulation of newspapers and magazines is very limited. As Luz Monterrey points out, "It costs money to buy newspapers. But it doesn't cost anything to listen to a radio."

The station is not so much entertainment as a service. Women are offered legal advice, programmes on health care and sex education for young people. It also looks at matters from an ecological perspective, and analyses the news from the perspective of women.

The majority of women are not familiar with the law, and are victims of injustice, and so the station wants to reach women in prison. Perhaps to balance this they have agreed a project with the Government whereby once a week a women police officers will come to the studio and answer questions.

When asked if *Radio Muher* was just a feminist project Ms Monterrey replied, "*Radio Muher* is not necessary feminist, but rather comes from a gender perspective. Some people think there is no difference between a gender perspective and feminism...The revolution in Nicaragua brought the development of a political consciousness, but not of a gender consciousness. This analysis led us to this project."

Initial funding for the station has come from money that Luz Monterrey has herself saved, but they have many plans to generate finance, perhaps selling air time to other women's groups who have a

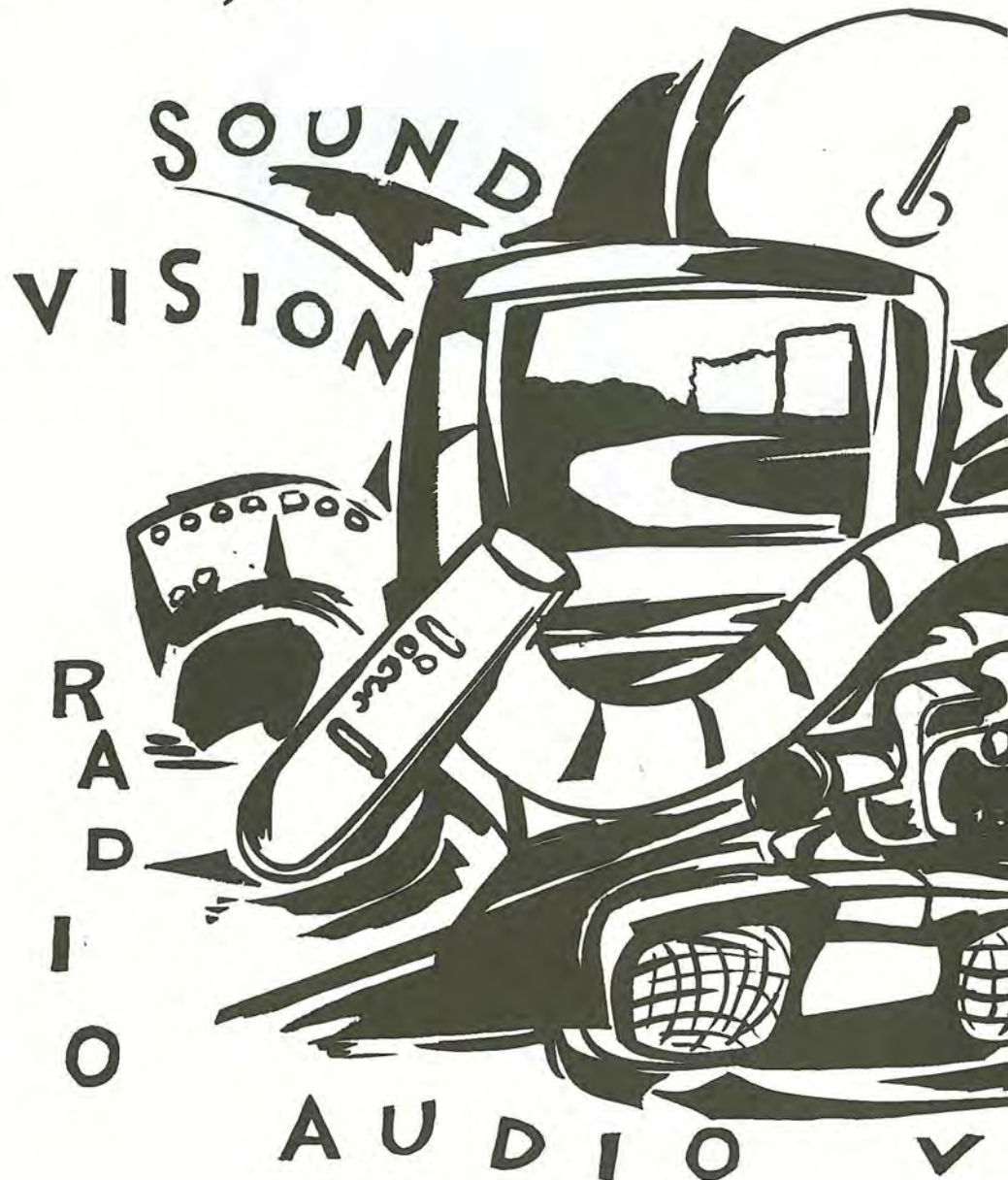
good income.

A slightly backhanded compliment to *Radio Muher* has been the way other stations have poached their ideas. For example *Radio Corporación* now has legal and health care programmes for women. Luz Monterrey is pleased that she and her work are having an impact on the other parts of the media, but she hopes that *Radio Muher* will always be there, paving the way, and initiating ideas.

Right: A group of women listening to the radio in Nicaragua
Below: Women don't climb very high up the labour ladder.



RADIO *Mujer*



Ekushi Jishu

In 1993 an independent film was produced in Bangladesh called *Ekushi Jishu*.^{*} It tells the story of the contribution Christians made to the independence movement of 1971.

It was the brain child of Mr Pronob Das, a member of Immanuel Baptist Church, and funded by generous interest free loans from many individuals. It hit the national headlines when threatened with having its Board of Censors approval cancelled. However, processions of protest against the film were of no avail and Bangladesh now has its first Christian film on general release.

In the Democratic People's Republic of Bangladesh, where Islam is the state religion and only 0.3 per cent of the population belong to the Christian



Christians in Bangladesh are a very small minority but use every opportunity given to them to use the media to tell the Christian story.



community, media openings are few and so have to be used to maximum advantage.

All news-worthy events, like centenaries, celebrations, medical firsts, celebrity visits, are reported in the local press although they rarely reach the national dailies. There are excellent national book fairs and exhibitions where Christian groups have the opportunity to sell Bibles, biographies, novels or comic-strip stories. These are always held in or beside the university campus and are well patronised.

In addition to national radio there are local stations which supply a diet of music by regional artists, religions and educational programmes. Each Sunday, Christians are allowed five minutes to read from and explain their "holy book."

Within the country, Shantir Bani prepare programmes for FEBA to beam out from their Sri Lanka

transmitter.

Television has brought to the whole nation insights into the rest of the world. Since its introduction to Bangladesh soon after independence American "soaps" have been part of the regular viewing! There are currently two hours of BBC World Service and eight hours of CNN before the national programmes begin at 5 pm.

Consequently Bangladesh is seeing Christian Festivals as they are reported - the inevitable Father Christmas, huge conifer trees, reindeer and snow mixed with singing, alcohol and candles! A balance is restored by Bangladesh television's hour-long Christmas programme.

Throughout the year, Christians have the opportunity each Sunday to use a five minute Bible reading and explanation slot. The various Protestant and Roman Catholic

groups share this, whilst at Christmas there is a united programme. Being the only opportunity to tell the gospel story, there is always a full presentation of the birth, life, ministry, teaching, death, resurrection and ascension of Jesus fitted around a human story.

In 1992, it all began with tree decorating and how to explain to the curious neighbours. In 1993, it was a sick child who believed Jesus could and would heal him on Christmas Day. (The minister had prayed but greatly doubted and was joyously repentant when prayer was gloriously answered).

These productions are times of encouragement for the church as well as marvellous occasions to declare the truth about the Lord Jesus Christ.

For many years, Campus Crusade have made available copies of the Jesus film, dubbed in Bengali. This has been shown in towns and villages, in cinemas, churches, homes and fields up and down the country. It always stimulates much interest.

^{*} "Ekushi Jishu" means Twenty-first Jesus. On February 21st each year, Bangladesh honours all who have given their lives for the nation, whether language martyrs of the 1950s or those who died in the independence struggle. Consequently, twenty-first is synonymous with martyr. The Bible Society have published a composite life of Jesus entitled, "The Man who gave his Life," and the cover is an Ekushi celebration.

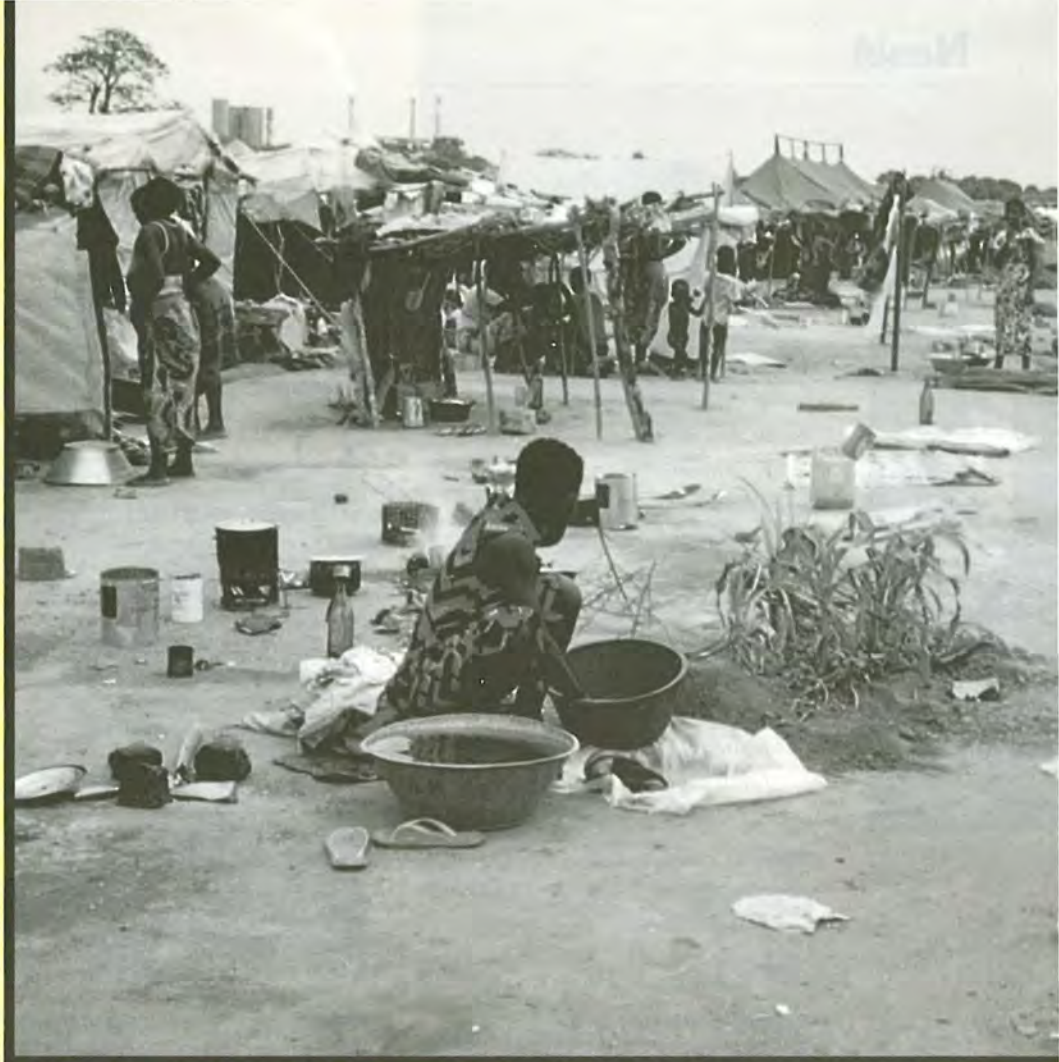
WHO DECIDES

Who decides? There's so much need in the world, so much conflict, so many disasters, so many emergencies that it's hard to choose. So how do we decide?

More and more the choice is being made for us. Those in charge of the media dictate where our gaze should be focused. Homing in with camera and tape recorder they milk dry the latest crisis. Images of shattered buildings, besieged cities, war-wounded children and many other aspects of the latest crisis dominate the TV news bulletins and special reports night after night. There's nothing wrong with that. We need to be informed in ways that will enable us to care and to respond. A television story about one little girl can suddenly bring alive what were dead, cold statistics of children injured and killed in war.

However, is it right that just a few people should decide the priorities of our concern? What about those areas which are being ignored? Don't they also deserve our prayers, our concern, our giving? For months now, the concentration has been on Bosnia where, true enough, a vicious civil war has been in progress. But what

WHO DECIDES?



about Angola. The problems there have been going on for well over 30 years. It is regarded as the worst war taking place in the world at the moment. Deaths are averaging one thousand each day and yet who knows about it? Who is reporting it? If the criterion for deciding were on the number of deaths and injuries then Angola would be on our TV screens more often than Bosnia.

Then there's Somalia. That part of Africa has suffered long enough from drought and warring factions. However, the news media are now fascinated more by the antics of the US taskforce than by the needs of hungry communities for whom the whole operation was started.

And what about Nepal? How much have we been reading of the disaster in that poor Himalayan kingdom? Who has told us that Nepal is facing its worst ever disaster?

Over one million people have been affected by the flooding caused by the heavy monsoon rains. Homes, fields, roads, bridges and forests have been swept away by extensive landslides and overflowing mud-choked rivers. Drinking water is polluted and irrigation systems have disappeared. Forty percent of the country's generating capacity has been lost

and it will be well over a year before the two damaged hydro-electric power stations are repaired.

The BMS has sent £10,000 from its emergency Relief Fund to the United Mission to Nepal and the International Nepal Fellowship to be used in relief, rehabilitation and development work. Just as it sent relief money to Nicaragua, after a tidal wave swept away fishing villages, and to north-east Brazil to help a drought affected community and to many other places that never hit the headlines.

In fact, the BMS has responded to so many crisis needs around the world - most of them never mentioned anywhere in the media - that the Relief Fund is overspent by £20,000. That makes it extremely difficult to respond to the next emergency because there will be one, tomorrow, next week or next month.

So who sets the priorities of our Christian concern? Should we, like lemmings, follow where the big media boys lead? Or should we, in Christ's name, care for those who are constantly ignored and in the process tell the rest of the world.

In the end, the size of a disaster doesn't matter because it is still a disaster which affects the lives of ordinary people. God cares about

each person whether numbered amongst the tens, the hundreds or the thousands.

Next time the TV documents the latest disaster for us and we see the faces of the people affected, whilst not ignoring their obvious needs, let's remember that there are others like them in Zaire, Angola, Nepal, Central America, Brazil and in many other places. As Christians it is God who sets the priorities of our concern and no other!

Who decides whether we help these people in Angola or those in another part of the world?



- The BMS has responded to so many crises around the world that it is over spent by £20,000. Help us to respond to tomorrow's needs.
- I enclose a cheque for £5....£10.....£15.....£25.....£50.....other..... for the **BMS Relief Fund**.
- Name.....
- Address.....
-
- Post Code
- Home Church
- Please make cheques payable to the Baptist Missionary Society and send to BMS, PO Box 49, Didcot, Oxon OX11 8XA (BMS is a registered charity)

BMS RELIEF FUND

Love must not be a matter of theory or talk; it must be true love which shows itself in action. 1 John 3:18

*It's true Lord,
we do talk a lot,
many, too many, words,
are spoken,
and written,
about your mission of love.
Help us to get the balance right,
to speak challenging
but reasoned words
that will lead
to right action in mission
for the sake
of that world of people
for whom our Lord died.*

WEEK

43

**October 24-30
BRAZIL: RONDONIA, ACRE, BRASILIA
AND GOIAS**

BMS has recently entered into a new partnership with the Baptist State Convention of Goias. It is one of the fastest growing states in Brazil and the Convention has asked for BMS help in church planting, theological teaching and health work.

There are now no BMS workers in Rondonia but we are supporting a pastor, Jair Patricio, and a new work in Machadinho.

David and Sue Jackson are based in Brasilia where David teaches at the Baptist Seminary. They are also linked with the Third Baptist Church in Brasilia. We pray for them and their family.

WEEK

44

**October 31-November 6
NATIONAL AND AREA REPRESENTATIVES**

Our National and Area Representatives are the 'personal face' of the Baptist Missionary Society around the country. Their task is to stimulate missionary interest and involvement among Baptists in their area. Sometimes at union, association or district level, but more often in local churches they are 'resource people', providing information, sharing ideas and encouraging programmes of mission

education for all age groups.

Pray for them, that they may keep a fresh and creative approach in communicating mission.

WEEK

45

**November 7-13
INDIA: SHARED MINISTRIES
SUNDAY**

This week we remember the arrival of William Carey and Dr John Thomas in India in 1793 to lay the foundations of BMS work in India. As we draw our BiCentenary celebrations to a conclusion, not only Christians, but many others in India will be remembering the beginning of Carey's work.

Carey's foundation, the University of Serampore, has about 3,000 students. Dr J Daniel is the University Principal.

Ann Bothamley holds an administrative position on the Nursing staff at Vellore in South India and also helps to run a hostel for children of national Christian medical personnel who study at Vellore. She is on Home Assignment until the New Year.

WEEK

46

**November 14-20
BAPTIST HOUSE**

There is a sense of excitement and trepidation amongst BMS staff at Didcot. This is a time of change. The new management structure is being put into place and departments reorganised. The aim is to fit the BMS for work in the year 2000 and beyond.

The work of BMS departments is aimed at helping local churches to be God's agents of mission in today's world by telling what God is doing, by making known the opportunities for Christian service overseas, by enabling people 'to go' and by encouraging support and prayer.

WEEK

47

**November 21-27
BRAZILIAN BAPTIST
CONVENTION**

Brazilian Baptists regard themselves as a missionary people taking seriously evangelism and church planting at both state and national level as well as

sending missionaries to work in other parts of the world. The new General Secretary of the Brazilian Baptist Convention, is Salovi Bernar who was responsible for a church planting programme in Sao Paulo state.

BMS workers, David and Sheila Brown are based in Rio de Janeiro where David is responsible for missionary selection and training for the World Mission Board of the Brazilian Baptist Convention. He and Sheila are also committed to the work of the Usina Baptist Church with its ministry amongst favela dwellers. Waldemiro Tymchak is General Secretary of the World Mission Board.

WEEK

48

**November 28-December 4
NEPAL: UMN - EDUCATION AND
HEALTH**

Non formal education has a of high priority for the Nepal Government and for UMN. Often programmes are linked with health education. In the numerous villages every effort is made to improve hygiene, and to teach elementary health care to prevent TB and other life threatening illnesses.

The UMN Biomedical Maintenance Programme handles hospital equipment maintenance, consultancy and maintenance training in which Andrew Mason is very much involved. His wife Dr Linda Mason works in a UMN clinic and also in other Leprosy Mission outpatient clinics.

Debbie and Graham Atkinson are at Gandhaki Boarding School. Corinna Woods teaches a tutorial group for young children at Jumla; Sheila Loader is a tutorial teacher at Tansen and Isobel Strang is a physiotherapist based at Patan Hospital. Ian and Sally Smith who work in the Gorkha Health Project are on home assignment; Ruth Berry is a Nursing Administrator at Amp Pipal and Katie Norris is hoping to return to Nepal in the near future after a period of home assignment. Jerry and Ruth Clewett are located in Kathmandu - Jerry is using his administrative skills in the community to rehabilitate displaced Nepal's into new housing.

1993
PRAYER
GUIDE
UPDATE



THE JESUS FILM PROJECT

If you've joined in the queues and fought over seats for Jurassic Park with your children or grandchildren; or joined with a football club supporter's team at the Cup Final; or been to a big Billy Graham or Luis Palau rally; or sat down in a field or marquee with thousands and thousands of others at Greenbelt or Spring Harvest or some other such event you'll know something of this.

But there is nothing to compare with the unequalled success and ongoing ministry of the "JESUS" Film Project.

The statistics for the film are staggering:

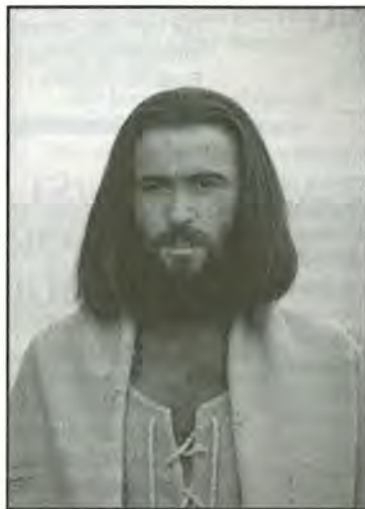
- Available in 253 languages with over 100 in process.
- Shown in 201 countries, and on television in 51 countries.
- Viewed by more than 520 million people.
- And over 439,000 "JESUS" videos in circulation.

But the statistics do not end here. The promoters are constantly aiming for bigger and better things. For example, they have a goal that ultimately the "JESUS" film will be available in 1,500 languages.

Those who are responsible for the "JESUS" film project are not overwhelmed by its success. It is a project into which much thought and prayer has gone, and it has been well managed since its inception with specific aims of introducing the peoples of the world to the person and work of Jesus, and also encouraging Christian ethics and morality.

The "JESUS" film was prepared to be as biblically, culturally and historically accurate as possible. That was why the gospel of Luke was chosen as its base. So the hearers are not listening to another (probably inappropriate) culture and set of thought patterns imposed upon them. They are actually hearing Scripture.

Another reason for its success is that the "JESUS" film is in the mother tongue of the people. As the statistics show, a lot of effort has



been put into making the film available in the "language of the heart". Also, when a new language version of the film is planned, it will actually be recorded in that area using nationals from the area. Just as we instinctively know when someone who is not native to our country is trying to speak our language, but not quite succeeding for reasons of inflection, stress or idiom, so it is world-wide, and using national people does away with all unnecessary cultural or

language barriers. And thirdly, the promoters emphasise the strong link

between the showing of the "JESUS" film and local churches. They do

not come one day, set up the equipment, show the film, and are off first thing the morning. There is planning, and prayer, and follow-up.

Perhaps it is all too easy for our sophisticated minds to dismiss this success. But then again, perhaps we haven't been directly instrumental in more than 34 million people making decisions for Christ.

World MISSION Link

How is your church communicating world mission?

World Mission Link, offering to the churches Staff Teams, Link-Up and Mission Education, aims to put mission on to the agendas of all sections of the church. Is your church, or Link-Up group, or Auxiliary, or Association taking up the challenge?

What talks, meetings, events, have been planned between now and the end of the year? What will you be doing about world mission in the New Year?

Staff Teams are booked well ahead, so talk to your BMS representative about next year. We are particularly interested in association events.

Link-Up visits happen when your Link-Up missionary is on Home Assignment, but that doesn't mean waiting every two or three years for a world mission meeting or event. In every association there are speakers willing to take services, speak at mid-week meetings, lead Bible studies or women's groups, tell you about a specific country or give a wider view of the BMS. Are you using these people? Contact your BMS Representative now and discuss inviting a visiting speaker.

Remember, communication needs to be regular and frequent:

- a five minute slot in Sunday services,
- or booking a quarterly world mission session at all mid-week meetings, including the young people's group,
- or arranging a Link-Up group meeting to share and find out more about your Link-Up,
- or a Sunday given to mission twice a year,
- or a yearly association mission event,
- or....or...

For more ideas, dip into a copy of "Mission Education - What can we do?" or ask to see the **PowerPack** sheets.





CARTER SPEAKS TO PRESIDENT

When former US President, Jimmy Carter, met BMS, American and Italian missionaries in Albanian last month they expressed their concern that a fourth attempt was being made to present potentially restrictive religious legislation to the Albanian Parliament. Mr Carter promised to discuss this with the Albanian President when they dined together.

"I have been assured by President Berisha that freedom of religion will be preserved in Albania," he told the Baptist workers.

President Carter went on to meet representatives of all the faiths present in Albania and stressed how important it was to maintain human rights as recognised internationally, particularly religious freedom.

President Carter was on a goodwill visit with his wife to Albania but found time to spend 50 minutes talking to the European Baptist Federation (EBF) team at the new Baptist Centre in the heart of the capital Tirana.

"I'm glad that Baptists from different backgrounds are working together and presenting a united front," he said urging them to "combine the gospel message with service for the people, in the manner of Jesus himself."

Jimmy Carter's visit coincided with a meeting of the EBF's Albanian Committee in Tirana and he

Chris Burnett, centre, talking to Jimmy Carter. Karl Heinz Walter, of the European Baptist Federation is on the right.

was able to meet Dr Karl Heinz Walter, General Secretary of the EBF, and several other committee members who were able to impress upon him the openness of Albanians to the gospel.

HUNTING KIDS

Children who survived a massacre in the centre of Rio de Janeiro in the early hours of July 23 say the killers were police who had warned them not to sleep on the streets.

Eight children between the ages of eight and twelve were shot to death as they slept huddled together in the heart of the city's financial district. Six of the children were slain as they slept at the side of the famous Candelaria church.

President Itamar Franco said he was horrified by the killings, and he ordered an investigation by the Justice Ministry. So far this year 320 street children have been murdered in Rio de Janeiro.

MINIBUS

Ichthus Motor Mission, already well-known for providing cars for missionaries whilst on Home Assignment, now has a 12-seater minibus. It is available to Christian groups or individuals for use within the UK. The cost is £20 per day. Ichthus can be contacted on 081 291 5144.

ANNIVERSARY

October 6 is the 150th anniversary of the founding of Calabar College in Jamaica, now part of the United Theological College of the West Indies.

It is interesting to note that the premises were bought with help from the BMS Jubilee Fund, the Fund for

the Future of 1842-43. The vision and faith of Baptists 150 years ago has enabled people to be equipped for ministry through all those years and will continue to do so for many more years to come.

In 50, 100 and 150 years time, what will Christians of tomorrow be saying about our faith and vision as seen through our giving to the Fund for Future?

BAPTIST DOCTOR HONOURED

The Bangladesh Faculty of Ophthalmologists has given special honour to 15 senior ophthalmologists. Among them is Dr S M Chowdhury of Changdraghona hospital.

"We are proud of this," said the Revd Martin Adhikary, General Secretary of the Bangladesh Baptist Sangha. Dr Chowdhury has served in the eye-care service, particularly at Chandraghona, which has so much to do with the BMS."

A HEART FOR MISSION

The Kirkwood Baptist Church in St Louis USA held its annual Vacation Bible School under the title, "A Heart for Mission." The children, aged 5-11 years learnt Bible stories based around the theme.

Bridget Jenkinson, from Victoria Road South Baptist Church, Chelmsford, Essex, joined the staff at Kirkwood and introduced the children to the life and work and Saviour of William Carey.

With the help of "Carey Bear" the children learned how God prepared Carey during his early life, for his future work; how God laid people on Carey's heart; how Carey became a pioneer missionary in India (he sailed on 13 June 1793 exactly 200

years before the children at Kirkwood were learning about him) and how through perseverance in God's work, souls were saved.

LINK SUPPORT

Before Mark Greenwood left for Fortaleza in north-east Brazil, he was ordained and farewelled at his home-church in Woodstock, Oxford. Some of his Link churches were present and played a surprisingly active role in the service.

Brazil being a footballing nation, Desborough Baptist



Church, Northampton, bounced a football, signed by the young people of the church, across the church. It was well caught!

However, another surprise, a bumper sized cheque for £750 from Garland Street Baptist Church, Bury St Edmunds, did not bounce. It had been raised to cover the cost of Mark's transportation to Brazil. The photograph shows Andrew Garrett of Garland Street presenting the cheque to Mark.

WHERE ANGELS DARE

When BMS missionaries Paul and Debbie Holmes visited Central Baptist Church, Stratford, London, with their two daughters, they were presented with a made-up cheque for £400. It was the Junior Church's contribution to "Where Angels Dare," the BMS Young people's project.





CHINESE BEQUEST

A gift of £25,000 was received in 1991 from the estate of Miss Nell Tait. Her sister, Dr Ruth Tait, was a missionary with BMS in China. The grant was made on condition that it should be used for work in China and, if possible, with a three year period.

As a result, two Chinese theological graduates of Nanjing Seminary are coming this autumn to the UK for two years of study. They are Mr Shi Youngsheng of Anhui and Ms Zhang Yuizuo of Liaoning. We look forward to meeting them.

BMS DIRECTORS

The new BMS Board of Management is now complete. At a special meeting of the BMS General Committee held in London on September 16, Chris Hutt was appointed Director for Finance and Administration; David Martin, Director for Operations, Sian Williams Director for Missionaries and Andrew Stockbridge Director for Constituency Support. Andrew at present holds a senior management position with the Agricultural Training Board. He is a member of Sutton Coldfield Baptist Church. They join the General Director, Reg Harvey, as the five full-time executive directors. From now until the end of the year, they, together with the other General Committee appointed board members, will be in planning mode ready to begin work on January 1. During this time other levels of appointments will be made. Further details will be given next month.

VIEWPOINT

AMITY FOUNDATION

How pleased we were to read the article in the recent Herald on the Amity Foundation. As teachers on the Amity programme, we feel that the work of Amity is too little known amongst our denomination and very probably in other denominations too.

We feel very privileged to be serving with a Chinese Christian organisation and have found the Chinese Amity staff responsible for the Teachers' Programme caring and supportive.

Working in a teacher training college in a more remote area, we feel we have an important role, since we are likely to be the only foreigners that our students will come in contact with. The majority of them come from the countryside and will return there as qualified teachers.

We worship at the church in Nanping and are fortunate to have a pastor who has been trained at Nanjing Theological Seminary and who is an excellent preacher. In whatever country one is, there is always a bond between Christians and we have been made welcome.

The college staff and students have made us very welcome during this past year but, in a very different culture, we have been very conscious of the need for and value of prayer support from our friends and fellow Christians at Kenton Baptist Church.

We are looking forward to returning shortly for our second year and to meeting the five new British teachers at the Orientation Conference in Nanjing.

We do hope that your article will make more Baptists consider seriously whether God is calling them to teach in China.

Antony and Barbara Rose
Kenton, Middlesex



STREET CHILDREN

I was saddened to read the story of André in this month's (July-August) Herald, and in the light of the recent killings of eight street children in Brazil (see In View), I was wondering if any new strategy would emerge from the BMS in Brazil.

I am praying that candidates with a Dr Barnado type vision will come forward. The plight of Brazil's ten million street children concerns me greatly - what unknown talent and glory may lie there only to decay and rot and die.

Madeleine Channer
Ilford, Essex.

Stuart and Georgie Christine are already working with the children of the favelas and, as you will have read, Stuart is talking about setting up "Project André" to help boys in similar situations. In another part of Sao Paulo, Paul Holmes has been working in favela areas with a particular concern for the needs of street children. David Meikle is engaged in similar work.

Over in Rio de Janeiro, Pastor Xavier dos Santos and his wife Glenir are actively involved, through their church, in caring for street children.

In all of these cases, however, BMS missionaries are not working on their own. They are in partnership with Brazilian Baptists.

CHECK OUT

ARRIVALS

Tim and Rosimar Deller
from Brazil
Marilyn Penn
from Nepal (Volunteer)
Angela Sinclair
from India (Volunteer)
Mairi Burnett
from Albania
Stephen and Elizabeth Allford
from Albania

DEPARTURES

Ian and Pauline Thomas
to France
Mary Parsons
to Brazil
Jacqui Wells
to Thailand
David and Ann MacFarlane
to Italy
Mark and Claire Ord
to Italy
Victoria Jenkins
to Albania (Volunteer)
Glyn and Gill Jones
to Albania
Debbie and Graham Atkinson
to Nepal
Frank and Peggy Gouthwaite
to Brazil
Owen and Deanna Clark
to Zaire

VISITS

Angus MacNeill
to Thailand and Indonesia
John Passmore
to Albania

CONGRATULATIONS!
Sarah and Chris Mattock on the birth of **Simon Robert** on 30 July

ACKNOWLEDGEMENTS

Legacies

Miss K L Gay	1,917.92
Elizabeth Ann Roberts	5,000.00
Miss Edith Hunt	100.00
Mrs F E Mills	2,595.24
Miss Kate L Davis	6,734.61
Violet Ashlin	19.86
Dorothy Lathbury	15,000.00
Miss P V Barr	60.84
Isabel Harper Burrell	10,802.20
Mrs W A Smith	1,868.28
Dorothy Esther Bott	42.50
Mary Turnbull	50.59
Hilda B Willis	200.00
Miss Lucy Hewardine	787.60
Mrs Joyce Alice Higgs	1,000.00
William S Garden	500.00
Annie Talbot	1,181.90
Miss K Bray	100.00
Miss Q M Anstice	892.42
Gerald L N Gibson	1,000.00
George Arthur Waite	400.00
Edith Constance Jeal	300.00
Winifred Gladys Reif	500.00
Elsie & Grace Winny	20,000.00
Miss Mary Turnbull	50.59
Miss M E Williams	838.35
George Arthur Waite	3,600.00
Cecil Henry Wood	3,700.00
Miss Zillah Deeming	100.00
Agnes Christie	100.00
Eva Waggott	4,000.00
Mrs E M Clark	45.29
Miss E W Taylor	963.37
William Freeland	14,250.00
J B Latham	100.00

General Work

For Karen Mission, Thailand: £20.00; Payroll Giving: £31.80; Anon: £10.00; Anon: £6.01; Anon: £3.31; "A Friend": £40.00; Anon: £5.00; Anon: £20.00; GYE Donations: £4.00; GYE Donations: £56.20; Charities Trust: £19.00; Anon: £50.00; Anon: £63.80; Payroll Giving: £63.80; Ashted: £15.00; Anon: £20.00; Leics: £20.00; Southampton: £30.00; Scotland: £20.00; Malvern: £20.00; GYE: £65.70; Gift received via Sue Evans: £5.00; Gift received via Isobel Strang: £5.00.

FREQUENCE

PROTESTANTE

Robert Atkins' early experiences of broadcasting in Paris ought to have put him off for life.

"My colleagues changed the date of the programme without telling me," he wrote early last year. "I received an urgent phone-call at nine in the morning asking me to get to the studios near the Arc de Triomphe sooner than possible!"

Once there it didn't help to have someone using an electric drill next door, all through the programme. But to top it all, "I managed to prepare the wrong chapters," he confessed.

Nevertheless, he received a letter of appreciation from one listener.

"She spoke of how suitable our one o'clock in the morning repeat is for insomniacs! She was pleased with our evocation of exotic English Christmas customs, during which I managed to mention Julie Andrews, rugby, Ebbw Vale and Abertillery all in one French sentence. It turned out

that the lady was English. All very strange."

In spite of everything, he continues to go to *Fréquence Protestante* about once every six weeks.

"Because our team lost its only regular French member when he moved away last year, we are an all English speaking team. Bob Woollven is from England and William Selle is from Boston, USA. They are pastors in the French suburbs, but we normally try to have a native French church members on the programme as well.

"It's an unusual but useful form of discipleship. I am hoping to interest Pascal in this. He is a young man from our church who is about start Bible College."

There are programmes of all kinds on the station, including recipes and music.

"Our programme is called 'Cycle Biblique.' It is a discussion based on a Bible passage from a

series. Each one is repeated twice so it can be heard in the early afternoon, in the evening and in the small hours. There is a wide variety of approaches to this programme and many teams are drawn from different Protestant Churches."

Robert says "it is generally supposed that the Baptist teams are the most direct and major on application, sometimes becoming quite evangelistic.

"At the other end of the scale, sometimes a Reformed pastor does a 'solo' programme which sounds more like a lecture than anything else.

"We try to be a lively team and work well together with plenty of humour. The choice of musical interludes sometimes reflects this. Once I chose, 'I shot the sheriff' by Eric Clapton to illustrate Paul's teaching on conflict with the law!"

Although the station is "*Fréquence Protestante*," the responses prove that the listeners -

Below: Robert Atkins, facing camera, being interviewed and (Below top right) singing. Bottom right: Pascal who is about to go to Bible College.



M A K I N G W A V E S

DON'T TELL ME, SHOW ME!

by Rachel Viney

Earlier this year I took a week off from television to pursue one of my spare-time interests, fiction writing. Away from usual daily companions, newspapers, radio and, of course, television, I and 15 other aspiring storytellers spent a week trying, as the brochure put it, to "live full time in the world of the imagination." An important part of the day was a session with our tutors in which they shared some practical tips. Now firmly lodged in my brain is the most important of these: "Don't tell me, show me." In other words, if you can possibly avoid it don't tell your readers, "James was furious;" show them instead: James slammed the door behind him. "How dare you do that to me," he shouted, and stormed out again before Bob had a chance to reply."



As I try (not always successfully) to put that advice into practice, it occurs to me that it doesn't only apply to writers. I recall only too well attending a conference on the important subject of integrating theological and media education at which all the contributions were delivered from a lectern and the only visual aid in two days was a still photograph. More recently, at a seminar for Christians working in video and cable television, the discussion came round, as it always does, to the lack of support or enthusiasm from the churches for this work. For Protestants, the traditional emphasis on written and spoken, rather than visual, forms of communication is undoubtedly part of the explanation for this apparent indifference. Television and video by their very nature challenge not only that emphasis but also many of the structures which support it. If we, for example, smile at the joke about preachers being "six feet above contradiction" isn't it because it often carries more than a grain of truth?

Rather than discuss the value of sermons, however, I'd like instead to make a suggestion: that of all the world faiths, Christianity might contain the strongest rationale for a means of communication which is most effective, not at preaching but at telling stories in pictures. After all, what is the Incarnation if not the divine response to our need not to be told but to be shown.

Rachel Viney is Religious Broadcasting Officer for the Independent Television Commission.

reputedly 100,000 a day, are mainly Catholics.

"In fact someone told me she heard me on "Radio Notre Dame," the Catholic station with which we share airtime," explained Robert. "The lady is one of three elderly and very Catholic sisters who live around the corner from our church. When we first met them they were convinced the Baptists were a sect, but I have been able to give them some helpful reading and having been heard on "Notre Dame" clinches my credibility! Friends with no connection with the church very occasionally comment that they have heard me as do church members.

"Apart from this, listeners can phone in during the programme if it is live. There are often one or two calls. I have received an encouraging letter from an insomniac who was pleased with one of our early morning repeats, but the station itself receives a good deal of post including many messages of solidarity from Catholics.

"From time to time, there is a more specific encouragement. Antoine Lemineur, the full-time worker on Fréquence Protestante tells of one "routine" programme on prayer which helped a potential suicide to change his mind.

Catherine and Robert Atkins have a produced cassette of Christian songs in French. It is called "Etoile du Matin" and can be obtained from Lisa Parry, Uplands, Gladstone St, Abertillery, Gwent, at a cost of £4.50. All proceeds go to Versailles Baptist Church.

