

MISSIONARY

HERALD

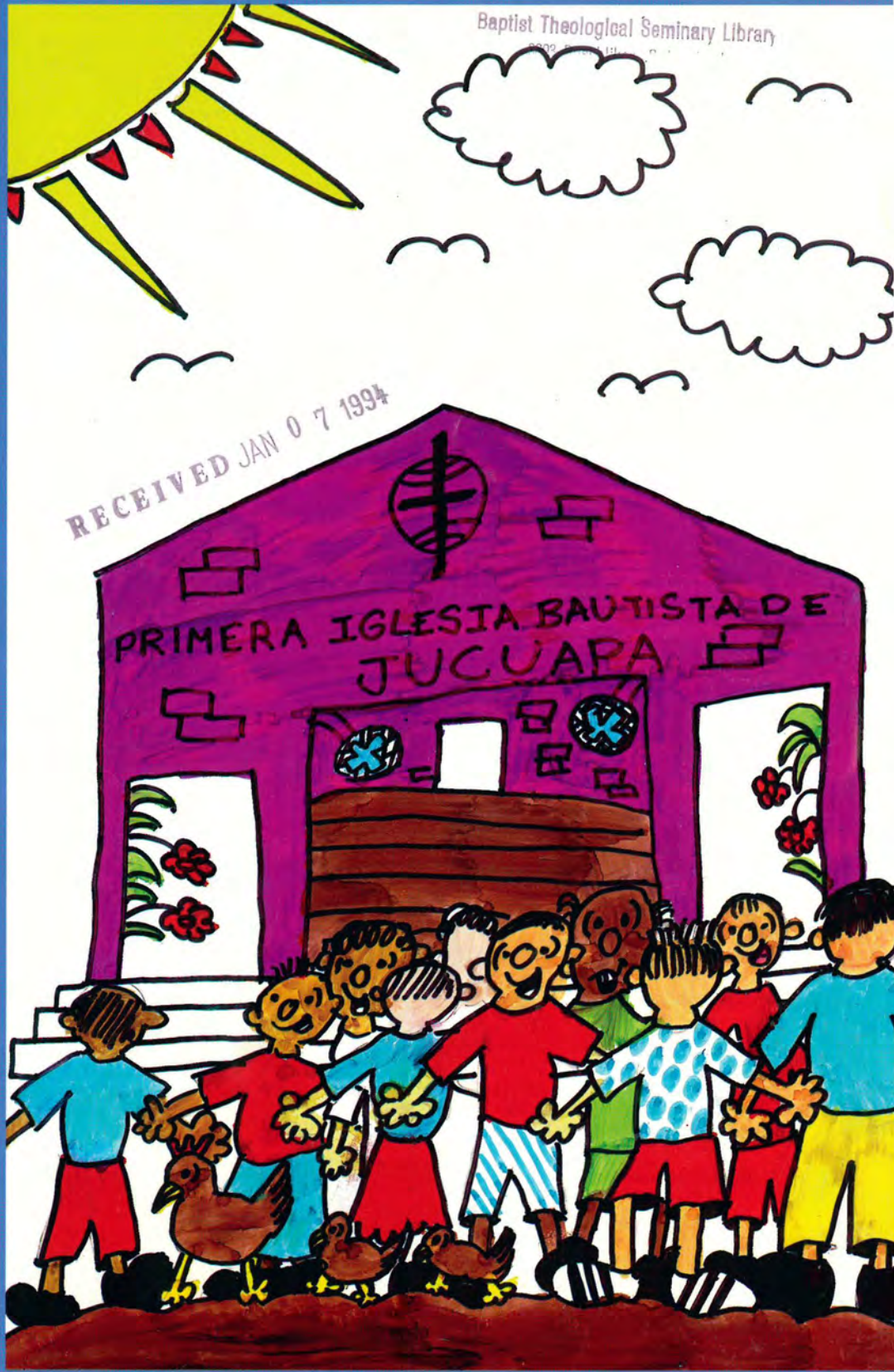
JANUARY 1994

FROM THE MOUTHS OF BABES.....

STREET KIDS ...

A NATION THIRSTY FOR GOD.....

NEWS ...



PLUS DOUBLE TAKE ACTION PULL OUT

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Cover picture, drawn by Daniel Grote, is of the Baptist Church he goes to in El Salvador where his parents are missionaries.

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The BMS shares in mission with:

Albania	Angola	Bangladesh	Belgium	Brazil
Bulgaria	El Salvador	France	Hungary	India
Indonesia	Italy	Jamaica	Nepal	Nicaragua
Portugal	Sri Lanka	Thailand	Trinidad	Zaire
Zimbabwe				

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GENERAL DIRECTOR *Revd Reg Harvey*

EDITOR *Revd David Pountain* **DESIGN** *Anthony Viney*

Enquiries about service overseas to: DIRECTOR FOR MISSIONARIES Sian Williams.

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Child from Cedro on the Litoral of Parana, Brazil

HERALD

A Happy New Year from all at BMS both at home and overseas. It is a year of change as far as the BMS management structures are concerned. The new Board of Management begins its work this month. As we say elsewhere in this magazine, the changes are designed to meet the challenges of mission today rather than reflecting the life of the Society as it was 25 years ago.

Certainly our Lord's challenge to work with him in his mission of love to the world has not gone away. A quick scan through any newspaper dramatically reveals vast areas of stark need, spiritual and material. Many people shrug their shoulders and turn away. "It's not that I don't care, but the problem is too big and what I have to offer is so small." Fortunately mission is not just about what we can give. It is about the whole Church world-wide, working together for world mission. We have already begun to work more closely with our mission partners around the world so that, sharing resources, we can decide together the priorities of mission. Missionaries from Mizoram in north-east India are now working in Nepal with the support of BMS. For some years Brazilian missionaries have been working with the church in Guyana, again with BMS help. But this is only the start of an exciting new era in mission which may bring about further changes in the BMS structure before too long.

This month, we home in on the needs of children and how these are being met by the Christian community in different places. Yet it is not just the needs of children that our writers are concerned with. It is about seeing children not as the "objects" of our concern, but as "subjects" who have a lot to offer to the life and witness of the church, if only we would let them. ■

From the Mouth of Babes and Infants

I arrived a few minutes late for my first prayer meeting at the Jardim Inamar Church in Diadema. A ten year old girl stood at the front leading the meeting in a quietly competent way.

A few days later I went to one of the church's preaching points in the front of someone's house. Junior, aged eight, youngest son of the family, got up to lead the meeting through hymns, prayers and readings before handing over to the pastor for a short reflection on the Bible.

Just a week after the BMS BiCentenary service in Westminster Abbey the church was gathered for worship, and coincidentally Djilma, a 15 year old girl, was asked to talk to the church on William Carey. For nearly 20 minutes with excitement enlivening eyes, voice and gestures she put the life and challenge of Guilherme Carey to her favela congregation. Djilma was thousands of miles in so many ways from the pomp of the Abbey, and yet, as Carey's life was relived through her identification with him and his mission, I knew where I'd rather be. Djilma is already a missionary with an established record of introducing Christ to her friends. Now that a preaching point has been set up in her own family's home, she'll have even more opportunities to develop her desire to witness about her Lord.

It's six o'clock on a Sunday morning, and men who've been at work even earlier than this during the previous six days, are arriving at the church to spend the bulk of the day constructing the church building. Financially poor, but spiritually rich, the progress on the building is entirely dependent upon the dedication of their one free day. It's not that the Lord is left to one side since all will be back at the church at six in the evening for training meetings and worship. The men not building will be teaching in the all-age Sunday School, or alongside their families in the worship having a Sunday-off. Many after downing tools will wash and then take part in an evangelistic meeting in someone's home before going to church. Alongside >

FROM THE MOUTHS OF BABES AND INFANTS

Continued
from page 3

them, from six in the morning, will have been their sons and nephews, mixing concrete and mortar.

Month after month I was humbled and impressed by the participation of the Jardim Inamar children in their church. Impressed too by the space that adults gave them, and their own example of life that encouraged the children to follow.

One night while a BMS Action Team was in Brazil I went to pick up the team members from a meeting they'd been attending. The small room was packed and everyone was in prayer. One person was praying aloud, and for over 20 minutes thoughtfully and sensitively interceded for various people and situations. Eyes open I craned around the door frame to see that a girl of eight owned that voice and prayer.

I'm not writing about some sad aberration of prodigious childhood. I'm writing about the children of São Paulo's poor who live in the great favela sprawl that perimeters this city of cities. Children who first went to school at seven, and perhaps only enjoy two hours of schooling daily. Children who eat just once a day, and not always that often.

Their example encouraged us to see children not as objects of what churches do to them, but subjects able to participate intelligently in the life of the Kingdom. Sometimes that meant just very simple things, as in some churches that took crayons and paper away from the youngest children in holiday clubs saying that they didn't know how to write or draw, and where we would gently but firmly show a different

possibility, sitting on the ground and helping little hands to clutch a crayon and draw dreams.

One time it meant meeting a middle-class Christian mother and her two young daughters. They were deeply concerned about the children of a group of favelas near their opulent block of flats, but they were deeply frightened too. One of the favelas was the notorious 'Buraco Quente' or 'Hot Hole' and another 'Levanta Saia' (Lift Skirt!) named after its tendency to be flooded chest high with filthy polluted water at frequent intervals.

Well out of our area, we couldn't offer long-term help, but we took them by the hand into those favelas. We made contact with good Christians who were discouraged by the failure and closure of every congregation but one. We prayed with all these people and managed to get the loan of the hut that had served as a Pentecostal church (complete with flood marks at chest height), and started to paint. We helped them (the mother, her daughters, and by now some friends from the favela and others) to plan their work with children, shared ideas, resources and materials, and helped with the activities in a steadily less conspicuous way, and eventually left them to it. We would have liked to have been able to help develop things into a congregation, but it was still early days, and they themselves wanted to take things one step at a time.

Eventually in the Vila São Pedro favela in São Bernardo we were able to plant the congregation we had always dreamed about for that favela. It was very much a plant from scratch with no existing work



"Praying before going to bed." Drawing by a child from Abingdon Baptist Church.

*Favela
children
Jardim
Olinda,
São Paulo,
Brazil.*



or resources, apart from our own, to build on. We didn't want to start with children's work in the hope of being able to reach adults through their children, although it would have been easy to develop overnight a work with hundreds of children. We had our first meeting for worship and invited those who had known us through our work to begin a Christian community in Vila São Pedro, and start to follow after Jesus. Many people responded, and from the start children made their own response.

We didn't begin with any special activities for children; instead we related children to the main aspects of the congregation's expression of Christian community: the Sunday late afternoon service, the weekly prayer meeting, and the base communities in people's homes. The children came into their own. Able to read, unlike many adults, they were the key to the reading of the Bible and the learning of songs and hymns for worship. Some Christian work in favelas tends to leave to one side the use of books like the Bible or hymn books, but we felt that this raised more questions than it answered, and apart from any other consideration literacy and the Bible are keys to the spiritual and material liberation of the poor.

Just for a couple of Saturdays I gathered some of the children to learn and sing the core hymns and songs we wanted to introduce in the first stage of the church's life, and quickly a Brazilian member of the planting team caught on to the idea, and took over. They could then either teach songs or boost the congregation's confidence whilst

learning. Parents would ask to take a hymn book home, and during the week their children would teach them the words of the hymns we were singing. In just a few weeks we'd built up a repertoire from scratch of over 30 songs and hymns. Thanks to the children!

I could have written about other aspects of children's lives in the favelas of São Paulo. I could have written about the violence and the killing inflicted on the 'rubbish that litters the streets' (the perspective of some of the rich and uncomfortable in Brazilian society). I could have written about the schizophrenia of South America which on the one hand so readily idolises and idealises the young, but with the other smudges them out of existence. I have written another story. A story about hope, and

story about babes and sucklings from whose lips God has drawn forth praise.

Some time ago I was visiting an British Baptist church for an afternoon missionary event. I asked the leader how long I had and received the reply, "Well, the children are here, so you've got as long as the children'll give you." Perhaps he may read about São Paulo's children?

Paul Holmes

children



Boys at a day-care centre in São Paulo, Brazil.

BRAZILIAN PROJECT FOR STREET CHILDREN

Three years ago a piece of land in Araucária, Paraná was donated to the Paraná Baptist Convention to be used for social work. Lack of funds meant that nothing was built or set up and there was a threat that the Council would take back the land at the end of the year.

We prayed about this situation and asked the Lord what should be done. Contacts were made both to Tear Fund and BMS (through the Fund for the Future) requesting a grant to build at least one house so as not to lose the land.

The Lord answered our prayers promptly, and now not only one but two houses are being built. Praise the Lord! Both houses are standing, one of them already has a roof, and the inside of the houses are now being completed.

Our aim is to build four houses on this piece of land with a couple in each house taking care and looking after, full-time, eight street children. We also hope to build a workshop, a place where the children will have opportunity for training in specific areas and will be able to develop different activities.

To say a little about ourselves, I am Ruth Puncheda da Silva, English and a BMS 'missionary kid' graduated in Psychology in Brazil. My husband Wanderval Pereira da Silva, is Brazilian. He has also received a call from the Lord for this ministry and will help in the administration and maintenance. We are both missionaries of the Lar Batista Esperaná which is an entity linked

with the Paraná Baptist Convention and we will be working as co-ordinators of the project in Araucária, responsible for the administration and maintenance.

We will be the first houseparents, and are praying and looking for another couple to take care of the second house. When we have four houseparents working we will then step out and work as the 'relief couple', looking after the houses at different times so as to give the couples their deserved rest. We will also have time to give support and orientation to both the houseparents and the street children.

In the house where we will be houseparents we will be working with girls between the ages of six and twelve living in a family situation. During part of the day they will go to school and, during the other period, they will be doing homework, chores and other activities such as cookery, needlework or crafts in general, and a period of leisure.

The Lar Batista Esperaná will not be supporting us financially so our next step is to find regular support for the maintenance and running of the Project at least in the beginning until we are able to make the project self-supporting.

This new venture will need much prayer in choosing the couples to care for the children, and knowing the best way to receive, support, and show love to these needy children.

Ruth Puncheda da Silva



children

Street CHILDREN

by Adam Hougham. Adam who wants to work in journalism, is a pupil at a Didcot school. He spent two weeks with us doing work experience.



*Top: Boy from a favela in Fortaleza, N.E. Brazil.
Above: mother and child, Cedro, Litoral, Parana.*

Vigilante groups are going around the streets of Rio de Janeiro at night and shooting homeless children as they sleep.

Today in Brazil, there are around thirty million children that are living below the poverty line. Of these, over a million are homeless children living on the streets of Rio de Janeiro and São Paulo and other large cities. Unfortunately, it seems that nobody wants to have to deal with them, except for human rights organisations.

It is hard to stop these groups because many have the protection of the police or government. They use the excuse that they are providing a community service and they should be thanked not condemned.

Humanitarian Organisations know that this is just their excuse to wage a private war on the street children living in the cities.

In an eight month period, almost 1,500 children were assassinated, according to a recent survey. It is thought that there are around 15

'Death Squads' operating in Brazil.

The Child and Adolescent Law which was passed on the 12 October 1990, says that no child is to be neglected, exploited, or subjected to any form of cruelty or violence. This appears to have been ignored because children are still being murdered at the rate of about 40 per month.

In 1991 a survey proved that almost half of the adolescents living in São Paulo were heavy drugs users and that some are employed by the local drug gangs and earn their living delivering drugs or acting as look-outs for groups. Many of these drug runners, are between the age of six and 13 and are therefore under the legal age for working. Last year, the local media had emphasised the amount of juvenile crime in the cities and since then, violence has been increasing.

It wouldn't need much money to sort out the problem of the street children, but what is lacking, is the motivation from the politicians and government authorities. However, things may be changing, in a new initiative presented by the government, they have pledged to provide aid for children over a period of five hundred days until the end of 1994. During this time, they have set out 29 goals to be achieved including vaccination for 80 percent of children and women of child-bearing age.

Adam Hougham

children



HOW TO STAY YOUNGER LONGER

Five ways to enter the mind of a child



1 Read this article about Look magazine.

Children like *Look*. They enjoy the competitions. They groan at the jokes. They look at the pictures. Some read the cartoons. Some even read the articles. The magazines are taken home and read to families. Sometimes they are even taken to school.

Grown-ups sit on *Look*. Sadly, however, some children never get to see a *Look* magazine.

2 Handy hints for Grown-Ups No 2.

Tell the children about *Look* and get them to take out a subscription themselves. The orders still have to come via an adult, but if the children pay for it out of their pocket money, they will appreciate it more. After all, what's around 10p a copy to most children today? Occasionally our readers drop us a line to let us know what they think of *Look*.

"I enjoy it and like the competitions."

"I have been trying to win a competition for a very long time."

We have a steady stream of entries for the various competitions. As they seem to create the most correspondence, we have increased the number of competitions recently. Some are difficult, some are easy, some involve words, some are for those who enjoy numbers.

3 Handy hints for Grown-Ups No 3

Let your children have a go at the competitions during those spare moments before Sunday School, or when they finish their activity early. It beats having them tear around the hall pulling the posters off the walls. And why not collect the competitions together and send them off to *Look* for them? We offer real prizes.

"I really enjoy *Look*. The information about other countries is very interesting. I also enjoy the jokes!"

"I like reading about children in other countries."

This is the main purpose of *Look* - it's good to know that occasionally we achieve our aim.

4 Hand Hints for Grown-Ups No 4

Take five or ten minutes once a month to highlight one of the articles with your Sunday School children. Write to BMS or ask your local BMS Representative for back-up material.

Handy Hint for Ministers

Use a *Look* article or story for you children's talk or Family Service.

5 Hand Hints for Grown-Ups No 5

Encourage your children to take *Look* to show their teachers. It is a simple way to create a link between the child's Sunday life and the everyday world.

"The jokes make me laugh."

6 Handy Hints for Grown-Ups No 6

Read *Look* yourself. You are, however, not allowed to enter the competitions. Your job is to send letters of praise and blame. These will not be printed but you may receive a free balloon.





Sarah Prentice

What About the Family?

Imagine a small group of people planning their coming Link-Up visit.

(CP = Contact Person)

A. All the family are coming aren't they?

CP. We won't know for another couple of weeks, after I've spoken to them on the phone.

A. You ought to make it clear that we are expecting them all.

B. The Sunday School children particularly want to see the children.

C. After all, we are supporting the family. We ought to see them all so people can get to know them.

CP. I think it might be a good idea to discuss this. I was a bit surprised when I got the letter from Didcot saying that I would have to contact the missionaries and talk about who was coming. I rang Didcot and asked why they weren't all coming, people were expecting to see them all.

C. After all, we did ask for our Link-Up to be a family. We've got all these families in the church and...

CP. The person at Didcot explained that sometimes children are in school, so that creates problems. And sometimes children don't travel very well and get upset meeting new faces. Some missionaries' children find being the centre of attraction very difficult to cope with. Imagine what it must be like if you are a shy person.

B. But surely it's part of their job. They commit themselves to visiting Link-Up groups.

A. The missionaries commit themselves, the children don't. My children would hate to be on platforms all the time.

B. Well I'm not happy. How do we explain to people why they're not all coming.

CP. Wait a minute. We don't yet know. The person at Didcot said some missionaries arrange to come for part of the visit as a family - say Saturday and Sunday morning, and then children and Mum go home and Dad stays on. But if it's really not right for the children, then we've got to accept that. After all, we wouldn't be prepared to force our children into something like this would we? When it comes to it, we'd all do what's right for the family, wouldn't we?

World
MISSION
Link

Families are different. Family responsibilities differ. Missionaries know churches like to see all of the family, but, in the end, they must do what is right for them at that time. That sometimes means only one adult is able to come, or that the rest of the family come just for a small part of the visit.

And, finally, children are not forgotten in the new BMS resource material - Power Pack - one section gives ideas for things you do with children. Write and ask for a copy.

Children

Fernando's Sauce

A story about a child in El Salvador, told by Daniel Grote.



(1)

Meet our friend Fernando. (1) He lives with his grannie, who is called Luz, his mum, Eva, (4) and his older brother, Elvis. They all live in a part of San Miguel called La Presita.

Fernando goes to school every morning, but when he comes home the whole family works together to earn a bit more money. Fernando's cousin, Irma-Luz, comes round to help too.



Luz buys big bags of sauces from a local warehouse - tomato ketchup, mustard and worcester sauce.

Irma-Luz puts small amounts of the sauce into little plastic bags. Then Luz seals up the little bags, using her iron.



Cartoons by Daniel Grote



(2)

Fernando staples the little bags onto card - old cereal packets cut into strips.

Then Luz and Fernando (2) go from door to door, selling the little bags of sauce.

The big bags that luz buys cost 23 colones each (that's about £1.50). They fill 18 little bags from each one, and sell them for three colones (19p). It takes about three days to sell them all.

There's always time to play afterwards though. Here's Fernando with Daniel and Cameron. (3)

Goodbye.!



(3)



(4)

Discussion Starter.....

1

A thinking game

What adjectives would you use to describe children? Would you add any after reading Paul Holmes' article, (p3) or Daniel Grote's story (p10) depicting typical scenes in the life of a Salvadoran child?

article, (p3) or Daniel Grote's story (p10) depicting typical scenes in the life of a Salvadoran child?

2

Eleven reasons to abolish Sunday school.

Last year the Baptist Times carried an article about a Baptist minister from Manchester who had drawn up "Eleven reasons to abolish Sunday School" and had published them in the Baptist Ministers' Journal. Briefly they are as follows. Sunday school :

- distorts the worshipping community (between active/passive)
- segregates the church (who else likes to sit at the front?)
- impoverishes worship (when the children leave so do the church's most valuable resources)
- damages the place of teaching in the life of the church (teaching will be seen as mainly for the children)
- is anti-evangelistic (children never stand next to a believer moved to tears and conclude that Christianity is learned rather than lived)
- inhibits Christian growth
- gives the wrong message to children
- gives the wrong message to the community (Church and the Christian faith are seen primarily for children)
- diverts churches' investment in the future (What does it say to children if we prize them for what they may one day become, rather than what they are today?)
- inhibits church growth (Teaching has been downgraded to a children's activity)
- enshrines an unchristian view of children (Jesus used children as an example of the way to enter the Kingdom; we see them as empty vessels which need filling by the knowledge of their elders.)

Do you have a Sunday school at your church? What message does it give to both children and adults in your congregation, and to the wider community?

What priority does your church give to children's work?

How many people from your congregation serve in this way?

Is this a fair use of personnel resources?

Compare the way children are involved in Brazilian churches with the way children are regarded in your church. (see Paul Holmes article p3)

3

More about Sunday schools

Do the adults know what takes place at Sunday school? What percentage of time is given over to teaching, worship, outreach, prayer, and other things?

On what basis are the teachers chosen?

4

More about services

- 1 Do you think there may be things in your services which are turn-offs for children?
- 2 Write a list of the things which would attract and hold children's attention in a church service.
- 3 Are they lightweight, trivial, or can deeper faith and world issues be explored successfully in a church service with children?
- 4 How could you explore "Street Children" (p7), the article written by Didcot Schoolboy, Adam Hougham, meaningfully with children? Try rewriting (p7)the "Child and Adolescent Law 1990" sensitively, with illustrations.

5

Opting out

How much do you know about what takes place in a school assembly? How important is school assembly? What sort of things do you think *should* take place there? How much does our multi-faith society influence what happens in school assemblies and religious education in schools?

6

Where there is no snow

What are the problems in raising children in a different culture? (see Carole Whitmee's article p16)
With a group of children, explore the experience of Susama in hospital. Ask the children how they would have felt, especially as her mother couldn't be with her. Develop the discussion into an improvised drama.



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

Reading Matthew 21: 12 - 16

There were four groups of people Jesus met in this short passage of Matthew's gospel.

1 Those who wanted to make a fast buck or two - extortionately! Imagine the hubbub of the temple; all the hustle and bustle that went on in the outer courts; the money-changers changing foreign coins for shekels (the currency in which temple dues were paid) and the pigeon sellers who sold pigeons at a profit to be used by the poor as offerings, competing with one another, raising their voices to attract attention. People milling around the stalls, jostling to see what was on offer, maybe haggling over payment.

Into this situation Jesus came, and what was his reaction?

Why did he react as he did?

2 The physically needy. How was Jesus' reaction different here?

3 Then the chief priests and the scribes, the "religious" people, who had witnessed both the expulsion of the money changers and sellers, and the healing of the blind and lame. (Note that the money changing stalls were controlled by the family of the high priest Annas.) How did they respond to Jesus? Put words in their mouths; what were the kind of things you imagine they were saying?

4. And lastly, the young children. To begin with they are almost slipped into the narrative as an afterthought. Yes, the children were in the temple too, seeing all that Jesus did, and how he reacted and responded to the various people.

What were the children doing?

And what did Jesus say to those who were objecting to the children's shouting?

In fact Jesus' response seems to draw upon both Psalm 8:2 (GNB) *Your praise reaches up to the heavens; it is sung by children and babies.* and the

Apocryphal Book of Wisdom 10:21 (RSV) *because wisdom opened the mouth of the dumb, and made the tongues of babes speak clearly.*

Take time to think about and describe the sounds and noises made by the very young. Since Jesus is saying these sounds are 'perfect praise' what should our reaction to young children making noises in the house of God be?

Are we valuing young children as part of our praising congregation in the way that God would want us to?

Reading Mark 10: 13 - 16

We are not told who the 'they' were; they were just nameless people bringing their children to Jesus. They weren't special children; they were just ordinary. The fact that Jesus took them in his arms indicates their size.

What was it about Jesus that people actually wanted their children to meet him?

As followers of Jesus, are we honestly striving to be like Jesus in this respect - winning the love and affection of children?

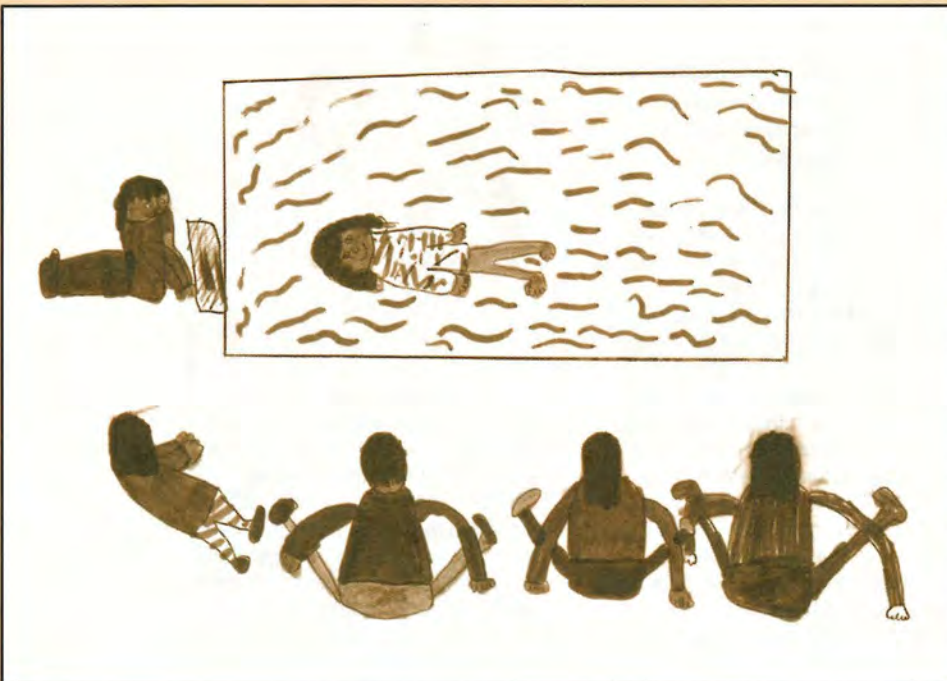
Why was it Jesus rebuked the disciples? (Note the word translated as "indignant" is the only time this word is used of Jesus; it is a strong word, implying anger.)

In what ways do children set the pattern we should follow for entering the kingdom of God? In what ways do adults' and children's perceptions of God differ?

What further response did Jesus make to the children?

(Note the word "bless" is a Greek compound word used nowhere else in the NT; it carries the meaning "he blessed them fervently again and again.")

"My sister getting baptised." Drawing by child from Abingdon Baptist Church.



Action Points

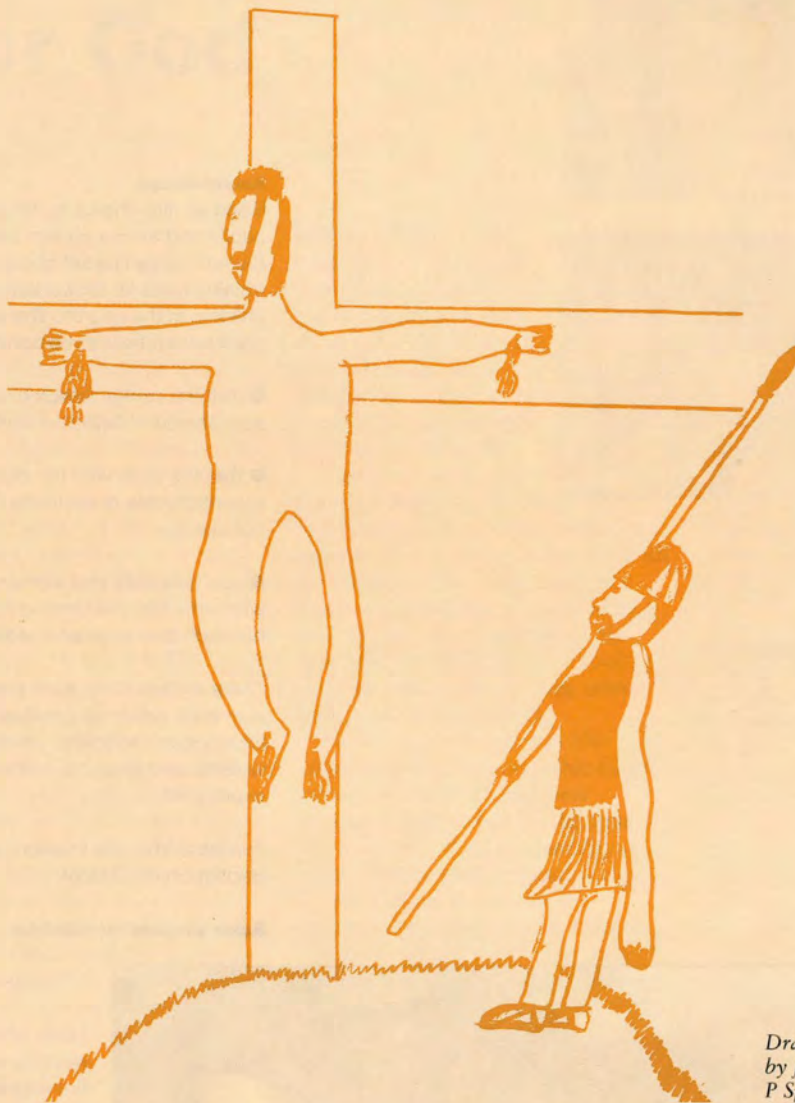
1 **Playing the numbers game**
 Carry out a survey of children living around your church. How many actually know about your church's activities for children and come? What interests children nowadays? What percentage of their time do they spend watching TV, playing with friends, spending money or in a church activity?

2 **Getting to know the mums and dads too**
 Use your Parent and Toddler and Playgroups as a springboard for evangelism. Get to know the parents and invite them to special services at Christmas, Easter, Harvest etc, or hold a barbecue on a summer's evening or a barn dance. Use opportunities like the birth of a baby as a means of friendship evangelism. Organise a meal a day for the new mum and her family and invite her to your fellowship.

3 **Give the mums and dads a night off**
 As members of God's wider family, how about 'adopting' a child or children in your fellowship? Offer to babysit for the mums and dads. Think about running a crèche when there is a church family day. Get to know those in your church who are childminders or nannies.

4 **Children of the King**
 Have a special campaign to introduce Jesus to the friends of your Sunday school children and to other children in your locality. Have a Saturday morning club, or hold a Holiday Club - at the end of the holidays, when the children are most bored.

5 **Go back to school**
 Use the opportunities that exist in schools to take on the role of a Parent-Governor. Be a means of influencing the education of your child and other children too.



Drawing by James P Spiller

Double Take
 Double Take

Worship.....

Kaleidoscope

Billed as 'life-changing, for children, for adults and for our church communities' Kaleidoscope is a set of ecumenical training material for workers with children in the church. The aims and objectives reflect three convictions:

- that the worker needs to be affirmed as a person of faith and worth,
- that the work with the child is essentially one of nurturing ("teacher" is not used),
- and that child and worker are set within the life of a Christian community of which they form an integral part.

There are ten units, each containing six elements: practical activities, information, reflection, taking stock, worship and ideas for further exploration.

Available from the Mission Office, Baptist Union, Didcot.

Some prayers for children



Colours: Red

Lord, when I think of red I think of:
 fire engines...
 flames...
 traffic lights...
 ...when I am angry, I get red;
 I get red in the face,
 red in the nose,
 red inside.
 So please help me to use my anger to make the world a better place and hurt neither others nor myself.

God's presence

When I wake up in the morning,
 thank you, God, for being there.
 When I come to school each day,
 thank you, God, for being there.
 When I am playing with my friends,
 thank you, God, for being there.
 And when I go to bed at night,
 thank you, God, for being there.

Pets

Father, thank you for our pets.
 We love our dogs, our cats, our gerbils...
 Thank you that they give us so much fun.
 May we look after them wisely for you have entrusted them to us.

I don't like

I don't like toads, spiders, rats or snakes.
 Sorry, Lord, but there it is...
 There are times when I don't understand your creation.

Feeling down

Lord Jesus,
 everything seems to have gone wrong for me today.
 I'm feeling very little
 and people seem to hurt me so easily.
 Thank you for always being there.
 Thank you that you care.

This is our town

This is our town, O Lord,
 roads roaring with traffic,
 skies busy with planes,
 streets crowded with people,
 shops selling their wares,
 trains sounding their hooters,
 bikes ringing their bells,
 people laughing and talking,
 children skipping and shouting,
 mothers pushing their prams,
 fathers cleaning their cars,
 grannies walking so slowly...

This is our town, O Lord.
 Guard it for us and keep us safe,
 now and forever. Amen.

(Taken from 'Prayers for Children' compiled by Christopher Herbert, published by National Society/Church House Publishing and used with permission)

'Prayers for children' is available from all Christian bookshops or by mail order from Church House Bookshop, Great Smith Street, London SW1P 3BN price £9.95 plus £1 p/p per copy. Cheques should be payable to Central Board of Finance.

A Nation Thirsty for God

Elizabeth Allford has found working in Albania, just for a few months, an exciting time.

For over 40 years the people of Albania have been oppressed. For over half of that time they have been told that God does not exist. The leader banished God from their society. Parents could not tell their children about God. That meant, no Sunday Schools, no Christian Unions, no Christmas and no Easter. But God says: "I will never leave you or forsake you," and "No longer will man teach his neighbour, or a man his brother, saying, 'Know the Lord,' because they will all know me, from the least of them to the greatest." (Heb 14:5 and 8:11).

On arriving in Albania, we found a nation thirsty for God. Despite

being told there was no God, God had revealed himself to the hearts of the people. Yes we did see some of the horror stories that Bill Hamilton's television reports showed, but nevertheless we saw the hope in people's hearts.

Nassi, a young man, had met two Christian ladies who had arrived in Albania before it officially opened. In their eyes he saw a peace and joy that he could not understand. They gave him a New Testament.

He started to read it and, in his own miraculous way, God explained to Nassi the sparkle he had seen.

"The eye is the lamp of the body. If your eyes are good, your whole body will be full of light. But if your eyes are bad, your whole body will be full of darkness. If then the light within you is darkness, how great is that darkness!" (Matt 6:23)

Nassi needed no teaching, God taught him by his Word. God had prepared him as he had prepared the hearts of many to respond to him, once they were given the opportunity to do so.

We were thrilled to be asked to head up the BMS Action Team last summer. This team concentrated on the children of Bregu i Lumit, a

suburb of Tirana. A wide variety of people live there, including a gypsy community and those who had upset the party. It had a poor reputation in the capital because it was seen as a place of punishment.

The BMS team were asked to help repaint the local secondary school and to clean out and repair the toilet block. With the co-operation of the State, the block was rebuilt and restored to a healthy, useable condition. This benefited the majority of school-age children and many parents, who were also staff members.

However, the team was also asked to run a Holiday Bible Club for two weeks. The numbers increased daily, from 70 the first day to over 300 on the last day. Most of these children and young people had never had the opportunity to hear about God.

Vironi, an old gentleman, taught English. He encouraged his young students to go into the capital on Sunday mornings to hear English being spoken at the International Church, where they also heard the gospel. His own son, Bledi, had just been baptised when the team arrived. God had already set his seal upon Bledi and started to work in the hearts of the young people.

The BMS team stayed in families and the Italian Pastor who works alongside the BMS in the European Baptist Federation, was able to visit families. He started two Bible studies in one of the homes. As a result, seven young people and two parents have become Christians, including one of the gypsy girls.

It was certainly an exciting time to be involved in the Baptist Work in Albania. God has indeed put his arms around the children of Bregu i Lumit. He sent the team to work in their school. He sent Saverio Guarna to be their pastor. But most of all he sent Jesus for these children and now they are free to hear about him. Pray for the children and the work of EBF in this community.



Top: Pastor Saverio with mother and daughter from gypsy community. Above: Vironi with Bible study group.



Children from Bregu i Lumit in Albania.

Elizabeth and Steve Allford

are BMS Zaire missionaries who have worked for a short while in Albania. They are hoping to return to Zaire before too long.



Girls peering through the window of their hostel, Balangir, Orissa, India

SOMEONE has to be with them

Carole Whitmee lives in Balangir, in the State of Orissa, India. She is Superintendent of a large Girls' Hostel. However, it is not easy being "mother" to a large number of children, especially when they go sick.

The holidays arrived with something of a relief for those of us who work in the hostel. The rainy season is not the healthiest time of year and this year one girl after another kept going down with fever. Most were not serious and responded to treatment, but four girls had fevers that, in spite of a lot of medicine, did not respond and the cause could not be found. Eventually they had to be admitted to hospital.

Manguni was first. She has sickle cell anaemia and that adds to her problems. The hospital was so full when she arrived that a place on the floor was all that could be found for her. She was followed by Kalika and while Kalika was there Susama joined her. It was with some difficulty that we got them into adjoining beds. No sooner were they back home than Smita had to go.

Two of them needed blood transfusions and we had to find our own donors. Manguni needed three transfusions and Susama two. They both had the same blood group so we needed quite a number of donors. The Bible School students and other young men from the compound were very good in becoming donors for us.

I became a familiar figure at the blood bank. I arrived there one morning to find out Susama's blood group, only to be told that the

sample she had given the day before was no good. A second had already been taken, but the blood-bank had not received it. I went back upstairs to the ward, but after searching around they could not find it. So the nurse came along to take the third sample. By this time Susama was in tears. She was already very apprehensive about the whole idea of a blood transfusion. However another sample had to be taken. This time I collected it myself and took it to the blood bank and waited for the result.

We always have to do so much more for patients in hospital here. Someone always has to be with them. I was making visits twice daily for most of the time these children were in the hospital. I got to know most of the medicine shops around the hospital as I went to buy the medicines prescribed.

We usually call on parents at such times to come and help look after the children, but Kalika has no mother and Susama's mother had just given birth so a hostel staff-member had to be there much of the time, including the night.

We are thankful to God that in spite of everything our children are now well. Susama and Kalika were in the first and second place at the annual examination, so we hope that this time off school will not affect their school performance. ■

CALL TO PRAYER

WEEK

4

January 23-29

BRAZILIAN BAPTIST CONVENTION

(Since printing the last edition of the Herald we have made an alteration to the Prayer Guide and moved the above subject to Week 4)

This week we remember the work of the Brazilian Baptist Convention, with its headquarters in Rio de Janeiro, and its General Secretary Salovi Bernardo. Also in Rio are the headquarters of the National Missions Board, General Secretary Ivo Seitz, which supports over 500 missionaries working within Brazil; and the headquarters of the World Missions Board, General Secretary Waldemiro Tymchak, with over 100 missionaries throughout the world.

David and Sheila Brown are situated in Rio where David is responsible for missionary selection and training. They are both involved with the Usina Baptist Church and its work amongst favela dwellers.

WEEK

5

January 30 - February 5

BAPTIST WORLD ALLIANCE

The first Sunday in February is Baptist World Alliance Day of Prayer. In the week leading up to that day, we remember the Baptist community throughout the world, now numbering some 70 million. Let us remember particularly the smaller conventions and unions in areas of the world where Christians are in a minority.

WEEK

6

February 6-12

SCHOLARSHIP AND FELLOWSHIP

At the moment BMS is assisting a number of people to engage in study both in the UK and elsewhere. This year BMS is helping Hom Nath Dhakal and family, from Nepal, studying in Bolton; the Revd Eliseu and Mrs Arlene dos Santos from Brazil, studying at the University of Wales and based at Cardiff Baptist College; the Revd André bo-Likabe Bokundoa and family from Zaire studying at the University of Sheffield; the Revd Róger Zavala and family from Nicaragua, completing doctoral studies at Lombard, USA; Ms Sabay, Myanmar, expected to arrive in Britain to take a master's degree in theology at a Baptist College; the Revd Trevor Edwards and family from Jamaica, on joint World Council of Churches/BMS scholarship at the University of Edinburgh.

Fellowship visits give us the chance to welcome overseas Christian leaders and hear of the life and work of believers in their countries.

WEEK

7

January 13-19

INDIA: ADMINISTRATION

The work of mission is not always in glamorous front-line pioneering situations. Some people somewhere have to look after the administration and all the back-up that is necessary for others to engage in mission. The BMS Calcutta office supports the few BMS missionaries still serving in India. There Mr Archie Edwards oversees all property matters on behalf of BMS, Mr Anjan Biswas is the Accountant and Mrs Lali Matthews the Secretary. Also in the centrally based large Mission compound many visitors and volunteers are

accommodated and many personal needs are met through the fellowship of this ministry.

The Council of Baptist Churches in North India has its registered office in Calcutta. The Officers are Mr Ram Singh (President), Mr John F Masih (Secretary) and Mr S K Biswas, Treasurer.

WEEK

8

February 20-26

FRANCE

The BMS now has six couples working in France plus two 28:19 Youth Action Teams situated in Lille in the north and Carcassonne in the south-west.

John and Sue Wilson are at Morsang-sur-Orge where they have recently settled; Chris and Christine Spencer are in Le Havre; Ian and Pauline Thomas are working at with a small group at Carcassonne assisted by a 28:19 Action team; Neil and Ruth Abbott are situated at Clermont Ferrand; Robert and Catherine Atkins are at Versailles and Phil and Rosemary Halliday are doing language study at Massy.

The Federation of Evangelical Baptist Churches in France, Secretary Jean Pierre Dassonville, is reviewing its administrative structure in an attempt to help it cope with the growing number of churches and the new demands being made upon it.

*So many in Europe
for whom God is remote
an idea
an ideal
a memory from yesterday
nothing to do with life
as it is lived today.*

*So many in Europe
who search for a faith
in the cards
or the stars
looking for something
searching for meaning
in the world of today.*

*Lord, may they find that
meaning
as they meet him
who shares our human
life
not a distant saviour
but one who knows
how we feel
and who cares.*

CALL TO PRAYER

1994 Prayer Guide Update

(Week numbers correspond with those in Prayer Guide)



Copies of this years Prayer Guide can be obtained from BMS price £1 (inc postage)

Calabar College at the turn of the century.



Calabar Revisited

In a massive attempt to recognise their historical heritage, Jamaican Baptists were present in significant numbers at a return to the site of the founding of Calabar Theological College, near to Rio Bueno in the parish of Trelawny, on the north coast of Jamaica, on October 6, exactly 150 years after the opening ceremony.

On that first occasion, addresses were given by the President and Tutor of the College, the Revd Joshua Tinson, the Rev William Knibb of Falmouth and the Rev John Clark of Brown's Town.

The site had been acquired and the College built largely with a grant of £1000 from the Jubilee Fund of the BMS. From the beginning it was to be a college of international repute, the teaching based on the curriculum used in Stepney College (later Regents Park College), linked to London University. There was also co-operation with Serampore College in India with papers marked and graded co-operatively.

The College was moved in 1868 to Kingston, to a new building in 1903 and in 1952 to the present site of the Calabar High School in Red Hills Road.

When the United Theological College of the West Indies was founded in 1966, Calabar became one of the participating bodies and today is served by two Baptists, Dr Ambrose Finlay, the Dean, and the Rev Cawley Bolt, the Baptist Warden. There are eight Baptist students there at present.

The service began at 10.30 am at the Old College grounds followed by the unveiling of a monument to mark the occasion. The congregation of over 400 then made their way to the church in Rio Bueno, for lunch and the remainder of the service which ended at 4.15 pm.

Representing the BMS, the Revd Derek Punchard, BMS Overseas Representative for Latin America and the Caribbean, brought greetings from the Society at the site and was one of the three speakers at the church. Lectures were given by Dr Horace Russell on "The Calabar Story" and Dr Burchell Knibb Taylor on "The Challenge of the Future."

The whole day had been planned and organised by a committee led by the Rev Clement Gayle. A commemorative booklet was published to mark the occasion. Such was the importance of the event to Jamaican Baptists that 90 per cent of the ministers and their wives were present.

BMS continues to maintain its partnership with the Jamaica Baptist Union, at present with no missionary personnel on the island, and recently made a grant of £20,000 from the Fund for

the Future towards the purchase of land in Montego Bay, where it is hoped to build a holistic complex comprising a church, school, day centre and counselling facilities. ■

Derek Punchard

A Time of New Beginnings

The new BMS management structures are now in place. From the beginning of January, the new BMS Board of Management ceased to be in "planning mode" and began work in earnest.

It has all happened not out of a desire to take on fashionable management techniques but in response to the changing nature of mission partnership.

"We no longer have large numbers of missionaries in a few countries in what is really a colonial pattern," explained Reg Harvey, BMS General Director. It is more a question of an appropriate networking with different parts of the world church and our missionary personnel, not necessarily in large numbers, offering a significant input at the request and with the co-operation of the local church.

"We have seen this working in places like El Salvador and Nicaragua. We now have smaller grouping of missionaries working in many more countries as part of this deliberate networking."

Linking this with the home scene, Mr Harvey said that the Object of the BMS had been changed "so that we can receive into Britain some of the gifts and resources of the overseas churches.

**"Again, more than ever,
we have been co-
operating with the Baptist
Union of Great Britain,
the Baptist Union of
Wales and the Baptist
Union of Scotland in the
Joint Consultative
Committee.**

"Again, more than ever, we have been co-operating with the Baptist Union of Great Britain, the Baptist Union of Wales and the Baptist Union of Scotland in the Joint Consultative Committee.

"Another significant factor has been to offer an image of the BMS which is contemporary and yet honest and valid. We have never lost our commitment and evangelical zeal that was William Carey's. Yet we have often been accused of not being a faith mission. Now the image of the Society has been enhanced and is better understood. We have a broad ministry which is both evangelistic and holistic."

Turning to the changes brought about by the management review Mr Harvey said that "with the overseas work as it is today, you cannot continue with the old pattern of area

support. Our system of assistant secretaries did not give adequate cover for the multi-country networking approach. We were beginning to grind into the sand. A contemporary approach to mission requires contemporary management patterns. Now that the new structures are in place I believe it is a time of tremendous opportunity.

"There is the whole area of co-operation in mission with our partner churches and countries. It is not just co-operation for the sake of it, the focus is on mission activity. We are looking at unreached people, at tent-making ministry and all sorts of other exciting things. We are able to look at mutuality in mission in ways that we weren't able to do before, and all this from a strengthening partnership with the British Baptist Unions. This is a time of fresh opportunity and new beginnings."

Speaking about the BMS Board of Management its Chairman, the Revd Basil Amey, said that its starting points is

the BMS General Committee.

"It has the responsibility of appointing all 14 members of the Board. The Board must be seen as the instrument of the General Committee and ought to have a fair degree of freedom in carrying through the policy that General Committee has set.

"I hope that churches will be able to share concerns through the members of the Board, who, indirectly, have been appointed by them. The General Committee is elected each year by the churches. The members should have an opportunity to report back what is happening and also to carry from the churches into committees those questions and policies that the churches request." ■

MEMBERS OF THE BOARD OF MANAGEMENT

Representing the General Committee

The Chairman of the Board: the Revd Basil Amey.
The Revds David Doonan and Carol Murray: to serve for three years
The Revd Patrick Baker, Mr Martin Pearse and Mrs Jenny Sugg: to serve for two years.

Ex-officio

The President, the Revd Tom Bowman; **the Vice-President,** the Revd Eric Watson; and **the Treasurer** Mr Arthur Garman.

Executive Directors

General Director: Revd Reg Harvey.
Director of Finance and Administration: Revd Christopher Hutt.
Director for Missionaries: Ms Sian Williams
Director of Operations: Revd David Martin
Director for Constituency Support: Mr Andrew Stockbridge.

Home Assignment

THE WELSH EXPERIENCE

by Phil Commons

Returning to Britain after my first term in Bangladesh I joyfully switched off all the effort to concentrate on spoken Bengali, so that my response could be appropriate. It felt wonderful to be home and to understand effortlessly all that was being said.

I studied my list of Home Assignments and noted that it included the "Annual Welsh Ladies Conference" in Aberystwyth. Armed with slides (plus video) I was greeted at Aberystwyth station by BMS Welsh Representative, Gareth Hutchinson. Half an hour later I was standing in the dinner queue in the University Hall of Residence.

There was nothing unusual about the ladies, excitedly greeting one another and catching up on news. I studied their name badges and deciphered "Eleri, Sian, Mair" and a few others I couldn't pronounce.

"Best to stick with Mrs Jones and Mrs Evans," I noted mentally.

At this point I realised I couldn't understand anything they were saying. I experienced a kind of pseudo culture-shock. This was a real live Welsh-speaking community. "Where have I been all my life?" I asked myself.

My shock must have been evident because the President

went to great lengths, in English, to explain that they were all very friendly. They understood my English, it was just that the preferred language was Welsh. Just as well because after three days I had only mastered "good morning" and "every blessing" in Welsh.

My cultural adaptation continued. These ladies treasure the Welsh hymns. They are staunch supporters of mission and I was elevated to a position of uncontested heroism as their "missionarie."

The conference was the highlight of their year and despite their seniority some had made long journeys to be there. I was impressed by the Christian calibre of these softly spoken ladies. Some of the wrinkled faces hid a life-time's experience of walking with the Saviour, through bad times and good. Their experiences had refined and strengthened their faith.

I delivered my two addresses as entertainingly as I could but realised I was the one being ministered to. Some of these unassuming and untravelled ladies were giants of faith. One awaited results of tests for a possible recurrence of cancer.

"I don't worry about it. I just give it to Him!" she said.

From her calmness and the almost dismissive way she spoke I knew she was being absolutely truthful. These ladies really "knew" the Jesus I talked about. I spoke about trusting, but they knew that he also delivered the goods. As I departed one pressed into my hand a book on Ephesians entitled *Be Rich*.

Coming home from a country like Bangladesh where the depravity of poverty is something you see all the time, I felt in a spiritual sense that as a pauper I had just rubbed shoulders with a king. ■



Phil Commons (five from the right, front row) at the Annual Welsh Ladies Conference in Aberystwyth.

River of Many Currents"

by Lawrence W Henderson
The Pilgrim Press, Cleveland, Ohio
1992. \$29.95.

Roman Catholic missionaries entered Angola in the late 15th century and the first converts were baptised on Easter Sunday 1491. In the four centuries which followed the Angolan Church had times of rapid growth and periods of decline. Catholic missionaries, with some heroic exceptions, became trapped in Portuguese "patronage", unable to resist the exploitation of the people through the slave trade, with the result that by the mid-19th century there was little to show of past glories, except for a few ruined churches and other relics.

Protestant missions, followed by a renewed Catholic missionary enterprise, started work in the 1880s and today, despite the exploitation of the colonial period and the ravages of 32 years of war, 90 per cent of Angolans claim to be Christian. The churches have maintained a fine witness and not infrequently grasped new opportunities for service amidst the most depressing situations.

The book tells the story of the planting and growth of the church; In the Colonial Period 1866-1960: The Years of Struggle Towards Independence 1961-74: The Period of the Civil War 1975-91. While it gives outline histories of the missions and the churches they founded, together with the stories of independent churches like the Kimbanguist and Tocoist churches, it is not a handbook giving just facts and statistics. This is a Church History which not only tells the story but also shows how the church relates to society and culture.

The book is an ecumenical history of Christianity in Angola. While it deals with denominational matters and does not avoid differences, tensions, suspicions and rivalries the author is convinced that the Church of Christ is One. The subtitle: "A River of Many Currents" illustrates the way he understands and expresses the Unity. He believes that Catholic, Protestant, Pentecostal, Kimbanguist, Tocoist influences form the different currents which flow together into this river - "The Church of Angola". He writes; "In spite of the differences in organisation, rite, and doctrine I found certain common patterns of implantation and growth in all parts of the church. The conviction that the church is one made me more aware of signs of this unity." A Catholic reviewer has written, "Only a Christian notably cultured and ecumenical could describe The Church in all the churches with such respect and knowledge."

Larry Henderson was a missionary in Angola for 22 years and served as Secretary of the Evangelical Alliance during the difficult years from 1959-69 which covered the early period of the war of independence. This placed him in an ideal position to witness many of the events described in the second part of his book which deals with the transition from Colonial rule to Independence. Protestant missions with their stress on the importance of the Bible had created a literate community and with educational programmes had helped to give Angolans new skills and aspirations for liberation and self determination. Faced with the oppressive colonial rule of the Portuguese under Salazar confrontation was inevitable.

For Baptists the chapter which deals with the influence of the prophet movements will be of special interest. Simao Toco a former teacher in our Kibokolo and Bembe schools started a new religious movement. It had very limited success in the Kikongo speaking north but when the Portuguese authorities banished him to exile in the south his teaching spread rapidly. In the second part of the book, the chapter on the Church in the midst of war, deals with the events leading to the war of independence in the area where the BMS had been working for 80 years.

This is not just for the serious student of African Church History, it is also a good read for any Christian who enjoys adventure stories well told. Larry Henderson writes, "Whether or not you agree with my presuppositions, I hope the facts and interpretations in this book will give you a more sympathetic picture of the Angolan people." I hope this book will be read widely, for my friends in the churches of Angola need sympathetic understanding and support for they have suffered much.

"The Church in Angola" is not on sale in the UK but bookshops may order copies through: Baker & Taylor International, Ltd., 552 East Main Street, Bridgewater, NJ 08807, USA (Tel 010-1-908-704-2708)



Members of the CCTB, Bangladesh.

COLLEGE OF CHRISTIAN THEOLOGY

The silver jubilee of the College of Christian Theology in Bangladesh (CCTB) was celebrated in July with a leader seminar followed by a general day of celebration. One of the visitors was the Revd Dr Ken Gnarnaken from the Asian Theological Association.

A new national faculty member, Mrs Judith M Das, was appointed from January and expatriate faculty member, Stephen Swanson, was expected in the autumn.

The Revd R N Baroi, a former General Secretary of the Bangladesh Baptist Sangha, was the guest of honour at the celebration in appreciation of his years of faithful service to the CCTB - in fact since its inception.

STAINING POLICE REPUTATION

A Brazilian priest has been charged with "staining" the reputation of police for saying on a São Paulo television programme that there were death squads within the Brazilian military police.

Referring to the frequent execution of street children, the Rev Julio Lancelloti, a member of the Street People's Ministry, said the police "kill to protect businesses."

The Lancelloti case follows the recent acquittal of

Dominican friar Carlos Alberto Libano Christo, better known as Frei Betto, who faced similar charges after he criticised the violence of the military police and the impunity they enjoy from prosecution.

SOLIDARITY TRAIN

An attempt was being made over Christmas to make sure that no Brazilian would go hungry.

Christmas is when one "feels with more intensity the closeness among people, and the gestures of solidarity increase," said sociologist Herbert de Souza Bentineho, who organised the Campaign Against Misery and Hunger and for Life.

A "solidarity train" was due to leave the southern city of Porto Alegre, on December 20 collecting food around the country for the 32 million Brazilians who live in poverty.

AFRICA TO BLAME

José Chipenda, general secretary of the All Africa Conference of Churches, has said that Africa's huge external debt problems are as much due to its own leadership mismanagement as to outside causes.

Responding to questions at a press conference Chipenda noted that during the last 30 years Africa had produced more dictators than leaders. Enormous

military spending by African governments had also largely contributed to the huge debt of the continent. He pointed out that it was cheaper to maintain freedom than repression. Chipenda suggested that countries whose leaders were ready to change be offered debt relief and that those who were unwilling be left to continue carrying their debt burden.

FUND FOR THE FUTURE



David Martin (left), then BMS Assistant Overseas Secretary and Jim Neilson (right) Assistant Finance Secretary, hold a giant cheque for £4,235.90 for the Fund for the Future given by Baptist churches in Hitchin.

At the close of the appeal, churches and individual had given a total of £610,000 to the Fund for the Future. The money is being used in a variety of pioneering projects nominated by BMS partner churches.

BHUTANESE REFUGEES

Bhutanese refugees in Nepal, more than 85,000, are still relying on food handouts provided by the World Food Programme. BMS worker in Nepal, Jerry Clewett reports that they are cultivating small plots of land (six meters by four meters) in the refugee camps, between the huts, but this is not enough to be life-supporting.

"It is extremely unlikely that Bhutan will ever agree to take back more than a token handful of refugees, as a gesture," reported Jerry.

"Whatever is decided will take a long time." The next round of talks are due to be held in February.

At the beginning of October, the United Nations High Commissioner for Refugees (UNCHR) organised a two week training programme on "emergency management" for participants from governments, UNCHR and non government organisations (NGOs) working with refugees from south Asian countries - Nepal, India, Sri Lanka and Bangladesh.

Jerry Clewett was asked to make a presentation on "site planning of refugee camps at a conference held in Kathmandu.

"Apparently my twelve months' experience makes me an expert," said Jerry. "I thoroughly enjoyed the experience of preparing and delivering the presentation."

The conference was held in a "posh five star hotel. In the foyer there was a welcome notice for the Bhutanese Government delegation which was there to negotiate with the Nepali government.

"It was ironic that these Bhutanese were under the same roof as all the refugee practitioners from South Asia," said Jerry.

Jerry Clewett said that as part of his preparation for the presentation he re-visited the refugee camps.

"It was good to see old

INTERVIEW

colleagues and friends and it was encouraging to see that much of the implementation of water and sanitation and durable shelter had been completed. Because of the problem of obtaining building materials much work remains to be done.

"Being realistic, the refugees are not getting over-excited at the diplomatic efforts of Nepal and Bhutan. Now that basic needs like water, sanitation, shelter, and food have been met the 'what now?' questions begin to loom large.

"The political problems in the camps earlier this year have largely gone. International NGOs are gearing up to hand over the to local ones in terms of service provision. But the hope for the future is hard to see with such slow political progress."

Below: Jerry Clewett and refugee camp surveyor. Below: Bhutanese refugee camp in Nepal.



CHECK OUT

ARRIVALS

- Pat Woolhouse**
from Zaire
- Gwen Hunter**
from Zaire
- Peter and Sheila Brewer**
from Nicaragua

DEPARTURES

- Margot Bafende**
to Zaire
- Chris and Mairi Burnett**
to Albania

VISITS

- John Passmore**
to Germany
- Derek Rumbol**
to Zaire

CONGRATULATIONS!

To Rosimar and Tim Deller (Brazil) on the birth of their son Richard on 29 October; a brother for Rodrigo.

To Sue Evans (BMS Representative in Wales) and David Wilson (of Harrogate) on their engagement.

ACKNOWLEDGEMENTS

Legacies

Marion Stanley Walton	100.00
William Freeland	1,851.28
Mrs Ellen Keat	1,000.00
Mrs Lottie Irene Price	8,636.41
Dorothy Elsie Belham	1,000.00
Ernest Hopkinson Hunt	1,088.28
Elaine W Hooper	1,341.88
Harry Spalding	500.00
Dr E Batters	42,874.66

General Work

Fund for the Future: £50.00; Payroll Giving: £21.80; Friend of Helen Johnston's mum: £10.00; Fund for the Future: £1,000.00; Alliance and Leicester: £115.00; Aberdeen: £10.00; Fund for the Future: £10.00; Fund for the Future: £50.00; Anon: £10.00; Relief Fund: £20.00; Fund for the Future: £50.00; Fund for the Future: £25.00; Fund for the Future: £50.00; Relief Fund: £50.00; Fund for the Future: £1.14; Fund for the Future: £15.00; Portsmouth: £10.00; East Barnet: £75.00; Northampton: £300.00; Give as you earn: £74.92; via Derek Clark: £1.00; via Sue Evans: £10.00.



Serampore College, India

Carey Celebrations

Although we celebrated the BMS BiCentenary in 1992 India had to wait over twelve months before it could start to celebrate the arrival of William Carey on 11 November 1793.

However, the celebrations were nonetheless. They took place at Serampore College (founded by Carey, Marshman and Ward) with a series of meetings during the Bicentenary week and a consultation in the College's Theology department. The climax was on November 11 with a service of thanksgiving and celebration. Representatives from churches throughout India, and indeed the world, were present including the Revd Reg Harvey, BMS General Director.

The message for the celebrations was a mixture of looking back, commemorating Carey's arrival in India, with an encouragement to follow Carey's example: "Speak not of William Carey, but of William Carey's Saviour."

The Bishop of Bombay preached from Isaiah 54:1-3, upon which Carey's famous motto, "Expect great things from God, attempt great things for God," was based. This also looked forward, not glorifying a man from the past, but on to future challenges.

The celebrations concluded with a cultural programme, with music and dancing from different parts of India, presented by students and local dancing groups.

Similar celebrations were held in Bangladesh, part of Bengal in which Carey started his work, where BMS Overseas Secretary, Angus MacNeill, represented the BMS.

NEW LIFE CENTRE

Work amongst young women at risk continues at the New Life Centre, Chiang Mai, run by the Thailand Baptist Missionary Fellowship.

Workers at the centre report that about 70 per cent of the women "who are coming to us from brothels are HIV positive. In October 1992, a group of 18 young women came to the centre and all 18 of them tested positive. That was frightening to all of us, as we continue to watch the statistics rise and realise how the lives of these young women will be devastated. No one currently living at the centre is symptomatic, but we know that it will not be long before we will have to begin caring for young women who do become ill and have nowhere to go to die.



Karen mother and child, Thailand

"We were grateful that in 1992, twelve of our residents accepted Christ and were baptised by pastors in the tribal churches which they attend. We are thrilled with their decisions to put their trust in God and for the witness that they are to their friends and families."

"They have kindly agreed to raise funds for UMN's primary health programme in Okhaldhunga," said Ed Metzler, UMN Executive Director. "We hope this link will generate publicity and funds both in Nepal and internationally."

The BMS now has over 30 missionaries working in Nepal both with the UMN and the International Nepal Fellowship. Joy Ransom teaches children in the tutorial group at Okhaldhunga and is also involved in the management of a Nepali medium school for the children of UMN Nepali staff.

SUGAR POWER

State officials in São Paulo are hoping to light up homes by using electricity generated at sugar mills. Sugar mills generate their own electricity by burning sugar-cane residue.

São Paulo is the most developed state in the country and is exhausting its



EVEREST AND UMN

As part of the 40th anniversary of the United Mission to Nepal in March this year, UMN have forged a link with the British team who are aiming to climb Mount Everest in the post monsoon period. The expedition is under the patronage of Chris Bonnington and led by Simon Currin.



Joy Ransom with Children at Okhaldhunga

capacity to generate electricity. Consumption is rising as the population grows. Areas without electricity have expanded. As the economy recovers, the growth rate is expected to increase even more.

The state has 20 hydro-electric plants and also buys in power from the Itaipu hydro-electric scheme. However this is not working at capacity. But 95 per cent of the state's sugar mills are not only energy self-sufficient, they generate a surplus of 600 megawatts. Now officials are looking at getting the mills to produce even more power.

"It is a clean supply of energy that utilises residue that otherwise could be toxic, and it's renewable," said an energy spokesperson.

For many years, alcohol made from sugar cane has been used as a motor fuel in Brazil.



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

M A K I N G W A V E S

YOUNG PEOPLE ARE ABOUT RELATIONSHIPS

We have a romantic view of children and try to keep them like icing-sugar - nice, gentle, sweet and pleasant to see. We wheel them out for prescribed occasions rather than enabling them to participate as valued individuals at every stage in life. If a 10 year old said, "I've got the gift of healing," and went to lay hands on someone with rheumatism we would shout, "Stop". Whereas Ishmael and others are encouraging children and young people to discover and try out their gifts.



They have to get through the "process" before we allow them to do things. From the cradle, children are departmentalised. So at 16 or 17 when the church says, "We now want you to be part of the big body," the kids say, "Stick it, you haven't wanted us for the first 18 years why should we come now?"

Some young people were asked: "If the Church were a car what kind would it be?" They responded: "A Volvo because it is safe, middle-class and boring." Another said: "Well it is certainly not a Ferrari - red, fast and a risk-taker."

If we were the Church of the New Testament more young people would be involved. Young people are about relationships. The Church is seen to be about institutions, meetings and procedures with Jesus at the bottom of the list.

We should ask God to send the Angel of Destruction to destroy our churches. The building, and the concept of the building is preventing us from helping children. What is the message of the New Testament and how do we share it? If it is to share our meal together and during the sharing to pray and somebody to bring a word, then that is what we should be about. We should be demonstrating family values, helping young and old to feel part of a family, not departments. Children should be encouraged, at every stage, to contribute their understanding and their lack of understanding. Adults should become more child-like and willing to say, "I don't know, help me," less proud, not assuming they know everything and pretending when they don't.

Ian Hoskins is the National Youth Officer for the Baptist Union of Great Britain.

Books from BMS

BAPTIST MISSIONARY SOCIETY



WILLIAM CAREY

A new edition of the biography by Kelsye Finnie
price £3.50

THE BAPTISTS OF WALES AND THE BMS
by Tom Bassett
price £4.95

A GREAT ADVENTURE
Scotland and the BMS by Marjorie McVicar
price £2.95

FOOL'S GOLD
A collection of ten sketches to communicate mission issues.
Price £5.00

.....and
there was light
by Carol MacNeill

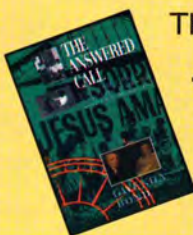
Written to coincide with the Gospel Centenary of the Baptist Church in Mizoram (the Lushai Hills) which is being celebrated this month

The story of the Baptist Church of Mizoram

"Come and meet your grandchildren," someone said to us one day. That surprised us as we did not know we had grandchildren! "You brought the Good News to us," explained our Mizo friends, "bso we are your children. We took the Good News to these people in Tripura, so they are our children and therefore your grandchildren." Laughing we all shook hands.
Price £1.50

THE ANSWERED CALL

by Gwenda Bond price £4.99



The popular paperback history of the BMS

"A thoroughly gripping story...Gwenda Bond is a born story-teller. With this book Gwenda Bond has put the whole denomination in her debt and it should be widely promoted in our churches."

Baptist Times September 1992

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World Outlook January 1993



PRAYING WITH GOD'S PEOPLE

by David Pountain price £4.99

A book of prayers on mission and the world Church



"Many of these prayers are intensely personal and reveal fears and joys, hopes and doubts, that missionaries, self-effacing people that they are, would rarely speak of in person.... To pray these prayers, either as a group or as an individual, is to share the privilege of seeing into the heart of a fellow-Christian."

Baptist Ministers' Journal January 1993

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"It is a great story, well told, and it deserves to be very widely read."

Baptist Ministers' Journal January 1993



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