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BREAKING THE CYCLE ..

POVERTY IGNORANCE
SUPERSTITION DISEASE
UNDERDEVELOPMENT

News...

NOT SUCH A QUIET WEEK

North East Brazil

Trapiá...



PLUS DOUBLE TAKE ACTION PULL OUT

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Cover picture: Assessing development needs in 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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The Rudall family on a visit to Baptist House, Dilem

Tapstands and Outcasts

Chris Rudall sets out on a Nepali field trip

It's late April and hot. There's been little rain for months and the dusty earth and brown hillsides show it. For the water engineer this is the time for field trips, lots of them. Springs and streams are at minimum flow so now is the season to head into the hills armed with bucket, altimeter and clipboard to take measurements and discuss water requirements with the villagers.

It's a ten day trip to visit communities up the valleys, north towards the towering white walls of Dhaulagiri and the Gurja Himal. My companion is Mitra Sangpang, one of the able community relations staff in our Community Health Programme. Mitra is a Rai from east Nepal, unflappable and invaluable in community discussions and in organising things. For the first stage we are joined by two water section staff, Senior Foreman Padam Gurung and trainee Yem Bahadur. They are to start work on a water scheme at Gurja, 9000 ft up in the shadow of the high mountains. Alongside sleeping bag and spare clothes I've made room in my rucksack for an NIV pocket Bible, a couple of *Guardian Weekly* newspapers and a second rate cold war novel. One of the hardest things about these trips is lack of privacy. A daily Bible reading is a sanity preserver but other material will provide means of stepping mentally into more familiar surroundings.

Our first night we stay in an isolated house at 8000 ft. At this altitude it's hot in the sun but it cools rapidly in the evening. I am glad to step inside and warm myself at the firepit in the middle of the living area. Yem lingers on the verandah. He will eat and sleep out there because he is low-caste and caught in a system that discriminates and degrades.

Four sleepy girls and their mother sit quietly by the fire. Father enters and there is a hurried ►



BAPTIST MISSIONARY SOCIETY

It's the time for harvest festivals and as usual the BMS and Operation Agri have issued a joint harvest appeal for the support of agriculture and development work. The emphasis is on *Breaking the Cycle* - the cycle of poverty, the cycle of ignorance, the cycle of recurrent disease and so on.

But who sets the agenda?" Our priorities are not necessarily those of the people we are trying to help. "Community participation is vital if the community is to own the development," writes Sue Frame from Nepal. "Only then will improvements be appropriate and sustainable." Trevor Edwards, General Secretary Designate of the Jamaica Baptist Union, brought this point out powerfully at the meetings of the BMS General Committee in Aberdeen.

"It is only by listening that the Church can gain insight into the causes of poverty," he said. We often give our own explanations for poverty, like laziness and mismanagement. But "listening requires direct contact and appropriate research to discover the real causes."

Solidarity involves learning *with* the poor by working *with* them rather than *for* them. "It follows that if we listen to each other we can learn from each other." And learning leads "to transformation of conscience, attitudes, thought patterns and actions."

"The weakness and helplessness of the world's majority make it necessary for those who are stronger and more powerful to speak up for them." He then challenged the BMS to go back to its roots. He reminded the committee of William Knibb who helped to destroy slavery in Jamaica. "Perhaps the time is ripe for the BMS to reassert this advocacy role and join with other missionary societies in appealing to the international financial institutions, to the other international and economic power blocs and say, in the name of justice and peace for mankind, 'let my people go!'"

Printed copies of Trevor Edward's sermon will be available some time in September.

Continued from page 3

Right: Nepal mountain village community

Below centre: Padam Gurung (senior foreman), Yem Bahadur (trainee foreman), Mitra Sampang (Community relations officer) resting at 8000 ft en route to Gurja village

Most villagers regard me with a mixture of contempt and respect. I'm the foreigner who can barely speak their language but I'm also the Engineer Sahib with influence, well worth slaughtering a chicken for.

discussion about food. They have rice but no vegetables. He steps outside and reappears with a scrawny chicken under his left arm and a knife in his right hand. Mitra suggests he may like to kill it outside. The pathetic carcass is placed in a corner of the firepit to burn off the feathers and an hour and a half later supper is ready.

Next morning we climb to a 1,000 ft pass then descend through ancient rhododendron and pine forests to Gurja. Here 160 houses cluster together for protection against leopards and winter snows. We are entertained by Sombahadur Chantyel, chairman of the Village Development Committee, a VIP. He is known simply as "The Chairman" and holds court outside his house.

It's not exactly participatory development but he gets things organised, like the carrying of six and a half tonnes of cement and 5000m of pipeline from the roadhead 60 miles away, for the construction work.

Again Yem eats outside the threshold. What hypocrisy! He is a skilled technician who will do good work for the community and they treat him like this. Should I sit with him?

"How do you feel about it?" I ask.

"I don't mind. If they invited me in it would cause big trouble in the village."

So it's perpetuated by a fear of upsetting the community? No individual dare contravene the code? What about me? Shouldn't I be outside the threshold too? Yet because I have power, because I'm the "Engineer Sahib", I'm welcomed to the fireside. Yem is a Christian, doubly despised by



society's standards but he knows the gospel of Jesus is for people like him. He knows where he is accepted.

We meet the water committee and review plans for the new drinking water scheme. Next morning Mitra and I set off for Barbang. This is new ground for both of us, a seven hour walk through a steep rocky valley. We are barely out of Gurja when our guide turns off the main path, saying he will join us further on.

Mitra explains. "It is inauspicious to go on this path when your wife has just had a baby."

"Do you believe all that?"

"I have some fear of the gods. It's an attitude of mind."

We stop to eat unleavened bread and curried vegetables handed to us in Gurja. Later we meet two men from Barbang who are to lead us on. As we climb out of the steep-



Tapstands



sided valley we glimpse Dhaulagiri veiled in misty clouds. The afternoon wears on and thunder rumbles around the peaks. It begins to hail.

Our new guides look worried. The last downhill stretch is very steep. "Will 'Sir' be able to make it?"

They talk across me. Nothing annoys me more than when I can understand enough of a conversation to know it is about me but not enough to join in intelligently. It happens all the time.

"Look how he eats his rice! He's so slow. Does he need a spoon? Does he understand Nepali?"

Most villagers regard me with a mixture of contempt and respect. I'm the foreigner who can barely speak their language but I'm also the Engineer Sahib with influence, well worth slaughtering a chicken for.

We halt at a cliff edge and peer down 1,200 ft to the river below. I recall Psalm 37:24, take a deep breath and smile. Slowly we move over the edge onto a steep path, in places barely six inches wide. The guides lead the way, their broad, bare feet gripping the loose rock. I plod on, grateful for the bamboo staff given me in Gurja. We reach the valley bottom, cross the river on a rickety wooden bridge and make the final climb to our destination. That night we sleep well, snug in sleeping bags on straw mats on a mud-floored verandah.

"Water is such a problem," the men of Barbang tell us.

Why didn't they think of that when they built here? I know the answer: the men decide where to build but the women carry water. Few men dream of lifting a finger to help. In Barbang, 32 people live in two houses. They are low caste and the lowest of all is the young woman crouching in the courtyard, unable to walk or speak, staring around with wrinkled brow. The men take us high above the houses towards the stream from which they hope we will help them pipe water. For once I am beaten by the terrain. You wouldn't need a hospital if you slipped here and I don't expect men to work in places I daren't reach. We settle on protecting the spring down the hill. Back at the houses I raise my hand in a parting "Namaste" to the young woman. "May the Lord bless you." She smiles.

At Mudi, 180 mud and

We halt at a cliff edge and peer down 1,200 ft to the river below. I recall Psalm 37:24, take a deep breath and smile. Slowly we move over the edge onto a steep path, in places barely six inches wide.

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and *O u t c a s t s*



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Above left: Gurja village

Above right: Low caste family in Gurja



stone houses, cling to an unstable, treeless hillside. We share a room with three hens, each sitting neatly in a basket suspended from the roof. We're called at 6.45am to meet the village elders. Afterwards I am dying to relieve myself but there are no toilets and nowhere private. The committee chairman points me round the hillside to the regular spot. As I adjust my clothing an aged lady approaches intent on the same business. I make a note to speed up our sanitation programme.

We eat our morning rice, the windowless smoke-blackened room lit by the embers in the firepit. In the corner a pile of bedding moves and coughs. An old man is lying there, obviously weak, dying a slow death from TB. We walk around the village inspecting broken down tapstands, monuments to lack of maintenance. We follow the old pipeline across a massive landslide area, then 3 km up the hill to the source before returning for final discussions and leave-taking.

At Phalyagaon our host is a charming old man, an ex-Gurkha soldier. His wife is in Madras for prolonged hospital treatment, both sons are working abroad, and his three daughters have married and moved away. His home is

shared by a daughter-in-law, and by two ageing family retainers, both deaf and dumb, one with doleful eyes and the other with a single fang in his upper jaw. They creep about the yard with bundles of straw for the animals, or stand silently in the shadows of the kitchen. It's a strange, sad menage.

Three more surveys and village meetings. Invariably the men turn up to make the decisions. After all, they have the



time. The women are in the background harvesting wheat, threshing it with long sticks, fetching water, mudding floors, preparing food. When we return to carry out detailed surveys we'll call separate meetings for the women. Then we can learn their opinions on what is needed and where the tapstands should be.

Dara is our last call. Contrary to their claims, they are well supplied with water. On the path down the hillside a

man is teaching a young boy to plough with oxen, while two smaller children, a girl and a boy, play on the rocks nearby. All three have striking blond hair and fair skin, quite common among low-caste people in this area. The little boy, no more than three years old, climbs up and squints at us. Mitra gives him a sweet and one for his sister. The father says he has two other children but they are "ramro" - 'nice'.

As if being born low-caste isn't tough enough, these children must go through life with this additional stigma.

As we head for home I ponder the beauty of this land, but also the deep-

rooted injustice. How do we reach out to the needy; low-caste people pushed to the bottom of an already impoverished society; women, powerless and deprived of even basic education; children vulnerable to disease; handicapped, tolerated but with little hope of the special care they deserve?

Chris and Alison Rudall are seconded to the International Nepal Fellowship. Chris is Water Engineer for the West Myageli Community Health.

THINGS ARE **NOT** ALWAYS WHAT THEY SEEM

That's what Glyn Jones and other members European Baptist Federation (EBF) team in Albania discovered when they set out to assess the development needs of the mountain village of Shkrete.

"Anyone who has spent time in Albania will know how challenging it is to collect information that is accurate," they report. "Even eyewitness accounts vary to puzzling degrees. Fear and conditioning from four decades of oppression have built into people a characteristic 'poker face' which makes them difficult to 'read'.

"Some people, rather than withholding information substituted other information, perhaps saying what they thought we would wish to hear or felt we ought to hear."

They had problems trying to find out about the school.

"We've only had one for two years," they were told. "Before that, students had to walk for an hour across the mountains to Noje." Everyone agreed; there was no uncertainty.

The school building was bleak. Part of the roof was missing and the ceilings sagged. There were large pits in the floors and windows were without glass. It used to be the magazine for the village co-operative.

The EBF team thought this old storehouse had been converted into the long-awaited school once the Marxist regime collapsed. Each time they visited the village, the school showed signs of improvement. But it wasn't until the sixth or seventh visit that the team discovered that there had been a school in the village. It had been destroyed in the counter-revolution. The students did

have to walk an hour to school, but only because the villagers had destroyed their own school!

Similar problems had to be faced in investigating the need for a grain mill. "We had a mill, but when our water was taken for Kruje there was not enough to drive the mechanism."

"Where is the mill?"

"Twenty minutes away," one resident said pointing towards the upper part of the village.

Some time later someone showed the team a building 20 metres away from where the first question had been asked.

"That's the building. It's locked."

The building was being used as a barn and there was no visible entrance for the water of a water-driven mill.

Then someone said, "We've never had our own mill. We must carry all our wheat to Noje."

On the final visit they were told there had been two mills, neither operational. The latest is that there are two, each working for some of the year but with limited capacity.

"We were unable to discover why people did not wish to use them, nor whether they were originally state property appropriated by citizens at the time of the counter revolution.

"Probably Shkrete Co-operative had a free mill, driven by water until the water was taken off by Kruje. The mill mechanism may have been removed and installed elsewhere. Now they have to pay to have grain ground in the village or to have it carried to Noje, or send it by lorry, which is expensive, presumably comparing it with the free mill formerly operated by the co-operative."

It seems the challenge is to break into the cycle of suspicion and mistrust. ■

CHARITIES ACT 1992

PUBLIC NOTICE FOR THE EXPENDITURE
OF CAPITAL UNDER SECTION 44
CHARITIES COMMISSION NUMBER
126003

DECLARATION

The Trustees of T S Campbell Trust of Didcot, Oxfordshire HEREBY GIVE NOTICE that they have passed a Resolution under the above provisions for the following purpose:

Authorising the expenditure of the Charity capital as income.

Any interested person wishing to make representations regarding this said Resolution may do so, quoting the Registered reference at the head of this notice, by writing to the Charity Commissioners for England and Wales at: St Alban's House, 57/60 Haymarket, London SW1Y 4QX Signed by and on behalf of the Trustees

Christopher J Hutt, Clerk to the above Trust
18 July 1994

NOTE: *The income of the Trust does not exceed £ 1000 per annum.*

ALBANIAN VIDEO



Now available from BMS is a new video entitled Albania Baptists Care (VHS10).

The video, which shows how God is changing people's lives in a country which was only recently opened to the gospel, features a number of BMS missionaries.

It last 30 minutes and is available for hire from BMS for £3.00.

The north-east of Brazil is notorious for its cycle of droughts. Mike and Daveen Wilson estimate that there is only enough rain four years out of every ten to produce a harvest. Living and working in the area of Trapiá in the state of Rio Grande do Norte they are trying to break into the cycle of drought and poverty and help people to improve the quality of their lives. In a letter, written in May, they described the situation.

HELPING to BEAT the DROUGHT

Drought, slowly equalising all the colours below the horizon to a uniform dirty grey - grey dust, grey trees, grey clothes, grey people.

Drought, slowly equalising the financial reserves of the people. Those without livestock are dependent on handouts. Those who once had large flocks are driven to distraction, trying to feed the remainder.

Drought, depression and helplessness wearing at us as well, making us feel the same lack of enthusiasm that our neighbours feel. It has been a long time since there was a decent year for growing crops.

Then comes the speculation. "The cats aren't eating their kittens. It's going to be a good year." Various propitious dates come and go. On some, the signs are good, on others, not so good. On 15 October there was a line of cloud when the sun set, but on the first five days of January there was no rain. But then, on St Joseph's Day, there was lightning. Thunder clouds come and go and the dust remains. The animals get thinner and their owners tireder and weaker.

Eventually, in its own time, in God's time, after a thunder evening, we wake up to a wet morning. Optimism abounds, not only in the human population but also amongst the moths and butterflies. Soon the hard working farmers are accompanied in the fields by a much larger number of steadily munching caterpillars, unhurriedly and systematically devouring the growing shoots of maize and beans.

However, the rains have, after some initial hiccups, been very regular and the main wave

of trouble from caterpillars has at last subsided. Most crops are quite small, because the earlier problems caused a lot of crop failure and re-planting. There is a big problem with aphids but, apart from that, it looks like it might be a good year.

Mike has various trial plots going with different ways of planting maize, plus beans, sorghum (for hay), millet (for he's not quite sure what, but it grew fast), peanuts, leucaena, pumpkins and watermelons. That sounds impressive but most of it still has a long way to go before harvest.

Mike has built a schoolroom for the home-schooling of Debbie and Paul and, since arriving back, Daveen's life has been dominated by teaching. Debbie is the most important student and teaching her all the demands of the British National Curriculum takes most of Daveen's energy. Both of us are sure that prayer is the reason the school has gone well and that it has mostly been a lot of fun.

In the first term, in the afternoons, Daveen also taught the third year of Brazilian school to two teenagers, covering the whole year in less than three months. It was very hard work, but tremendously rewarding. Because of elections this year,



the local school was re-activated and Daveen has been teaching English for one afternoon each week, mainly to give the terribly paid teacher a bit of encouragement.

As a trial project, Daveen is also teaching two ladies to read, on two evenings a week. It has been so exciting seeing them go from being convinced they would never manage it to realising they are doing it. Their self-esteem has grown accordingly and already they are passing on their new skills to husbands and children. There have been some riotous sessions and Daveen has learnt so much about life in Trapiá. The question, as always, is, "Who is doing the learning, the teacher or the pupils?"

We were much encouraged in March when our church in Mossoró hired a bus and 60 people came and did a very lively meeting which was well attended by local folk.

But after such a long time without rain, when it came it didn't stop, as Mike explained in a later letter.

Heavy and prolonged rains mean that crops have grown well, except in flood prone situations. Our land is flat and in the path of floodwater.



Beans are already being harvested as is green maize. Cotton should come a bit later. Hopefully the rains will thin out.

As far as our patch is concerned our beans are doing well, although the original planting was largely lost through planting before the ground really got moist.

Maize, mainly for our hens, has been poor because of too much water. Dwarf millet grew well but I doubt if I'll get to harvest it because the weeds have suddenly swamped it and it's too muddy to get at. Peanuts have grown well but I suspect there'll be a mixed harvest of old rotten nuts, good ripe ones and immature cheesy ones.

I expected an earlier shut-off to the rains. Hay-making is an innovation unknown here and hopefully we shall be doing some. The late end to the rains means I can't start yet and there'll be quite a lot of wastage from stuff that's grown too old. However, sorghum grows nicely so the second and third cuts should be good. Silage would be loads better but would conflict with peak labour times and virtually no one can afford the investment in equipment.

This year I should have planted everything on ridges. Other years it should have been in furrows. How do you know in advance?

The rain and floods also carried away our watermelon, pumpkins and cucumber but we're replanting. ■



Left and top-left: Food distribution during the drought and (top right) food stores in Mike and Daveen's home.

*Above top: Sheltering from the rain
Above centre: After the rains the water sources begin to fill
Above: Organisers of the food distribution - members of the local community.*



Church planting and social projects go together in São Paulo's favela ghettos where as Stuart and Georgie Christine explain they are finding ways of helping poor children to break out of the cycle of deprivation.

SCHOOLS

on the ROAD

Three out of every ten people living in a São Paulo favela are children under seven years of age. The conditions of severe social and physical deprivation that characterise these communities and the generalised lack of access to any pre-school educational preparation is the main cause of the high drop-out rate in their first two years in the state school system. The resulting long-term education disadvantage suffered by the child serves inevitably to cement their place on the deprived margins of society.

So 18 months ago, under the direction of Georgie the Association began a pilot pre-school programme for 20 children in the favela of Jardim Olinda, Campo Limpo. Operating on only two afternoons a week the results were nonetheless so encouraging that the director of the local state school encouraged us to double our intake, guaranteeing places for all the children that we were able to prepare.

The increase to 40 children and the implementation of a second unit in the favela of Vila Andrade, Morumbi, has served to underline the value and the viability of this approach enabling these totally unprepared children to make a positive and natural transition into the state school system at seven

years of age. In the light of the success of these first two ventures further expansion is in hand. A third unit in a favela called Divineia, the worst of all those in which we have worked so far, opened at the end of May; the unit in Vila Andade is to double in August and a further unit will open in the favela of Heliópolis, also in August.

Our growing acquaintance with the reality of favela communities in São Paulo has enabled us to recognise the particular difficulty presented by the fact that most such communities are relatively small - on average 100 homes. At around five people per home and with three out of ten in the pre-school age range, this represents a typical population of around 150 children in need of pre-school educational help.

The small size of many favelas means however that there is usually no suitable building available in which to run a pre-school programme.

We need to get our pre-schools on the road. Our strategy is to acquire and equip, in the coming year, two buses, each staffed by a qualified teacher and driver-support person and able to accommodate 20-25 children at a sitting. We intend to identify and respond to local community requests to establish a programme of visits two days each week to each of two or three favelas, offering



SC



classes for five year-olds during one period and six year-olds during the second period of each day. Each week a total of up to 150 children will be helped by each bus.

In every place that a pre-school is established a church-planting team will also be put in to establish a new church linked to the expression of Christian care that the school represents.

The vision is bigger than this however. We believe that in this strategy that links social and church-planting projects we have a God given formula for making a substantial impact in the favelas of São Paulo. We are therefore praying about adopting a goal of 1,000 children in favela pre-schools linked to new church projects.

We are looking for an able organiser to develop the support structure needed for such a substantial school network. We aim to raise the ongoing finance for the schools through encouraging local churches to adopt the children in the school nearest them.

We take this issue seriously and would ask you to pray that God will confirm to us that this is a proper goal to set and work for. ■



Left and above: Favela children in São Paulo.

Right and below: Goergie Christine in the classroom

Bottom: The church centre on the edge of the Jardim Olinda favela in São Paulo



SCHOOLS

**Greeting: Yaya zahi? -
How's the heat?
Response: Lokaunsa ne! -
It's the time for it!**



Top: Leaders of the church in Galmi
Above: A dry and dusty view of Galmi with mosque minarets in the background

**IT'S
THE
TIME
FOR
IT**

by Alan Wood

That's a typical opening conversation amongst Hausa speakers here in Niger as the pre-rainy season temperatures reach 40°C + in the shade. A speaker voicing the answer above unconsciously echoes the wisdom of scripture in Ecclesiastes chapter 3 - "There's a time for everything." We certainly see that truth reflected in the seasonal rhythms of our work at Galmi hospital.

We spent March and April admitting up to five meningitis cases a day. We're not sure why, but this is the time of year for it! Yet by the end of next month such cases will be rare - two or three each week. In the years following crop failures like the one which occurred last year, these months, before the next grain harvest can be gathered, also feature an increase in child malnutrition.

It is a tragic paradox that, as the land is watered from June to September, the hope of new food stocks and life itself is accompanied by another form of death. Anopheles mosquitoes breed quickly (their larvae develop in water) and the number of malaria patients rises from around three per week to 25 a day in October and November. Typhoid cases increase at the same time, related to the increased availability of bacteria from contaminated water. Finally, with cooler temperatures and surface water drying out, the malaria-carrying mosquito populations largely die off and typhoid also diminishes.

The cold *harmattan* wind encourages families to stay indoors, in confined spaces. So by January pneumonia and tuberculosis are on the rise, falling again as the temperatures climb. The medical seasons are thus completed and in March

the cycle begins again.

The diseases fluctuate, but as Christians we have constantly to respond as the Holy Spirit empowers us. The love of Christ which we are driven to express has never varied or faltered. And the constancy of Christians in medical service is very much dependent upon consistent, determined prayer, not just a passing thought when it is Christmas or a prayer letter comes or the missionary returns for home assignment. The assurance of constant prayer support surely falls within the plan, the will and, yes, the delight of our constantly giving Lord. He stands by my shoulder each morning as I look out of the laboratory window at a varying, but never-ending procession of need. Will you stand behind me? Will you look over my other shoulder and see the people that Jesus and I can see?

Alan and Ruth Wood are BMS Zaire missionaries seconded, for the time being, to SIM. They work at a hospital at Galmi in the Republic of Niger.

CHARITIES ACT 1992
PUBLIC NOTICE FOR THE EXPENDITURE
OF CAPITAL UNDER SECTION 44
CHARITIES COMMISSION NUMBER 99390

DECLARATION

The Trustees of Susannah Halley Charity Trust of Didcot, Oxfordshire HEREBY GIVE NOTICE that they have passed a Resolution under the above provisions for the following purpose: Authorising the expenditure of the Charity capital as income.

Any interested person wishing to make representations regarding this said Resolution may do so, quoting the Registered reference at the head of this notice, by writing to the Charity Commissioners for England and Wales at: St Alban's House, 57/60 Haymarket, London SW1Y 4OX Signed by and on behalf of the Trustees
Christopher J Hutt, Clerk to the above Trust
18 July 1994

NOTE: The income for the above Trust does not exceed £ 1000 per annum.

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Discussion Starter

Double Take Double Take



1 Do you think Yem is doing the right thing by eating his meals outside the threshold? Would you want to encourage him to forget his caste and show that he is now a free man in Christ? Or maybe not? (See Tapstands and Outcasts, p3)

2 Do you agree that there are designated times for pursuing different goals and activities? When, then, is the time for prayer? When is the time for service? (See It's the time for it, p12)

3 How are Mike and Daveen Wilson trying to break into the cycle of drought and poverty, and helping to improve lives in Trapiá, Brazil? Are they fighting a losing battle? (See Helping to beat the drought, p8)

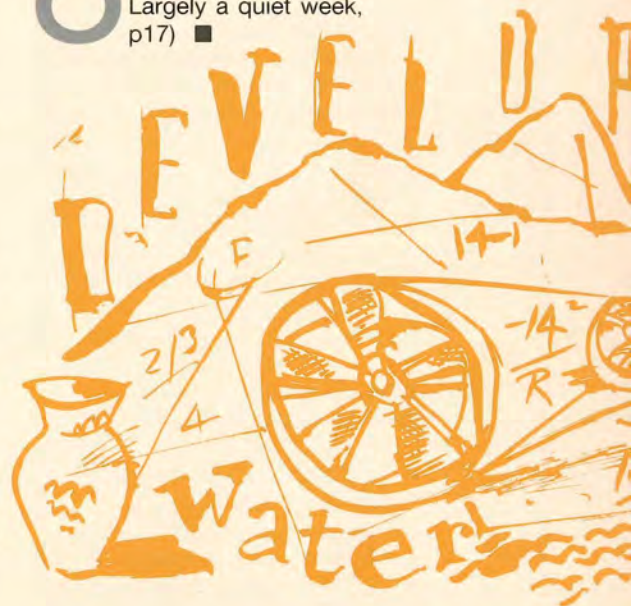
4 Are insensitivity and thoughtlessness cycles that need breaking? If you had been the watchman's neighbour, how would you have reacted? Think of other cycles that fit in with these - things that are not so much physical, but personal and relational. (See Largely a quiet week, p17)

5 Do you agree with Mitra that "fear of the gods is an attitude of mind"? How is this frame of mind shown in our society? - and with what results? (See Tapstands and Outcasts, p3)

6 What has running a pre-school programme in the favelas of São Paulo to do with sharing the gospel? (See Schools on the road, p10)

7 Is there a difference between 'do-gooding' and 'good-doing'? "Community participation is vital if community is to own the development." (See Empowering People to Break the Cycle of Poverty, p18)

8 What do you think of Jean's criteria for choosing a church? (See Largely a quiet week, p17) ■



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

Double Take Double Take

Developing the theme of "Breaking the cycle" let's look at a few short scenes from the lives of people in the Gospels and Acts of the Apostles; lives that were in one way or another caught in a revolving chain that the person concerned could not break out of on his or her own. We can then go on to see how Jesus stepped in and broke the cycle, and how lives and lifestyles were changed.

John 4 : 4 - 30, 39 - 42

The Samaritan woman

- Describe this woman and the sort of life she had.
- What was the significance of her being a Samaritan?
- Comment on the time of day of this encounter.
- In what way did the departure of the disciples (v8) ease the situation?
- How did Jesus start the conversation?
- What were the woman's real needs?
- How did Jesus break into the cycle of her life ?
- And what difference did this make?

John 5 : 1 - 14

The invalid man at the Pool of Bethesda

- Describe this man and the sort of life he had.
- What can we read into Jesus'

question: "Do you want to get well?" (v6)

- Describe how this man's frame of mind was contributing to his being stuck in a vicious circle.
- How did this healing lead on to become a matter of dispute?
- Are we frightened off from obeying Jesus by the consequences of our acts, or what other people will say? If so, what can we do about it?

John 7 : 53 - 8 : 11 The woman caught in the act of adultery

- Describe how this woman must have felt as the religious leaders of the day used her in their contempt for Jesus' attitude to the law.
- By only bringing the woman, what were the Pharisees revealing about their own hypocrisy? (See Deut 22: 23 - 24)
- The crowd would have expected Jesus to have come down on one side or other of the law. What would have been the consequences of both of these views?
- How did Jesus see the woman?
- How did Jesus use this situation to break the cycle of this woman's life?
- What does this scene say about Jesus' attitude to sexual sin?

Luke 19: 1- 10

Zacchaeus the tax collector

- Describe Zacchaeus and the kind of life he led.
- What, do you think, were his reasons for wanting to see Jesus?
- Prior to meeting him, did Zacchaeus think Jesus had any relevance to his life? And if so, how would this show itself?
- On what terms did Jesus meet Zacchaeus?

- How did this encounter change Zacchaeus' life?
- And, as a consequence, how were the lives of those who came into contact with Zacchaeus affected?

Acts 10 : 9 - 16, 34 - 35 Peter and the Gentiles

- Describe Peter and the views he would have held as a Jew concerning taking the gospel to the Gentiles.
- What were the reasons for holding these views?
- How did God break into Peter's life to change his thought patterns?
- Do you know of any similar occurrences happening today?
- Are there similar prejudices people hold today (perhaps you can admit to something similar yourself) that need God to break into their lives to change? And if he did, what would be the consequences? ■



Action Points



1 Make sure your church has a copy of this year's Harvest Pack "Breaking the Cycle". It contains drama, worship, prayers, children's and young people's material and other ideas to help break the cycles of poverty, malnutrition, unemployment, lack of education, illiteracy and victimisation. The pack costs £5 from BMS.

There are also leaflets designed to be handed out to members of your congregation to publicise Operation Agri/BMM and BMS relief and development work.

2 It is relatively easy to read articles like "Getting the Schools on the Road", to see the deprivation and allocate it in our minds to 'somewhere the other side of the world.' It is deprivation at a distance.

In the United Kingdom 5.3 million people are on Income Support,¹ and 9% of the population are classified as being "Underprivileged"² Are there people you know of who are having difficulty managing their own personal finances, where outgoings are exceeding income? Or actually in debt? Could you offer counselling or support?

¹ Source : Department of Social Security - Figures for 1992-1993

² Source : "Super Profiles" Classification of Population 1992, from UK Christian handbook 1994/95 edition.

3 Although some women choose to bring up a child or children alone, many do not have the choice. They are deserted by the child's father, or have to flee a violent situation with the children and are forced to try and make some sort of living on their own. Just as there is a need for pre-school education in the favelas of Brazil, so there is often a need for nursery education in the UK. If you don't already run such a facility get in touch with your local council to see if there are opportunities available for a playgroup or pre-school activity in your church.

4 How much are you needed in the place where you live? Or is just a matter of convenience, or where you have access to the best facilities - be it schools, libraries, health centres, shops etc. Could you live elsewhere in a place that needed you more, perhaps where just your presence would bring a difference to other people's lives? Is there an area close to your house that has more needs, and may even be crying out for people such as yourself(ves) to go and live there? If there is, what would put you off going? - Is that a valid reason? ■

"How do you get churches to support world mission?"

"Have a missionary come to speak."

"A missionary can't come every week, so how do you get churches to support world mission?"

"Have a BMS World Mission Link Speaker."

"Correct. But you can't have a special speaker every week, so how do you get churches to support world mission?"

"You tell them about the work of BMS."

"Who tells them?"

"The minister, the missionary secretary, someone from the missionary committee."

"So it's possible for churches to do something about world mission when there isn't a missionary or special speaker?"

"Well yes, of course it is."

"What is your church doing to make sure the people know about world mission?"

Here's what some churches are doing.

On Sundays:

- on every Sunday in one month a five minute news slot about world mission is given and time spent in prayer. This is done every third month;
- every fifth Sunday of the month is recognised as a "Mission Sunday". There are four such Sundays each year, two concentrate on overseas mission and two on mission in the UK;
- the first Sunday of each month has a ten minute BMS news time;
- having a hunger lunch at harvest.

At other times:

- writing to the Link-Up missionary;
- having a monthly "World Mission Prayer meeting;"
- giving LOOK to all the children;
- getting as many members as possible to join the BMS Birthday Scheme;
- doing Bible Studies on mission;
- having a monthly world mission House Group.

And then there is Christmas and the New Year...

For many churches their year's programme begins in September. Now is the time to plan, so that world mission is part of *your* church's programme. If you want more ideas, talk to your BMS Representative, contact Didcot, get **Power Pack**, ask the Children's section about "**Bubble and Squeak**", us the **BMS catalogue**. ■

Worship

*There is an appointed time
for everything. And there
is a time for every event
under heaven.*

*A time to give birth, and a
time to die;*

*A time to plant, and a time
to uproot what is planted.*

*A time to kill, and a time
to heal;*

*A time to tear down, and a
time to build up.*

*A time to weep, and a time
to laugh;*

*A time to mourn, and a
time to dance.*

*A time to throw stones,
and a time to gather
stones;*

*A time to embrace, and a
time to shun embracing.*

*A time to search, and a
time to give up as lost;*

*A time to keep, and a time
to throw away.*

*A time to tear apart, and a
time to sew together;*

*A time to be silent, and a
time to speak.*

*A time to love, and a time
to hate;*

*A time for war, and a time
for peace.*

Ecclesiastes 3 : 1 - 8 NASV

Spinning round, and round again,
Weaving patterns, gyrating,
On and up, and round again.
Moving inwards, threatening,
Boa tightening grip and clamping down,
And on and on, ever round and round -
The cycle is never broken, let alone dented.

The words of Jesus speak through the ages,
"Do you want to break free?
Do you want to be well?
Do you want to live a new life?"
Of course, what kind of question is that?
No one would choose this pit, this hell,
this downward spiralling black hole.
No one would choose pollution when there was clean air.
No one would choose a slag heap when there was green grass.
No one would choose the sewer when there was pure water.

And round and round, compressing lungs -
and worse - mind, soul, heart and life;
Crushing existence, annihilating hope.
But somehow the prison is home, and familiar;
the shackles don't chafe as much now;
and there is fear, fear of the unknown.
Life could be freer, but what is freedom
compared to the safety of knowing exactly
what each new day will bring?

And round and round the cycle runs;
caught in the jaws of the vice-like grip,
ever squeezing the life blood out.
"Do you want to break free?"

Panic sets in.
Mind frozen.
Mouth dry.
Heart beats fast.
Legs like lumps of lead.

"Do you want to break free?"

This needs my will, my mind, my heart.
This is not a question to a passive
onlooker.

I have to wish it and to answer,

"Yes, Lord, I do."

Jan Kendall

Ideas for Worship taken
from Baptist Praise and
Worship :

- 4 At your feet we fall,
mighty risen Lord
- 81 This is the place
(Responsive reading)
- 308 God is our strength and
refuge
- 310 How lovely on the
mountains are the feet
of him
- 574 God's Spirit is in my
heart
- 622 Freedom is coming

Another quiet

WEEK

LARGELY A QUIET WEEK

It's been largely a quiet week on the CBFZ compound. By day all that hath life and breath hath gone about its daily business at the steady tempo best suited to the hot and humid season. By night the night-watchmen have slept undisturbed in their respective deck-chairs. Occasionally a dog has barked a bit. That can be annoying at night if it wakes you up. On the other hand, when it comes to deterrents I'd put my money on a dog sleeping with one eye open as against a night-watchman any night of the week. We supply them with coffee and sugar, but it only helps them sleep better.

A colleague once took the machete from beside a sleeping night-watchman and asked him next morning whether anything had gone missing in the night. Only after protestations about the impossibility of such an eventuality did he confound the protester by returning his machete. Perhaps they don't know they're doing it!

Mind you, night-watchmen are good for clearing up fallen branches, which they burn on their fire. Not that it's cold, but a fire is the local equivalent of that little warning stuck on the outside of a building: "This place is protected by the latest security device, more efficient than anything previous known to mankind." Some hopes!

Come to think of it, there

was a little incident involving one of the night-watchmen. One morning he was waiting to see me in a state of some agitation. He'd had a serious altercation, it seemed, with one of our neighbours, and wanted to make his feelings known.

"What's happened?"

"I've been praying, that's all!" he said. "There's nothing wrong with praying, is there?"

I confirmed that there was nothing wrong in praying. In fact we indulged in it ourselves on a regular basis, right in our own home.

"Where were you praying?" I asked.

In the road, it appeared, right outside my neighbour's house. That rang a little warning bell. I had once seen him at night on his knees, face to the heavens, with his arms stretched high, praying out loud at great speed.

"Do you think that was the best place to pray?"

"I wasn't inside your neighbour's fence," he said indignantly. "I was out in the road!"

"People are funny. They interpret things in different ways," I explained. "While one will see no harm in your praying in the road. Another, whose house is nearby, might wonder what exactly you are calling down upon whom. Wouldn't it be better to stay near your night-watchman's hut?"

His face brightened visibly. "That's absolutely right. People



CBFZ compound, Kinshasa

do see things differently." And with that novel thought he took himself off happily.

People here are praying at all times and in all places. Sects are thriving as well as the mainstream churches. Nearly every street has its churches, prayer-cells or house-groups. The general opinion seems to be that only divine intervention can get us out of the current mess. There is little sign of help from any other quarter.

One day Jean (as in French), the odd-job man, told me that he prays at St Mose. That's what it sounded like, anyway.

"A Catholic church," he said.

I made approving noises.

"Yes," he said, "I've been attached to them ever since I cleaned out their septic tank, when no one else would do it."

That made me sit up! I've met a lot of good Christians, but never, as far as I know, one who chose his church because dirty work needed to be done that no one else would do. Let's face it, most of us keep quiet at such times! Had Jean discovered something, I wondered, that the rest of us have missed. ■

From our special correspondent

Owen Clark

in Kinshasa.

EMPOWERING People by Sue Frame

As we trek through the Himalayan hills to the Nishi, the sun beats down making the steep paths on our six hour journey quite a struggle. Monsoon will begin in a few weeks bringing welcome relief from this intense dry heat. Unfortunately the monsoon will also bring the annual epidemic of diarrhoeal diseases.

The previous year, as monsoon started, this small village of Nishi was caught in the grip of an epidemic of diarrhoeal diseases including cholera. Over 200 children and adults died. With the nearest hospital being three days walk away in Tansen and the local government health post, as usual, unstaffed, and with no medicine, help was not close at hand.

This year, the Health Section staff of the Burtibang Community Health Programme (BCHP) were taking a health education campaign to Nishi to teach people how to prevent an epidemic from happening again.

As we approach the village, we can see encouraging signs of the change which has taken place over the past year.

For several years, BCHP

tried to work with this community helping them to break the cycle of poverty by improvements in water and sanitation, agriculture, animal health, literacy, income generation and training of health workers. Unfortunately their motivation was nearly non-existent until the epidemic struck and shook the community into action.

Community participation is vital if the community is to own the development. Only then will improvements be appropriate and sustainable. This belief is held so strongly that if the community is not motivated work will not begin.

As we approach Nishi we see that many villagers have recently built pit latrines. They have made the four day walk to and from their nearest roadhead to carry back the cement and pipes needed for new water schemes. Under the guidance of a BCHP technical helper the community has built new tapstands and have been shown how to maintain them.

A child is watering a vegetable garden from a new tapstand. Cabbages, cauliflowers and beans are growing well. Now that water is available nearby vegetable growing is

possible and many villagers have learned how by attending training days run by BCHP agriculture section staff. They have discussed methods of farming that will produce a higher yield and also improved grain storage techniques to minimise wastage, especially from rats. In an area where they can only grow enough to feed the family for nine months of the year, improvements in agriculture are important to combat malnutrition.

What we can't see with our eyes is the change in the life of the villagers, especially the women. Many have undertaken a seven month literacy course and can now read and write. The materials they use when studying include many health and development issues. Animated discussion often follows.

We arrive at the local school where the health education roadshow will be performed. As we set up the props in the playground the "village crier" calls people down from their homes and fields, announcing that the players have arrived.

I talk to a group of women waiting in the baking sun. One says she has come to learn





what to do when a child gets diarrhoea. Her two sons died in last year's epidemic. "If only I had known what to do."

As the two hour programme begins 200 villagers gather. Nepalis love singing and dancing, so the diarrhoea song, with appropriate dance, goes down well!

A play follows with a mother wailing that her baby is very sick and is going to die of diarrhoea. Her husband runs off to to fetch the village health worker trained by BCHP. He teaches the mother, and the audience, how to make up oral rehydration solution. As he goes to give some to the baby the mother cries that a drink will harm it. The crowd laugh, identifying with this common local belief.

The highlight is the puppet show. In an area with no TV or other entertainment the children sit spellbound as grandma puppet enters crying with tummy pain and vomiting audibly.

The witch-doctor is called. It is actually a muppet but the big hooked nose is approved of because it resembles a high caste puppet! After complaints from a group of witch-doctors

when we performed elsewhere, the story now runs: the witch doctor realises how serious the illness is and calls the village mid-wife who has just returned from training with BCHP; of course she gives the right advice.

Nepal is one of the world's ten poorest countries and with its complex problems it is hard to see how it can pull itself out of this situation. With so little industry and no natural resources, Nepal has no financial capacity for development on a large scale. Walking to many rural areas is like entering a world from days gone by. The fast changing world outside has not touched these people. Their way of life continues as it has done for centuries. That is good, you may think, because they have not adopted any of the west's problems either. But is it good that one in five children under five years of age dies? Is it good that eight women in every 1,000 die of childbirth related problems compared with eight in 100,000 in the UK? Is it good that the



majority of people in Nepal do not have access to health care?

Integrated community health and development programmes are a way forward. Communities are enabled to begin to take responsibility for improving their own situation. People begin to identify their problems and understand what they can do about them. The fatalistic attitude prevalent in Nepal is challenged and villagers, especially women, are empowered by the belief that they can do something to break their cycle of poverty.

Sue Frame was the first BMS missionary to work with the International Nepal Fellowship. She is part of the Burtibang Community Health Programme.

*Left:
Community
Health
Team relaxing
from
their trek in
Nepal*

*Top and
bottom:
Villagers
enjoying the
puppet
show*



PIPPED READY TO GO!

Do you fancy climbing Ben Nevis, Scafell or Snowdon? Imagine the views, sense the freshness of the air, feel the blood pulsing through the veins! Then there's always the satisfaction of knowing it's for a purpose.

David Ashurst experienced all this in a day when he accepted the challenge to climb the "Three Peaks" within 24 hours. His back-up for the project was Terry Hepworth, minister of Barrow-in-Furness Baptist Church, who was the driver-cook for the expedition. They completed the challenge in 20 hours, 16 minutes and 20 seconds.

So what's it got to do with the BMS? The money raised through sponsorship and contributions is for the BMS PIPS (Partners in Projects Scheme) project in Bangladesh for Chandraghona hospital. This is extra to Barrow's regular church giving to PIPS to support Valerie Hamilton, their Link missionary.

"It caught the imagination of the Church, newspapers and radio as well as teaching the church about a new area of BMS work," said Terry and David.

Over in Wales, the Swansea

BMS Auxiliary is also raising money for Chandraghona through Sunday Schools in the area. They aim to raise £2,210 for what they call "Chandraghona Challenge"

So PIPS is slowly building up momentum. During the current year 128 churches have pledged to raise £113,107. Others have decided to cover part of the cost of supporting their link missionary.

Some projects are quite small and ideal for organisations within a church to take up. The eight member Guide Company at Bacton in Norfolk and the Girls' Brigade at West Leigh Baptist Church in Essex have been working on a £100 PIPS project to support the work in the school for blind girls in Dhaka, Bangladesh.

Several churches agreed to cover the cost of a Telecel satellite telephone for Kinshasa, in Zaire. Because of this new communications link BMS was able to help Tear Fund get an invitation, and thus a visa, for personnel to travel to Goma to engage in emergency relief work with Rwandan refugees.

Morningside Baptist Church in Edinburgh have decided to use their centenary in October this year to raise a considerable sum of money, through a cente-

nary fund, in thanksgiving to God. They feel that this fund should reflect the total mission of the church and that a proportion should be for work overseas.

They were able, through PIPS, to identify some specific needs in Thailand where their Link missionaries, Carol and Angus MacNeill, are now working. They think this is an ideal way of highlighting the church's commitment not only to the MacNeills, but also to their Christian sisters and brothers in Thailand.

The young people of Dagnall Street Baptist Church, St Albans adopted a PIPS project to finance the cost of sending the Youth Action Team to Zimbabwe. On a very wet Saturday the church car park was taken over for a Barbecue and a number of other activities one of which resulted in some church leaders getting even wetter. Later they were able to hand over a cheque for £335 to Graham McBain one of the team members.

The Abbey Centre in Northampton adopted a PIPS project for £210 towards the internal travel in Nicaragua of their Link missionaries, Peter and Sheila Brewer. In fact, from a concert they raised £211.

UP AND

Through PIPS churches are supporting missionaries like Mary Parsons seen (left) working in the clinic at Fortaleza, Brazil; and, in Bangladesh, this blind girl (right) in Dhaka, and (below) Chandragona Hospital

The organist at March, Cambridgeshire played through Mission Praise from beginning to end. During his five minute pauses every hour BMS videos and slide sets were used to illustrate the work overseas and to encourage giving towards a £200 PIPS project in support of Link missionaries Frank and Peggy Gouthwaite.

Many churches have been moved by the suffering in Angola to adopt PIPS projects relating to the supply of medicines and aid both in Luanda and in northern health centres. The result was that these two projects, totalling £9,000, were fully subscribed.

Hadleigh Baptist Church in Essex want to gain a wider view of mission so they have decided to support a range of PIPS projects: £230 towards Social Projects in Brazil, £220 for medicines for Serkawn Hospital in Mizoram and £250 towards the support of their Link missionary, Mary Parsons.

The permutations on PIPS projects are endless and there's usually something to suit any church and group however large or small.

You too can get PIPPED up and ready to go by writing today to your National or Regional BMS Representative ■



London and Southeast
Derek Mucklow,
51 Clandon Close,
Epsom, Surrey,
KT17 2NH
Tel 081 393 6017

Scotland
Derek Clark,
41 Newton Road,
Lenzie, Glasgow,
G66 5LS
Tel 041 775 1201

Central and Eastern
Jim Clarke,
82 Cannon Street,
Little Downham,
Ely, Cambs,
CB6 2SS
Tel 0353 698017

Wales
Sue Wilson,
15 Knapplands,
Newbridge-on-Wye,
Llandrindod Wells,
Powys, LD1 6LF
Tel 0597 89480
and
Gareth Hutchinson,
20 Southward Lane,
Langland, Swansea,
SA3 4QU
Tel 0792 360909

South and West
Leslie Gregory,
20 Shelley Drive,
Salisbury, SP1 3JZ
Tel 0722 328076

Midlands
Theo Lambourne,
13 Briar Walk,
Oadby, Leics,
LE2 5UE
Tel 0533 713633

North
Cath Mawson,
49 Allerton Road,
Bradford, BD8
0AY
Tel 0274 487341

CALL TO PRAYER

Jesus took a piece of bread, gave a prayer of thanks, broke it and gave it to his disciples. "Take it," he said, "this is my body."

Many Christians in many situations and in many countries but all meeting around one table the Lord's table to take and eat the broken bread Christ's body.

Lord, we thank you for drawing us closer to other Christians so that together and stronger we can better do your work.

WEEK 36

September 4-10
NEPAL: UMN - EDUCATION

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

The Educational needs of missionaries' children are met through the Kathmandu International Study Centre (KISC), where Paul and Jackie Wicks and Debbie and Graham Atkinson, teach. At the moment it is seeking a new principal. A hostel is also provided for children if parents work on projects at a distance from the city. It is a shared resource for young people

of both the UMN and INF. In many UMN projects tutorial groups are organised for expatriate children who come from a variety of backgrounds including North America, Europe, Scandinavia and Japan. BMS provides a significant number of tutorial teachers including Sheila Loader, in Tansen, Corinna Woods in Jumla and Joy Ransom in Okhaldunga.

WEEK 37

September 11-17
ZAIRE: CHURCH

The regional presidents of the Baptist Community of the River Zaire (CBFZ) have enormous areas to cover. At the moment, not only is public transport non-existent but most roads are in a bad condition, vehicles are hard to maintain and fuel, when available, is expensive. However, they manage to travel around, continuing their work with fortitude and with a sense of duty. They are responsible for the leadership of the Church and for oversight of every aspect of the church's life and ministry. John Corbett, known in Zaire as the "Phonie Doctor" has recently visited Zaire to repair and update the radio telephone system which provides a communications link between the different areas of CBFZ.

WEEK 38

September 18-24
AFRICA: SECONDMENTS

The BMS now has a group of missionaries working, in Africa, with other mission agencies. Conscious that we are involved in the task of mission together, we

are finding many opportunities to pool resources, making us more effective in our stewardship.

Many of the missionaries who were evacuated from Zaire or designated for work there have still felt God's call to work in Africa and BMS has been pleased to second them, for the time being, to other agencies. Drs Mark and Andrea Hotchkin have found openings with the Leprosy Mission in Guinea; Andrew and Dr Jenny Wilson, in Cameroon, and Dr Helen Johnston, in Sierra Leone, are working with the European Baptist Mission; in Niger Alan and Ruth Wood are working with the Society of International Ministries where Alan is a lab technician; and in the Central African Republic Dr Adrian and Sylvia Hopkins are working with the Christoffel Blinden Mission.

WEEK 39

September 25 - October 1
SRI LANKA

At the time of writing, Sri Lanka is preparing for a General Election and people are understandably nervous in a country where a civil war has been taking place between the Tamils in the north and the government.

Churches face the tension of knowing how to receive refugees - some Baptist congregations in welcoming those who have moved into their particular area now hold bilingual church services. Within the security of Christian fellowship Tamils and Sinhalese worship together and share each other's burdens.

The Baptist denomination in Sri Lanka is small but has a significant role. We remember the Baptist

Sangamaya (union) President Revd Paul Koralage and Secretary Revd Kingsley Perera. Missionaries are still encouraged to serve with the national Baptists. Pray that people with the right skills may be found.

George and Betsy Lee, based at Hendala, serve in the Western area of the country to the north of Colombo. They are involved in leadership training. George is moderator of a small group of churches.

WEEK 40

October 2-8
BELGIUM AND ITALY

The Union of Baptists in Belgium has 19 churches and feels very isolated since Baptists are sometimes regarded as a sect. They therefore have none of the privileges of officially recognised denominations. They have no full-time pastors supported by the churches. BMS has two missionary couples in Belgium, Stuart and Joyce Filby working in the Middelkerke Church and Les and Jane Bromley engaged in pioneering work in Aywaille and working with a small congregation in Ferrières.

Having accepted the invitation to work with the Unione Christiana Evangelica Battista d'Italia (UCEBI), it was three years before the first couple were accepted to work in Italy. Two couples David and Ann MacFarlane, who will be moving South to work in Altamura, and Chris and Sarah Mattock are continuing language study and a third couple, Mark and Claire Ord, having completed their preparation in the UK, left for Italy last month. The UCEBI are eager to present the gospel of Jesus

CALL TO PRAYER

1994 Prayer Guide Update (Week numbers correspond with those in Prayer Guide)

Christ to the people of Italy, the majority of whom have turned away from their traditional Catholic background.

WEEK
41
October 9-15
ANGOLA

The war in Angola continues. Over 500,000 have died in the conflict and the United Nations estimates that three million lives are threatened by starvation and disease because of the war. Children and the elderly are particularly at risk. Peace talks in Zambia have made little progress but now the new South African President, Nelson Mandela, is actively trying to broker peace in Angola.

Last year we issued an urgent call to prayer for Angola. Since then other areas of the world like Bosnia and Rwanda have hit the headlines. However the urgency of prayer for a lasting and just peace in Angola remains. The reporters and the news cameras may not be there but people are dying just the same.

We pray for the Evangelical Baptist Church in Angola and for all Angolan Christians who continue to work for God's peace by sharing the wholeness of the good news.

WEEK
42
October 16 - 22
INDONESIA

The challenge of Indonesia's 180 million population is part of the inspiration for the missionary drive of the Kerapatan Gereja Baptis Indonesia (KGBI). Their vision is to win the archipelago's peoples to Christ. Indonesia is a Muslim country the influence of which extends to the 27 Provinces covering the 13,000 islands - of which over 3000 are inhabited.

BMS involvement with the KGBI enables an Indonesian family to work in North Sumatra - while four other young men are being trained at a Bible Seminary in Sulawesi.

Let us remember Joy Knapman, BMS Regional Representative in Asia, based in Sri Lanka, but travelling extensively throughout the areas of BMS partnership.



One of 18 candidates baptised on this occasion in Indonesia

CHARITIES ACT 1992
PUBLIC NOTICE FOR THE EXPENDITURE OF
CAPITAL UNDER SECTION 44
CHARITIES COMMISSION NUMBER 233782

DECLARATION

The Baptist Missionary Society Corporation, Trustee of the under-mentioned Trusts of Didcot, Oxfordshire HEREBY GIVES NOTICE that it has passed Resolutions under the above provisions for the following purpose:

Authorising the expenditure of the Charity capital as income.

Leckie Cachar Trust	J E Ennals Trust
Skillicorn Trust	George Trotter Trust
A S Austen Trust	K H Parkinson Trust
Mabel Heaven Trust	JH Banfield Trust
Widows, Orphans and Retired Missionaries' Fund	

Any interested person wishing to make representations regarding these said Resolutions may do so, quoting the Registered reference at the head of this notice, by writing to the Charity Commissioners for England and Wales at: St Alban's House, 57/60 Haymarket, London SW1Y 4QX Signed by and on behalf of the Trustee
Christopher J Hutt, Clerk to the above Trusts
18 July 1994

NOTES:

1. In no case does the amount of income for any of the above Trusts, exceed £ 1000 per annum.
2. Support for widows, orphans and retired missionaries comes from the General Fund of the Baptist Missionary Society and in no way will be lessened by expending the capital of the Widows, Orphans and Retired Missionaries Fund.

CHARITIES ACT 1992
PUBLIC NOTICE FOR THE EXPENDITURE OF
CAPITAL UNDER SECTION 44
CHARITIES COMMISSION NUMBER 146711

DECLARATION

The Trustees of Susanna Symons Spear Trust of Didcot, Oxfordshire HEREBY GIVE NOTICE that they have passed a Resolution under the above provisions for the following purpose:
Authorising the expenditure of the Charity capital as income.

Any interested person wishing to make representations regarding this said Resolution may do so, quoting the Registered reference at the head of this notice by writing to the Charity Commissioners for England and Wales at: St Alban's House, 57/60 Haymarket, London SW1Y 4QX Signed by and on behalf of the Trustees
Christopher J Hutt, Clerk to the above Trust
18 July 1994

NOTES: The income for the above Trust does not exceed £ 1000 per annum.

BAPTISM IN THE PARK

The new Baptist community in Albania has just had its third baptismal service. It was in full view of Albanians bathing and relaxing in Tirana's Great Park.

Thirteen people were baptised in pairs by Ryder Rogers (BMS) and Gail Hartley of the Southern Baptist Convention. The candidates were of all ages and from different cultural backgrounds. Two had taken over a Bible class started by a Pentecostalist six months ago. One was a university professor and another a working man. One was a twelve year old girl and another a middle-aged single lady who teaches French in a state school.

A Lutheran YWAM team from Scandinavia completed the service by performing a dance.

The European Baptist Federation mission to Albania is only two years old. The first believers were baptised last September and worship services started in October. In May a further 19 were baptised in the sea at Durres. There are now 37 baptised believers associated with EBF work.



NEVER TOO LATE

The descendants of Brazilian slaves say they are owed back pay for work their ancestors did for nothing.

More than 100 years after slavery was abolished in Brazil, a group called Movement for Reparations Now (MPR) has sued the government for the years of work done by slaves.

The groups is demanding \$102,000 for each of Brazil's 60,000 descendants of former slaves.

"We are basing our demand on the marginal situation in which slave descendants are living today caused by the state's failure to act when slavery was abolished," said Fernando Conceicao of the Black Consciousness Movement.

"The goal is to have the courts recognise that slave descendants have this right, even if they decide that time has erased the effects," explained MPR lawyer Jairo Fonseca.

Ryder and Heather Rogers and new Albanian Christians with the special cross they decorated for Easter



OFFICE FOR RACIAL CRIMES

An increasing number of acts of racial discrimination has led to the opening in São Paulo, Brazil, of a special police office to deal with racial crimes.

The office has been opened in response to a resurgence of neo-Nazi groups who openly promote racial discrimination against Jews, blacks and people from north-eastern Brazil, the poorest region in the country.

The creation of the police office was promoted by São Paulo's black, Jewish and north-eastern communities. Since then an average of ten cases have been reported each month, but black groups feel the number will increase as more victims of discrimination are motivated to file complaints.

HOPE FOR CHANGE

I was walking home down the hill behind the hospital when I came across an old man planting trees on the hillside in the hot sun. We got talking and he told me that last year he had tried to get all the villages to help in plant-

ing the trees, which would hopefully protect the water-source for the village.

"They refused," he said, "so here I am planting them on my own. But I don't mind, I know it's for the good of our people."

That man had understood the importance of planting trees and was prepared to get on and do something about it, even when faced with opposition or apathy from his neighbours. That gave me hope that change will come about, even here.

(From a prayer letter written by a missionary in Nepal)



IN GUYANA

Elierte and Maria Pereira, supported jointly by the BMS and the Brazilian Baptist World Mission Board, arrived in Guyana on 26 April.

Before going to Guyana they worked in Vila da Penha Baptist Church in Rio de Janeiro. There Elierte ministered at the church's rehabilitation centre for drug-addicts did some counselling with the deaf.

In Guyana, Elierte and Maria will be involved in evangelism and visitation work. In the meantime they are coming to grips with another language and culture.



BENGAL BAPTISTS

From India comes a request to pray for the Baptist churches in Bengal. For some time there have been two rival Bengal Baptist unions. There is also another group called the Bengal Baptist Fellowship.

Efforts have been made to bring about reconciliation between the rival unions. The problem has been complicated by various court cases. However, recently some significant progress has been made and representatives of the two unions, who are not at present office holders, have been brought together. They will join in the discussions and be able to debate reconciliation. This is helpful because, at the grass roots level, churches do not want to perpetuate division and are already co-operating and working together.

As the reconciliation process approached a crucial stage, Baptists in Britain were asked to pray for the Baptists in Bengal. They were hoping that reconciliation might be achieved by 17 August.

The Reconciliation committee, formed by the Baptist World Alliance, the Asian Baptist Federation and the Baptist Missionary Society has issued this call to prayer: "In the name of Jesus Christ, we earnestly appeal to you to pray so that ultimately there will be one united Baptist church in West Bengal for God's glory."

BRAZIL TOUR

The Revd Cyril Hadler reports an encouraging response to our item last month about the tour he is arranging in Brazil next year. The 17 day tour, from 2-18 May, will not only visit the sites but also give an opportunity to see some of the BMS related work.

Beginning in São Paulo, with time to see the city and visit Baptist churches, the tour will move on to Curitiba. Again their will be a look at the city including the Baptist Seminary. Then it is a train journey to the coast and Paranagua, a meal in Morretes before returning to the hotel.

From Curitiba the tour moves over to the dramatic views of the falls at Foz do Iguazu and the hydro-electric scheme at Itaipu. There will also be boating on the Parana river.

The tour then goes to Campo Grande in Rio Grande do Sul. Time to rest and relax and then a full day tour to the Friendship House to see churches, pre-school and remedial classes.

The next move is to Brasilia to see government buildings and museums, then on to Rio de Janeiro for three days, where as well as visiting the usual tourist sites, there will be an opportunity to visit the Baptist College, and see something of church social work.

Tour leaders are the Revd Cyril Hadler and the Rev José Laurindo.

Brochures and booking forms are now available from: Worldwide Christian Travel, 50 Coldharbour Road, Redland, Bristol, BS6 7NA. Tel: 0272731840

BWAID

RWANDA

Recently BMS was instrumental in helping Tear Fund to obtain an invitation and thus a visa for Zaire. This is enabling Tear representatives to travel to Goma in Zaire's Kivu province where a large number of refugees are assembled.

Some weeks ago, BMS sent £10,000 to BWAID to help purchase medicine and food for Rwanda. Because of the generosity of Baptist churches responding to news of Rwanda a further £5,000 has been sent and more will follow as gifts come in.

Paul Montacute of BWAID has reported on the Baptist relief effort. On June 28 much need \$23,000 worth of medicines were flown in to Goma. The Baptist community of Kivu in Zaire is involved in dispensing these medicines in among refugees on both sides of the border.

BWAID has also given \$40,000 to the Canadian Food Grains Bank so that food may be pumped into the pipeline going to refugee camps in Tanzania.

In addition, Baptists in Burundi have asked for help for a feeding programme.

"We want to help," says Paul Montacute, "but need pledges or funds."

Christians in Britain were asked to regard Sunday 13 July as a special day of prayer for Rwanda. But the praying doesn't end there and we must continue to pray for an end to conflict in Rwanda and for reconciliation and healing.

CHECK OUT

ARRIVALS

Sheila Loader
from Nepal
Robert and Catherine Atkins
from France
Kevin and Linda Donaghy
from Brazil

DEPARTURES

Gwen Hunter
to Zaire
Pat Woolhouse
to Zaire
Chris and Allison Rudall
to Nepal
Colin and Denise Clark
to Nepal
Margaret Gibbs
to Nepal
Andy and Linda Eaves
to Brazil
Colin and Marcia Pavitt
to Brazil

VISITS

Reg Harvey
to Germany
David Martin
to Nepal
John Passmore
to Albania

ACKNOWLEDGEMENTS
(for gifts and legacies received between 1 May and 30 June)

LEGACIES

Allister, Mrs A	500.00
Ballard, Mrs EE	100.00
Batters, Dr EG	62,004.68
Bentley, Sheila	5,000.00
Bradbury, Wilfred	1,000.00
Card, Albert	2,000.00
Cartwright, Mavis	500.00
Evans, Miss EM	25,000.00
Evans-Jones, Gwilym	2,000.00
Hagan, Lillian	420.69
Hemmens, Winifred	3,991.09
Johnson, Grace	2,460.04
Jones, Mabel	1,104.42
Judson, Clement	1,000.00
Lovatt, Miss JE	15,104.42
Rigden, Mrs DE	195.29
Robertson, George	1,500.00
Mason, Miss IM	58,357.49
Mouncy, Winifred	200.00
Petch, Mrs GR	1,000.00
Pollock, Ida	9,935.28
Stater, Ruby	4,103.36
Smith, Ethel	100.00
Waite, William	1,000.00
Warren, Miss MG	390.85
Wilks, Lily	500.00
Wood, Cecil	1,002.59
Wyatt, Ernest & Rene	500.00

ANONYMOUS GIFTS

Aberdeen	25.00
Bath	105.00
Bradford	20.00
Buckinghamshire	25.00
Carmarthen	10.00
CAF voucher	50.00
CAF voucher	16.90
Canadian Postal Order	10.00
Eastwood	15.10
A Friend	10.00
GAYE	126.42
Huddersfield	44.00
Macedonian Evangelical Trust	200.00
Slough	100.00
Swindon	10.00
Watford	10.00
West Lothian	100.00
UKET voucher	300.00

M a k i n g a W i l l

HAVE YOU MADE A WILL YET? OR ARE YOU ONE OF THE 69 PER CENT OF THE ADULT POPULATION WHO HAVE JUST NOT GOT AROUND TO IT?

Making a Will

It is an emotional subject and, understandably, most people don't want to think about dying. Yet Christians are responsible people who must think carefully about what happens to their estates after death. Making a will puts you in control. It means you can provide for the needs of your loved ones. It also gives you an opportunity to benefit other people by helping the Church of tomorrow share the "good news" of God's love for them in Jesus.

The work of the BMS today is being helped by the past planning of members of our UK Baptist churches.

It is never too soon to make a will. Now is your opportunity, perhaps by using the leaflet *Making a Will* enclosed in this magazine, to plan ahead for your own family and for the work of BMS in the future.

APOLOGY

In the June issue of the Herald we printed an article entitled Teaching Theology in Curitiba, stating that it was by Keith Hodges. This was an unfortunate error. We should have made it clear that it was "from an interview with Keith Hodges."

We accept unreservedly that remarks concerning the lack of theological books written by Brazilian evangelicals were taken out of context and regret the implication that Keith was criticising Brazilian colleagues which we know he would never wish to do.

Since the taped interview, some facts have changed and more Baptist seminaries are recognised by the Brazilian Baptist Convention. In fact the total is now nine.

We wish to put the record straight and apologise to Keith and his colleagues both missionary and Brazilian.

BANNER MAKERS

Are there any Baptist banner makers willing to make banners for the BMS?

During the BMS BiCentenary celebrations the Society received many greetings some of which were in the form of attractive, colourful banners. From time to time, we would like to be able to make a similar kind of gift to our partner churches overseas.

We would provide an outline design with an appropriate greeting from the BMS. Individuals or banner-making groups willing to help should contact Andy Stockbridge, Department of Constituency Support, Baptist Missionary Society, PO Box 49, Baptist House, 129 Broadway, Didcot, Oxon OX11 8XA.

LUDHIANA

Former BMS missionary, Margaret Smith, has been appointed Honorary General Secretary of the Friends of Ludhiana, replacing Brian Windsor who has settled in India.

Margaret served as a nurse in India with the BMS from 1962 and was seconded, from 1970-75 to the Christian Medical College Hospital, Ludhiana, to work in the Community Health Department. Since returning to the UK she has been involved in the care of the elderly. She is a member of Mount Pleasant Baptist Church, Northampton. Her main responsibility will be in promotional work in

Britain to strengthen the support base that the Friends of Ludhiana provides for the work of CMCH. At present those activities are centred around the centenary celebrations of the Medical College.



THE WITNESS

The three congregations of East Kilbride Baptist Church, Scotland, got together to prepare the Jimmy and Carol Owen musical *The Witness*.

All the hard work paid off when, in April, East Mains church was transformed by a temporary stage, lighting and scenery to facilitate two "full house" uplifting and at times moving performances.

The good news message was clearly given and we believe that "my word that goes out from my mouth: it will not return to me empty."

As a result £1,000 was raised for the BMS Fund for the Future.

WOMEN'S PROJECT 93-4

The BMS Women's project for 1993/94, Off the Beaten Track, which focused on work in Brazil, raised £30,057.29 just clearing its target figure.

We thank all those women's groups who have worked so hard to achieve this result.

SHALOM SCHOOL

by Debbie Lovell, BMS Action Team member 1992.

"Paz, paz, paz," - "Peace, peace, peace," sing the children at Shalom School in the capital of El Salvador. It is very moving to hear because these children have lived in fear of war for most of their lives. Now that the war is over, they have hope for the future.



The Christians who set up this school have not had an easy task. Money they raised was diverted to other projects and they had to begin again. When they finally obtained land, it was land ruined by an earthquake and looked more like a rubbish tip than the foundations for a school. Handful by handful, they began to clear away the rubbish and level out the land.

Children who cannot afford to go to state schools are accepted at this school. The gates are locked after lessons begin to prevent drunken men following them into school. Academic lessons are taught in the morning. Lunch is provided - the only balanced meal which many of the pupils receive. In the afternoon there are workshops, helping to train the children for future work so that they not have

to resort to begging, theft or prostitution. The boys practise woodwork, carefully using rather dangerous machinery.

The girls make beautiful dresses, hand-stitching them tenderly. They arranged a fashion show for us, proudly wearing the dresses they had created - knowing that they are never likely to afford such elegant garments themselves. The dresses are usually bought by local shop-keepers, who then sell them for ten times the amount they pay the school.

I paid £30 for one of these dresses which I have used in a display when I have spoken about El Salvador. I should now like to auction the dress. All money raised will be



donated to the BMS.

It is a beautiful white dress with hand-stitched pattern, shown on the right of the picture. It comes with a pink-head-piece, also made by the children. The dress is approximately 50cms long.

Please address your bids by 15 September to: Debbie Lovell, Psychology Department, Keele University, Keele, Staffs, ST5 5BG. Tel: 0782 854104.

Above left: 28:19 Action Team members help to lead worship at Shalom School

Above: Hand stitched dresses made by the schoolgirls

MAKING WAVES

TAKING A RISK

Tomas and Eduardo explained that this year's harvest would be poor, yielding less than half what they had hoped for. As well as lack of rain, they hadn't received the promised loans to help them buy fertiliser, without which the harvest would be severely diminished.



Tomas and Eduardo are members of a Baptist church in a small village in El Salvador. Each has a small plot of land on which they grow just enough to live on. They belong to the agricultural project at the church which has been supported by the agricultural programme of the El Salvador Baptist Association (ABES). Through it they received loans for buying seed, pesticide and fertiliser. This year, the loans didn't arrive. A major division within ABES meant the agricultural programme was closed and a grant from Operation Agri to provide loans for poor farmers never got to them. BMS has raised the issue with ABES and, because of other factors, its relationship with them is under review. Tomas and Eduardo didn't get their loan and this year's harvest will be a bad. They were very angry at what had happened.

If you gave money to the BMS/Operation Agri Joint Harvest Appeal last year you probably feel angry too. Money given in good faith didn't get to the people it was intended for. However, you only lost an offering. Tomas and Eduardo lost much of their harvest and they and their families had to go without.

When we give money to the BMS, Operation Agri or any other agency we enter into a partnership with the people they support. Often that partnership involves risks - rain may not come, disease may strike or loans may not arrive because of mismanagement - risks that are always greater and more costly in the vulnerable world of the poor. Sometimes for them things don't go right and a great deal is lost. In our giving we share in it - and in a little of the anger and frustration of Tomas and Eduardo.

By James Grote, who has just returned to the UK after working in for two years in El Salvador.

IS GOD CALLING YOU TO WORK OVERSEAS?

Christian
WORKERS

CHRISTIAN WORKERS NEEDED NOW FOR

NEPAL Engineering and Industrial Development in Nepal
Community Development Work
Doctors and Nurses
Principal for school for expatriate children in Kathmandu

NICARAGUA ENT Doctor

CHINA, HUNGARY AND SERBIA Teachers (especially TEFL)

There are many other openings around the world for you to use your qualifications and gifts.

Ministry
OPPORTUNITIES

MINISTERS NEEDED FOR WORK OVERSEAS

BRAZIL There are opportunities in Brazil, especially in inner cities where church planting, evangelism and community work with a bias to the poor go hand in hand. Ministers need to be theologically qualified and experienced. Opportunities in theological education are sometimes available for those who are highly qualified after they have spent a couple of years in a church situation. Ministers need to have a conservative, evangelical outlook.

PORTUGAL A minister for a church planting/evangelistic situation which could be either an existing small church or a new work.

SRI LANKA A minister and wife are needed for the Baptist Union of Sri Lanka. Because of the cultural situation the minister needs to be a man. His wife would have allow profile but an important supportive role. Acquiring a good working knowledge of the language is important in order to get alongside and work happily with local people and to build up good relationships, hence a long-term commitment is necessary. The job is one of co-operating with and encouraging local Christians, not organising them. There are many opportunities for a varied ministry given sensitivity, adaptability and patience.

THAILAND Urban ministry in Bangkok

ZIMBABWE A minister or ministerial couple for the training of lay-leaders and for church planting.

MINISTERS - A SHORT TERM OVERSEAS EXPERIENCE

TRINIDAD Experienced ministers, to volunteer for three months, to encourage local pastors and to help enrich the life of local congregations.

If you would like more information about these opportunities of service or if you would like to talk to someone about working overseas then contact: **Andrew North 0235 512077**

Baptist Missionary Society, PO Box 49, Baptist House, 129 Broadway, Didcot, Oxon OX11 8XA