

missionary herald

*The monthly magazine of the
Baptist Missionary Society*

February 1976

Price 5p

Baptist Theological Seminary Library
8003 Rüschlikon, Switzerland



NEPAL

For the past twelve years, missionaries of the B.M.S. have been working with the United Mission to Nepal. Their names are given on the opposite page. They have provided the articles and photographs for this issue of Missionary Herald, for which the secretary of U.M.N. Frank Wilcox, has written this introduction.

TWO events of 1975 are firmly lodged in the mind and memory of all workers in the United Mission to Nepal. One event, the coronation of His Majesty, King Birendra Bir Bikram Shah Dev, was a very public event. Joining the thousands of Nepali citizens of high and low degree who thronged the streets of Kathmandu late in February for this fabulous festival of colour, drama, pomp and pageantry, were princes, heads of state and special envoys from all parts of the world.

Generous Kodachrome coverage of this unusual event, mingling elements of the medieval with the modern, crimson-robed elephants bearing the newly crowned monarch and his queen, followed by gleaming Mercedes-Benz limousines, appeared in the news media around the world. A large number of the UMN amateur "photographers' corps" also exposed hundreds of feet of film, covering the most auspicious event of the Nepali year for personal satisfaction or future deputation demands!

Another event took place in Kathmandu nearly three months later, on 29 May, and this was of even greater significance for the UMN than the coronation of King Birendra. It was not a public event and was attended by no pageantry. No representatives of the press, local or international, were present in the quietness of the small office at the Ministry of Foreign Affairs. Only two members of the Mission and three representatives of the Foreign Ministry met together that sunny May morning. Nevertheless, this little publicized event was memorable to us in the Mission because on that day we signed a new General Agreement with His Majesty's Government of Nepal. This is our fourth Agreement with Nepal and it gives us a further five year mandate for Christian presence, service and witness in this mountain kingdom. Some features of our new Agreement

seem very significant in the ongoing life of the Mission.

The language of our earlier Agreements left the impression of terms of service or assistance dictated by Government. This Agreement begins with a different tone: "Being desirous of cooperating in undertaking various development projects in Nepal, His Majesty's Government of Nepal and the United Mission to Nepal have agreed as follows". The UMN proposed the change of wording and the men in Government, who handled the negotiations, readily accepted the changes, as convinced as we were that working relationships between Government and Mission are closer, more cordial and fruitful than ever before. We thank God for this minor change in wording, for the new tone of cooperation and mutual respect which it lends to the whole Agreement, and for the reality of closer working relationships with our friends here in Nepal.

The first three clauses of the new Agreement refer to "separate agreements" for each project or programme which the Mission conducts in Nepal. These separate agreements, negotiated with the concerned departments of government ministries under the "umbrella" of the General Agreement, again indicate a closer, more integrated relationship, at the planning stage, with such Ministries as Health, Education, Commerce and Industry, etc.

In our third General Agreement, we were prohibited from giving any assistance to the people of Nepal in the area of agricultural work. The new Agreement restores to the UMN the privilege and permission to serve in the sphere of agricultural development.

Up till now the Mission has been required, by the terms of our Agreements, to supply all funds and resources for whatever projects we might

FACTS AND FIGURES

There are 170 people appointed to the United Mission to Nepal from 30 different mission boards in 13 countries.

Nepal has a population of about eleven million and the places where the U.M.N. works are as follows. The names in brackets are B.M.S. missionaries.

Kathmandu (Eileen Talbot, George and Isabel Tweeddale)

Headquarters, Guest House and Language School;
Shanta Bhawan Hospital (135 beds), Nursing School and Community Health Work;
Anandaban Leprosy Hospital; Community Health Office
Mahendra Bhawan Girls' School, now run by H.M.G. (600 girls) and Children's Hostel;
U.M.N. seconds workers to the Nepal Engineering Institute.

Tansen (Sylvia Slade)

Hospital (100 beds) and Community Health Work
Auxiliary Nurse Midwifery School (60 girls)
Auxiliary Health Workers Field Practice Training Programme for 200 boys (a very new venture!)

Pokhara (Margaret Kingsley)

Boys' Boarding School
U.M.N. seconds some workers to the Green Pastures Leprosy Hospital under the International Nepal Fellowship

Butwal (Stephen and Sheila Bull)

Technical Institute—Plywood Factory, Power Company, Division of Consulting Services
U.M.N. seconds some workers to the H.M.G. Lumbini Zonal Hospital

Amp Pipal (Glenys Walker)

Hospital (15+ beds) and Community Health Work
U.M.N. personnel teach in the H.M.G. schools at
Amp Pipal, Luitel, and Harmi

Okhaldhunga (Anna Weir)

Dispensary (no approved beds!) and Community Health Work

Medical personnel and facilities in Nepal

374 doctors	372 Auxiliary Nurse Midwives
8 dentists	630 Auxiliary Health Workers
335 nurses	2098 Total hospital beds
35 health centres	} mostly involved in preventive medicine
301 health posts	

operate. The new Agreement acknowledges that a Ministry or Government Department may "agree to provide assistance in respect of finance, staff or other facilities for a particular project." Encouraging process!

Another UMN colleague has written elsewhere of the annual Bible Conference of the Nepal Christian Fellowship. It is wisest to write only briefly and generally about the work of the Holy Spirit in bringing the Church to birth,

growth and maturity in Nepal. Suffice it to report the Church is growing, there are now about 40 small congregations and preaching places across the country, and new believers have been baptized and added to the Church. Although the need for strong, rooted-in-the-Bible, mature leadership is still critical, it is heartening and humbling to see the Spirit raising up and equipping young men in the congregations for leadership in these days of the Church's foundation in Nepal.



CHRISTIANS COME FROM NORTH, SOUTH, EAST, WEST

Jonathan Lindell of the Boys School, Pokhara, reports on the National Fellowship Conference.

MANY of us think that the best season in the year in Nepal is right after the long summer monsoon rains. These abundant rains, spread over the summer months, raise the rice crop which is the "staff of life" in these parts. A Jesuit Father in Kathmandu Valley has kept his private weather records for more than 20 years, and he says that they give clear evidence that the rains stop with the coming of the moon in October. Well, that's exactly what happened last year. In the space of just two or three days the waters turned off, the clouds melted away, the backdrop of the snowy Himalayas appeared, and, beauty of beauties, a bright moon rode high in the sky.

It is at this lovely season, with the earth clothed in luscious green and soon ready for harvest, that the whole nation drops everything, closes offices and institutions, and for two weeks gives its full attention to the celebrations of the Dasai religious festival. This is a great family festival, and everyone tries to go home and

enjoy it with the family circle. If possible each family circle tries to get a goat for sacrifice and then feasting. There are the giving of the forehead "tika" marks to each other, visits to the temple, new clothes, visiting friends, with swings and ferris-wheels. It is a time when members of a family join together in special ways in the solidarity of their Hindu religious faith.

This festival time brings peculiar difficulties to members of the community who have changed their faith and can no longer join their families in the Hindu religious rites and ceremonies. To avoid those hard problems some will absent themselves from the home circle. This is often the case with those who are the first ones to change their religion. This is the case with many Christians.

So, the Christians of Nepal have chosen the time of this Dasai holiday season in which to call their annual National Fellowship Conference. It's a very suitable time for them in many respects, and this conference has been an important means of bringing Christians into growing faith and stronger ties in the body of Christ. I was able to be present at the Conference this year because they rented the facilities of the Boys' Boarding School at Pokhara, where we work, for their meetings. The school was on holiday for the festival season, and the Con-

ference moved in with about 275 delegates, living in the hostels of the school, eating in the spacious dining hall, and meeting in a large classroom.

It has been my lot to have lived outside Nepal in days when Christians were not allowed to be in the country, to have been for a time among those who prayed and witnessed along the borders; and then to have seen situations change and opportunities come for Christians to be in Nepal; and to see the knowledge of the Gospel spread in hearts of men and women here and there. And now, after 25 years of these changed conditions, Christians came over the paths and roads and highways of the new Nepal, from the far west and the far east and the south to the conference. It was a big effort, to do this travelling. There must have been a dozen families among them, with small children too.

A varied group

There were simple village folk from the plains area who had never used flush-down "Asian" toilets, and who squatted on their feet up on the bench when they ate at the table. They hardly knew enough Nepali to follow the preaching. Then there were others: farmers, townspeople, students, middle class, young men in "world culture outfits", university graduates, and government servants. All of them

friendly and sociable, sitting and praying together, and belonging to the new family of the disciples of Christ and of the family of God.

The local serving committee provided 65 straw mats on the floor of the meeting room. All the people left their shoes on the porch outside when they came in to sit on the floor for the meeting. Those shoes outside told quite a story of the variety of people inside in the meeting. And in there they had morning prayer meetings, Bible study, discussions, business sessions, more Bible study, and evening evangelistic meetings. Some had come with a desire to be baptized because in their home groups there was no one to do this for them, and this was granted to them.

There were a couple of business items dealt with in the Conference which I thought were significant. One was the study and adoption of a Confession of Faith. This is a move which will draw the more than 30 groups and congregations into a closer unity and working as a church body. Another action was taken out of the realization that the movement has grown to such a size that the logistics of calling and handling one national conference of such a large group is getting to be too much. There are very real difficulties of travel, costs, accommodations and facilities. So the decision was made to have four regional conferences instead, and committees were appointed to work for this in each region. So this may be the last overall conference for some time, until it is thought appropriate and workable to call one again.

The main Bible Studies were on subjects related to the church: the members, deacons, elders, apostles; the Christian family; the gifts of the Holy Spirit. Here in these mountains the old, old story is being repeated: it has pleased God, in His grace, to reveal His Son Jesus Christ to people, to give them new life as children in His family in the earth. Hallelujah to God!

(Above left) Representatives of the church attending the Conference.

Members of the Conference making their way to the dining-hall for lunch.





Okhaldhunga Dispensary.

Christians serve the isolated and lonely

*Anna Weir, of the B.M.S. reports
from Okhaldhunga*

Okhaldhunga, situated 80 miles or ten days walk from Kathmandu, on what was a main trading route between Tibet and India, was once an important centre, but is now only an interesting by-water. Once a week at least however it still serves as a meeting place of many peoples at the colourful local bazaar, to which Tibetans, Sherpas and Nepalis from many tribes, come from quite distant parts to sell and buy their wares. Speaking of trade, most seasoned travellers are, like us, impressed by Nepali honesty.

The small dispensary of the UMN reflects this international air. The staff is a mixture of Japanese, Canadian, Tibetan, Scottish and Nepalis of various origins.

Despite their variety, our patients come from no more than a fringe of the roughly 20,000 people who live in this area. It is a rare event, for instance, to have a patient from one of the lowest castes. Our doctor remarked recently

that he believed it to be the "unusual person" who comes to us for help. There is probably some truth in this. It is certainly true that many people come to us as a last resort, in an advanced state of illness, after local remedies, medicine men, etc., have failed and, unhappily, often when it is too late for us to do much for them either.

Cut-off

Patients coming too late and leaving too soon are a great problem, but it is true that people just can't afford to leave home or fields for more than a very short time. This is especially sad in our most common condition, tuberculosis. We still seem to be on trial, and cures must come quickly, or not at all, in so many cases. Incidentally, we are surprised at the number of people suffering from neurosis of some sort or other. It seems that mental stress is not confined to our western society.

We find ourselves so tied up in the little world of our dispensary that our contact with people outside tends to be both very limited and superficial. I think this is a common experience of those engaged in medical missions. Already in our Under Fives Clinic in the bazaar we meet people who would never venture into the alien atmosphere of the dispensary. This year we hope to extend our Public Health work,

starting with a few villages not too far away. In this way we hope to come to know the local population better, and to be of more help to them.

Even our Nepali staff by their association with us, and their knowledge of imported ideas seem to become a class apart, and one suspects that it takes quite a bit of "go" for one of the shy hill women to approach even a village clinic. Medically, one is anxious to reach as many people as possible, but in other ways to get to know the few can be as important as contacting the many. In a situation where so many cultures meet, communication even on the level of the conduct of day to day affairs can be a complicated, frustrating and sometimes a hilarious experience.

Two or three

The Okhaldhunga congregation is tiny. At our services we have two, or if one old man can make the journey, three people attending. There are also a few isolated Christians in some of the hill villages. These Christians, living in remote parts of the country, rarely able to meet with others or attend gatherings, know deep loneliness.

As I write, the rains, we hope, are coming to an end. The plane has come and that is a good

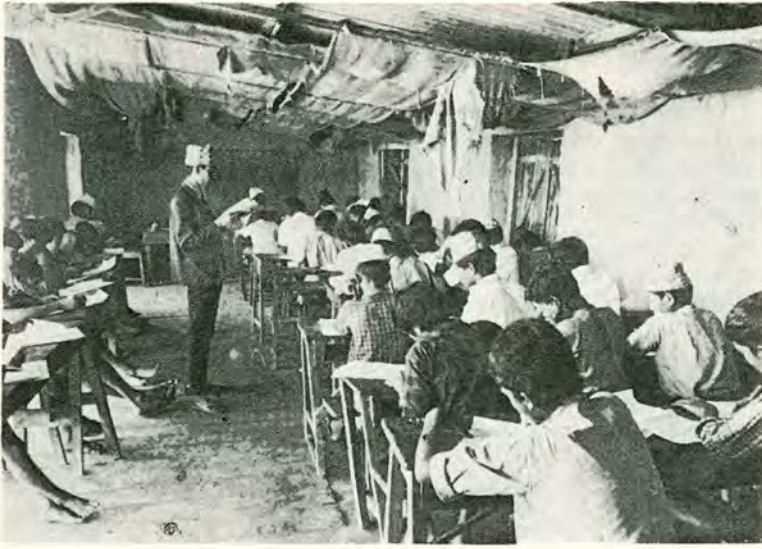
sign, even lifting apparently the spirits of some unlikely to travel on it. After four months of rain, mud, isolation and leech bites, both Nepalis and foreigners are feeling a bit weary and irritable. The arrival of the plane brings us back into the world, although as we hear the international news we wonder if we are not better tucked away in our "mountain fastness". Anyway, everyone suddenly seems to be lighter of heart, despite some fears for the crops due to the unusually heavy and prolonged rainy season.

The population, too, is looking forward to the ten day Dasai Festival, for the ordinary people, the highlight of the Hindu year. For this, 8,000 goats have been imported from Tibet for ritual slaughter. Everyone has to buy or borrow new clothes for the occasion, and it seems as though all the staff require holidays at the same time. For those who feel they cannot participate in the various rites and activities connected with the festival, this is a very trying time.

Following the acceptance of the new Agreement with Government (see page 18) negotiations are now proceeding with the department concerned respecting our dispensary. This means that in the future we shall be working much more closely with the Government. We look to this as a positive step in our mission to Nepal, and in helping the people to help themselves.



Out-patients at Okhaldhunga Dispensary.



Some of the older boys in school at Amp Pipal.

The school that helps to make a village important

by *Glenys Walker of the B.M.S.*
reporting on *Amp Pipal*

"Didi, Didi, open the door!" The day has begun as the sun begins to lighten the sky at 5.30 a.m. The water carrier has brought the first of his drums of water from the spring. The view which School House commands on the top of the hill means a long haul up approximately 300 ft for the water carrier yet he cheerfully makes the trip three or four times each morning, glad of the £2.50 he gets each month for his daily two hours' work!

It seems early to be up—but the sound of the women pounding rice and grinding maize has been going on in the village for two hours. On a recent trek to the north two of our community health team found the floor being mudded beneath them as they awoke at 3.30 a.m.!

The next visitor to the door is an old grandfather carrying a basket of peanuts. At last the long awaited peanut season has begun and he comes to sell at 22p per gallon. So begins the laborious task of measuring out, pint by pint,

five gallons of nuts. The old man is still suspicious of the paper money I give him—so, "two numbers for ten rupees, one number for five rupees" is explained to him many times, so that he will not get cheated by shopkeepers. He's half blind so for unscrupulous merchants he, along with many simple villagers, is easy prey. Many years' dealing with missionaries has convinced him that we can be believed so eventually off he goes, hobbling with his stick, away to find something to sell tomorrow.

Early callers

"Buy some firewood: we've brought good wood, please buy". The raucous shout of a line of about fifteen assorted women and children. How I wish Mahilie were here! The Nepali girl who works in the house would know exactly how much to give for each load, carried with a band across the carrier's forehead. I have trouble in deciding which load is bigger, which wood is better and how much to give for each. Eventually they all go away more or less satisfied and I go back to the marking and preparation which seems doomed to incompleteness.

The "orange" lady calls next—ten oranges for 5p. Who could resist those tangy green tangerines? Once more the counting out—in groups of five scattered all over our verandah.

At last the basket is empty, the paper money and coins explained yet again and sixty-five oranges have found a home.

School preparation for today's 350 children is punctuated by various members of the community health team coming for the keys to the clinic which is at the end of our garden, so that they can pick up all the medicines, syringes, scales, etc., needed for running the clinics in neighbouring villages.

Help comes!

8 o'clock. What a relief when Mahilie comes. After organizing the work of house and garden for the day, schoolwork can go on undisturbed while Mahilie deals with the children who sell eggs to get their monthly school fees, the old lady who brings some vegetables for curry, more and more woodsellors and mothers, with their babies tied to their backs who must be directed to the clinic.

The peace does not last long however. At 9 o'clock up the path comes Bhim bringing his baby sister Bishnu to stay in our house while he and the other older children come to school. Their father is in India in the army and never sends money and rarely news, so his wife is trying her best to feed five children. She works in the fields to get a little rice for them all but

the children are all malnourished. When the baby was first seen at the clinic she was nine months old and weighed only 9 lb. Mother and baby spent a week in the nutrition unit but once home the mother was unable to feed Bishnu properly. The family lives in a shack and has no land at all. All the clothes for the family have been given to them, they have nothing. At fifteen months Bishnu weighed 12 lbs, was lethargic and would just sit for the whole day when she was not sleeping or eating. Six weeks later she is not still for very long, sometimes we wish she would sleep more! She is still very underweight but has gained 5 lbs and is beginning to enjoy life, as she carefully watches everything that goes on.

A girl's future

It seems no time at all before it is 9.45 a.m. and the insistent clanging of the school bell brings children from all directions, some have walked for two hours, some for five minutes, and the national anthem begins the day. As the children disperse, one of the class VI girls comes up to me. Jayanti wants to study to class 10 and sit for her school leaving certificate but Amp Pipal has only a middle school—classes I—VII—and her parents will not permit her to walk for 2—3 hours in the dark to attend the nearest high school. (This is true for all the girls unless they have relatives living near a



Girls soon learn the technique of carrying heavy loads.

high school). “*Guru-amma*” (literally teacher-mother) “is it true? Is this going to be a high school?”

My mind sped back to a meeting two months ago. All the leading men of the neighbouring village council areas, Khoplang, Paluntar, Harmi and Amp Pipal had been invited. “Come on Padam, Krishna has given one hundred rupees. Surely your’re not going to be outdone?” Padam puts his thumb print against a pledge for 110 rupees. About 150 men are crowded into the smoke filled room so that not a square inch of the straw matting is visible. With much good natured teasing and cajoling pledges are made towards the 16,000 rupees required. The men heard a glowing report of Amp Pipal Middle School during its nineteen years (seventeen under the United Mission to Nepal, two under His Majesty’s Government of Nepal).

The school is the third largest in the Gorkha district including high schools; it has the largest number of girls in any school in the district, largely because of the presence of women missionary teachers on the staff and the consequent encouragement to girls’ sport, handwork, etc., in the school. It is ironic that at the moment when the number of girls on the roll plays a very decisive role in the school’s future, it is almost inevitable that there will be no woman on the staff!

Opportunity given

About one month after this preliminary meeting the headmaster once again stood before a meeting to read—this time a letter to the Gorkha District Education Committee announcing that plans are under way for the making of necessary equipment and that the required 16,000 rupees have been pledged and therefore requesting that Amp Pipal be granted high school status. Now, as the decision is awaited, everywhere there is excitement and eager anticipation. The schoolmasters feel that another new era is about to begin for the school; the Amp Pipal village *panchayat* (council) leaders are sure that their dream is about to be realized. Amp Pipal will be unrivalled in importance among neighbouring villages, having both a hospital and a high school. Only the District town itself can boast both. By the time you read this it is probable that Jayanti and her friends will have an oppor-

tunity to finish their schooling and even go on to some form of training or higher education.

Meanwhile from near-by classes comes the chanting of master and pupils of the day’s lesson and shouting from those classes whose master has not yet reached the classroom. One class is led out on to the playground and the master teaches in the warm sunshine instead of the chilly classroom.

Children are helped

The mid-day break is greeted gladly by pupils and teachers alike. About forty of the poorest and most undernourished of the primary pupils are fed with maize and soya meal mixed with meal provided by the community health programme through the Nepal Children’s Organization. Much of the cost of the freight on this from Kathmadu was paid by children in Girls’ Brigade and Sunday Schools in Britain.

The only Christian teaching which the school-children can receive must be done out of school hours and off the school property. My house being right next to the school, able to accommodate large numbers of children, is just one example of God’s provision for the school. And so when school has finished, almost every day, groups of children come for the girls’ club, the sewing class, or the Bible class.

Attendance is always good and enthusiasm abounds for all the classes where each group has the opportunity of hearing of Jesus’ love. This is especially true of the Bible Class to which 100 or more children have been coming regularly for a year. Apart from these classes the children hear nothing else of Christ in most cases and so it is a privilege and a challenge to introduce these young children to Jesus. Most week days, therefore the day ends with fun and singing as the children love to sing “Jesus songs” with the guitar, and the joy continues as preparation for the following day begins by candlelight.

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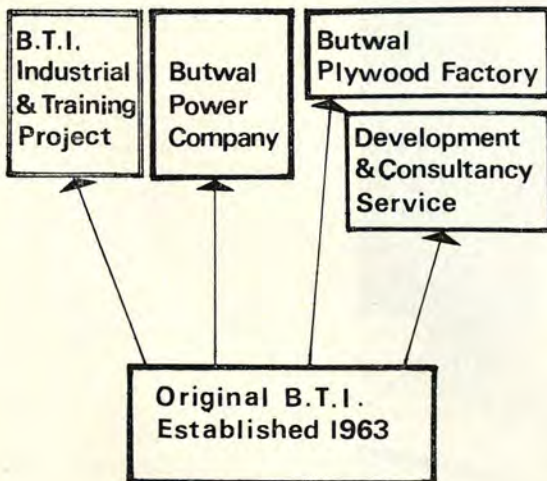
An experiment that works!

by **Stephen Bull**, serving with the B.M.S. in Nepal

IT has been our privilege over the last two years to be associated with the work of the Butwal Technical Institute, Butwal (B.T.I.), a UMN "project" in West Nepal.

The B.T.I. is an institution with a difference. It was initiated about twelve years ago in order to offer apprenticeship, or "on-the-job", training in various trades to Nepali young men. In order to finance the training programme the trainees work in the B.T.I. production and service workshops, the profits from which are designated for the training programme. The title of "Institute" is therefore a complete misnomer because B.T.I. is not an institution as such but a small industrial engineering complex consisting of workshops and a training section. As far as we are aware this approach towards providing training, and financing thereof, has not been successfully tried in any developing country before.

The present B.T.I. is just one "shoot" of a much larger "plant" (as shown in the diagram below) consisting of an electric power company, plywood factory, and consulting service, having "grown" over the last twelve years from the original Butwal Technical Institute. Due



to the brevity of this article we will just discuss the B.T.I. Industrial and Training Section with which we are associated.

The original objective for establishing the B.T.I. was to provide a means of service and witness to the saving grace of Our Lord Jesus Christ, to the people of Nepal, through an economic development programme viz. the establishment of fully supporting and economically viable engineering workshops, the employment of Nepali workers in the workshops, and the training of young men for employment in the B.T.I. workshops and surrounding emerging industry. This objective has been pursued up to the present time, and it is expected to be continued in the future. Of course, "economic development" or "social improvement" is not new with regard to the introducing of Christianity into a non-Christian society since this approach was in evidence even in Carey's days in India! But why, you may ask, has it been necessary to employ economic aid (with its accompanying problems and misunderstandings) as evidence of our Christian concern in Nepal? First, Nepal has only been

opened to Western influence, commerce and industrialization very recently and is therefore desiring all forms of aid, and development know-how, for the satisfying of the needs of its people. Second, as the Nepal Government has imposed restrictions with regard to proselytization in Nepal a form of communication through the operation of an economic programme in a developing country would appear fully justified.

We were requested, in the light of our experience in India, to come and head the training programme of the B.T.I. One of our main objectives has been to train a suitable young Nepali engineer to take over responsibility for the programme when we leave shortly.

The type of training offered is termed "on-the-job" training and is organized along similar lines to trademen's apprenticeship training in the West. All trainees are employed in production and service workshops for a full four-year period (including an initial six months' pre-training in basic skills in the training section) engaged on work in the production activities, and receive a regular salary. The training section, for which we are responsible, coordinates the training of the trainees and offers the formal training for the dissemination of relevant theoretical knowledge in order for the trainees to become competent and fully skilled tradesmen. Some twenty-five part time Instructors are required for giving the theoretical

tuition. I also have the opportunity to teach some classes.

Training is offered in the following trades: machinist, welder, carpentry, auto-mechanics, electrician and office clerk cum accountancy. In all we have some 64 trainees, aged between 15 and 20 years, living in small hostel units attached to our staff housing. Last year we received over two hundred applications for just twenty vacancies, which gives some idea of the demand for the training being offered at B.T.I.!

But what has economic development, the establishment of industry, the providing of employment, and the offering of training to young men, however laudable, to do with missionary service? Perhaps the reason will become more evident when it is realized that twelve years ago there was not one Christian living in Butwal, and no church. Today that situation has completely changed: a small nucleus of Christians are to be found worshipping and serving God, week by week, in a small church building opposite the Institute. Most, if not all, of these Christians have become believers through the influence of the claims of the Gospel during their trainee days at B.T.I. Many of them, today, hold responsible positions both on the Institute staff and in the church.

Has the Experiment been a success? We believe the results speak for themselves!





Girls at the Mahendra Bhawan Girls' School.

We are here to learn and help

writes Eileen Talbot, serving with
B.M.S. in Kathmandu.

DO you know what gives the greatest job satisfaction to UMN personnel here in Nepal? It is to work oneself out of a job! In Kathmandu, Miss Margaret McCombe is now deputy head of the Mahendra Bhawan Girls' School, having passed on the headship to Mrs. Martha Mukhyia. At the Shanta Bhawan Hospital, the post of Administrator is now carried by Mr. Bir Bahadur Khawas instead of Mr. San Ruohoniemi, while Miss Ruth Angove, formerly dietician adviser at the hospital, has trained her replacement and is working as a dietician adviser to the Government Health Department. This does not mean, of course, that when a certain task is completed one is then unemployed. There are many other openings for those whose skills, experience and witness can still be used in Nepal.

In the community health office my fellow worker is Samuel Shannyasi. He started working in the office in November, 1974, and we have been learning and sharing together. His spoken

and typewritten English were good when he came and have improved through the year. Having previously lived in Tansen and Amp Pipal, Samuel has a unique knowledge of the needs of our community health staff in outlying places and uses the utmost persistence in trying to obtain any medical supplies they need from the various departments here in Kathmandu.

Danmit, his wife, is a much appreciated health worker in the Shanta Bhawan community health programme and their two small children assist their mother as visual aids in the health education she gives to the Newari women in their village. It is wonderful to have Christian couples like Samuel and Danmit working with us in the Mission.

Slow changes

"Community health is a very broad umbrella" is a saying that Dr. Noboru Iwamura, the former UMN Community Health Director has frequently used, and the sharing of my services with other projects (in order that their health remains whole!) has in some ways been a part of our department's work, and certainly this has only been possible because of Samuel's presence in the office. Filling a gap in the headquarters office for a month and working at Tansen for several weeks in the preparatory work involved in setting up a new Auxiliary

Health Worker Training Programme, and helping to train a Nepali typist clerk to succeed me, has certainly given greater insight and more variety in my day to day duties.

His Majesty King Birendra has said, "Just as I have affection for my country and people, so also I bear my responsibility to alleviate the suffering of my sick and hungry countrymen", and the Government is seeking, with the assistance of many agencies, including the UMN to improve the health and supply the physical needs of the people. However, changes do not come overnight. The life expectancy throughout the country is still only 46 years, and we know that 50% of the children will die before reaching the age of 5 years.

Figures in themselves do not convey very much, but when you have shared in the sorrow of one of the Nepali staff whose baby has died, it comes much nearer home—and then it is too late to ask "why didn't you tell us earlier, or why didn't you take him to the hospital?" For you know that the older women still have most of the say of what happens to the children, and therefore health education takes a generation to show its effects in many cases.

However, there are some hopeful signs and sometimes the message is being remembered by the village *panchayat* (council) leaders who, as husbands, can certainly say what should be

done in their homes! Recently one of our Nutritionists, Miss Miriam Krantz, returning home on a bus after dark, was fascinated when a fellow traveller, on hearing what her work involved, proceeded to recite one of her own talks to her almost word for word. You can imagine his embarrassment when he recognized her in the lights of a shop a little later in the journey!

To be constantly the receiver is not good for anyone, and there is still much that we can learn from our Nepali friends. UMN medical staff work alongside compounders and learn from them and help them to gain more knowledge; similarly, with local (unqualified) "midwives". How much better to use them and train gradually, learning from them about local customs and beliefs. An ancient chinese poem says:

"Go to the people,
Live among them
Learn from them
Love them
Start with what they know
Build on what they have
But of the best leaders
When their task is accomplished
Their work is done
The people all remark
We have done it ourselves."

(see next page)



Miriam Krantz giving a mother advice on nutritious food.



Pastor Robert Karthak and his wife.

Christ always showed respect, affection and concern for the individual and gave people the joy of giving to Him and working alongside Him. It would be less than Christlike to come as Westerners and Christians and be continually on the giving side; without acknowledging and providing opportunities for our Nepali friends

to be givers too. Their contributions in friendship, extremely hard work and good humour are a constant example to us. The women and girls especially work extremely hard in the house, in the fields, and in looking after the younger children. They are generous even when they have next to nothing to give.

The fellowship in the Nepali congregations is a very real and rich experience and to hear the testimony of those who maintain a joyous faith and witness in spite of much opposition and persecution from the family and from neighbours is extremely humbling. Christians who have been imprisoned for their faith are often happier there because they have less opposition, more opportunities to witness and frequently more fellowship with other believers!

Here in the Kathmandu valley there is a fairly large Nepali congregation and Pastor Robert Karthak is greatly used by the Lord to minister the Word to Nepalis and Westerners alike, but in many places in this mountainous land there are lonely Christians who very seldom have the opportunity of Christian fellowship and we would particularly covet your prayers for them.

Book Review

Seed of the Church in China

M. Boone, St. Andrew Press £2.75

William Boone was one of the first Protestant missionaries to take up residence in Shanghai after the signing of the Treaty of Nanking in 1842.

He spent the rest of his working life in Shanghai, preaching the Gospel and establishing schools.

He founded schools which became St. John's College and Medical School, and became the first Protestant Bishop in China.

This book not only tells the story of Bishop Boone's life and work, but vividly describes the political changes of the 19th century, the resistance to

change which led the Chinese to despise foreigners, the persistent efforts of Western traders and governments to open up trade with China, and the particular incidents, some not to the credit of Western powers, which forced China to open her doors. It is an important addition to the record of Protestant work in China.

E.G.M.

Missionary Record

Arrivals

- 11 November. Miss W. N. Hadden from Yakusu, Republic of Zaire.
- 15 November. Mr. and Mrs. G. I. Pitkethly and son from CECO, Kimpese, Republic of Zaire.
- 21 November. Rev. D. R. A. and Mrs. Punchard and family from Paranavai, Brazil.

Departure

- 7 November. Rev. F. J. Grenfell to Sao Salvador, Angola.
- 19 November. Miss C. Preston to Chandrahona, Bangladesh.

Death

- 22 October. In India, Mrs. S. N. Das, widow of Braganada Das, India Home Missionary 1920-1927.

Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.

(28th October, 1975 to 18th November, 1975)
General Work: Anon., £7.00; Anon., £1.00; Anon. (CYMRO), £25.00; Anon., £9.00; Anon., £1.00; Anon. (B. J. K.), £5.00; Anon., £20.00; Anon., £5.00; Anon., £7.00; Anon., £10.00; Anon., £2.00.

Women's Work: Anon. (Prove Me), £5.00.
Medical Work: Anon., £8.00; Anon., £10.00; Anon. (W.R.Y.), £15.00; Anon., £5.00; Anon., "In loving memory of Margaret and Arthur", M.M.F., £6.00.

Gift / Self Denial: Anon., £1.00; Anon., £10.00; Anon., £5.00; Anon., £1.00; Anon., £1.00.

Relief Work: Anon. (R.P.), £5.00.

LEGACIES

	£
Mrs. C. A. Brand (In memory of Rev. Arnold Streuli)	100.00
Miss W. M. Bush	6,750.00
Mrs. B. Campbell	500.00
Miss J. M. Collier	436.07
Miss A. E. Crussell	6,055.05
*Mr. F. B. Depledge	1,400.00
Mrs. M. G. Evans	500.00
Ida May King	200.00
J. W. McFarlane's Trust	75.00
Miss I. Neilson's Trust	600.00
Mr. A. Pratt	1,000.00
Miss A. Randall	100.00
Mrs. M. Thomas	1,354.56
Miss E. B. M. Wishart	282.09

* In gratitude for and in loving memory of my dear mother, Lola Ann Depledge who became a victim to the disease of cancer.



The Amp Pipal hospital (above) is about 4,500 ft above sea level. Much of the cost involved in its construction was the payment of carriers responsible for carrying all the materials on a climb of several miles.

(below right) Members of staff at the hospital share in morning devotions.

Members of the United Mission to Nepal come into contact with Newaris, many of whom speak only their own Newari language. (below left) A Newari family.

