

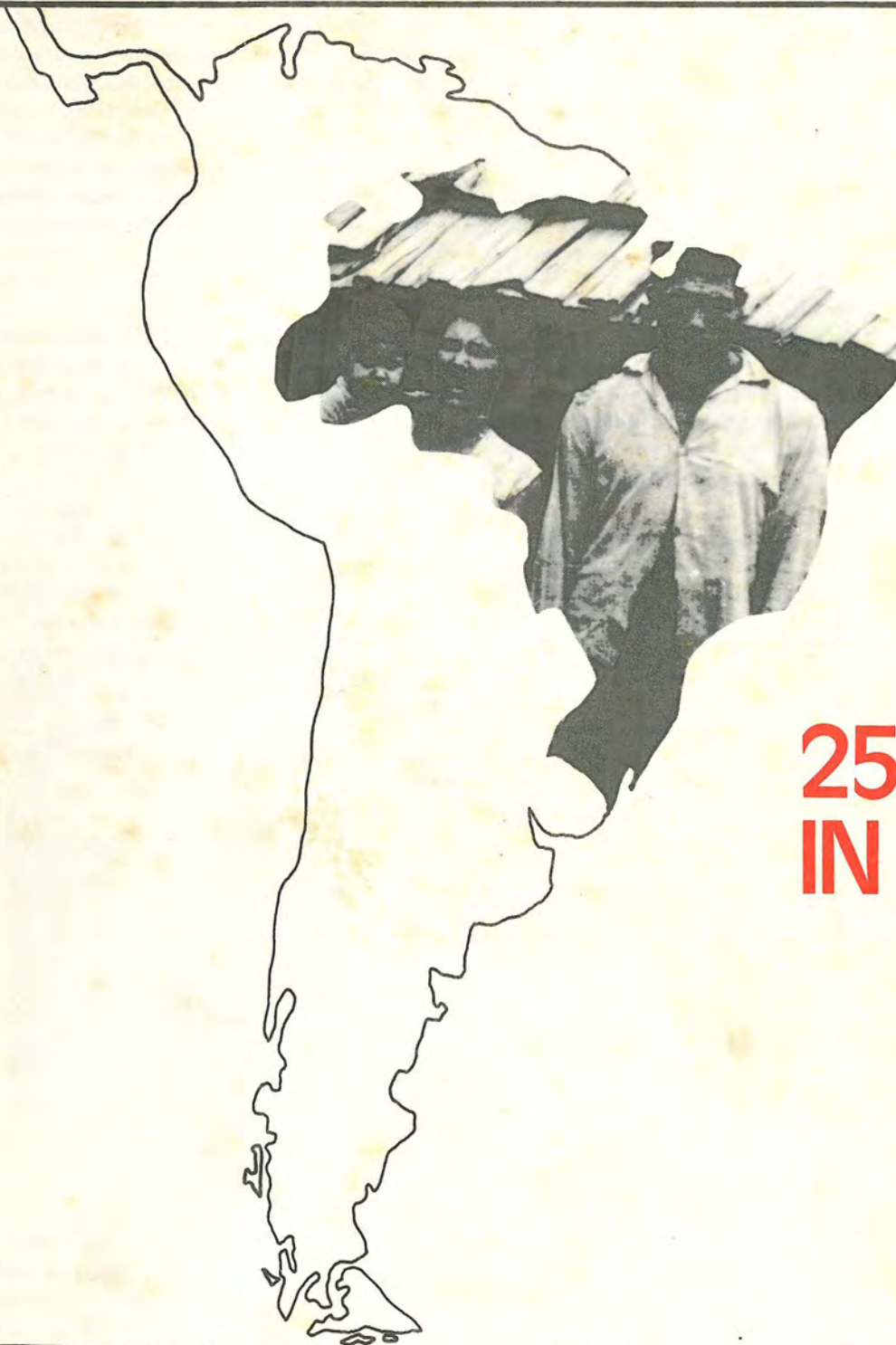
Missionary

HERALD

The magazine of the Baptist Missionary Society



JANUARY 1981
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**25 YEARS
IN BRAZIL**

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There are occasions in life when, as it were, we reach a high point and from that advantage are enabled to look back and trace the way we have travelled. Such landmarks also afford an opportunity to look forward and seek to delineate the best way to proceed, laying out the marks of the path we hope to tread.

1981 can be regarded as one such elevation in the 'journey' of the Baptist Missionary Society through Brazil. It is just 25 years since the General Committee of the Society resolved 'That the Society should now record its decision to continue the piece of pioneering evangelistic work in South America. . . .'

It was no accident

Our venture into Brazil might well be regarded as fortuitous resulting from the banishment of all missionaries from China by the Communist Government in 1951. Noting that event in the Annual Report of 1952/53 the writer says, 'A wonderful chapter in BMS history has come to its end. We are not to see in this fact the thwarting of God's purposes, but rather should we wait in patient faith the revelation of how God has caught up into the working out of His eternal plan these happenings.'

Arthur Elder, one of those forced to leave China, wrote to the Society intimating that he and his wife did not feel drawn to either Congo or India (areas to which many of his China colleagues had turned) 'rather we have been thinking that we ought to find out what opportunities there are for work in South America'. Many might suggest that it was the 'accident' of his birth to missionary parents in Argentina which drew his thoughts in that direction, but we believe it was God speaking to us through the circumstances of the time.

Disaster turns into opportunity

Further, the officers of the BMS felt that the closing of the China mission could so easily lead to a contracting of the Society's horizons and effort was required to maintain the principle that its total task was worldwide. They believed that we needed to focus on the needs and opportunities of another vast continent. Latin America was now the continent of opportunity. Brazil was a country of immense size and undeveloped natural resources and with a very rapidly expanding population. Paraná was a young and growing state of unique opportunities and of a great need in many unevangelized or practically untouched areas.

All these interests, feelings, convictions and openings coming together proved to be God's invitation to us to continue as partners in His unfolding purpose. So in April 1953, Arthur and Kathleen Elder were seconded to the Mission Board of the Southern Baptists of America to begin language study in Campinas and explore the possibilities of an 'independent work on a small scale in an adjacent area.' The result of that exploration produced in 1956 the resolution already quoted above.

The horizon grows wider

Since those first tentative steps into Paraná great strides have been made right across that State, from Foz do Iguaçu in the west to Paranagua in the east. From Pato Branco in the south to Nova Londrina in the north. The one couple at the start has increased to fourteen missionary couples in Paraná now and the work has expanded into other States – São Paulo, Mato Grosso and Rondônia. Throughout the years there has been the evident guiding of the Lord and His blessing has been patently clear.

continued

Looking into the future it would seem that that expansion will continue as God calls out more men and women to serve Him in this vast country. For a number of years the Society has had on its files an invitation to share in the work of the gospel in the State of Amazonas. Manaus, a great free trade city attracting the attention of commerce the world over, it is thought would be a good centre for operation in Amazonas. But there are soundings from other States too. Exciting new prospects which will enable us to see the horizons expanding rather than contracting and emphasizing the worldwide nature of our task.

These ventures await the obedient response of those who God shall call to His service overseas.



THE 1981 PRAYER GUIDE

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ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.
(16 September-23 October 1980)

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MISSIONARY MOVEMENTS

Arrivals

Miss M Lacey on 14 September from Chandraghona, Bangladesh.

Mrs A North on 18 September from Kinshasa, Zaire.

Departures

Rev D Jelleyman on 20 September for Kingston, Jamaica.

Rev M and Mrs Wotton and Susan on 21 September for Curitiba, Brazil.

Miss M Philpot on 23 September for Yakusu, Zaire.

Mr S Mantle on 23 September for Yakusu, Zaire.

Mr A Huxford on 23 September for Bolobo, Zaire.

Miss B Bond on 23 September for Dacca, Bangladesh.

Miss E Talbot on 25 September for Tansen, Nepal.

Mrs I Masters and children on 30 September for Yakusu, Zaire.

Rev J Watson on 6 October for Barisal, Bangladesh.

Miss M Stockwell on 9 October for Mbanza-Ngungu, Zaire.

Mr and Mrs D Stockley on 20 October for Gournadi, Bangladesh.

Miss J Wells on 20 October for Dinajpur, Bangladesh.

Mr P Riches on 26 October for Yakusu, Zaire.

Marriage

At Winner Street Baptist Church, Paignton, on 4 October 1980, Rev Christopher M J Spencer to Miss Christine Farrer (going to Yakusu, Zaire, January 1981).

Death

In Harefield Hospital on 7 October 1980, Rev William David Grenfell, aged 74 (Angola Mission 1933-1961; Zaire Mission 1961-1967).

THE CHALLENGE WAS ACCEPTED

by Derek Winter

I have a dog-eared card in my possession dated 1953 and addressed to Arthur and Kathleen Elder. It simply reads, 'OK. You can set sail. Victor.' So began the pioneering pilot project which the BMS initiated in Brazil 28 years ago, due in no small measure to the vision of Victor Hayward, at that time BMS Foreign Secretary, as he encouraged the Society to respond to the 'Macedonian' call of the Latin American Protestant Churches, under the guidance of the same Holy Spirit who called Paul and Silas across that narrow strip of water that separates Asia from Europe.

But, unlike the Hellespont, the gulf separating Tilbury from Rio de Janeiro was immense, and not just in geographical terms. True, BMS had pulled men and resources out of China, but commitments in India, Congo (as it was then), Angola, and many other fields were very great, and apart from one abortive survey many years before, BMS had never looked to Latin America, regarding the Protestant churches there well catered for by the North American missionary thrust. To the British Baptist constituency, Brazil was an unknown land, conjuring up visions of impenetrable jungle, indigenous (and often hostile) Indians, and an awful lot of coffee.

Reconnoitering the possibilities

The Society therefore decided that there could be no commitment at that stage to pursue the project beyond those first three years of exploration. The task of the Elders was to confer with leaders of the Brazilian Baptist Convention and representatives of the Foreign Missions Board of the Southern Baptist Convention of the USA, to travel extensively in Brazil, and to evaluate the needs and opportunities for the BMS to take part in a cooperative venture of mission in this vast land – the giant of Latin America. It says a great deal for the confidence that the Elders inspired among both Brazilian and American Baptists that Arthur was soon

elected executive secretary of the Paraná Baptist Convention. It says as much for the perceptive and detailed evaluation of the Brazilian scene which the Elders submitted in 1956, that the General Committee, at an historic meeting in November that year, voted by a large majority to commit the Society to Brazil as a new field of missionary endeavour in spite of the many cautious voices to the contrary.

The project began in the state of Paraná, a rapidly developing region where those fortunate enough to escape from the poverty-stricken areas of the North East, or willing

to risk leaving the large urban sprawls for a new 'frontier' area of opportunity, were pouring in with their families and their household possessions perched precariously on top of rickety lorries hired for the purpose. Forest was being cleared, coffee and cereal crops planted, and many who started off as sharecroppers were able, within a few years, to own their own few acres of land. For those with a flair for commerce, boom towns were mushrooming at a giddy rate, and there were enough 'rags to riches' stories to give hope to the majority for whose life was often a desperate struggle against the hardships of a forest region where roads



Dense forest in Parana



One of the 'best' roads in the region

were appalling, medical resources scarce and very expensive, and those who lived off the land were all too often mercilessly exploited by the merchants and middle-men.

The people longed for pastoral care

Against this background, protestant congregations, Baptists included, flourished amazingly. The ethos of the 'believers', as all non Catholic Christians were known, was to share their faith in those new areas by inviting their neighbours to simple meetings of prayer, Bible study and hymns in their own homes. People would gather after a day's work in the plantation, and by the light of a few flickering oil lamps, under a tarpaulin rigged up for the purpose, 30, 50, sometimes 100 folk would be there to hear the Word, and to experience the warmth of friendship in a strange land. Congregations grew and flourished. Churches were established, some scattered in a dozen communities over an area the size of East Anglia. The first few missionary couples, the Elders, the Winters, and Scotts and the Dellers, were constantly sought out by Christians in even remoter areas begging them for a pastoral visit. The work was that of the Brazilians themselves, and the BMS lent its support with pastors and their families, cooperating also with Southern Baptists within the framework of

the Paran Baptist Convention. Often, within a few years, a Brazilian pastor would be called to a church founded under BMS auspices. Cianorte in 1957, Umuarama in 1960, Goioere in 1963, all followed this pattern. And the people! Mateus Biazi, the rotund and genial secretary of the Cianorte church, Daniel Barbosa, the town chemist who acted as treasurer, Antenor Pronsatti, a patriarchal figure of Italian descent with a huge family, Cecilio de Oliveria, the grizzled mestico who founded one of the remotest congregations, a man with a great heart and an infectious faith. There was Dona America a saint of a woman if ever I saw one, mother of 16 children and all of them living, who adopted someone's illegitimate child as a 17th. Men and women like these frequently gathered for leadership training courses, a kind of Theological Education by Extension (TEE) in embryo begun way back in 1959.

Even in those days, there were other foreshadowings of new developments. A first exploratory journey in Mato Grosso was undertaken in 1959. We began to share in theological education in Curitiba, later to be extended to So Paulo and Recife. Opportunities seemed endless, and they were great days to be a missionary in Brazil.



Arthur Elder baptizes an early convert

THE POPE IN BRAZIL

*The Church of the Rosary in Curitiba,
a symbol of the Brazilian Catholic faith*

by Betty Bacon*

At the end of June, Pope John Paul II stepped out of his plane in Brasília and kissed the ground in recognition of his esteem for Brazil (the exact spot is now protected by a crystal cover). His description then of the country as the world's most populous Catholic nation was probably correct. In the 1970 census, 91% of Brazil's 93 millions said they were Roman Catholic. In the 1980 census, the proportion will probably be more, being taken after the visit of the most popular prelate for a long time.

What would be his line?

The metal workers' strike in São Paulo, with its large car industry, held the headlines during the weeks immediately preceding the papal visit. The Archbishop of São Paulo declared himself in favour of the workers, and speculation arose as to how he would explain his stand to his ecclesiastical chief. However, he visited Rome first, and in the event, the Pope expressed some sympathy with the workers himself when he addressed thousands of them in the great football stadium in São Paulo. Another question mark, evident through the press publicity given to the leftist theologian Leonard Boff in the pre-visit days, was, 'What would be the Pope's line on liberation theology and social involvement?' And among the protestants who remembered his exaltation of the Virgin in Mexico, people were asking, 'To what extent will he express his devotion to Mary here, especially as he visits Aparecida, seat of the Black Virgin, patron saint of Brazil?'

Met Everybody!

One factor that added to his tremendous personal popularity was that he came speaking something at least in Portuguese. He met the President and Congress, to whom he spoke of human rights; members of the Academy of Letters and other intellectuals; factory workers and slum dwellers (some of whom received the, for them, unheard

blessings of light, running water, and telephones); Catholic seminary workers; a group of Indians, whose claim to their ancestral rights received his approval; immigrants from all over the world whose actuation in Brazil's growth he praised, and whose situation, especially as it affects RC missionary priests, he sought to help in view of the new Foreign Immigrants Bill now being debated in Brazil. He also met members of the large Polish colony in S Brazil whose enthusiasm overflowed as he greeted them in his native tongue.

People felt they knew him

The open air masses, the street motorcades (he had several vehicles, built specially for him), intensive press and television coverage, all ensured that people in general felt they knew him personally. In fact, the papers spoke of the crowds that turned out for him in terms of millions. It was a stupendous personal success. As he went from metropolis to metropolis, the previously rehearsed slogans prepared by Catholic cheer leaders were replaced by others, more spontaneous, chanted by the crowds in tributes only normally accorded to winning football teams!

Much planning

Security agents have had a spell of hard work preparing for and keeping up with it all. Traffic across famous Rio-Niteroi road bridge was stopped one way for half a day as the Pope arrived in Rio. Nuns who had not been out of their convents for years received special instructions on how to proceed in crowded city streets. Families wishing to attend open-air mass on Rio's sea-front were advised to take plenty of drink. Helicopters supervised the huge crowds on the roads of access.

Trying to take stock

Now he has gone home for a two months'

holiday, and Brazil is trying to take stock of it all. Early on the list of comments came that of a Lutheran leader, that Pope John Paul's worship of the Virgin Mary in Aparecida, and his blessing of her image in the south, would make renewed links with Rome difficult for protestants. It has been noted that he took extreme care trying to unify the widely divergent tendencies of modern Brazilian Catholicism; to reinforce the authority of the Church while encouraging increased participation at grassroots level; to approve lay participation in trade unions and politics generally, while warning the clergy against direct political involvement; to advise government leaders to remember human rights while counselling those who suffer wrongs that violence is not the best way to get justice — in Belo Horizonte the youth were told: 'Young people who act as if the end justified the means, grow old quickly.' And finally, he spoke on the one hand of the need for an intelligent approach to modern problems, and on the other of the desirability of including all the 'popular' elements of traditional Catholicism.

Something for everybody

It seems clear that his general blessing on the increasing pluralism of the Roman Church in Brazil will be very acceptable to a nation where religious syncretism has been the dominant characteristic since colonial times. And in any case, in the wide range of opinions expressed by the pontiff, there must have been something to satisfy every possible shade of thinking among his followers.

**Reprinted by kind permission of the Editor of South America Now, the magazine of the Evangelical Union of South America. Betty Bacon is the wife of the Brazil Field Chairman.*



**BAPTIST
WORLD ALLIANCE
SUNDAY
1 FEBRUARY 1981**

To help churches prepare for this, a booklet called, *Get acquainted with your family* and a tape containing music from different parts of the world and interviews with key people in the European Baptist Federation and the Baptist World Alliance are available from Mrs B Askew, at 4 Southampton Row, London WC1B 4AB. The price of the tape is £1.75.

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THE BRIGHT HOPE FOR TOMORROW

by Nkelele Maleka

The leprosy department of the Evangelical Medical Institute at Kimpese is known as KIVUVU. This is a Kikongo word meaning 'the place of hope' and the name painted on the water tower reminds patients, staff and visitors that the outlook for people who contract leprosy is no longer hopeless as it once was, prior to the advances that have been made in recent years in knowledge and understanding of the disease. Over the years there has been a real change in the way leprosy patients are treated. Formerly they were sent to a leprosarium and there they endured the suffering of separation from their family with little hope of a cure. The

doctors and nurses could do little to help, partly because they did not know enough about the symptoms and also because they did not know how to stop the condition worsening. There was also a lack of contact between doctor and patient, as the disease was thought to be contagious. Often the sickness was regarded as punishment for an evil deed. I am happy to say that those times are behind us and now the patient is an integral part of a team involved in his treatment.

Early warning

Patients accept their treatment voluntarily

because they realize that it is both necessary and effective. The basis of our work is to let the results speak for themselves and so persuade others to come for treatment. A group of workers from Kivuvu makes trips at regular intervals to hold diagnostic clinics. There is a small aeroplane based at Kimpese which makes it possible for the team to make visits to otherwise inaccessible places. They attempt to discover leprosy in its early stages and persuade those affected to have clinical examinations. Early recognition is the key to curing leprosy. Someone who notices a light coloured patch (a sign of leprosy) on his face, for example, need only visit the outpatients' department for maybe five years to be completely cured. Heads of families and villages are useful here; if they show willingness to go, others follow. This outreach is very important. If we sat at KIVUVU waiting for people to come, we would have very few cases!

There are many skin complaints similar to leprosy, such as fungal infections. Psoriasis is a disease which for a long time was considered to be a complaint affecting only European skin types, but now it is seen more and more on darker African skins. Sometimes, even in hospitals, it is mistaken for leprosy. Sarcopsyllosis, a severe infestation caused by the sandflea, results in much loss of sensation in the affected area and ulcers, particularly on the feet, can form over an extensive area giving the impression of untreated leprosy. Both of these are also often mistaken for leprosy.

The symptoms of leprosy are a light coloured patch which has no feeling, the presence of leprosy bacilli in the secretions of the skin and nose, and enlarged peripheral nerves. One or more of these symptoms indicates leprosy. There are a few people who have no natural ability to resist leprosy; their bodies are like good ground in which the leprosy bacilli can grow and multiply until



The foot of a leprosy sufferer, with an ulcer



One of the buildings with the water tower to the right

the skin and nose are full of countless millions of them. Whenever a sufferer breathes out, myriads of germs are ejected into the air and, of course, it is even worse when he coughs or sneezes. However, this can be treated very quickly these days.

Protection is vital

The insensitivity caused by leprosy is a real problem as patients cannot feel when they have cut or burned their skin. In clinical tests, they will not be able to tell the difference clearly between a test-tube of hot water and one of cold. On his unaffected skin, the same patient will be in no doubt which is

which. Because leprosy sufferers cannot feel any damage to the skin, it can easily become infected, and sometimes the infection burrows down and even destroys bone. It is a myth that the leprosy itself destroys bone – it is the infection which does this.

It is therefore important to prevent injuries from occurring. Patients with insensitive hands are provided with pot-holders for cooking and taught why it is important to use them. They learn about making sure that handles of hoes, knives and axes are smooth and unsplintered. Footwear is an essential part of footcare. Sandals are made to meet

the particular needs of each patient, and are sewn and glued so that there are no nails or wires which might injure an insensitive foot. Some patients need a lot of teaching before they understand the importance of wearing their sandals at all times. The people who make the shoes are themselves under treatment for leprosy, employed as full members of the KIVUVU staff.

Patients are taught to look at their hands and feet regularly, looking for damage, and, whether or not they have any ulcers, they must soak their feet daily, scrape away the hard dead skin and rub in palm oil. This must be done every day for the rest of their lives, to keep the skin lubricated.

The major part of our present work is not with the people at the leprosarium but with the people in their own environment. The patient is encouraged to live as a normal member of his community, to treat himself regularly with medicines, and to take care of his feet and hands. Our aim is to teach the patient and the whole of the community that while the disease may be evil, the sufferer is not.



The shoemakers at work

THAT WHICH MAKES ALL THE DIFFERENCE

by Vivian Lewis

One of the more moving moments at every General Committee Meeting of the Society is when leave is taken of missionaries about to go overseas. Some are new candidates setting out on missionary service. Others are seasoned missionaries preparing to go back to continue their work after a period of furlough. Almost without exception they plead for prayer support.

The new candidates are facing the unknown, for no matter how long or adequate their training in this country, it can never fully prepare them for the situation in which they will soon find themselves, a new climate, a different culture, strange customs, another language, all in the midst of an alien faith and so on. No wonder they are apprehensive. The returning missionaries know well the problems to which they are going back. The difficulties that can only be imagined by new recruits are pressingly real to them. The apathy, the corruption, the primitive conditions and the continual sense of the presence of evil are among the problems they will face.

All of them, of course, realize that they are engaged in a spiritual warfare and therefore they need spiritual support else, no matter how well equipped they are in the material sense, their endeavours will come to nothing. So they plead: 'Brethren pray for us'.

Do you pray? How do you pray? Is it just a vague prayer asking the Lord, 'please bless missionary work in other lands', or is it informed and specific prayer?

The BMS produces a number of prayer aids specifically to encourage informed prayer.

The difference that is vital

The monthly prayer tape, cassette or open reel, provides an 8 minute talk by a missionary leading into topics for prayer. The *Prayer Partners' Leaflet* is issued



quarterly and is divided into monthly topics of thanksgiving and intercession.

Regular copies of the above can be obtained from the Literature Department of the BMS.

The most valuable prayer aid produced by the Society is the *Prayer Guide*. In it, one area of the BMS work is brought into focus each week, and there is a daily topic of prayer which, through the year, covers all our missionaries, every situation in which they work, all the different types of service undertaken, the national churches and their leaders with whom we cooperate, together with every one of our retired missionaries.

Dr Adrian Hopkins who works at the Pimu Hospital, Zaire, tells of one occasion when the local pastor, Pastor Bombimbo came into the hospital looking dejected. Dr Hopkins asked him what was the matter and

he replied by citing some of the difficulties that he was facing at the time. Dr Hopkins was then called out of the office to see a patient. When he returned he found Pastor Bombimbo looking very relieved and cheerful. Puzzled, Adrian enquired what had brought about the transformation. 'I have just picked up your *Prayer Guide*,' the pastor said, 'and opened it at today's date and found my name there. Suddenly I realized that people all over the world were praying for me. That's what has made all the difference.'

Were you one of those praying for Pastor Bombimbo on that date? You could have been. Dare I say, you should have been? The 1981 edition of the *Prayer Guide* is now available from the Mission House priced 40p. Send for one and share in this prayer ministry which supports the mission of Christ in the world.

AT LAST!

by Fred Stainthorpe

Our missionary deputation has come and gone. For many, such an occasion is little more than a chance to hear a different speaker and to say, 'Thank you for that interesting address. Your slides were beautiful!'

Our recent deputation was different, however. At a previous missionary prayer meeting – yes, we do have one! – we had been asked to note our impressions of the deputation meetings so that we could, at the following prayer meeting, compare notes. This took place last week and was one of the most unusual discussions in which I have taken part for a long time.

Someone asked, 'Is very much of what we hear about, really missionary work? We are told of this school and that hospital, yet

we do not read about the apostles doing such work. Then there are a number of organizations which teach people to grow better crops so why should Christian agriculturists be called missionaries? Have we not gone vastly astray?'

The ensuing discussion raised many other points of view, of course. Not all present agreed with the doubts of the first speaker. We were reminded how complex life is and how much good work was done by schools and hospitals. People working there were also preaching the gospel. Who were we, living in luxury as we do, to criticize the work of people who had sacrificed much to obey what they were convinced was God's call to them? Yet one could appreciate the concern behind the original enquiry. Is it not true that only a small proportion of

BMS missionaries are engaged in direct evangelistic work, either on their own or in conjunction with national churches? Is it not true that institutions take up much time and man power? Do they not develop a life of their own so that maintaining their existence takes up personnel who might otherwise be preaching the gospel?

Involvement – at last

We agreed that there is always need for us to emphasize the priority of evangelism while allowing for flexibility in its manner of expression. However, the most significant part of the evening for me was not any one of the opinions which had been expressed. It was the fact that we were actually discussing the work of God overseas.

For the very first time in eighteen years, I was present when Christians in this country were discussing how evangelism in other countries ought to be carried on. Too often, involvement in missionary work overseas is limited to a financial contribution and an occasional prayer. Our churches are not really co-workers, and this is the point at which we have gone astray.

It seems that the first generation of churches felt more involved than we do. Philippians chapters 2 and 4 bear witness to this. Does the existence nowadays of a missionary society isolate and insulate the ordinary church member from this participation? How can we, assuring that the missionary society is a legitimate organ of mission, ensure that the average Christian at home plays a more active role?

When did your church last discuss God's work overseas? Has it ever done so? Perhaps it is time that all our churches were involved in a great debate on the subject. Perhaps then furlough missionaries would feel that they have indeed come back to their fellow-workers.



'We were actually discussing the work of God overseas'

AN EXERCISE IN CARING

The Baptist Missionary Society values the links it still has with those colleagues who, having served overseas for many years, are now in retirement. Although their service overseas has come to an end many of them are still actively engaged in promoting the interests of the Society and its mission, some as Missionary Secretaries in their church or districts, some undertaking speaking engagements on behalf of the BMS and all earnest in their prayer support.

The Society is linked in this way with some 140 retired missionaries and exercises a concern for their well being. It provides housing for those who have no means of accommodating themselves and makes a very pleasant home for those who need a little attention or companionship at its South Lodge house in West Worthing, Sussex.

Among the number the Society supports are widows, some of whom were bereaved while on active service and also there are orphans who lost a parent while engaged in mission overseas.

The Society wants always to act responsibly in its care and support of those colleagues who have given so much, but these friends belong to a far wider fellowship than those attached to the Mission House.

On behalf of the Baptist Churches of the British Isles they went out to their service overseas and for many years now an opportunity has been provided each January for the members of the Baptist Churches of this country to show their concern and love for their brothers and sisters in Christ who have reached retirement.

We are happy to say that most churches have been glad to devote the fellowship offerings taken up at the January Communion Services to the support of the widows, orphans and

retired missionaries of the Baptist Missionary Society.

Prayerfully make your love gift when you take Communion this month and encourage these friends with your generosity.

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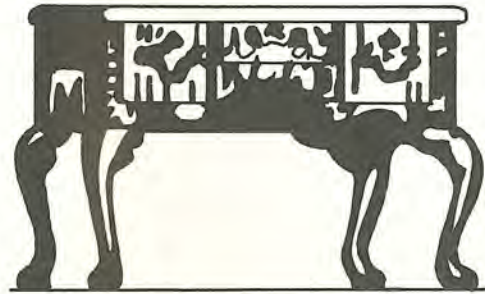
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South Lodge in Worthing

£13,250 FOR MISSIONS IN THREE HOURS!

As usual, the Crusader Hall at Wallington was full for the Missionary Auction. The bidding was lively for the 360 lots on offer. At the viewing, even before the auction began, a large quantity of bric-a-brac was sold and this realized approximately £1,000. The proceeds were partly for the Church Missionary Society and the Baptist Missionary Society together with some other Societies.



Among the items sold were six pieces of Goss china which fetched £90; a secretaire sold at £620; a gold thimble for £90; a small silver ladle for £30; a fishing rod for £20 and a small Worcester dish for £40. The range of items available was wide and this is a splendid way of raising money for the Missionary Society in these stringent times.

Approximately 150 people sent gifts and donated the proceeds to some fifty societies. How much more might have been available for Christ's work overseas if the number sending in objects for sale had totalled 1500 instead of 150.

Of the £13,250 total for the sale £83 was realized for the BMS. This was the result from the bidding for items sent in by three people. There were articles from seventeen others, earmarked for the Baptist Missionary Society, but these arrived too late for this particular auction and will be included in a later sale.

We would like to say thank you to those who gave in this way – some anonymously – and would invite all to be donors next time. Most people have items in attics, cupboards and lofts which are no longer used yet could be a means of help to the spread of the gospel.

Gifts should be sent to:

Wallington Missionary Auctions,
20 Dalmeny Road,
Carshalton,
Surrey SM5 4PP

and please add a note that you wish the proceeds to be allocated to the Baptist Missionary Society. Four more auctions are planned for 1981.

A LINK WITH THE CONGO BROKEN

Frederick Gordon Spear was born at Bath on 3 June 1895 and educated at the Monkton Combe School where he matriculated to Christ's College, Cambridge. On graduating at Cambridge he trained as a doctor at St Thomas's Hospital, London and soon after qualifying, in 1919, he undertook further study in Tropical Medicine at London and in Belgium in order to equip himself for work at the BMS Mission Hospital at Yakusu, in the Belgian Congo.

His sister Winifred, now Lady Chesterman, was already working at Yakusu as a kindergarten teacher while her husband, now Sir Clement Chesterman, was preparing for

the building of the hospital. Dr Spear replaced Dr and Mrs Chesterman entirely at his own expense and so allowed them to come home on furlough.

In 1923 Frederick Spear returned to Cambridge where he worked, until his retirement, at the Strangeways Laboratory where he did much original work on 'Radiations on Living Cells'. This work was widely recognized and earned for him the Rontgen Award and the Barclay Medal. It also led him to the Presidency of The British Institute of Radiology and to the appointment as a Rockefeller Travelling Fellow.

A man of grace

He married twice but both wives predeceased him, and he adopted two girls.

He was a man of great grace and generosity sharing the hospitality of his home at Little Shelford, by the Mill, with many a guest.

Dr Spear was the only son of a former Mayor of Bath, Alderman Spear and his wife. Frederick Gordon Spear was 'called home' on 15 September 1980, at the age of 85 having suffered a long illness. Tributes were paid to his life and work at a Memorial Service held at the St Andrew's Church, Combe Down, Bath, last November.

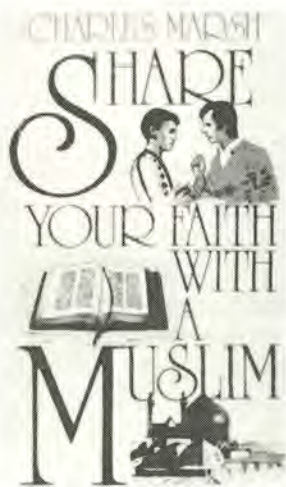
BOOK REVIEWS

SHARE YOUR FAITH WITH A MUSLIM

by Charles Marsh

Published by Send The Light Trust

Price 95p



The Islamic world is on our television screens and in our newspapers more and more these days, and its publicity is generally not good. Charles Marsh has a balanced approach to Islam; he has been a missionary among Muslims in North Africa for 45 years and in this book he shares some of the fruits of his wide experience. One criticism of the book, however, is that the title is somewhat misleading. It implies that the book is aimed at Christians in this country sharing their faith with Muslims living somewhere like Bradford. The book is actually aimed at missionaries going abroad and particularly to North Africa. From the contents of the book, one would hardly be aware of the fact that many more Muslims live in India and Indonesia than in North Africa. There are also many Muslims living in England, some of whom have never lived anywhere else, and this is a good opportunity for Christians to share their faith with Muslims. While Mr Marsh's book is not written for such Christians, what he says still has some relevance.

He stresses that Muslims are not atheists but believe in God. There is common ground between a Muslim and a Christian and belief in God should be the starting point in dialogue between the two.

It is important never to be derogatory about Islam or the person of Mohammed, as this will only make the Muslim angry and defensive. It is far better to appeal to his conscience and religious sensitivity; hurling dogmas at him will get one nowhere. It is helpful to remind the Muslim that Christ offered the free forgiveness of sins, whereas Islam offers only the hope of forgiveness.

Words can cause difficulty. Mr Marsh stresses the importance of learning Arabic for a missionary going abroad, but gives no indication of how necessary this is for evangelism in this country. If one is speaking in English, however, it is important to remember that some words, such as 'atonement' will be meaningless to a Muslim, and others, like prayer, will have a different meaning.

For Muslim, the vicarious suffering of Christ is the theological stumbling block. According to the Koran, Jesus did not die but someone else was substituted on the cross. Muslims know the story of Abraham and Isaac and this can be used to illustrate the meaning of Christ's death.

An overriding principle in this book is that the Muslim is, after all, human too and he will respond to sincerity and love and it is important to show real concern in order to bring him to the Christian faith. The book is intended as a guide for those who want to introduce the Muslims to the Christian faith, and issues such as the Incarnation and the Trinity are best left, so Mr Marsh believes, until after a commitment to the Christian life has been made.

MISTER LEPROSY

by Phyllis Thompson

Hodder and Stoughton and The Leprosy Mission England and Wales

Price £1.05



Dr Stanley Browne, now President of the Baptist Union of Great Britain and Ireland, was from 1936 to 1958 a missionary of the BMS. For the whole of that period he was at Yakusu where he deservedly earned a high reputation for his researches in leprosy and other tropical diseases. He made a fine contribution in the training of medical assistants for rural work and in the organizing of preventive measures throughout the district. Of strong convictions and dedicated, he was always the evangelist.

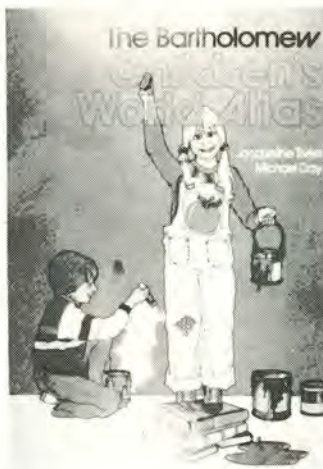
Commissioned by the Leprosy Mission, Phyllis Thompson has written a popular account of his career and of his contribution in tropical medicine. She traces the story through his childhood and youth, his education and training, to the years at Yakusu. She continues with an account of his work as a specialist in leprosy as he became world famous and was laden with honours.

HMB

The book is very readable. Its subject comes to life as a remarkable Christian of extraordinary ability, meticulous in his methods, confident in his judgments, willingly devoting his talents in the service of Christ and the welfare of his fellow human beings.
ASC

THE CHILDREN'S WORLD ATLAS
by **Jacqueline Tivers and Michael Day**
Published by John Bartholomew & Son, Ltd.
£3.50

This is an exciting atlas for young children. According to good educational practice it begins where they are — their home, and

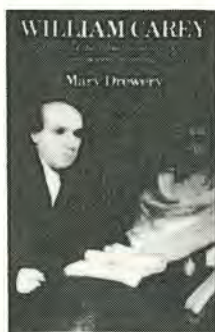


then takes them step by step to their town, their country and the world. Symbols are used more than words and on each page there are full colour photographs showing typical scenes of the country concerned. On each page too, the country shown is located in red on an inset map of the world.

This is a lively presentation of the world to children and it is certain that they will derive great fun in exploring their world with its help, and it is to be hoped that their interest in other countries will be stimulated. It is produced with the age group 5-8 years in mind.

AEE

SPECIAL OFFER



WILLIAM CAREY by MARY DREWERY

The Society is able to offer copies of this excellent book at a greatly reduced price.

Published by Hodder and Stoughton only two years ago, it is the best book on the subject in print; presenting an account of the life and work of the great pioneer of modern missions in a form which can be read with pleasure. With 224 pages and a hard-back binding it was published at £4.95.

Copies of this book can be obtained from the Society at £2.00 each (postage and packing 50p extra). For orders of five copies or more there will be a discount of twenty-five per cent.

This is a most suitable book for church bookstalls.

TO Mr C Turner,
Baptist Missionary Society, 93 Gloucester Place, London W1H 4AA.

Please send me copy/copies of **William Carey** by **Mary Drewery** at the special price of £2.00 (plus 50p postage and packing per copy). I enclose a cheque for £

IN BLOCK
CAPITALS PLEASE

Signed _____
Address _____

(if you do not wish to cut this from your *Herald*, then please make a copy)

NEW WORKERS FOR ZAIRE

ALAN and ANNE GOODMAN

Alan grew up in Salisbury and attended the Sunday School at the Baptist Chapel on the Bishopdown estate. He went to many BMS Summer Schools, first as a schooler, and then as a member of the staff team.

Anne began her Christian life in the Church of England, attending Waltham Abbey, in Essex. They met while they were studying at Eastbourne College of Education and were married in 1975.

While attending Summer Schools together, they met many missionaries, like Bob and Mary Hart, who encouraged them to consider working on the mission field. Alan, however, felt that God was calling him to the ministry, and so, in 1977, he and Anne left the fellowship of St Barnabas United Christian Centre in Eastbourne and went to Bristol where Alan trained at the Baptist College and became the pastor at Hillfields Park Baptist Church during that time.

At a later Summer School, they met David and Doris Doonan who, along with some others, urged them to think again about missionary work. Alan and Anne decided that they should apply to the BMS. After being accepted as candidates, they seemed likely to go to Brazil but visas for this were unobtainable, and so after much thought and prayer, they finally decided to go to Zaire.

They went to Belgium for language training, in November and are hoping to go to Zaire around Easter. They will be involved in pastoral work there.



NOTES FOR THE PRAYER GUIDE

A number of accepted candidates are still waiting for visas to be granted to them. Please make the granting of these visas an urgent matter of prayer.

Avelino and Ana Ferreira (4 January), Avelino is now pastor of the Cajarú Church in Curitiba the capital of the Paraná State.

Roy and Ann Davies (8 January) are on furlough at the present time.