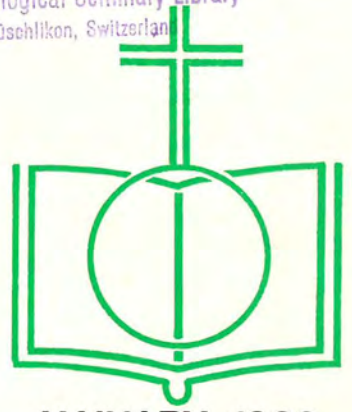


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Missionary

# HERALD

The magazine of the Baptist Missionary Society

JANUARY 1982  
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Sunset on the Litoral



## NOTES FOR YOUR PRAYER GUIDE

**Richard and Elizabeth Smith** (1 Jan) are now studying in Belgium prior to going to Zaire, having had to change their location from Bangladesh owing to visa difficulties.

**Avelino and Ana Ferreira** (3 Jan). Avelino has handed over the responsibility for the Men's Work to another, but has taken on the duties of Secretary for Missionaries' Affairs.

**Rev Altair Prevedello** (12 Jan) will shortly be coming to Britain on a BMS Scholarship to engage in further studies.

**The CNI in Delhi** (17 Jan). A new Bishop, Nagbul Caleb, has recently been appointed to the Delhi diocese.

**The Baptist Union of North India** (24-30 Jan). John Masih has now returned to Palwal after a time of study in this country.

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To many people the inherent right of the Christian Church to send people anywhere to proclaim the gospel of Jesus Christ, is axiomatic. This idea was perhaps engendered over the years when Britain was the authority in so many countries in the world, and when there were few difficulties in the way of missionaries going to their various locations. Today the situation is so very different. Independent countries are exercising their prerogative to insist on work permits being obtained by those intending to live and work in their land. Our own country is no less vigorous in this respect than any other.

These visas are not easily obtained because most governments today are very conscious of the unemployment among their people and usually are only willing to grant permission to reside in their country to those who are undertaking work which cannot be done by a national.

Some countries, of course, have always seemed more reluctant to grant visas than others but in the last year the Society has found itself in particularly frustrating circumstances.

Visas for India have, for some years now, been difficult to obtain. Yet, if there has been strong support for an application from within India by, say, one of the great teaching hospitals or Serampore College, then permission has been given. Now for the first time an application for a visa, strongly backed by the Medical College and Hospital at Vellore, South India, for a BMS medical physicist to be on its staff has been refused. An appeal against this refusal has likewise been rejected.

Serampore College also wants a BMS missionary on its theological staff and strongly backed the application for a visa but to date this also has been refused. Of course there is no difficulty about those missionaries already working in the country. They can come and go quite freely.

In Bangladesh it has been decreed that all agencies receiving money from overseas must be registered and only those agencies so registered would be granted visas for their personnel. The BMS made application for registration and after some time was informed verbally that registration would be granted.

Written confirmation, however, is not to hand and without this 'piece of paper' it is difficult to renew the visas of those already in Bangladesh and harder still to obtain visas for new missionaries.

Recently, too, there has been a complete standstill in the issuing of visas for Brazil. There are reports that the Brazilian Congress has enacted a Bill to enable missionaries to obtain visas and that the President has added his signature to this. As yet, however, there has been no change in the reaction of the government offices concerned with the issues of visas and it would seem that they await interpretation of some of the clauses in the Bill.

These situations prevailing in some of the fields in which we work have, naturally, been most frustrating to the Society in seeking to fulfil the commission of the Lord Jesus Christ. We cannot believe that the purpose of God will be thwarted by the decrees of man and therefore we seek ways to use these circumstances to the glory of God. We earnestly invite the prayers of the churches that the way forward will be made plain, and that we may be able to accede to the requests for more help which comes to us from the Churches in those countries where we serve. Let us also give thanks for those countries which do not present us with such frustrations.



# FROM THE MIDDLE OF NOWHERE

by David C Norkett

Most ministers never forget their first year in a pastorate after leaving Theological College. Those joys, challenges and frustrations of beginning the work for which they trained are also memorable for new Baptist pastors in Zaire.

In a previous article headed 'It was worth the Wait' (see June 1981 *Herald*) I described how five men graduated from the Ecole Baptiste de Théologie (EBT), Yakusu, in July 1980 after a four year course of ministerial training. Three of these men have since gone to parishes where there had never previously been a trained pastor working full-time. The brightest of the men who left, Yenga Taingwaingwa, was chosen by the Upper River Regional Assembly of 1980, to take charge of the undeveloped, rather remote parish of Turumbu in the Yalembe district.

## He was uncertain

Even before he went there with his family, Pastor Yenga had misgivings about his call to Turumbu. When he arrived to live in Bokondo village, he faced many problems which he has shared with me in his letters. He has kindly allowed me to quote from these, so that Christians in Britain, who support the Baptist Community of the River Zaire (CBFZ) through the BMS can have some idea of the experience of a new pastor in Zaire.

After leaving Yakusu in mid-July 1980, Pastor Yenga and his family spent two months in his home village of Bowamba. Yenga's family are traders and quite well off. Bowamba has a small factory that produces palm-oil and is on the river Zaire with good access to the city of Kisangani and the nearby towns of Yangambi and Isangi. The local people

have been considerably influenced by modern western civilization, which partly explains Pastor Yenga's reluctance to go to a more undeveloped area, away from the river in the equatorial forest.

Bowamba 1/9/80

'In my previous letter, I wrote to you about my posting to the parish of Turumbu, in Yalembe district. We will leave Bowamba for Yalembe, 15 September 1980. But my question is this. If 80% of the people here say that the area where I am going to work is a hostile one, what does that mean? [I had



already sent a reply to Pastor Yenga's first letter, encouraging him to accept his call to Turumbu parish. He had not yet received my letter.] Pray for us without ceasing for our future belongs to our Lord. It's this that can make good tools for us. We too, won't stop praying for all your families at EBT.'

## A hard journey

Bokondo 20/10/80

'We must thank God for all he has done for us. From Yalembe to Bokondo we followed a path through the huge forest, our luggage on our head as we crossed



*A difficult journey*



two large swamps where we had to undress and put our children on our backs. We finally arrived in the centre of the parish at 9 pm on 20 September.

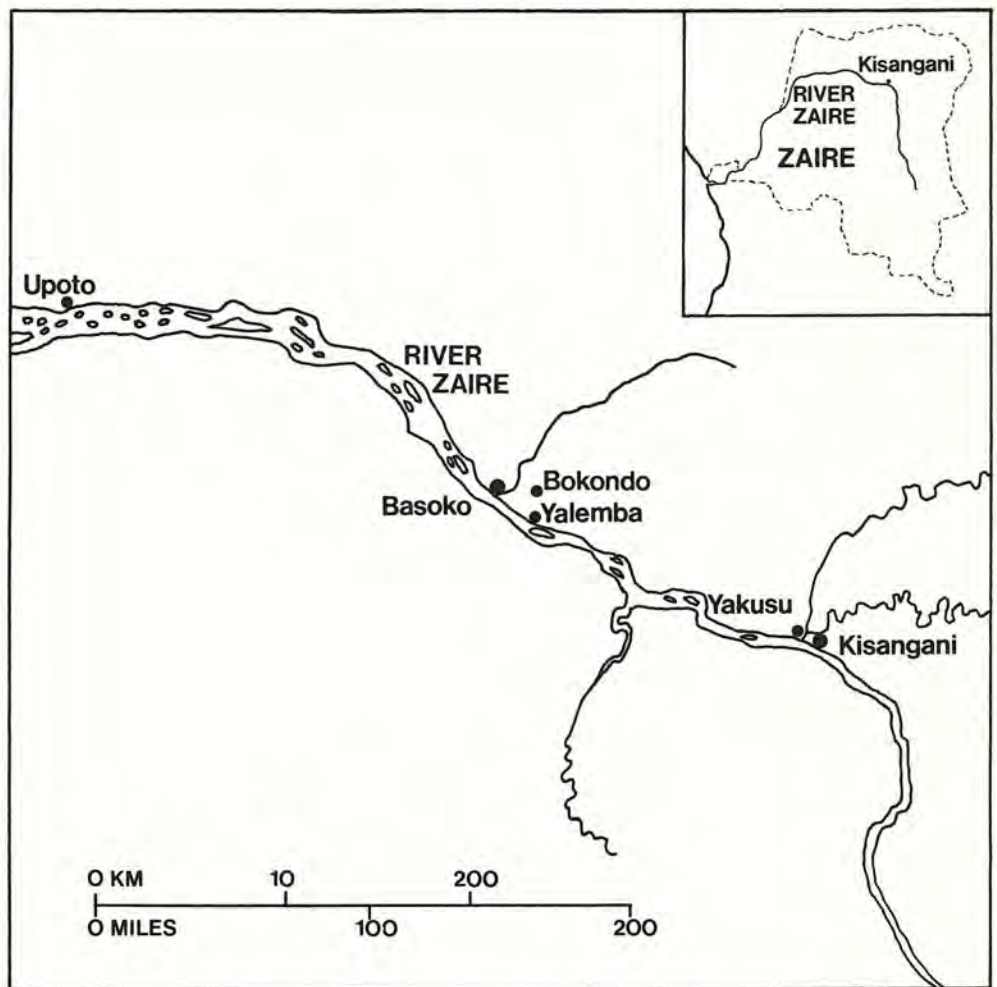
As for the work of the church, I have begun from nothing, except for the faithful [Christians]. There is no house for the pastor, no chapel, no parish funds, no bicycle to help me get around. Consequently, I'm obliged to start from scratch. The question is, where to begin? I've already tried to outline a programme of action but it's still the beginning and the area is truly rural. Being the first pastor in this parish, my job is to lay the foundation stone. Don't forget to pray to God many times for us, for we have such need of his Holy Spirit in everything.

My wife has already begun to call the women together to organize the Ladies Meeting. But that too isn't easy. The mothers here are still backward.

Another thing I nearly forgot to mention is my health. Two weeks after arriving here I was smitten with a nasty 'flu and a kind of cerebral haemorrhage. . . . There is a State dispensary in the village but there are no medicines, nor a microscope. We are 25 kilometres from Yalembe (where there is a church dispensary).

### Not even a market

Another thing. There's no shop to buy soap, paraffin, sugar, etc. Since our coming here we've not seen any sugar anywhere. The difficult thing for us is that we've never lived in such an environment, where there isn't even a local market. The markets are held, 8, 15 and 25 kilometres from here and all those markets are on Sundays. Truly, it's a missionary area here. Where will missionary help come from? SOS.



We will try to serve our God wholeheartedly.'

Bokondo 18/12/80

I continually thank God for you because of the grace he has given you through Jesus Christ for our pastoral training . . . I have received and read with interest your first two letters. The third letter dated 14/12/80 has arrived safely (thanks to a Yakusu hospital medical team, visiting church dispensaries) and I thank you for it. Despite your many occupations, I'm persuaded that you won't abandon us, because you nourished us with your teaching during the last three years of our theological studies. . . .

### Reliance on the Lord

I believe you already know about the conditions in which we are living. We try nevertheless to put up with them because all these difficult conditions also contribute to our joy in the Lord. 'The joy of the Lord is my strength.'

I still continue to make my circuits [of the parish] on foot: it's encouraging too. But the poor people of my parish find that painful. They hope to be able to buy

first of all a bicycle frame for me, then the tyres and inner tubes, finally other pieces to complete the bike. This question of a bike is a subject for our prayers and will perhaps be a matter for prayer for you too on Thursday afternoons. Pray for us.

### They are often drunk

They are thinking of building us a house but the local population has a lot to do for the State. There are already a few poles standing, but the building goes very slowly. We are still living as lodgers in a house containing three families. There's a certain amount of moral insecurity, because the other families lodging in the same house get drunk each evening. They are true climbers [of palm trees] and lords of palm wine. Our wish is to have our own house.

We are still using a palm-leaf shelter as a chapel. I am encouraged by the results that the Holy Spirit is bringing to the task of preaching the Gospel that I am undertaking throughout the parish. The number of enquirers [those attending

*continued overleaf*



## FROM THE MIDDLE OF NOWHERE

An open-air service

continued from previous page

baptismal classes] is growing rapidly in every village. My first communion service took place in October in a village 15 kms from the parish centre [Bokondo] where 124 believers took their places around the Lord's table. Last Sunday, December 14, the numbers were again encouraging, 210 believers at Holy Communion. Many of these Christians seemed to have been sleeping but now they've got their own parish pastor, they seem to have woken up. 'To God be the glory.'

### New responsibilities

I have been invited to lead the baptismal service which will take place at Yalembe 4 January 1981. The senior district pastor has given me this responsibility. About 30 candidates from my parish will also be baptised there.

There's another subject for your prayer meeting. At a committee of all the parish leaders of Yalembe District it has been decided that the Turumbu parish would not only comprise two groups (of villages) but that a third group of about six villages would be added . . . I will make contact with the people of these villages during the third week in January 1981.

Bokondo is a little educational centre with a primary school and a recently created secondary school. Both these schools are like pagan schools. I am in the middle of an evangelistic campaign among the teachers and pupils but the task isn't easy as there are not any other people of goodwill to assist me. I've already begun to organize things by

holding morning prayers for the two schools together before classes begin. The teachers who weren't interested are beginning to accept this routine.

The two headmasters of the Primary School are Catholic Christians, the Secondary School headmaster is a Protestant. The moral standards of the Secondary pupils are very low; most of them are hemp smokers and make their own palm wine. It's shocking. They often come to school drunk and always upset the teachers. From the father of the family and the mother down to the youngest here, all drink alcohol. They don't buy it but make their own palm wine.

### The danger of elephants

The people in my parish are good cultivators but their fields are pitilessly ravaged by elephants. These elephants are not far from the villages. One day, when I was walking to Yalembe with a deacon through the tall forest, we were nearly ambushed by elephants which were also going toward Yalembe. . . . The next day two of them were killed by hunters not far from Yalembe. . . .

I would like to tell you about a witch-doctor who is sowing distress in many families throughout Basoko zone [the local government district centres on the small town of Basoko]. According to her, every illness is always caused by people of evil influence in the same family. If someone is ill all the extended family is sent to go and be examined by this witch-doctor who claims to cite one or two members of the family as responsible.

The financial burden of healing the sick person will then be given to those suspected. These so-called people of evil



A ladies' meeting





influence are obliged to do the following:

- 1) eat a medicine to prevent them from practicing witchcraft again.
- 2) pay a heavy fine to the local chief, not less than Z500 [£50] for each person cited as a witch.
- 3) These suspects are often stoned by young people in the villages.

Among these poor people one meets fervent Christians like some neighbours of ours. This affair shocks me greatly. These poor people don't go out of their houses any more for fear of being stoned. Consequently I wrote to our senior district pastor to take up the defence of these Christians with the authorities. Pastor Bagoma won't have delayed in writing to the Zone Commissioner for a serious examination of this business. We await reaction of the 'Commissaire de Zone'.

People suffer and lose their possessions because of this lady witch-doctor. There is also insecurity in the Church because of this woman who makes herself rich by citing witches for every illness. There is another important point for your prayers.

Pray for us again please because we are sure that the Almighty is always ready to answer our prayers.

#### **The fines have stopped**

Pastor Bagoma subsequently told me that in response to his letter the *Commissaire de Zone* strongly reprimanded the local chief and forbade him to levy fines on supposed witches named by the witch-doctor.

Mama Yenga Yalokombe [Pastor Yenga's wife] has already visited the women of several villages to organise the women's work of the church. She has to preach at least once a week.

Bokondo 16/3/81

I'm pleased to inform you that our journey went well returning from the Regional Assembly. I haven't time to write a lot like I usually do because the carrier of this letter is waiting at the door. I didn't want to miss sending a message of thanks to the missionaries at Yakusu for all their prayers to God for my difficult work in that rural area. Everything seems difficult, even to organize my family life because of the lack of housing. I deem it necessary that

you pray continually for my wife and I so that we retain the importance of our call here in Turumbu.

Bandu 16/4/81

I've safely received your last letter in which you told me about your planned evangelistic stay in the district of Yalikina. I didn't miss joining with you in prayer to ask for the help and guidance of the Holy Spirit in your evangelistic activities.

#### **The Holy Spirit is at work**

Concerning the activities in my parish it seemed to me that the Holy Spirit is directing them. . . . For the Holy Communion which took place, 12/4/81, in the parish centre at Bokondo 276 people met around the Lord's table and the offering for that Sunday was Z325 [£32.50]; (three times as much as a normal Sunday offering in Yakusu). The fruitful result of this Holy Communion frightened me but I know that we pray each day for the work of the Holy Spirit in our parish activities. Your prayers again, please.

*continued on page 14*



# IN THE PROMISED LAND

by **John and Maria Dyer**

In the North Western corner of Brazil is the Federal Territory of Rondônia. It has increased in importance over the years and there are hopes that it may one day become a state in its own right.

## They sell their belongings

For about ten years there has been a significant migration to Rondônia of people from other parts of Brazil, particularly from the south which includes the state of Paraná. As a result, new towns have quickly sprung up along the highway which connects Porto Velho in the north of Rondônia to Cuiabá the capital of the state of Mato Grosso. The main attractions of Rondônia are its rich soil and reliable climate, and many families sell everything they own in order to cover the cost of the journey which they believe leads to the 'Promised Land'. Today the forest which once covered the area like a green velvet carpet is showing some bald patches where the land has been turned over to agriculture. In addition to rearing livestock, farmers cultivate coffee, sugar cane, rice, beans and maize. The forests themselves provide a major industry although, because trees are being cut to provide land for agriculture, four-fifths of the usable wood is being burnt.

## Unsuitable elements are replaced

The churches in Rondônia find themselves in a very challenging position. The need for a strong and lively Baptist witness here is of considerable importance within the overall programme of missionary outreach pursued by the Brazilian Baptist Convention. One of the difficulties in achieving this aim, has been the influence of pastors unable to lead the churches, but this state of affairs is already changing for the better under the guidance of the new Executive Secretary,

Pastor Ivo Seitz, who was invited to work here by the National Missions Board.

Two more church workers have also come to Rondônia through this Board and it is hoped that even more people will respond to the needs and opportunities of this area which far exceed the strength of the present human resources. The three principal towns in Rondônia are Porto Velho the capital, JiParaná, the second largest, and Vilhena which is strategically important because of its position close to the state border with Mato Grosso. The work of the church can be divided into three



parts:

## Future leaders are trained

First, there is the coordinated work of the Baptist work in the state as a whole, facilitated and encouraged by the Executive Junta which is elected at the Annual Assembly of the Baptist Convention of Rondônia/Acre. As in the rest of Brazil the churches are expected to contribute through the cooperative plan to the work of the State Convention which in turn supports the aims and work of the Brazilian Baptist Convention. In this way every Baptist church is involved in a state and a national



*Washing in a local river*



programme of evangelism and church growth. Among the decisions taken at the Annual Assembly last year was one to create a seminary for the preparation of the laity for leadership within the churches of Rondônia and Acre. As there are a number of fellowships without pastoral oversight and to which access is difficult, this kind of programme could do much to fill the gaps in care and teaching.

**Travel is only possible for six months**

Second, each State Convention consists of a number of associations of Baptist



*A typical house*



*The timber factory*

Churches. The one to which we belong is among the largest geographically in Brazil. The churches at the extremes are almost 400 miles apart. Communications are difficult, owing to the very poor condition of the BR 364, the one and only state highway, which has yet to be asphalted. During six months of the year travel is virtually impossible except by plane which is very expensive. However, the churches of the Association of BR 364 hold an annual assembly during Holy Week and various other meetings during the year including a Youth Congress. Our main project at the moment is to provide a conference centre for the use of the churches in the Association.

Already we have a piece of land, but in addition to the funds required to commence building work, we shall be needing to appoint someone responsible for the running and general upkeep of the future centre.

Third, is the role of the local church. In Vilhena, where we are at present working, the arrival of new families has

*continued on page 15*



# THEY CAME FROM NEAR AND FAR

by Stanley Thomas

It was a remarkable experience. I was standing on a platform in the Great Hall of Exeter University, in front of a packed congregation of nearly a thousand people. The galleries were draped with coloured flags from many nations and before me was a table set with bread and wine. There were 40 plates, each with a whole loaf on it, and 40 large glasses each filled with wine. By my side was a lady from Sweden ready to interpret all that was said in English into her own language so that delegates from Europe would understand. At the end of the hall were eight small cubicles, in each of which was a person hunched over a small desk with a microphone at his lips and headphones over his ears. By this means, the message went out simultaneously in ten languages. No wonder the whole congregation was quiet. I had to choose my words with great care.

## He shared the gospel

It happened on Sunday morning, 9 August, 1981 at the bi-annual Conference of the International Hospital Christian Fellowship. Leading the service was Francis Grim from South Africa, a remarkable man by any standards. 40 years ago, after the death of his father, he felt concerned to share the gospel with patients in the hospitals of the world. 'More people pass through the hospitals than through the churches' became his slogan and, beginning in his own country, he travelled around the world setting up a group in each of the countries he visited. The company I saw before me represented 107 different nations and bore ample tribute to the dedication and enthusiasm of Francis and his wife Erasmia.

It was my privilege to give the message and preside at the Communion Service.



## Spreading the gospel through service

'Communicating the Christ life' was the title given to me and so I spoke simply of communicating the glory of God in Christ, the healing touch of Christ and the saving power of the Cross. Then 40 men came to the table, from as many countries, each taking a loaf and distributing it among the congregation. As we held a fragment of bread, thanks were given and we ate together. Then the 40 men came again and each took a glass of wine, passing it from hand to hand until all had received. We stood to sing a hymn and then moved out into the sunshine to reflect on the miracle of what we had shared.

## They discussed communication

Here were Christians from more than a hundred countries. They came from Argentina and Austria, Belgium and Bhutan, Denmark and Ethiopia, Germany and Guadeloupe and dozens more places. The speakers were from Thessalonica, Hawaii, the Caribbean, the

USA and two were from the United Kingdom. The theme was 'Communication' and for ten days they talked about it, asked questions about it and prayed much for the Churches in the world. We were given a remarkable booklet with detailed requests for prayer from each of the countries represented at the Conference and this was worked through at a daily session when an inspirational address was given followed by prayer groups. The method was most effective.

If we sometimes feel like Elijah who cried, 'I, even I only, am left,' we, like him can take courage from the fact that God has many witnesses throughout the world. For Elijah it was seven thousand, but for us it is many millions who cry 'Worthy is the Lamb who was slain — to Him be blessing and honour and glory and might for ever and ever.' And all the people said 'Amen.'



# THE COASTAL STRIP OF PARANÁ

by David Brown

Ask a non-Brazilian what he knows about Brazil and he will immediately think of two things, coffee and football. It is true, as the song says, that 'There is an awful lot of coffee in Brazil' and it is also true that the average Brazilian youth lives, breathes and thinks *futebol* (as it is called here). However, anyone who has spent a little time in Brazil will tell you that there is much more to the country than coffee and football. It is a country of great contrasts, from beautiful modern cities and huge industrial centres, to hot sticky jungles and forests, from high cultural standards with all 'mod cons', to the Indian living now as he has since time began.

## We saw needs everywhere

Sheila my wife, and I, were invited by the Paraná Baptist State Convention to work with them and on learning a little more about the state, we could see needs in every direction. There was a need for urban evangelism, in the huge cities with their millions of people living without Christ and without hope in the world. There was also a tremendous need for evangelism, pastoral care and social work in the interior undeveloped areas.

Eventually we were made abundantly aware of the Lord's will and moved to the small town of Paranagua on the coastal strip called Litoral. Paranagua is Brazil's busiest port through which the majority of Brazil's coffee and soya beans are exported.

## 50 miles of dirt

We are working with the Association of Baptist Churches of the Litoral. The area is very beautiful with forests, rivers, mountains, beaches and islands, and to look at the area from high up is a breathtaking experience in which one is compelled to glory in our great Creator

as 'the firmament sheweth His handiwork'. Many parts of this area, together with the islands, can only be reached by sea or river, which means that transport is anything from a small cabin launch to a two-man dug out canoe. The roads are generally poor, and the only road along the coastal strip where we work is 50 miles of dirt and stone which, depending on the weather, can give rise to a dust storm at one time and become a mudbath at another time.

From Paranagua we take care of the Association work. As I am the secretary,

treasurer and coordinator of both young people's and men's work, you can imagine that there is always plenty of administration and planning to do. Monthly meetings are held for pastors and workers of the Association, in which we discuss various needs and plan future visits and developments.

The Association is very poor in pastors, having 16 churches with another six congregations to care for, with only

*continued overleaf*



*San Antonina in the Litoral*



## THE COASTAL STRIP OF PARANÁ

continued from previous page

three full time workers including myself, another two who divide their time between secular work and the pastoral ministry, and one retired pastor who helps one of the churches once or twice a month. Each year we organize congresses for the men and young people. These are sources of great blessing, and their benefits are very apparent in the churches.

### A choir is formed

One of my personal delights during last year was the formation of a Male Voice Choir made up of members of the churches of our Association. It was a tentative suggestion that I made, not expecting it to be met with so much enthusiasm, but the choir has continued and grown and now boasts about 50 members and a very enthusiastic conductor. It is my own little bit of Wales here in Brazil.

Using Paranagua as our base we travel every week into the interior along that dirt road I mentioned, and spend three to four days each week, sometimes longer, visiting the small church fellowships along this road.

The people are generally very poor, living either off the land, bananas being their main crop, or off the sea, fishing and selling what they catch. In every sense of the word these people are without orientation. This is true socially and economically in that they know little of modern farming or fishing, as education is very poor, and also spiritually, in that there are so many churches and individual believers without Bible teaching, and in dire need of pastoral care. We praise God that we are being used in a very small way to meet some of these needs.



The road to Potinga

### Many contacts are made

Living in this area is another BMS couple Frank and Peggy Gouthwaite, who are agricultural missionaries being used by the Lord to demonstrate farming and health methods. Through their work many contacts are made for witness and testimony to the gospel of Christ.

Whilst in the interior, we centralize our activities in the little village called Tagaçaba, exactly half way along the dirt road. Here we use a little wooden house next to the medical dispensary belonging to the Baptist State Convention. Sheila plays a very active part in the running of this dispensary.

However, our main work during our three years in this area is the pastoral care of four small churches along this interior road.

The four churches are in the small villages of Potinga, Tagaçaba, Assungui and Serra Negra. Each church has about 50 members, half of whom are unable to read, all of whom are poor and have as yet no possible means of financially supporting a pastoral ministry. Yet in each church we have seen growth, progress and vision. I have had the joy of baptizing new believers in each of these churches. In fact, together with the other churches which I visit in our Association, I have baptized over 200 believers

during my three years ministry.

### They give so much

We have seen real sacrificial giving from these people especially when it comes to a missionary offering. The average missionary offering would be at least equivalent to one month's normal offerings, sometimes doubling it and this amount is raised three times a year.

One of the most encouraging signs is to see these people making every possible effort to get to the Lord's house to worship with the Lord's people. Some will walk many miles through very difficult country.

In Potinga, we have just completed a new *templo* (chapel). Here we use the word church only to denote believers, not buildings. The members have, through very generous offerings, bought every brick and bag of cement. One of the hardest tasks I have ever done is to take sand from the river bed using only a bucket and wheelbarrow – we managed to move several tons in this way. Eventually we arrived at the stage where we required wood for the framework of the roof, but did not have enough money to purchase it. We called a church meeting and we prayed. Afterwards two brothers said that they would provide the wood. They gave up two weeks of working on their own land





and went off into the forest to find a hard wood tree. They felled it, debranched it and cut 27 beams, 15 cm x 5 cm x 4 metres long, from this tree by hand, using a two-man saw. It was another blessing from God and a proof of the 'zeal of thine house' that these dear brethren have.

### They have faith and hope

In Tagaçaba there is a church with vision, already planning to build their own manse for their future Brazilian pastor, whom they believe the Lord will one day provide. Here we have a group of young people zealous to learn and to take the gospel to the unbeliever.

Assunguni is an older fellowship and further off the beaten track than the other churches, but it is still enthusiastic about worship and outreach. We held a week of prayer for mission here recently and had over 50 present every night. Many had walked to the meetings along the forest paths in the dark with their little paraffin lamps: jam jars with a wick through the lid. This church has at this moment a missionary in Spain.

Serra Negra is also an energetic fellowship where we have seen some dramatic conversions and a real growth in grace. Three years ago the church, torn with strife and tension, had 17 members but is now a very happy fellowship numbering almost 60. For many years, travel by river was the only means of communication, and the church on the river bank was in a good strategic position, but a few years ago the government opened up the road through the forests and gradually every house was transferred to the road, leaving the *templo* isolated with the nearest member living over a mile away.

After various discussions we were able to convince the fellowship of the possibility of carefully dismantling the building and rebuilding it on the side of the road. It took a little while for the idea to catch light, but once it did we were able to complete the move, after installing electricity and repainting it in time for Christmas 1980. What rejoicing there was as we completed the task of taking the temple to the church, i.e., the people.

### Join with us

Our greatest concern at the moment is

that while we are on furlough for a year, the churches will remain faithful to their Lord, maintaining their zeal and unity. We ask you to join with us in prayer. Our great desire is to return to these needy people and to continue the work the Lord has given us to do.

We rejoice in what He is doing, often in spite of our weaknesses, but we are humbled to think that He has allowed us to be a small part of His triumphant continuing work.

### ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously. (15 September-5 October 1981)

#### Legacies

	£	p
Mrs I W Andrews	3,549.77	
Miss C G Bird	50.00	
Mrs. E Cardwell	850.00	
Mrs E M G Carter	76.82	
Miss E K Dickson	20.00	
Miss D M Gedge	2,000.00	
Miss F Howlett	4,000.00	
Mr S R Judd	2,780.15	
Mrs E G Miller	500.00	

**General Work:** Anon (Durham): £5.00; Anon (Cymro): £40.00; Anon (DSV): £3.00; Anon: £10.00; Anon: £20.00; Anon (Postage Stamps): £66.55; Anon: £300.00; Anon (Hereford): £30.00.

**Medical Work:** Anon (SE24): £10.00.

### MISSIONARY MOVEMENTS

#### Arrivals

**Mr S Mantle** on 6 October from Tondo, Zaire

**Mr D Aubrey** on 11 October from Tondo, Zaire

**Dr R Henderson-Smith** on 14 October from Chandraghona, Bangladesh

#### Departures

**Mrs G Wotton** on 21 September for Curitiba, Brazil

**Miss S Evans** on 22 September for Yakusu, Zaire

**Miss A Horsfall** on 22 September for Kisangani, Zaire

**Rev V and Mrs Lewis** on 22 September for Kinshasa, Zaire

**Mrs I Masters** on 22 September for Yakusu, Zaire

**Dr A and Mrs Hopkins** and family on 24 September for Pimu, Zaire

**Mrs F Phillips** on 30 September for Kathmandu, Nepal

**Mr I Morris** on 4 October for Upper Volta and Tondo, Zaire

**Rev P and Mrs Cousins** and family on 6 October for Sinop, Brazil

**Mr M Smith** on 8 October for Yakusu, Zaire

**Rev G and Mrs Grose** on 11 October for Delhi, India



## FROM THE MIDDLE OF NOWHERE

continued from page 7

The work of building my house seems to be going well. The Christians are beginning to bring 'ndele' palm roofing thatch.

So as to get some order in the Secondary School it needed some technical effort on my part. In two months we've finished building two classrooms. The teachers, the head and I twice walked 10 kms to cut 'ndele' which we transported ourselves. Sometimes it's discouraging but the contents of my thesis greatly encourage me when I think of the effects of the first missionaries and Christians in this region.

We have started a programme of prayer

meetings, every Thursday at 5 pm. It's a special meeting for deacons, deaconesses and catechists [untrained lay-pastors]. We have also established morning prayers at the little State dispensary at the end of the Bokondo village.

I need a rest, which is why my wife and I have come to Rev Lotumbe's at Bandu for a few days.

### **She is courageous and wise**

My wife is going to the women's conference at Yangambi. When we were at EBT I didn't realize her zeal but now I'm surprised by her courage in front of the ladies of the parish. She talks very

wisely.

My bicycle needs some new parts. Soon I shall have to go everywhere on foot again. I need to change the tyres and the axles.

Paraffin is no longer seen here and salt is very rare. Since the beginning of the month we haven't had any salt in our food. A small bar of soap costs Z4 [40p]. Despite all this we confess that God is our good shepherd.

Our brotherly greetings in the Lord to all of you at EBT.

Your former student,  
Yenga Taingwaingwa W'Alifi.

# 'FREELY HAVE YOU RECEIVED, FREELY GIVE.'

Please remember the retired missionaries, the widows and orphans at the January communion service and be generous in giving your support.





# IN THE PROMISED LAND

*continued from page 9*

been of fundamental importance to the growth and development of Baptist witness. During the past year the membership has more than doubled and now stands at 33. This rate of growth is almost entirely due to the inflow of new folk from the rest of Brazil. The church in Vilhena has a two-fold opportunity: to provide a welcome for the new-comers, in particular those coming from other Baptist churches, and to put to use the gifts and talents which these new-comers bring for the service of God. It is sometimes true that when people are seeking one thing they find another. Most people coming from Vilhena are hoping to make money and this is often reflected in the fact that little time is set aside for the things of God. This we are trying to counteract.

However, it is not because great numbers are coming to know Christ that we are working in Vilhena. There are conversions, but in common with other evangelical churches in this town, we are not seeing dramatic results.

What drives us on is the conviction that there is required a meeting-point between the purposes of God and the searchings of mankind. The church is called to be at that meeting-point and we are called to serve the church.

### **Looking beyond themselves**

We have seen a number of encouraging signs recently. At our last church meeting, the members voted to create a fund for the relief of those in special need. What was surprising about the vote taken was that this fund is to be made available not only to church folk, but to those outside the church as well. Another excellent sign is the willingness of folk to open their homes for informal meetings and worship using special

occasions such as birthdays and anniversaries to invite non-committed friends and neighbours to hear the Gospel. More folk, too, are bringing others to church, which reflects much patient testimony during the week.

As missionaries we must ask ourselves what our objectives should be before God in the light of our circumstances. Certainly we ought to be enablers of God's people, catching the vision of what He is doing and sharing it with them until the vision becomes their own, backed by their enthusiasm to carry it through. We ought also to be encouragers of God's people, recognizing the gifts and talents they

have and creating opportunities for Christian service and witness.

Another of our objectives is to prepare the church for the day when it can call a Brazilian pastor. Preparation involves the building of a pastor's house. Such a challenge, although not easy, sharpens the vision and spurs the enthusiasm without which little or nothing could be achieved. We see ourselves as a link in the chain of God's purposes, by no means indispensable when the time comes to move on, but for the moment secure in the knowledge that this is the right place for us to be.



*The sawmill, Vilhena*



# STICK YOUR NECK OUT

**LIVELY! FUN! CHALLENGING!**

BMS Summer Holidays are all of these – and lots more. They have a real purpose, and offer the chance to –

**\*Have a Great Time**

**\*Make new friends**

**\*Discover more about being a Christian today**

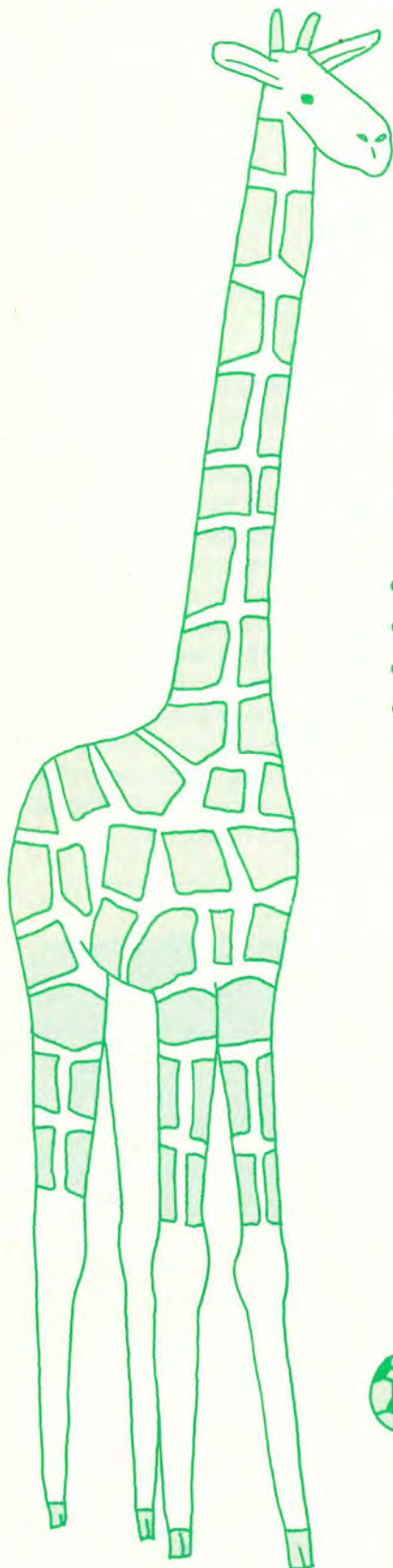
**\*Get involved in world mission**

The holidays are for young people of 14 years of age and over. (Penzance B will also cater for families and an all-age range.)

Fuller details of holidays, centres and travel arrangements can be obtained from the BMS Young People's Department.

- **BIDEFORD**
- **PENZANCE**
- **PITLOCHRY**
- **PHAB 82**

(A week of fellowship, fun and recreation shared by Physically Handicapped and Able-Bodied young people.)



**APPLY NOW!**

Bookings will be accepted from 21 January, 1982.

Send to: The Young People's Secretary, Baptist Missionary Society,  
93 Gloucester Place, London W1H 4AA.