

Missionary

HERALD

The magazine of the Baptist Missionary Society

BAPTIST THEOLOGICAL SEMINARY LIBRARY
GHEISTSTADT
8803 BÜSCHLIKON SWITZERLAND



OCTOBER 1982
PRICE 15p



Original building of first Brazilian Baptist Church

CONGRATULATIONS!



BRAZILIAN
BAPTIST
CENTENNIAL

1882/1982

New building, San Salvador, Bahia, Brazil



General Secretary

Rev R G S Harvey

Overseas Secretary

Rev A T MacNeill

Editor

Rev D E Pountain

Enquiries about service to:

Rev (Mrs) A W Thomas

Films, slide sets, posters, maps, literature
are available depicting our work

Departments concerned with
Young People's, Women's, and Medical
support work are always available to offer
help and advice

We share in the work of the Church in:

Angola
Bangladesh
Brazil
Hong Kong
India
Jamaica
Nepal
Sir Lanka
Tanzania
Trinidad
Zaire

Copyright material — not to be reproduced
without written permission.

Photoset and printed by
Stanley L Hunt (Printers) Ltd
Rushden, Northamptonshire

COMMENT

It is 30 years since our last BMS missionary, Hubert Spillett, left China. As the *Herald* wondered whether the Church would be able to survive its time of testing, Mr Spillett was more optimistic. 'The Church in China will become proletarian, democratic, indigenous. I think it will look forward to reunion with the world family of churches; and it may have more to give than before.'

This month, as members of the China Christian Council visit Britain and Ireland, we can judge how true those thoughts were. The 'lost Church' has emerged stronger than ever, not as an extension of Western Christianity, but as a truly Chinese Church. Old relationships have gone. China's Christian leaders wish to relate to the world-wide Church, but because the old denominational ties have been broken, it must be in ecumenical ways, and it must include new relationships with other Christians in Asia.

It does not depend on us

We never stopped praying for China, but perhaps it was with an eye to the return of Western missionaries. Does it come as a shock to realise that mission does not depend on us? The Holy Spirit has continued to uphold and strengthen Christian witness in a country we thought to be closed.

At a time when visas for new missionary workers in India are not available and we wonder about the future of BMS work there, the Chinese example is a source of hope. Carey himself said that the best people to win India for Christ are Indians. Not that BMS involvement is coming to an end, for as we explore ways of mutual co-operation with the Chinese Church, so we need to find new ways of working with the Church in India.

No longer a majority

This is a new world. For centuries Christian mission has been from the white western world to the rest of humanity, mainly because white Christians have been the majority. Because of that mission the non-white Church has grown and last year, for the first time in 1,200 years, non-whites made up the majority of the Church.

'The age of missions is over, the age of mission has begun.' It is no longer a question of our doing things for 'them', but of partnership in mission. As the BMS left China, so our involvement in Brazil began. We went, not to start a new work, but to share in the outreach of an already active Christian community. It will not escape our notice that, today, Brazilian Baptists have 70 missionaries at work in 13 countries. God's mission of love belongs to the whole Church world-wide. 'Through the BMS, and by God's grace,' Reg Harvey told the Society's General Committee, 'we have the privilege of sharing in that mission. It's a most exciting task'.

IN THIS ISSUE

YOUR JOY IS OURS by Reg Harvey	147
BRAZIL SAYS THANK YOU by Altair Prevedello	148
BRAZILIAN BAPTIST CENTENNIAL	150
ALL AFRICA BAPTIST FELLOWSHIP	151
THE THIRD NEIGHBOUR by John Furbage	152
WHEN BEGGARS COME PRESSING IN by Michael Burfitt	154
NOT COUNTING THE COST	155
A NEW KIND OF CHRISTIAN CORPORATE LIFE by Moribe Yorishama	156
WHERE DO MISSIONARIES COME FROM?	157
AFRICA'S GROWING CHURCH	158
PICKED UP BY CHANCE	159

YOUR JOY IS OURS

On October 15 Baptists in Brazil celebrate one hundred years of witness. The BMS has been sharing in that work since 1954. BMS General Secretary, the Rev Reg Harvey, gives the greetings of the Society on this special anniversary.

'If one member is honoured, all the members share a common joy' — so writes Paul of the Body that is the whole Church of our Lord Jesus Christ. He was not giving an order or making a request, he was stating a fact. If we are so committed to Christ as to be truly part of his Body the Church then if one member of that Body is honoured or praised, all of us share in the joy.

This is at least a partial explanation of the warmth of our pleasure at the Centenary of the Brazilian Baptists. We rejoice in this special anniversary and all the celebration that is marking the event. Our links with the Brazilian Baptists have been established for only just over a quarter of that 100 years. Yet they have been long enough to see how that particular part of the Church is growing in size and maturity; long enough to be stirred by the enthusiasm of the faith and witness of so many Brazilian Baptists; long enough to be very glad of our partnership in the challenging and exciting work still to be done in that vast land of Brazil. We share the common joy of their celebration.



We congratulate you

In this spirit, the following resolution was sent from the General Committee of the Society to the Brazilian Baptists.

It was resolved that the General Secretary be asked to convey the following greetings to the churches of the Brazilian Baptist Convention:

'Recognizing that this year sees the celebration of 100 years of life and witness of the Baptist churches in Brazil, the General Committee of the Baptist Missionary Society —

'joins in thanksgiving with our brothers and sisters in Christ in Brazil for God's

inspiring, His faithfulness through 100 years and His continued empowering, that has led to the present strength and vigour of the Baptist work in Brazil,

'congratulates our partners in the Gospel on this joyful occasion and offers warmest good wishes for a very happy and inspiring celebration,

'shares in prayer that the work that God has begun and established will continue, going from strength to strength in the power of the Spirit, to the glory of our God, Father of our Lord Jesus Christ.'



First BMS missionary to Brazil, Arthur Elder with church member from Umuarama

BRAZIL SAYS THANK YOU TO THE BMS

By **Pastor Altair Prevedello** the Secretary of the Paraná Baptist Convention

Jesus told his disciples to 'Go into all the world'. Responding to this challenge the BMS sent missionaries to Brazil. It was in 1954 that Arthur and Kathleen Elder began their work in Ponta Grossa, a city just 100 kilometres from Curitiba. Later they moved their home to the west of the State to the city of Cianorte.

At that time everything was at the pioneer stage. New cities were springing up without highways and without comfort. Many people were looking for land, especially for coffee production, and so many cities and churches were born. Today, in Cianorte, there is a large Baptist church well located in the city. From there other cities were reached by BMS missionaries in the west of Paraná — Guaira, Umuarama, Goio-Ere, Cascavel and many others. In this outreach many missionaries gave a great deal to the work in Paraná. They are now in other areas of activity, but the fruit of their work in our State continues as a landmark. We say thank you to all of them (see list below*).

At present we have in Paraná, Avelino and Ana Ferreira. Avelino has been Executive Secretary and Treasurer of the Paraná Baptist Convention. He has helped in the rebuilding programmes of churches like Cianorte, Jacarezinho, Cajuru and is now pastor of the Eslava Church in Curitiba.

On the coastal strip David Brown has given help in the Association and pastored a church at the same time. His wife Sheila has helped as a nurse at a clinic where on average 400 people are

seen every month. Near there, still on the coast, Frank and Peggy Gouthwaite work in agricultural teaching with CEBADER, where Operation Agri has helped too. This region is different from the rest of Paraná. It is a poor area, where, until recently it has only been possible to travel by boat because there were no roads.

In Paraná we have a House of Theological Education — The Baptist Theological Seminary of Paraná. Michael Wotton and David Grainger are full-time teachers in the suburbs of the city. Roy Davies is the co-ordinator of the youth work in Paraná.

Building and strengthening the Church

In Rio Negro and Roseira Roy and Margaret Connor have been working since February of this year. Rio Negro has a very weak church which has already been divided twice on doctrinal issues. This church is almost on the border between our State and Santa Catarina. Roseira is a rural church. Both churches are getting ready to build new places of worship.

In the south-west John and Valerie Furmage have done a great deal of work. They helped in the strengthening of the church in Pato Branco and now are further into the interior of that region and have opened up a new work in Dois



*David Doonan, Tony Boorne, Derek Winter, Brunton Scott, Roy Deller, Brian Taylor, David Martin, John Clark, Jim Clarke, Frank Vaughan, Eric Westwood, John Pullin, Boyd Williams and Keith Hodges.

Vizinhas using their own home as a chapel. Foz do Iguaçu is a tourist city because of the waterfalls of the Iguaçu River. There Derek and Joanna Punched are working. When they arrived the church was very weak, today it has grown and helped in the establishing of a work at Itaipu where about 30,000 employees work on the construction of a new hydro-electric plant. Now there is a new church in Itaipu.

Going to the north-west of the state, Gerald and Johan Myhill are in Nova Londrina. There a new work has begun and it already has its own chapel. The couple also give time to the islands of the Paraná River. Almost every year those islands are flooded which means that the inhabitants lose their houses and their crops. Using their boat, the couple have done a great deal to help the island dwellers.

A partnership with the Church in Paraná
So it is that the Baptist churches of Great Britain are helping the work over there in Paraná through the BMS. In other parts of Brazil BMS missionaries are at work in São Paulo, Mato Grosso do Sul, Mato Grosso do Norte and Rondônia. Mato Grosso do Norte and Rondônia are today what Cianorte and Umuarama were in the past. Many people are going there looking for new lands and seeking new opportunities. They are regions which need to be attended to now as was the west of Paraná some years ago.

Brazil continues to be a great challenge. Without doubt there is still a great door open for evangelization. There are 120 million Brazilians and 500,000 Baptists. This year, Baptist work is completing its first century. Today we have about 3,300 Baptist churches in many places, but even so a great many are still unreached with the message of salvation in Christ. Just in Paraná, where there are 300 municipalities we have Baptist work in



Marquetry, picture presented to BMS by Paraná State Convention

only half of them. We have various churches in the interior of the State who are unable to have a pastor because of the lack of financial resources. In the bigger cities all or almost all of the churches have their own minister.

An increasing social concern

The social aspect of life is of much concern. There has been a great increase in the number of abandoned children and those living in very poor families. One of the causes is lack of work. When coffee was the strength of Paraná, it provided much employment. Today agricultural machines have taken over from manual labour, obliging people to go to the cities in search of work, but because they do not have a specialised profession, they cannot get a job. This creates a serious problem, especially in the biggest cities. Many years ago the Paraná Baptist Convention had an orphanage in the State, but because of various circumstances this was closed. We would like to have a new orphanage in order to help meet, at least in part, some of these great needs.

Then there are the needs of the elderly. Those able to contribute to the Social Security Fund receive, in their old age, a pension which is equivalent to their contributions. But those who are not in such a position will receive half a minimum salary (worth today about £22 a month) after reaching 70 years of age. Many elderly people do not have anywhere to live, so we would like to

provide a home for the elderly.

A lot of young people from our churches in the interior go to Curitiba to study at the Universities. Because they do not often find a home where someone will help them, it is very easy for them to turn away from the faith. This, we feel, is a challenge to provide a hostel for University students.

Feeling the need for outreach

And so Brazil continues to present many opportunities for Christian service. In these 100 years we have grown from five to 500,000 Baptists, but spiritism has grown much more, leading many into spiritual blindness. Because of this, in our centennial year, Brazilian Baptists feel the call to reach out. In national missions today we have about 300 missionaries and in another eleven countries, we have a further 70 missionaries. As we have received the good news of the Gospel, so also we wish to share it with others.

In the name of the Brazilian Baptists, and especially on behalf of the Baptists of Paraná, my land, I give grateful thanks for the help of the BMS in our country. The results cannot be expressed in numbers, but God knows what they are.

For all that has been done, and for all that is being done, our sincere gratitude and our prayer that God will continue blessing your great country, Great Britain. Pray for us also here in Brazil. Many thanks.

BRAZILIAN BAPTIST CENTENNIAL 1882-1982

When the first Baptist church was formed in Salvador, Bahia on the 15 October 1882 it had five members, two American couples, the Bagbys and the Taylors, and one Brazilian, Antonio Teixeira de Albuquerque, who was a converted Roman Catholic priest. Today Baptists in Brazil number more than 500,000.

Interest in missionary work in Brazil was sparked off when an English speaking Baptist community in the State of São Paulo wrote to the Baptists of North America. 'If we are not mistaken, our Heavenly Father has opened the doors to Brazil. He calls on us to take the land. Men of God are on the field. . . . Our missionaries, from the beginning of their work, have had the privilege of leading men to the Lamb of God, and burying them with Christ in baptism. It seems that blessings from on high have fallen on the Mission.'

Opposition and danger

Soon many folk were offering to serve in Brazil. At first they met a great deal of opposition from Roman Catholics and were often in some danger. But the work grew throughout Brazil and there were many converts including several priests. Churches were formed in most of the States of Brazil so that by 1907 it was possible to form the Brazilian Baptist Convention.

Because of its connections with North America the Brazilian Baptist Convention is organized according to the pattern of the church there. Each state has its own administration of *junta* which represents the churches and associations. Until recently missionaries tended to be the secretaries of these *juntas*, but now the majority are led by Brazilians.

A strong emphasis is laid on the educational responsibility of the churches through all age Sunday school

work. Stewardship too is seen to be important and all members are taught to tithe.

Like British Baptist Churches each local church prizes its independence, but there is also a strong denominational bond, often to the exclusion of links with other Christian groups.

A witnessing Church

Brazilian churches feel very strongly the urge to mission. Most services and sermons are geared to winning commitment to Christ and evangelistic meetings are arranged several times in a year. They believe it is the responsibility of all believers to witness and to seek to win others to Christ.

The National Missions Board has held evangelistic projects in different parts of the country using teams of students from the seminaries. In order to follow this up it has been necessary to place full-time workers in pioneer situations to care for the newly formed congregations.

Other lands are not neglected and workers have been sent to Argentina, Uruguay, Paraguay, Bolivia, Venezuela, Angola, Mozambique, the Azores, Portugal, France and also to the Portuguese communities in Canada.

Early on it was felt necessary to train pastors and workers. Seminaries were opened in Recife, Belem and Rio. Others have followed as the work in places like Paraná and São Paulo has progressed. They usually follow the North American pattern and not all who attend eventually enter the pastoral ministry. The courses offered are usually in Theology, Music and Christian Education.

The seminaries suffer from a shortage of staff and missionaries are usually involved in the work. Another problem is the lack of good theological books written in Portuguese.



One of Brazil's many growing cities — Curitiba

ALL AFRICA BAPTIST FELLOWSHIP

In 1982 the Baptist Church in Brazil has:
550,000 members
3,144 churches
350 missionaries of the Home Mission Board
70 missionaries of the Foreign Mission Board working in 13 different countries
3 seminaries with 1,300 students
2 theological schools for women with 500 students
The largest evangelical publishing house in South America

Co-operating with the Brazilian Baptist Convention are 27 State Conventions. Most of them have their own state headquarters. They correlate convention work among the churches and over 150 associations. Most have departments to promote missions, evangelism and religious education. 56 radio programmes and eight local television programmes are maintained by churches or state boards.

In addition these states maintain the following institutions:
14 theological schools with 1,391 students
19 primary and secondary schools with 39,279 students
31 state camps
12 orphanages with 1,147 children
1 state Baptist hospital

In recognition of all these facts Baptists in Brazil are being asked to make the following pledge:

With profound gratitude to God for all this, and
Wishing to rededicate my Christian life and desiring to co-operate more with my church and through it to extend further the Kingdom of God in Brazil and throughout the world

I sincerely promise to:

Pray and read my Bible every day;
Practice tithing and increase my love offerings;
Participate faithfully in the work of my church;
Seek to evangelize those about me;
Elevate the spiritual life of my family;
Abstain from that which would hurt my testimony;
Be reconciled to God and to my church if backslidden or excluded.

After spending three days in exploring ways to strengthen African evangelism and mission work, Baptist leaders from the African Continent, meeting in Kenya last July, decided to form the All Africa Baptist Fellowship.

'The formation of the AABF is historic,' said Joao Makondekwa of Angola, 'because Baptists now have a body to serve as a platform for an exchange of ideas for spreading the gospel.'

'The AABF will weld Baptist churches in Africa together in a strong fellowship,' added Samuel Akande of Nigeria. 'It will enable us to carry out evangelism with greater force, and increase partnership and exchange of ideas and missionaries among African nations.'

Afterwards the Baptist World Alliance, meeting at the Kenyatta Centre in Nairobi, approved the AABF as its fifth regional fellowship, voted \$15,000 to help launch it, and elected Samuel Akande as BWA secretary for Africa.

The BWA had worked with African leaders to encourage the formation of the AABF and sponsored the preceding Evangelism and Education Conference and the International Mission Secretaries Conference where more than 130 people from 27 countries explored evangelism and mission outreach in Africa.

Forty-one delegates at the AABF formation meeting elected Samuel Akande, General Secretary of the Nigerian Baptist Convention, as AABF General Secretary and approved the location of the AABF office in Ibadan, Nigeria.

Gerhard Claas, BWA General Secretary,

told the delegates he rejoiced that a 'new child has been born' to join the other BWA regional fellowship in Asia, the Caribbean, Europe and North America and take another step toward developing BWA regions to assist Baptist work worldwide.

'With the vibrant Christian life evident in Africa,' added Dr Duke McCall, president of the BWA, 'I am delighted to see Baptists unite in a strong fellowship.'

Joao Makondekwa, president of the Evangelical Baptist Church of Angola was elected President of the AABF.

Go Forth and Tell



**GIFT AND SELF DENIAL
WEEK
OCTOBER 24-31**

THE THIRD NEIGHBOUR – THE STORY OF DOIS VIZINHOS

by John Furnage

Thirty or forty years ago, two families of Italian decent settled in the south-west of the State of Paraná in Brazil. They were farmers and at least nominally Catholics, although one started a timber yard and the other may have had a mill. So eventually two villages grew up which because of their proximity to each other became known as the 'two neighbours'. When they were designated a Municipality the name stuck, Dois Vizinhos. The new town grew rapidly and by 1961 the population was 5,000 and reached 10,000 in the census of 1971 (and it would pass 20,000 before 1981). As the town grew the Third Neighbour watched but there was no one to preach his good news to these people.

In 1977 a train of events was set in motion which would before long result in the preaching of the gospel of Jesus Christ to the people of Dois Vizinhos with sincerity and truth. The Baptist Convention of Paraná was considering placing its first Brazilian mission and the ten Associations were asked to submit suggestions for initial pastorates in their area. This presented special difficulties to a weak group such as the South West which represented only six toe holds in a region of 42 Municipal towns and areas. Even to think of a suggestion was impossible as we all knew so little of our vast area of responsibility.

However, those involved in the 1961 and 1971 national censuses came to the rescue and some idea of the size of our

problems could be ascertained. Dr Jeronimo Mowa de Ferro, the Association secretary, became excited at the figures for Dois Vizinhos. Here was a town growing 10% per year and a hastily organized visit ascertained that there was no mainstream evangelical work. His enthusiasm knew no bounds and the Convention Secretary who was attending the induction of the aforementioned national missionary at Francisca Beltrop was press ganged into visiting the town. Pastor Altair Prevedello had a tight schedule, but made a flying visit and returned full of enthusiasm too in spite of the fact that in his haste he found only the southern part of the town, the second neighbour remained to be discovered at a future date.

The Third Neighbour was planning

The Association immediately adopted Dois Vizinhos as a future project with signs following. Prayer immediately began for a worker and representation was made to the Council of the Convention. All the odds seemed to be against them but finally concerted prayer won the day and on 21 April 1979, Valerie and I, with the children, moved into the Mission House at Rua Marechal Deodoro 497 Dois Vizinhos.

Now at that time the Convention had no cash available to help with a building or a site. However, the Third Neighbour had his plans ready. As we began to look for a house to form the BMS Manse, we came in contact with one of the original two families who had founded the town. A son had a house he wanted to dispose of quickly for cash and was willing to sell it well below its market value. The house was large and spacious in spite of being the cheapest house we could find. It had two storeys, upstairs for us and downstairs for the church, and an enormous garage for the Sunday School. The first of many answers to prayer which have so far planted a thriving congregation, with a prize plot of its own for the future building. But we are getting ahead of our story. On 25 April 1979, our family met, with a Baptist lady we had contacted, to study the scriptures, a truly all age Sunday school class.

The Third Neighbour had prepared the ground well for this day and the work progressed by leaps and bounds as



Reginaldo Krukli, the speaker at the 1979 Campaign, Dois Vizinhos



Church members and adherents



Baptismal candidates, 1979



Baptism in the river, 1980

Christ added to the work weekly those who were seeking salvation. A man appeared looking for a pastor to bury his son. He had been killed while working away from home. The boy had been a believer, hence the call. Not many months were to pass before this father

and his four eldest remaining sons, with one of their friends, were themselves baptised. Each new member brought more and in spite of failures and setbacks the work grew. In December 1981, when we came home, there were 23 members and a community of

adherents, including children, of about 70 more. A future building on the new site just behind the mission house was already a subject for our prayers. An impossible dream for such a poor small group but the Lord has ways of fulfilling his plans.

Our first wedding

During furlough we waited news of all these young believers with trepidation. The work has slowed in our absence and some adherents have vanished, but the membership has remained firm. Indeed, four new converts await baptism on our return. A youth music group has been formed and used with blessing in the Association. A young couple wait for us to unite them before God in marriage. It will be our first wedding in Brazil, a testimony to the developing nature of the church. In our absence the Association, whose vision gave birth to the congregation, has launched a target of organizing three new churches before October 1982. This date marks the centenary of Baptist witness in Brazil. One of the new churches is to be Dois Vizinhos. Obviously they expect much advance to take place in an incredibly short space of time.

Further membership growth with parallel spiritual growth and developing of talents and gifts is the hope. There is much to be done on our return then if the new seed planted in their hearts by the Third Neighbour is to bear fruit in due season.

What does God want?

Can it be done? We have ceased to ask this question. Rather the question in our region has become, 'What is God's will?' Having answered this question it only remains to continue in prayer and get on with it. We have seen great things done by the Lord and it has been a marvellous privilege to be a part of it. God's blessings on the Association of only 250 members is another story for another day.

So we go back to serve Christ's church in Dois Vizinhos, conscious that our days are numbered in the town. Our work has been as BMS conceived it, which is to found churches, establish them with their own Brazilian worker and move on elsewhere to continue the building of His church. There are other neighbouring towns that must yet be reached with the gospel of Salvation. Pray for us and the Third Neighbour's work.

WHEN THE BEGGARS CAME PRESSING IN

by Malcolm Burfitt

As soon as I arrived at Calcutta, and placed my feet outside the airport complex the beggars came pressing in. Then by car I travelled through some squalid surroundings and scenes of blatant human poverty. Indeed I began to wonder where I would be sleeping that night. Finally the car arrived at two guarded steel gates and passed on into a veritable oasis.

These, my first impressions, highlight two controversial issues exercising the minds of several missionaries working in Asia. First of all, 'What is the Christian's attitude to beggars?' and, secondly, 'How far should the Christian pursue cultural identification with the local people?'

A helping hand to heaven

My first reaction, on encountering the beggars at Calcutta airport, was to give what small change I had to the first one who approached me. Indeed, with the Scripture, 'As much as you have given them a drink in my name you have done it unto me,' racing through my mind, what else could I do? But as soon as I gave to one young beggar a group gathered around me seeking similar favours. No doubt, if I had been able to give to this whole group an even larger congregation would have surrounded me.

I was somewhat surprised that even where I did give to beggars they appeared singularly ungrateful. Perhaps they felt that any Westerner could afford it. I was to learn later that the Muslim gives alms to obtain merit, so many beggars believe that they are helping you on your way to Heaven.

The Christian's relationship with beggars was something that exercised my mind



Malcolm Burfitt recently went on a 24 day Asian tour staying in Calcutta, Dacca, Chittagong, Kathmandu and Delhi. The main part of his tour was spent visiting BMS missionary friends, David and Yvonne Wheeler, in Chittagong, Bangladesh. Here he relates some impressions of his tour.

several times during my tour. Missionaries seemed to adopt various approaches from the extreme of always giving alms, even if it meant personal financial difficulty, to giving alms cautiously on an individual need basis. Some missionaries appeared to adopt a 'rule of thumb' approach, for example, 'Do they look well fed and healthy?' Further, if in the overtures of begging, the beggar clings to your feet he is likely to be in genuine need as such an act is anathema to the Muslim.

The Christian's response to beggars does not seem to be a simple issue. There are

beggars and beggars. My superficial analysis would identify three types. In the first place, the organized gangs of scoundrel children where you wonder if a coin or an 'oscar' should be their reward. Secondly, the mothers who carry their malnourished child as their begging bowl. It is a sad picture. However, stories of deliberate underfeeding or drugging of an unwanted baby make you hesitate before giving alms, even in these circumstances. Thirdly, the men whom I saw begging appeared to be physically ill with various diseases. However, in the company of medical missionaries I learned that many of these poor specimens could easily have been healed by modern drugs. Further, many had been offered this remedy but refused on the grounds that a beggar is more likely to achieve greater remuneration than an unemployed fit man where there is no such thing as 'unemployment benefit'. I was reminded of Jesus' words to the invalid — 'Do you want to be healed?'

What would you do?

In order to clarify the practical problems let me pose some further questions. What would you do if a beggar called at your door late at night determined to sleep on your doorstep until you gave him alms? Would you call the guards and have him removed? Would you give him alms knowing that this would encourage him to return at a later date and that many others would follow his example?

The cry of the beggar for *baksheesh* (or *buckshee*) is not always confined there.

At this stage I would like to broaden the issue. Traditionally British taxi drivers, hairdressers, and waiters, have supplemented their income from tips.

Also grateful salesmen and contractors have given Christmas presents to their clients, like diaries, calendars and bottles of whisky, and provided occasional business men's lunches and dinners. Many companies also recognize an element of petty pilfering by employees. Generally the rules of the industrial relations game are kept within reasonable limits. But in a situation where people are poor and where few things have a fixed price, because of bartering, the temptations are much greater and the line where tipping stops and bribery begins is much less precisely drawn.

The developing emphasis on technical missionaries means that many more missionaries must engage in commercial transactions. Any new building project requires planning permission and the purchase of building materials. Medical supplies must be purchased for the running of any hospital. Many missionaries will have to tread the tightrope between being perceived as gullible and being 'ripped-off', or being unresponsive to a genuine need.

After such a short stay I can only fumble in trying to formulate the right questions. I do not attempt to proffer any panacean answers. To be positive, we at home can pray that the Lord will guide our missionaries.

I would also briefly mention what seemed to be a live issue at this year's Dacca Convention, cultural identification.

'All things to all men'

Within the class structure of Bangladesh the majority of missionaries appeared to have an upper/middle class standard of living. Using the Biblical precedents of Ezekiel 3:15, where the prophet 'came to them of the captivity . . . sat where they sat . . . and remained among them' and 1 Corinthians 9:19f. where Paul wrote 'I am become all things to all men, that I might by all means save some', some American missionaries are questioning this traditional role. They feel that they should be living among, and identifying with, the lower classes in order to win them to Christ. This could mean living in very squalid conditions by Western standards. The Muslim culture is very much a man's world and women tend to be hidden away and rarely seen in public. An increased cultural identification would place a considerable

burden on missionary wives.

Finally, some overall impressions of my Asian trip. I was reminded at times of the Old Testament false gods. There was Animism, pantheism and animal sacrifice. It saddened me that such art and beauty had been created for gods who are no gods.

The cultural pressures of the family and the group with their inherent adherence to an Asian religion makes Christian evangelism very difficult. Most missionaries eagerly await the postman and welcome news from where God has called you to labour for Him. Why not write and encourage a missionary today?

NOT COUNTING THE COST

'Baksheesh, baksheesh' is a familiar cry to anyone who has visited the East, and to the missionary returning from furlough the very sound of it can strike a chord of unrest. What do I do, what should I do about giving to beggars? Isn't the Bible clear with its word 'give to them that ask of you'?

For many missionaries this is a continuous and largely unsolved problem. There is a constant tension between wanting to give, or perhaps feeling they ought to give, and revolting against the whole system and the society which accepts begging as a way of life for some people. It is so contrary to our idea that those who can work

should support themselves. So what does the Christian do?

One missionary solved it in this way. Jesus said, 'Give to them who ask of you,' so she prayed about it. She decided how much of her tithe should go to beggars and asked the Lord that only those to whom He wanted her to give should ask her for money. With this decided, she began to live accordingly, and she was never asked for more money on any one day than she had in her pocket to give.

How often do we pray, 'to give and not to count the cost'? Are we afraid to take God at His word? Is our faith too small?



Calcutta beggar

A NEW KIND OF CORPORATE CHRISTIAN LIFE

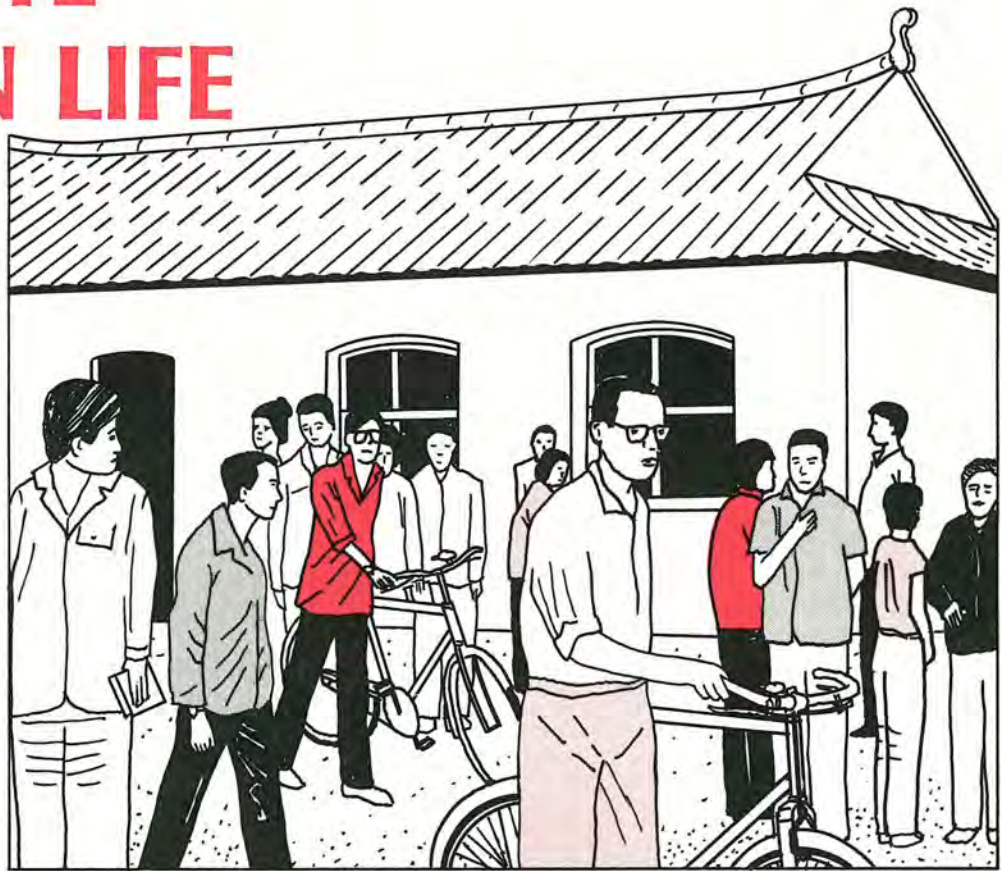
Protestant house churches with many young members are quietly and rapidly emerging in many places throughout China.

The house churches, as their name suggests, are groups of Christians who gather in homes for prayer, Bible reading, and the mutual sharing of spiritual experiences. The majority of these house churches do not maintain any relations with the officially recognized churches.

Two factors may be said to lie behind this growth of informal religious groups in a socialist state; a variety of social changes, and the attendant shift in value attitudes among the people. In the wake of the Great Leap Forward, initiated in 1958 and with development of the communes in China, the pattern of Sabbath observance and worship was shaken to its foundations, as pastors were sent to remote rural areas to do farm work. From 1966 the Cultural Revolution for three years systematically wiped out all church life and work (and some 60,000 believers, lay and clergy, are said to have lost their lives). So the Chinese church, for all appearances, vanished from the scene. But through the refining fires of persecution and martyrdom, a new kind of corporate Christian life was born in the form of the house church.

A disturbing element

In 1975 *Time* magazine carried a story about three lay Christians who, having been dispersed by persecution under the Cultural Revolution, in 1969 began gathering secretly for worship. By 1973, four years later, this group had swelled to more than a thousand believers. In the following year, the group was charged by officials with being a 'disturbing element', and its existence became publicly



This month sees the visit of seven members of the China Christian Council led by Bishop Ting. They represent the officially recognized Protestant church in China, but there are many thousands of Christians who worship in houses. When the British Council of Churches delegation, including Dr David Russell, visited China at the end of last year to make arrangements for the present visit, they were unable to visit the house churches, although they met some of their leaders. The China Christian Council would like to be linked more closely with this movement, because 'We have a duty to offer practical service in addition to teaching and religious work, for example, by supplying Christians with newly printed Bibles, for those who meet in small meeting-places are also a part of the Church'.

In this article, Moribe Yorishama tells us a little about this growing Christian Community in China.

known. From this case, the existence of house churches in China first became known in the West. With the liberalization policies in 1978, and also through the growing numbers of overseas Chinese making visits to ancestral homes in China, the remarkable progress of house churches throughout China has become widely known.

The maintenance of a socialist state requires means of surveillance throughout society. Mutual surveillance on a day-to-day basis breeds a psychological atmosphere of distrust. The

long range effects of this erosion of human trust are said to have affected young people especially. For persons burdened with despair and no hope, the house church offers a new world of trust; it functions as the exceptional grouping in such a society. Moreover, because it functions like a family, the house church has, I suspect, added attraction for the traditionally family centred Chinese people.

As a form of church existence born under extremity during the Cultural Revolution, the house church is not just

another instance of religious fanaticism. It is, rather, a grassroots expression of religious life that serves the surrounding community. I was told by one house church leader, for example, that young people nurtured in the house churches devote themselves sacrificially to work in their various production units. He further stated, 'Because we follow Christ, we want to become even more devoted to our country'.

The sole authority

The moving force behind the house churches, this leader asserted, is belief in the singular authority of their faith and in the Bible.

Without the many efforts to make the Bible available, we are told, the house churches would never have come into existence. Most Bibles were lost during the Cultural Revolution, provoking subsequent efforts to reproduce as many Bibles as possible. The few remaining Bibles were recopied by hand and new copies were mimeographed. Taking the Bible as the sole authority of faith, and the conviction that freedom of faith is the basic freedom, have together led

these house churches along a different path from that of the publicly recognized churches.

A leader of a house church in Shanghai explained why their house church does not affiliate with the publicly recognized churches. Quoting Jesus' admonition about rendering Caesar's things to Caesar and God's things to God, the letter stressed the basic principle of the separation of religion and state; the church should not interfere with politics, and the government should not interfere in church affairs.

In the current mood engendered by China's new modernisation programme, it is said that young people have abandoned former attitudes of self-denial and self-sacrifice. The house churches, however, promote what may be called a dogged sense of self-sacrifice. And it may be that this has a spiritual attraction for youth who are seeking a true way to live. The house churches sustain a world of faith that is not susceptible to becoming a tool of the political system; they witness to an independent existence that has an absolute basis.

According to the China Daily there are now 260 churches in China, 120 Catholic and 140 Protestant, with large congregations. Exact figures of the number of worshippers are not available but the China State Council's Administration of Religious Affairs says the ranks of three million Catholics and 700,000 Protestants at the founding of the People's Republic in 1949 have, despite the great reduction during the 'cultural revolution', been restored and are still growing.

It is not possible to measure the number worshipping in house churches. One writer has suggested tens of thousands whilst another talks about five million.

The problems reflected here are not confined to China. In capitalist society religion has lost its allegiance to truth; it has been reduced to a kind of health-maintaining elixir that serves only a social function. This, then, is not someone else's problem; it is one we must face squarely ourselves.

CCA News



WHERE DO MISSIONARIES COME FROM?

We all know where missionaries are sent to do their work, but have you ever wondered where they come from? There can only be one place – the local church. This is the fundamental training ground for a missionary.

If the church has properly disciplined him he will already be a disciple maker, which is what Jesus said is the task of a missionary.

If the church has kept its people informed of the needs of the world and God's concern for it, his eyes will already be on the ends of the earth.

If the church has taught him to pray and surrounds him with prayer, he has already learnt the life line of the missionary.

If the church has encouraged him to be loyal to the Body of Christ in his locality, he has already overcome many of the tensions and difficulties which bedevil missionary work.

If the church has spotted his gifts, suggested training to develop it, and introduced him to the BMS, he is privileged, when the time comes to go forth, and have the church wholly with him.

There is no better place of initial training for missionaries than a home church alive to its Biblical privileges and responsibilities.

Adapted from an article in the New Zealand Baptist

AFRICA'S GROWING CHURCH AND THE CHANGING WORLD CHURCH

Africa will be a predominantly Christian continent by the year 2000 according to Dr David Barrett, who was speaking at the Conference of International Mission Secretaries in Brackenhurst, Kenya in July. He said that the number of Christians in Africa has increased from nine million in 1900 to 203 million in 1980 and is expected to be 393 million by the end of the century. This represents 48 per cent of Africa's predicted population by that date.

According to the United Bible Societies, this rapid growth has created an unprecedented demand for the Bible throughout the African Continent. Dr Eugene Bunkowske, Translations Co-ordinator for Africa has said that there are 442 Scripture translation projects taking place in Africa at the moment. There are between 1,600 and 2,000 different languages in Africa of which approximately six per cent have a full Bible. Dr Bunkowske expects that 75 new Bible translations in African languages will be completed during the next ten years.

Colourful statistics

Dr David Barrett has recently published the *World Christian Encyclopedia*. It is full of facts, which, whether they are useful or not, certainly make fascinating reading.

For the first time in 1,200 years the majority of the world's Christians are 'non-whites'. This is the culmination of a trend which began in 1800. At that time the world's Christian population was starting to grow (23.1 per cent) and the proportion of white Christians was declining (86.5 per cent). In 1950 Christians had grown to 34.1 per cent world-wide but only 63.5 per cent was white. The Encyclopedia tells us that today 47.7 per cent of Christians are white, 19.3 per cent are black, 11.6 per cent are brown, 11.0 per cent are tan, 7.2 per cent are yellow, 3.3 per cent are red

and 0.2 per cent are grey.

It also records the ability of religious faith to survive in a so-called secular world, but it also points out the 'equally startling' growth of secularism. At the beginning of this century only 0.2 per cent of people in the world could be classed as either atheist or agnostic. This group is now at 20.8 per cent, is growing at the rate of 8.5 millions each year, and is mainly to be found in Europe and North America.

'A large percentage are the children, grandchildren, and great grandchildren of persons, who in their lifetimes were practising Christians,' the encyclopedia says. 'No Christian strategist in 1900 had envisaged such a massive rate of defection from Christianity within its 19th century heartlands.'

Many being added daily

However, apart from this, the statistics for the Church are impressive. 64,000 new Christians are added to the Church every day. Unfortunately this growth is the difference between births within Christian communities and the deaths of Christians.

The exception is Africa where one quarter of the annual gain is accounted for by 'net new converts' — that is the total of converts less defections.

In spite of such rapid Church growth in Africa, the likelihood is that the main Christian group in the near future will be amongst the Spanish speaking Mestizos of Latin America. There are expected to be 173 million by the end of the century compared with the 108 million white Church members of the United States at the present time. The predominant language spoken by Christians today is Spanish (207 million), followed by English (196 million) and Portuguese (128 million). This has not been reflected in the realm of Christian communication.

Most TV and radio audiences for Christian programmes (412 million) speak English and 41 per cent of Christian periodicals are in English.

Every day 65 new Christian congregations are formed, mainly in non-white areas. At the beginning of the century there were 1,900 different denominations in the world, now there are 22,000 with five new ones being formed each week.

David Barrett, who is research officer for the Anglican Church in Kenya, spent 14 years researching this work and he personally visited 212 countries in the task of gathering together the information.

**God's Love
Embraces
All**



**GIFT AND SELF DENIAL
WEEK
OCTOBER 24-31**

PICKED UP BY CHANCE

One day in April, Sue Evans, BMS missionary in Yakusu, was literally left holding the baby. A woman had given birth during the night, but no one at the hospital knew that she was wanted by the police. Evidently she had stolen some money, and four soldiers arrived to arrest her the next morning.

Sue Evans, who was in charge of the Maternity Department, refused to let them in, locked the woman and baby in the delivery room, and went to get the Hospital Administrator. When they returned they found that the woman had broken a window and escaped leaving the baby on the bed.

The other women in the maternity ward said that she must be *ndoki* (practising black magic and witchcraft) to have climbed out of such a small window. These superstitious feelings made it

difficult to find a home for the baby.

The mother was eventually arrested by the police, but escaped once again. She was briefly seen on her way up the river, but now no one knows her whereabouts.

Sue Evans and other BMS missionaries looked after the baby for three weeks, but at last he was taken into an African family, and the mother is bringing him up as a twin to her own girl. He has been given the name 'Kolokota' which means, 'picked up by chance'.

Sue Evans says, 'We pray that the Lord will lead him in his life ahead. We pray that as we work for Him, our Saviour, that we will see lives being born again and grow up in the Love of the Lord, as we have seen this little boy daily change in likeness.'



Ian and Isobel Morris with their new baby, Steven Russel, born on 10 April. Ian and Isobel are serving at Tondo in Zaire where Ian is helping with the Agricultural project.

BAPTIST INSURANCE

YOUR COMPANY
FOR
YOUR INSURANCE

Write:

The Baptist Insurance Co. Ltd.,
4 Southampton Row,
London WC1B 4AB

or ring:

01-405 4084

CAN YOU HELP?

Mrs Millicent Salmon is seeking three books:
two copies of the 'Life of Holman Bentley' and one copy of 'A Congo Pathfinder' by John H Weeks.

If you can help please contact Mrs Salmon at:

Silver Birches,
Ward Green,
Old Newton,
Stowmarket,
Suffolk.

PRAYER GUIDE NOTES

Bishop L Tandy (3 October) will, hopefully, have arrived in this country on a visit.

John and Maria Dyer (14 October) are now on furlough.

ORDER EARLY FOR CHRISTMAS

1983 BAPTIST DIARY

Price £1.25 + 12½p postage

Colours: **Black**

Green

Yellow

Blue

1982/83 BAPTIST UNION DIRECTORY

Price: £3.95 + 56p postage and packing

Order now from
BAPTIST PUBLICATIONS
Baptist Church House
4 Southampton Row
London WC1B 4AB
Telephone 01-405 9803

MISSIONARY MOVEMENTS

Rev C Bennett on 16 June from Rangpur, Bangladesh

Mr P Hatton on 29 June from Ngombe Lutete, Zaire

Mr M Smith on 8 July from Yakusu, Zaire

Rev J and Mrs Watson and family on 12 July from Barisal, Bangladesh

Rev D and Mrs Jelleyman on 15 July from Kingston, Jamaica

Mr and Mrs D Stockley on 17 July from Gournadi, Bangladesh

Miss J Wells on 17 July from Ruhea, Bangladesh

Rev D and Mrs Norkett and family on 17 July from Yakusu, Zaire

Miss P Woolhouse on 17 July from CECO, Kimpese, Zaire

Mr P Hadridge on 17 July from Kinshasa, Zaire

Mrs L Hinchin on 19 July from Cuibá, Brazil

Rev M and Mrs Wotton and Susan on 23 July from Curitiba, Brazil

Mr and Mrs C Eaton and family on 26 July from Butwal, Nepal

Mrs H Ewings and family on 27 July from Chandraghona, Bangladesh

Mr A Huxford on 27 July from Bolobo, Zaire

Departures

Rev A and Mrs Ferreira on 4 June for Portugal and Curitiba, Brazil

Miss A Flippance on 15 June for Binga, Zaire

Rev J and Mrs Fumage and family on 22 June for Dois Vizinhos, Brazil

Miss P James on 1 July for Cuttack, India

Miss J Smith on 1 July for Udayagiri, India

Dr R and Mrs Hart and family on 12 July for Chandraghona, Bangladesh

Rev S and Mrs Christine and Bruce on 13 July for Cuiabá, Brazil

Dr T and Mrs Bulkeley and Richard on 18 July for Kinshasa, Zaire

Mr P News on 18 July for Kinshasa, Zaire

Miss K Rodwell on 25 July for Kathmandu, Nepal

Deaths

On 31 March 1982, **Rev Wilfred John Bradnock**, aged 75 (India Mission, 1934-1948)

In Kilmington, on 15 June 1982, **Rev Sidnie James Newbery**, aged 83 (Zaire Mission, 1926-1951)

On 29 June 1982, **Rev Arnold Edward Page**, aged 72 (Zaire Mission, 1949-1963)

In June 1982, **Rev Bernard John Keogh**, aged 72 (Zaire Mission, 1935-1945)

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously. (6 June-2 August 1982)

Legacies	£ p
Mr J G Ballantyne	250.00
Miss B S Barnes	672.82
Miss B S Barnes (Medical)	672.82
Mrs N Brunt	200.00
Mr G D Brush	319.70
Mrs E L Castle	1,000.00
Miss D M Clarke	291.72
Mrs I Davies	500.00
Mrs E Davison	2,829.21
Mrs B B Edwards	7,500.00
Miss A E Flaherty	19.32
Mr E R Greenway	200.00
Mary Ann Griffiths	50.00
Mrs C M Jones	81.92
Myfanwy Ann Jones	500.00
Miss E Jones	600.00
Mrs H J V Johnson	542.04
Miss I E Knowles	100.00
Miss D Lord	98.48
Mr F E Martin	150.00
Miss A J Mawson	318.88
Miss G A E Powell	158.17
Mr A Pratt	14.71
Mrs A E Reeve	492.80
Evelyn Mary Sandifer	300.00
Mrs M M Stevens	886.10
Mr F Tadman Trust	394.91
Mrs G A Tadman	391.32
Rev H J Taylor	100.00
Miss M L Weymouth	1,296.37
Mrs L F Woolley	4,045.85
Mrs M Wylie	4,000.00

General Work: Anon (FAE — Aberdeen): £30.00; Anon (Cymro): £75.00; Anon (Grateful, Bath): £60.00; Anon: £2.00; Anon: £100.00; Anon: £25.00; Anon (In His name): £5.00; Anon: £2.00; Anon: £1.00.



Mainstream

Swanwick Conference: 17-19 January 1983

KEY ISSUES IN THE LOCAL CHURCH

Speakers: **DEREK TIDBALL** *Authority and its Sources*
NIGEL WRIGHT *Authority within the local Church*
BARRIE WHITE *Authority outside the local Church*
'A Strategy for Urban Mission': Patrick Sookhdeo
TOTAL COST: £23.00 Non-returnable deposit: £5.00

Cheques to: Mainstream. Receipt only with SAE. Send to:
Reverend Jack Ramsbottom, 2 Lovelace Drive, KIDLINGTON, Oxford OX5 2LY
Book now to avoid disappointment