

MISSIONARY



HERALD

THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

MARCH 1985 20p

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YOUNG PEOPLE LEARN ABOUT BRAZIL



Editorial Comment

THIS month we are looking at the situation in Paraná, Brazil, through the eyes of some of the young people from our British Baptist churches, who visited South America last year. It is not often that our missionaries are presented with the challenge of deputation *in situ*, the life and condition of the people with whom they work unfiltered by missionary mind or camera lens. Yet they rose to the challenge, and, so we are told, were forced time and time again to re-examine their work in face of the questions they were asked.

The young people themselves did not remain unmoved observers either, as a brief glance over their reports will indicate. Not all felt the same reactions; not all saw the same things, but all in some way were changed by contact with people, many of them very poor, in a different part of the world. Some have been forced to ask serious questions about what God is asking of their lives.

It will be interesting to see whether a similar pattern emerges from the visit to Bengal by another group of young people which gets underway at the end of this month. Much has been written in the past few years about visits to the Third World by groups from the more prosperous west. There is a genuine concern that such visits can do more harm than good, destroying the very things that attract tourists in the first place.

In the two visits mentioned above, BMS personnel have been involved both in the planning and in the leadership of the groups and so helping to avoid 'cultural insensitivity'. But in a time when more and more of us are travelling abroad for our holidays, often into Third World situations, we need to face up to the challenge of what it means to be a Christian abroad. Two or three years ago the Christian Conference of Asia produced a Code of Ethics for tourists. It begins: 'Travel in a spirit of humility and with a genuine desire to learn more about the people of your host country.' We reproduce all of it on page 49.

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WE NOW UNDERSTAND WHAT COMMITMENT TO CHRIST MEANS

Report by
Hazel Collins
and
Carolyn Pullman

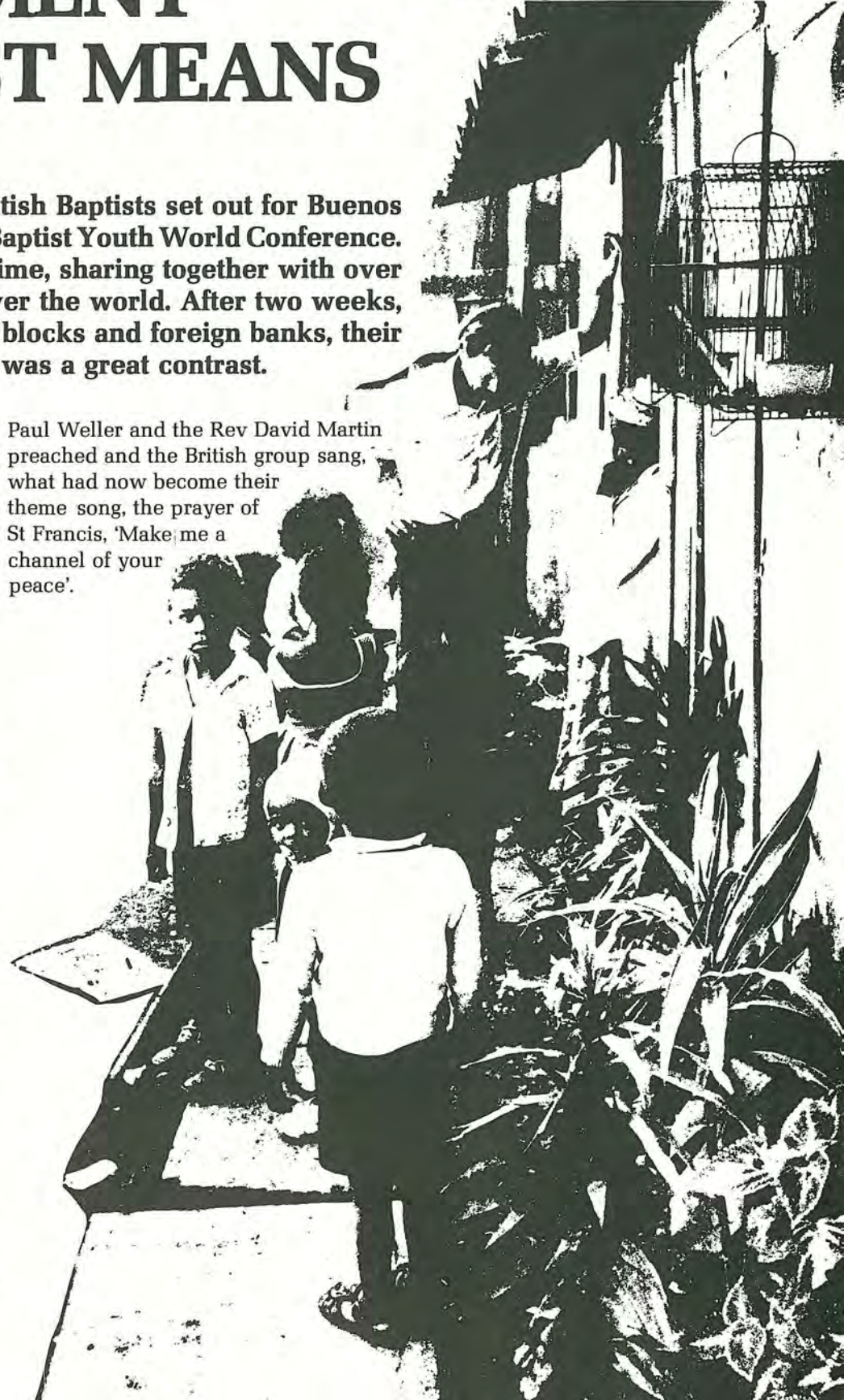
In July a group of 35 young British Baptists set out for Buenos Aires in Argentina for the 10th Baptist Youth World Conference. It was an experience of a life time, sharing together with over 4,000 young people from all over the world. After two weeks, spent in a big city of tall office blocks and foreign banks, their third week travelling in Brazil was a great contrast.

OUR first stop was at Foz do Iguacu and here we had our first sight of missionary work with the help of Derek and Joanna Punchard. The day was spent sightseeing at the magnificent waterfalls and the Itaipu Dam, and in the evening a youth rally was held at the local Baptist church. It was our first experience working with the Baptist church. A small group accompanied the singing on electric guitars and drums. Following the Sunday morning service several members of the group accompanied some of the congregation to preaching points around the town.

In Porto Meira, one of the poorer regions, a holiday club had replaced the normal afternoon Sunday School. The children played games similar to those played by all 5-11 year olds. The songs were certainly recognizable to the British observers although the tunes had Portuguese words. It was fascinating to see the children in a small wooden hut with no windows and no decoration, so happy as they shared together and listened to the stories telling of God's love for them.

Sunday evening and it was back to the Baptist church to a service led by a British group, with translation into Portuguese. The service lasted for more than two and a half hours. The Rev

Paul Weller and the Rev David Martin preached and the British group sang, what had now become their theme song, the prayer of St Francis, 'Make me a channel of your peace'.





Paraná Leprosy Hospital

David and Patricia Holmwood, together with David Grainger, accompanied the group to the Leprosy Hospital for the state of Paraná. Although the hospital had 373 patients there are over 20,000 people suffering from this disease in Paraná today. Hansen's Disease, as it is called in Brazil, is spread mainly as a result of the bad housing and overcrowded conditions.

The hospital is attempting to meet all the needs of the patients in order to return them to their families and help them to have an active place in their society. The problems the hospital has to face are therefore not only physical but also psychological and economic. The hospital has a unit to help people learn the basic skills they need to live in the community.

Afterwards the group was shown the area around the hospital, where a shanty town has grown up. The people living there are relatives of the patients, who wish to be near their families. The group was introduced to some of the people who attend the

small church and were shown the site of an exciting project soon to be started.

The Vila Macedo project is the site of a new church to be built near to the old one. The land had been bought and money is now being raised for the building together with a centre for social concerns that is much needed in the area. The young people could see how the work of BMS missionaries was having a real impact for the people in need.

Visit to the State Prison of Paraná

The state prison of Paraná is near to the Leprosy Hospital and the people, who live in the shanty town, are also those related to the prisoners. The visit to the prison was quite a frightening experience for some of the group. They were only allowed to visit for 15 minutes, but it seemed a very long time. A surprising fact seemed to be that the difference in officers and prisoners could not be seen in their dress. The officers were not in uniform.

The group was shown the conditions the prisoners live in, with people sharing three to a cell. It was also good to meet one of the other pastors in the area who takes services in the prison. He told the group how the prison has put in a request for a hundred Bibles for use in the prison. There is, as yet, no finance to meet this need. Along with the men's prison, there is also a women's prison and one for children from the age of seven.

Thanks must be given to David and Patricia Holmwood for showing the group around the hospital and the prison, and allowing us to meet the congregation of Piraquara along with the mayor of the town. The obvious sacrifice the people made to feed the group was very moving and the fellowship between the people from two countries with different languages and culture was surely a gift from God.

Curitiba

It was in Curitiba that the group saw most about the work of the BMS in Brazil. Many of the missionaries

assembled at the seminary to take small groups to different projects around the town. Some went further afield to an agricultural project, travelling over many difficult miles to get there.

As we looked around the city a clear picture of the extent of the poverty of the area was very evident. *Favelas*, shanty towns, surrounded the outskirts of the town, places with no water supply and no electricity. They were not houses as we know them, generally made of wood and cardboard and anything found on the dumps. It was a challenging time for the young people from Britain, who knew they would eventually be flying back to their comfortable homes and way of life.

The Baptist churches in Curitiba are varied, ranging from small wooden huts to large brick buildings, but all places where people gather to praise and worship God.

BMS

While in South America we caught a glimpse of the work of the BMS and all it is doing in Brazil. For some of us this was perhaps the most important thing, for it has opened our eyes to missionary work and given us a greater understanding and appreciation of the work done overseas and how the money from Britain is put to good use.

We saw the missionaries working in sometimes difficult conditions, where the inflation rate is so high that the planning of new projects is made more difficult. But we could also see the immense dedication these people have to the service of God in Brazil, the teaching in the seminary to help young Brazilians prepare for the ministry and the importance placed on teaching

people to continue the work in their own land at a time when visas are more difficult to come by. We could understand the perseverance needed by the students, who had to work during the day to pay for their night time studies.

The BMS and the Brazilian Baptists

showed us the meaning of commitment to Christ, which we could perhaps never have experienced in our own country in the same way. For this we are truly thankful and pray that the things we have seen and learnt we can share in Britain to encourage others to continue to support the work of BMS missionaries.



Rev Paul Weller preaching at Foz do Iguaçu with Derek Punchard translating

MANY images come into my mind when I think back on my visit to Brazil, but the most vivid and long-lasting event was concerning a baby and the strange effect it had on my life.

The child was just 40 days old when I saw him. I had been taken to see the shanty town and to visit one of the members of the Baptist church where

It was a few days later that the group were discussing all the things they had seen. I remember one young man was absolutely desolate about his lack of reaction, when we heard that money had been given to help the baby. I tried to rationalize his emotion. I still didn't think about my own reaction. It was not until I got back to Britain that the full impact of that day affected me.

I FELT NOTHING!

there were some sick babies. They were in fact twins and we met the grandmother who welcomed us into her home. Her daughter lived in what can only be called a shed in the back garden. I only saw one of the twins as the other was in hospital. The baby was obviously sick and needed medical attention for malnutrition and dehydration. The problem was that the mother could only afford the treatment for one of the babies and without such treatment the one left at home would surely die. The pastor estimated that the child would only live for about a week.

I was standing beside a dying baby who would never have a chance and what did I feel? Nothing!

I was so detached from the situation that I could have been watching television. I was looking at one of those events that you hear about all the time. I wondered how many other children were dying in this town in this way. We left quietly and went back to the bus.

Shocked

I remember telling a group about the choice the mother had to make for these babies. The audience was shocked at my words and I realized that my hearers had been more moved than I had been on seeing the child. I was just like those who were content to let Christ be born in a stable. I had rejected the tiny baby as just a piece of evidence to take back home with me, something to tell people in Britain. I was sent reeling by the shock of rejecting the Christ born as a baby in poverty.

When I realized what I had seen it changed my attitude completely. I can never look at a baby now without thinking of the one in Brazil and Christ who died that they might live.

I praise God for all I saw in Brazil and for His patience in showing me the real significance of my actions. I pray that when in future I may see one of God's children suffer I may also suffer with them and feel the love that made Christ suffer and die for me.

'A baby was dying, but it was just like watching TV,' reports Hazel Collins.



Youngsters in Curitiba

Real Missionary Country

'How selfish we are in Britain' says Mark Greenwood

IT was misty and cold as we made our way to Curitiba coach station and then, by the mountains, to picturesque Antonina where Portuguese houses still stand, many years after independence, overlooking the bay leading out into the Atlantic. Boarding a small bus, we travelled to the home of Frank and Peggy Gouthwaite, and their three daughters, in Potinga.

On the road to Potinga, built after much campaigning by Frank, we felt we were in 'real' missionary country. Those slides and filmstrips seen as a boy suddenly took on a new dimension. Four of us, Paul Edwards, Paul Weller, Peter Gross and myself, had dragged ourselves out of bed at 6.30 that morning, and it was a sacrifice we certainly were not going to regret.

The landscape is hard to describe. It seemed so remote from civilization. 'I could imagine a savage jumping out from behind a bush,' Peter said. Yet the people were so human, just like us.

We were treated to a sample of normal life in the shape of a vegetable patch. The vegetables were twice as big because of the rich soil – but a vegetable patch in the middle of the sub-tropical jungle. Then there was the stroll in the back garden (the jungle to be more precise) before dinner. After half-an-hour we came to what for us, novices in the sport of avoiding sticky, clothe-ripping creepers, was the end. There was a muddy stream in which Frank, eight years ago, had laid a pipe for water to flow downhill to a well where it is purified. Here we had a

lesson in hygiene. Frank's eldest daughter, Judy, was told not to put her feet in the water supply.

We arrived back in time for a meal in good old British style. Then we sat back to hear about the real business of being a missionary in a foreign rural environment. We heard about the red-tape in situations where basic social changes are needed. Frank seems to get no sense from the local authorities, who don't seem to understand where the priorities lie. We heard of the need for clerical help, because work both on the farm and on the books is very difficult.

In rural development, health education is very important. Frank has been trying to encourage people to wear flip-flops and so prevent infection through the feet. This may seem simple but it is proving very difficult to break the tradition of bare feet. In the local dispensary we saw the medical supplies, which are probably equivalent to those found in the average British school matron's office. The dentist's equipment would not have looked out of place in a 1920's movie with Charlie Chaplin writhing in the chair. How selfish we are in this country! We ought to realize the true needs of others before developing our own, already adequate, medical practices and equipment. It was interesting to see the pickled spiders, which the nurses collect when workers come rushing in with them stuck on their bodies or clothing. 'Only the round bodied ones are poisonous,' she told us.

We learned that sugar cane is a bamboo, and broke all the strict 'British abroad' hygiene rules in crushing stripped cane with lemon in an ancient, dirty juice extractor and then drinking the juice on the rocks with no idea where the ice water came from. Ice, by this time in the day, was essential as Brazil had forgotten it was winter and the sun was scorching down.

Peggy Gouthwaite is involved in pre-school education – pre-school is equal to our primary and junior schools. It is very important because education for children is not compulsory until the age of middle school children here in Britain. So children tend to work, just as the children before Wilberforce did, and that means that by the time they should be going to school they are 'doing very nicely as they are, thank you!' and don't bother. It is so important for hygiene to be taught, and many other things which will help future generations. Of course the Gospel plays a very important part. The church and the school buildings are next to each other, with a new building going up between.

The sale of produce from the farm in the local market provides an important income for the community and Frank encourages the production of goods in a way which they can be more easily sold.

With his team of local people he produces cornflower and passion-fruit juice. It was with a bottle of this beautiful nectar each that Frank, Peggy,

'I found myself vowing to return to fight for God'

Judy, Pam and Rosie bade us farewell. Prayer and support are greatly needed, we thoroughly enjoyed our experience and I feel that these two ways are the smallest in which I can repay.

As we sped away in a little VW pick-up van along the dusty road, right out of *Road to Freedom* type country, I found myself vowing to return to fight for God in this time of evil, inequality and injustice, when everyone, in even the remotest parts of the world, needs practical help and the Gospel. I pray that you too may feel my experience in your heart and work full time for God, going into all the world, making disciples, and baptizing them in the name of the father, son and holy spirit as we are commanded.

God bless you Frank and Peggy, and all other missionaries. Keep up the good work. God's got great things in store for you.

AMEN.

A Code of Ethics for Tourists

1. Travel in a spirit of humility and with a genuine desire to learn more about the people of your host country.
2. Be sensitively aware of the feelings of other people, thus preventing what might be offensive behaviour on your part. This applies very much to photography.
3. Cultivate the habit of listening and observing, rather than merely hearing and seeing.
4. Realize that often the people in the country you visit have time concepts and thought patterns other than your own; this does not make them inferior, only different.
5. Instead of looking for that 'beach paradise', discover the enrichment of seeing a different way of life, through other eyes.
6. Acquaint yourself with local customs — people will be happy to help you.
7. Instead of the Western practice of 'knowing all the answers', cultivate the habit of listening.
8. Remember that you are only one of the thousands of tourists visiting this country and do not expect special privileges.
9. If you really want your experience to be 'a home away from home', it is foolish to waste money on travelling.
10. When you are shopping, remember that 'bargain' you obtained was only possible because of the low wages paid to the maker.
11. Spend time reflecting on your daily experiences in an attempt to deepen your understanding.

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I WANTED TO RUN A

THE first thing to hit me about Brazil was the sheer contrast between the rich and the poor. The unjustness of the situation was emphasized by the shanty towns, growing in the cities alongside large mansion houses.

I visited the shanty towns with Moises Amorim and was devastated by what I saw. Although I knew mentally that such poverty existed I was now standing in the midst of it, which meant that I couldn't deny its existence. I wanted to run away and

forget that I had ever seen it because knowing it existed brought such a responsibility on me to do something about it. As I sat in the mini-bus I couldn't bring myself actually to stand and take a photograph. It seemed such an inhuman thing to do.



Favela Loo along the riverside

I sat in the bus and told the Lord that I didn't think I could live there for Him. I could have lived in the improved areas, but the shanty town was just too much, with all the lack of room, sanitation or clean water. As I looked at the shanty town I realized that it must have been in conditions similar to these that Jesus grew up and that He left heaven for.

The Lord Jesus Christ, though He was rich yet for your sakes He became poor, so that you through His poverty might become rich (2 Cor. 8:9).

As the day wore on and the vividness of what I had seen faded a little I decided that, perhaps with a good dose of the Lord's grace and an ample supply of His love, I could live there.

After all I could keep my own standards of hygiene high. I could treat all my water, etc. But later that day, one of the missionaries challenged me. 'That's alright for a while, but what happens when you visit someone and



'I had never realized the sacrifices which missionaries make,' says Teresa Lynam.

AWAY!

they offer you a drink? Do you take it knowing that the water has been collected in a rusty tin can from the local stream and you know that if you drink it you may be ill for two or three days? Or do you refuse it knowing that to do so may cut you off from the very people you are trying to reach for Christ?"

Sacrifice

I had never before realized quite the sacrifice that the missionaries make. Another misconception I had was that I thought although people were poor their needs weren't the same as ours. They lived in a hot climate so they would need less food and clothing. The night after we visited the shanty town was one of the coldest I have ever spent. I slept in a pair of socks, a tracksuit, a T-shirt, a sweat-shirt and a shirt. I had a blanket wrapped round me and then, inside a sleeping bag, I was so cold I hardly slept all night. All I could think of was how the poor people in the shanty town were managing and how many people had died of hypothermia.

All that I have seen in Brazil has been a challenge to me which I have carried



Tea with the Church at Piraquara

back to Britain. My whole lifestyle has been challenged, I hadn't really considered myself to be materialistic until I went there. I have realized just how rich I really am. I have sought to challenge both Christians and non-Christians as to their lifestyle, not to

ask people to change drastically but small gradual changes that will be long lasting and have some long term effect.

Several people joined me at work in a three sponsored fast in aid to the Third World which has so far raised £340.



British choir singing at evening service in Foz do Iguaçu

humidity of the tropical climate hit us as soon as we emerged from the plane. The palm trees and attractive flowers stood out against the evening sky and there were the shining faces of the young people who welcomed us. They were eager to help and talk as we collected our baggage and boarded the coach. One new friend, who did not speak English, but was so obviously full of the joy of the Lord and the Spirit in his own quiet way, showed us the love of Christ very powerfully.

Unity

My main recollections of our time in Brazil are of the services and youth meetings. I was interested and a little saddened at first to notice that it was only church members who had hymn books and that there were not any for general distribution to visitors.

The solution far outweighed the problem in that you had to sit among people you did not know previously to join in the singing. The unity and life of Christ, which is common to all who believe, was made apparent in Brazil in a very real way because few of us knew any Portuguese and so a smile and greeting with kisses and hugs came to mean a lot to us and opened up the channels of love flowing between us all.

A reminder of the text the Brazilian young people gave us in Iguaçu after our first act of worship together:
Numbers 6:24-26

*The Lord bless you and keep you;
The Lord make His face shine upon
you and be gracious to you;
The Lord turn His face towards you
and give you peace.*

On Sunday night some of us in the party prayed together in the hotel. This was both a necessary and beautiful time to share needs within the group. To pray for those we had met and to commend the rest of the week to the Lord for His strength and protection.

We ended by singing quietly, 'Be still and know that I am God'. The text had come up more than once that day and how little did we realize then what those words were to mean over the next few days.

UNITY AND LOVE

OUR week in Brazil came at the end of a busy fortnight in Argentina. We had shared in many experiences and made many new firm friendships. So it was not without sadness and tears that we

departed from Buenos Aires on 'Friendship Day'.

Our arrival in Foz do Iguaçu however was memorable, the warmth and

**A new friendship showed
the love of Christ
very powerfully
to Christine Rumbol.**

COMMENTS QUESTIONS QUOTES

By DEKA

WHAT do you think it must be like to be a missionary? Does the concept have a certain glamour and excitement about it? Does it conjure up a picture of unending openings and opportunities for witnessing and preaching, situations crying out for help by means of which the love and compassion of Christ can be practically demonstrated? In a different country and culture, away from familiar faces and places, away from the hang-ups and tie-ups of being known, where certain things are not expected of one, is it easier to share one's faith? Are one's efforts more readily appreciated? Do the barriers of reserve and self-consciousness disappear when the familiar is replaced by the unfamiliar? Do you picture long treks to distant villages, perhaps to groups of people who have never heard the Gospel, folk eagerly gathering to sing hymns, to look at pictures; and then the climax with dozens of baptisms?

Q Q Q Q Q

Yes, it is sometimes like that, but not very often, or commonly, for most missionaries. The glamour and excitement are not the overriding emotions when you are tired, hot sweaty and endeavouring to explain basic rudiments of health care, or, in simple language, how God has revealed His love for us in sending Jesus to this world. All this in a strange language where the crucial word eludes you at the vital moment.

Let us take off the rose-tinted spectacles and to listen to how one missionary couple describe their life:

It's just normal grind, hard slog, maintaining one's faith despite overwork, depressions, outright criticisms, showing the love of Jesus Christ as we work and 'always being ready to give an account of our faith'. But then, that's what you are involved in too; so we pray for you, our friends and fellow-workers wherever you are, 'that the word of Christ may dwell in you richly'.

In a very real way I think that should pull us up short, for more than one reason. How do we see our task here in our own churches? — let's be honest, isn't it often a long hard slog to keep on going even when we do not see much fruit for our labours? Which of us, at times, has not felt that we are not appreciated and even our best intentions misunderstood? Sometimes it is sheer relief to creep into our own

houses, shut the door, and not be 'available' — have you ever thought like that?

Q Q Q Q Q

Yes, wherever in the world God may call us to serve, the task is the same. The surroundings may be different, the language and the culture unfamiliar, but we have to be 'always ready to give an account of our faith'. No easy task, it is hard work.

One other thing, did you notice that as we are involved in the one mission to the whole world our missionary colleagues pray for us? So, do we pray for them?



Cover picture of a creche in Brazil visited by young people



MISSION TALK

God's World Congress



'Over New Year? There won't be anyone there!' So said a member of my church when I told them I had been asked to represent the Society at the God's World Congress held at Salford University from 28 December to 2 January. I felt a bit the same, but how wrong I was! The conference, organized by Christian Nationals, attracted about one thousand young people under the age of 30, all keen to discover what God is doing in His world and where they might fit in. The few older people were either speakers or missionary representatives, there to give information, advice and guidance.

It was the first British conference on mission for young people, and you needed to be young to cope with what was a very full programme. Many of us felt it was

over-full, but would have found it difficult to say what should have been omitted. There were times of fellowship in small groups, Bible studies, training in personal evangelism – and a chance to put into practice what we had learned on the streets of Manchester – and a wide range of seminars covering four broad areas of study: different regions of the world, religions and ideologies, ways of being involved in missions and preparing for service in today's world. I naturally spent quite some time with the Africa exhibition and did not attend any of the other area seminars, but did get to others on subjects as diverse as traditional religions, Roman Catholicism today, Bible learning for the young Church, singleness, and the devotional life of the missionary.

For me, the evening sessions were probably the most valuable of all. We began with a time of worship and singing. Many of the songs and choruses were new to me, not having reached Zaire yet, but it was good to learn them, and old favourites were sung with equal enthusiasm. Each evening too we were invited to contribute to one of four projects, one in

Greece, one in Hungary, one in Kenya and the last in South East Asia. This last inspired and humbled many people for our offering (of over £6,000) was for a missionary training college where one of the conditions of graduation is that the candidate should have planted a new church of at least 100 souls of whom 30 must have been won and baptized by him personally. Each evening also had a theme, introduced by a panel discussion and followed by a message from one of the main speakers.

On New Year's Eve the theme was Prayer and World Evangelism and not unnaturally, this led into a session of prayer. Subjects were introduced from the platform, sometimes with the aid of an overhead projector, and prayer was partly in pairs and partly in groups of five or six. Two and a half hours of prayer seemed very long in prospect, but I have never known a prayer meeting go so quickly, though two of the Finnish contingent did find time to get engaged in the middle of it, as midnight struck.

The final evening was a time of commitment. The call came first for us to recommit our lives to

Christ, recognizing that He is Lord of every part of it. The second call was geographical. About a third of those present were already in some way committed to overseas mission but several hundred more rose to indicate that they believed that God had been speaking to them about overseas service during the congress. These few days could prove to have been very important in the history of world mission. However, the needs of Britain were by no means ignored and we were reminded several times that God might well call us to work here. Salford University heard the message too. We'd not been there 24 hours when one lady serving meals wanted to know how she could become a Christian, and later in the weekend one of the organizers was able to have half an hour with the whole staff, talking about what it means to follow Christ.

Join with those of us privileged to attend this congress in responding to the challenge of regular, serious and informed prayer for God's World.

By Pat Woolhouse, Zaire

A Tramp for the Lord

by the Rev Ral Tawnga

IN one of the offices at Wheaton College, in the United States, there is a large picture of a monkey. The caption reads: 'If you think education is expensive, try ignorance.'

Last summer I finished a year of training in cross-cultural communications at the Selly Oak Colleges, Birmingham. This has prepared me well for another, tougher course, in general communications. I studied mostly small and mass media communications. I enjoyed my photographic exercises and TV programme productions. My training at Selly Oak served as a good eye-opener in the communication of the Gospel through visuals and written words.

At the Wheaton College Graduate School I am concentrating more on journalism, writing, editing and the printing of books, plus other allied subjects in communications. The course includes several theological subjects which I did not study in England. They are designed to help the students understand the theology of communications and enable them to

communicate the Gospel across one's culture. The college sets a very high academic standard and the studies at the Master's degree level are very demanding.

I believe that my training in both colleges will help in Mizoram church's future communication of the gospel to be more effective and meaningful to society. I hope it will bring a challenge to the people in the church to evaluate their communications in terms of its effectiveness and measurable results in a most realistic way. I consider it to be part of tightening or strengthening the rope of the Church's manifold activities in my country. It is my personal belief that my church has still a long way to go in order to communicate the Gospel effectively to people of different cultures in the Indian sub-continent.

The Rev Ral Tawnga, a pastor from Mizoram, north east India, is involved in printing and publications for the Mizoram Baptist Church. He has spent twelve months in Britain studying at Selly Oak, and is now in the United States studying at Wheaton College, Illinois.



Church growth! The new church building at Serkawn, Mizoram, is springing up around the old building

Photo by Dr C Lal Hmingha

Call to Unity

THE churches in Sri Lanka are drawing closer together as the country faces its communal problems. By common consent Christmas '84 celebrations were very 'low key', and money normally spent on decorations, parties and presents was this year sent to the National Defence Fund or to support refugees from the worst hit areas. On 30 December many of the Catholic and main-line churches were closed in the evening in order to hold an Ecumenical Service of witness for Peace in our Land in the three languages of the country. This was held on Galle Face Green — the main Promenade area of Colombo on the Sea Front.

Perhaps the most thrilling event has been the issuing of a 'Call to the Christian Community' which was signed by the Heads of all Christian denominations, including not only the churches

affiliated to the NCC but Roman Catholics, Dutch Reformed Church, Assemblies of God, Pentecostals and the Salvation Army.

The statement, after outlining the Christian response to the national distress, called on all Christian people to set apart Friday, 11 January as a day of fasting and prayer, penitence and intercession. It also called for a United Assembly of all Christians to gather together at the Sugathadasa sports stadium in Colombo to join in prayer for the nation on 12 January from 9 to 12 noon.

It is only in the Christian Church of course, that Tamil and Sinhalese meet to pray together and it is with a certain excitement that we look to see what the power of a million praying people may accomplish, under the hand of God.

Margaret Goodall.

Exclusive Elite

'JOAN Smith is really a member of a very exclusive elite' quipped Rev Ron Armstrong recently, while preaching on the occasion of Miss Joan Smith's Valedictory Service. The reference was to the fact that, as no new BMS missionaries can be admitted to India, those already there, now totalling a mere nine in number, are shrinking steadily.

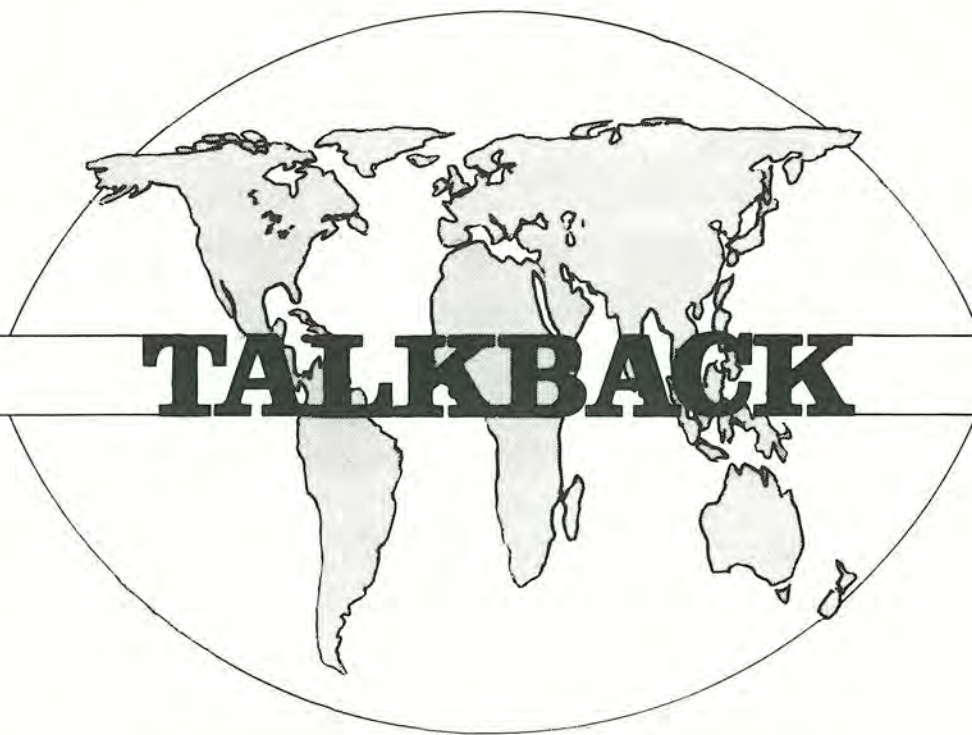
It seems ironic that in India, where BMS work commenced through William Carey and where, in the 1930's BMS missionaries numbered more than two hundred, our present strength is so low. But this means that the service of those BMS missionaries who are in India is appreciated all the more, and that, with declining numbers of

missionaries from Britain, the churches in India are stimulated to develop their own resources, which are quite considerable.

Joan Smith, who has formerly served at Calcutta, Lungleh, and Diptipur, is at present Nursing Superintendent and Acting Director of Moorshead Memorial Christian Hospital in Udayagiri,

Orissa.

Joan's valedictory service took place in her home church, Ward Road, Dundee. The minister, Rev Christopher Smith conducted the service, various members shared in laying on of hands for the valedictory prayer, and members gave Joan gifts from the church organizations.



Thinking Again About Training

From Ian and Sally Smith

THE recent articles from Jim Grenfell and David Kerrigan on missionary training, and Selly Oak, have prompted us to think again about the preparation we had for our work here.

Our experience at Selly Oak was not a particularly good one, for various reasons, but because of that it has led us to think more deeply about methods of preparation for mission, in particular, how we can make it more relevant and more useful.

Firstly, let's 'de-academize' it — most of us are aware of the 'credibility gap' in our own lives — the difference between what we believe, and what we do. From our perspective here in Nepal that difference becomes even more pronounced when looking back home. Could this be because in the West we're



very good at talking and thinking, but not very good at 'doing'. We need to change that, 'for the Kingdom of God is not a matter of words but of power' (1 Corinthians 4:20). So let's make our training more practical and less 'wordy'.

Also, one other reason — for working with the poor and underprivileged, the majority of whom are often unschooled and illiterate, a western academic training is not always very relevant.

Secondly, let's 'de-institutionalize' it — one of the biggest barriers, to effective communication over the years has been the 'compound' mentality, cut off physically, socially and spiritually from the very people we seek to serve.

Does an institutional type of preparation tend to prevent this? In our opinion, quite the

opposite, it may indeed reinforce such a feeling.

So what should we be doing?

Let's place training in the setting of the church, after all that is the area within which God has given us the fruits and gifts of His Spirit. Let's give more of the responsibility for preparation back to the local church or at least make the 'institutions' part of the church rather than set apart from it.

Let's, too, place it in an appropriate mission setting — again a middle class suburban setting isn't too useful preparation for working with the rural poor of Nepal. Is there a case for moving our training programmes into the Third World where most of us are working?

IAN AND SALLY SMITH
Missionaries, Nepal.

We are trying to improve

From G Mary Robinson

The magazine is improving all the time. Congratulations; a coloured frontpage; clear printed titles, i.e. Mission Talk, Talkback. The symbols; The World, The Cross, The Bible.

Good photographs of new Candidates, which should encourage other young people to join the ranks. May I take this opportunity of wishing you all at headquarters an exciting New Year as you seek to extend His kingdom.

I see the word Missionary is still used. Could the words 'Overseas workers' not take the place of a word that to me conjures up wrong pictures. 'Overseas Workers,' working alongside nationals in the Church already in existence; to serve, to encourage; to train workers together with God.

God bless the BMS in the great work we seek to accomplish together.

G MARY ROBINSON
Bedford

Another View of 'Enthusiasm'

From Rev W Vellam Pitts

Dear Fred Stainthorpe,

Your *Herald* article interested me, but rather to give a different angle on 'Enthusiasm'. I am coming up to 89 and in my boyhood heard all the pioneer stories and first hand stories of the second generation of pioneers like Robert Glennie. The missionary exhibitions were strange curios of fetishes etc.

Years after I caught up with Max Warren at Holy Trinity Cambridge when I ministered at Zion, Cambridge from 1931 to after the war. From him I learned that the peoples of all countries had an ancient culture and a language with a refined grammar. In 1957 I started subscribing to the *CMS Newsletter* and have all the issues since. They have been an education on the world.

William Carey was inspired by Capt Cook's journals of his voyages — windows on the world. The missionary explosion beginning with Carey and then many others was motivated by a theology which has persisted. When my two sisters-in-law were sent off to C T Studd's Mission in Africa, we sang on Waterloo station

*Far, far away in heathen
darkness dwelling,
Millions of souls for
ever will be lost.*

That motivated 'enthusiasm' but it was touched with the pity of the superior 'West'. So we took out western religion, western culture and also our western political system and trade.

At home there emerged from the industrial revolution a new non-conformity in which financial success was related to religious devotion. Buildings went up, often in competition, and churches became ends in themselves, as the Parish church had become. It had to be a Missionary Society to foster overseas missions and in the churches support came from the 'Missionary minded' people. I know, for I have been involved as a missionary secretary for most of my 60 years. The 'enthusiasm' for overseas missions never succeeded in rekindling the Baptist churches for an enthusiasm for those beyond its immediate congregation. We have our Mission department, which is geared to getting people 'saved', that is to bring them into the church. Christians are not prepared to go to people where they are, learn their language, speak their idiom, understand their pop-culture. Overseas there is need for language study, translation and then to become part of the local culture. At home we still expect people to listen to our 19th century jargon, often our King James version. We have periodic

efforts such as Mission to London, which is still rooted in the western patronage of the 18th century theology.

One of the most successful African Christian movements has been the Kimbanguist, recognized as one of the three Christian Churches. It has emerged from the culture of the people, which we do not understand. There are signs of a movement of the Spirit in our pop-culture world, even in the affluent suburbia, but unfortunately we expect people to slot into *our* pattern, even our jargon. That is not 'Mission' it is just patronage.

Since the 'heathen darkness' is a bit exploded, we need a new vision, not only for 'Overseas' but for the Mission of the Church.

Every Christian goes forth on Monday into the world of another culture and returns on Friday and should tell us of his progress, as furlough missionaries do. But, no, there is a kind of dichotomy which reserves enthusiasm for the missionary PM and annual deputation, but nothing to do with the Christian's life in his own culture. The Church does not call for this kind of enthusiasm, it cannot, for after all ministers depend on the earnings of the 'city'.

Your *cri-de-coeur* moves me but

it will come from an unexpected quarter and I am sure that you will be ready for a new pioneer age at home. I am aware of a new light dawning, but in new ways and all of us must be ready to learn afresh. Most ministers find it hard. 'If you are a lay man, I hope you will do some research as to what God has really come to do in Jesus. First he came to give us LIFE, His Eternal Life, so abundantly. He came with the Light of God which would repel the darkness and the darkness will never put it out. He came to bring the whole universe back to God. The Church is not an institution of whatever denomination. It is the body of Christ. We are in union with that body and the Church belongs to heaven as well as earth and has the widest of all missions to bring the universe back to God. Now that is 'enthusiasm'. In heaven the Church must number many billions and they crowd round us, you and me, urging us on. That is 'enthusiasm'.

Yes, I'm all for it in the context of that vital Mission.

REV W VELLAM PITTS

Minister, Wraysbury

**Fred Stainthorpe is a Baptist Minister who served with the BMS in Zaire 1955-60.*

More Cars for Us

From Ichthus Motor Mission

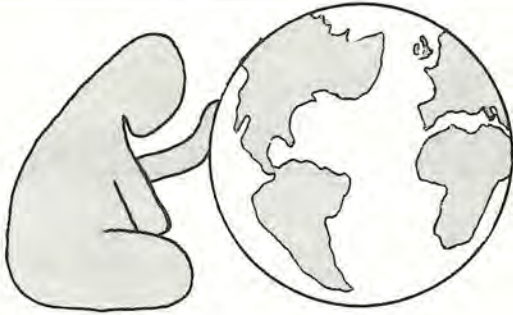
THANK you very much for the article about Ichthus Motor Mission in November's *Missionary Herald*. Up to date we have had four cars donated as a result. We now have 25 cars in use, and two more cars have been offered in 1985.

We have sent 300 letters out to

Baptist Churches with our leaflet enclosed, but have only had four replies with donations but also three requests for help from missionaries. We have not asked for cash help but we feel the Lord will provide in His good time.

BERT BROOKER
LEN CARNE
Ichthus Motor Mission





CALL TO

PRAYER

1784 - 1985

Zaire – Kinshasa 3-9 March

THE Society makes an important contribution through its missionaries to the British Association School in Kinshasa. Children from different countries, and different religious backgrounds, are taught in the English medium. Ruth Montacute is headmistress of the school, but is at present in Britain. Susan Shields is proving to be an able deputy during Ruth's absence. Caroline Jenkinson has recently returned to Kinshasa after a short absence because of the illness and death of her mother. Ruth Clinch completes our BMS contingent in the school. Many of our missionary children attend the school. They are looked after by David and Anne Davies, houseparents at the hostel. Tim and Barbara Bulkeley are based at the Protestant Theological Faculty, which has just celebrated its 25th anniversary. Tim teaches in the faculty and reports 'a good backbone' of well qualified Zairian teachers in most disciplines. They hope soon to open a doctoral programme.

Brazil – São Paulo 17-23 March

SÃO PAULO is one of the fast growing cities of the world – 2,000 new citizens each day. People are moving in from all over economically troubled Brazil seeking work and prosperity. Most end up in the *favela* shanty towns without any proper amenities. Frank and Dorothy Vaughan are working amongst such situations pioneering a work and holding up the need to the Brazilian church.

David and Doris Doonan are based in São Paulo. David is the BMS representative in Brazil and the

India – Calcutta, 24 Parganas, Serampore and Bishnupur 10-16 March

THIS part of India, which includes Serampore just fifteen miles north of Calcutta, remains sacred in the memory of all Baptists. But for the first time since the time of Carey, Marshman and Ward, there is no BMS missionary in the area. Keith and Edna Skirrow are both on furlough from Serampore prior to retirement. We continue to

remember the college, its principal, the Rev Dr S Mukhopadhaya, the staff and students. In Calcutta are Mr John and Mrs Nirmala Peacock, they are in charge of the Guest House and John is Secretary for Missionary Affairs. In the 24 Parganas we pray for the divided Bengal Baptist Union that there may be a spirit of love and unity.

*Go out, you say.
Tell all mankind, you say.
Enter a torn and terrifying world,
you say.
Face folk in need and share your
love, you say.
When all I want is peace
somewhere away from the
clamorous, clanging, grinding noise
of modern times.*

*Lord can you repeat that work with
hiding, crouching, fearful men in
quiet room, afraid to face a
crucifying world, yet lifted by your
resurrection life, to turn the ancient
world right upside down?*

Caribbean, which means a great deal of travel throughout the area.

The BMS hostel for missionary children has just moved house back to its former residence at Vila Sônia. The move was supervised by hostel parents Gee and Maggi Hemp. They are due home on furlough this year, but have not yet received their permanent visa. Please pray for them as they try to understand their future. Remember also the children in their care, separated from their parents and all the traumas which this often involves.

Bangladesh – Rangpur 24-30 March

IT has not been easy for the church in the Rangpur District over the past months. An Islamic revival has produced a 'ghetto' mentality among Christians and in some ways the spiritual tide is low. Yet there are also many signs of hope. In February the annual New Life Convention was held in Lalmanirhat convened by Gwyn Lewis. The speakers were the Rev Subode Sahu, from Orissa and the Rev Sidney Johnson, an American serving in Thailand. We pray that as in the past the churches of North Bangladesh may be spiritually enriched as a result of what has taken place. Last year the Convention was associated with many cases of spiritual healing including teenage deaf and dumb boys and girls receiving both hearing and speech. Gwyn Lewis is General Pastoral Superintendent for the whole of the Bangladesh Baptist Sangha, which means a deal of travel, as well as being responsible for the Rangpur District. Joyce Lewis looks after the Sunday School. The Rev Chuni Mondal shares the pastoral supervision of the Rangpur District and continues in youth work and evangelism training throughout the BBS.

MISSIONARY MOVEMENTS

Arrivals

Mrs J Punched and Susan on 2 December from Curitiba, Brazil.

Rev K Hodges & family on 9 December from Cuiaba, Brazil.

Mr & Mrs M Abbott & family on 14 December from IME, Kimpese, Zaire.

Mr & Mrs A Brown & family on 14 December from Bolobo, Zaire.

Miss R Jones on 14 December from Bolobo, Zaire.

Mr & Mrs A North & family on 14 December from Kinshasa, Zaire.

Rev D Grainger and Cynthia on 19 December from Curitiba, Brazil.

Miss K Rodwell on 19 December from Okhaldhunga, Nepal.

Departures

Miss C Jenkinson on 19 December to Kinshasa, Zaire.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacy, and gifts sent anonymously (1-10 December).

Legacy

	£	p
Miss G Milton	1,472.64	

General Work

Anon: £500.00; Anon: £10.00; Anon: £10.00; Anon: £30.00; Anon: £1.00; FAE Aberdeen: £10.00; Anon: £1.00.

The post of

Principal
of

**St Andrew's Hall
Missionary Training College
Selly Oak, Birmingham**

will fall vacant on
1 September 1986

Further information regarding
applications for this post can be
obtained on request from

**The Secretary to
St Andrew's Hall Council**

**Rev A T MacNeill, MA
c/o Baptist Missionary Society
93 Gloucester Place
London W1H 4AA**

**The closing date for applications
is 30 April 1985**

Five Christian Schools and Your Child



These five schools provide a Christian Education with high academic standards and a wide range of extra-curricular activities. Substantial bursaries are offered for the children of Ministers, missionaries and some lay people of the United Reformed Church and Congregational Churches.



Headmaster, Mr S. Rider Smith, MA, Caterham School, Harestone Valley, Caterham, Surrey CR3 6YA. Telephone (0883) 43028.

WENTWORTH MILTON MOUNT – Dorset

Places for 330 girls (11-18) of whom 170 are boarders. The school adjoins Boscombe Cliffs, Bournemouth, and has extensive grounds and buildings, new developments blending with the 19th century house to provide good facilities for a wide range of Arts and Science subjects. It offers a cultured and caring education.

Headmistress, Miss M. Vokins MA, Wentworth Milton Mount, College Road, Boscombe, Bournemouth, Dorset BH5 2DY. Telephone (0202) 423266.



Headmaster, Mr J. C. Baggaley, Silcoates School, Wrenthorpe, Wakefield, West Yorkshire WF2 0PD. Telephone (0924) 376915.

WALTHAMSTOW HALL Kent.

Boarding and Day places for more than 400 girls in the senior school (11-18) and 130 Junior School places. Founded in 1838, it now offers modern classrooms and well-equipped laboratories with a strong Sixth Form. Its education policy maintains a firm commitment to the Christian principles of its foundation.

Headmistress, Mrs J. S. Lang MA, Walthamstow Hall, Sevenoaks, Kent TN13 3UL. Telephone (0732) 451334.



Headmaster, Dr C. D. Waller, Eltham College, Grove Park Road, Mottingham, London SE9 4QF. Telephone 01-857-1455.

CATERHAM – Surrey

Situated in 80 acres of the North Downs with easy access to the M25 (5 mins.), the centre of London (40 mins. by train) and Gatwick Airport (20 mins. by road), Caterham has boarding and day places for 250 boys in the Preparatory School (8-13) and 440 pupils in the Main School (13-18), including 170 in the Sixth Form when day girls are admitted. Founded in 1811 for the sons of ministers, now open to all but retains strong links with the URC.

SILCOATES – West Yorkshire.

Boarding and Day places for 480 boys (7-18) and girls in the Sixth Form. The school and its excellent sporting facilities are set in extensive grounds within easy reach of the national motorway network. It provides the security of an ordered and happily disciplined life in which a pupil can develop his particular talents and enthusiasms along positive and creative lines.

ELTHAM COLLEGE

London S.E.

Boarding and Day places for over 700 boys throughout the school as boarders (11-18) or day boys (7-18) with girls accepted into the Sixth Form as day pupils. An 18th century mansion standing in 25 acres of grounds and playing fields, Eltham offers a high standard of education combined with sound Christian principles and a caring approach.

NOTICE BOARD

SITUATIONS VACANT

Needed urgently for work in:

Angola

Experienced minister for pastor training.
Qualified, skilled builder to co-ordinate the Church's building projects.

Zaire

Christian Nurses (SRN and SCM)
Ministers for theological education

Fuller details from
The Personnel Secretary

BAPTIST ASSEMBLY

Nottingham University
15-18 April, 1985

Missionary Meetings

Monday

4.30 pm Medical Meeting

Tuesday

11.15 am Missionary Sermon –
Leslie Newbigin

1.45 pm Annual Women's Meeting

4.30 pm Annual Members' Meeting

Wednesday

7.30 pm Annual Public Meeting and
Valediction of Missionaries

WOMEN'S RALLY

Wednesday 17 April
2.15 – 3.45 at
Nottingham University

Speaker
Sister Margaret Magdalen

Tickets for rally available from
Miss S M Le Quesne, BMS
Miss R Milne, BUGBI

MAKING IT PLAIN

The current Women's Project will close at the Assembly when a new project will be announced.

COME
ALIVE IN
85

BMS HOLIDAYS AT

PENZANCE

27 July-10 August

EASTBOURNE

All-Age 27 July-10 August
Young People 10-24 August

FOLKESTONE

3-10 August

Brochure and booking forms available from:
The Young People's Secretary

BOOK NOW!

Further information about any of these notices can be obtained from: Baptist Missionary Society, 93 Gloucester Place, London W1H 4AA.