

MISSIONARY

**INTO
THAILAND**

HERALD

JANUARY 1987 20p



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Editorial Comment

NOT so long ago a church in the Sudan asked for help from a mission agency in the UK. Local pastors were finding it difficult to get out and about in their parishes and so the mission agency agreed to supply enough money to purchase several bicycles.

'Now how can we help you?' asked the Sudanese church.

After an embarrassing few weeks of silence the reply came back: 'Nothing! There is nothing we need from you.'

'If there is nothing you want from us, then there is nothing we need from you.' And so the church in Sudan refused the gift of bikes for its pastors.

Partnership is one of the 'in' words as far as mission is concerned. We have mentioned it often enough in these pages. We have also stressed the mutual giving and receiving relationship of a true partnership, but it is a hard lesson to learn. Some people claim that Third World nations which receive a large proportion of aid are damaged by it. What about those who give too? There is always the danger of feeling superior. 'It is our job to give and yours to receive and you jolly well ought to be grateful.' Giving, without receiving can damage our spiritual health, for it assumes that we have need of nothing.

From time to time this year we shall be publishing articles written by Christians from overseas. Not missionaries who, no matter how long they have lived and worked abroad, still see their situation through British eyes, but nationals. This month Joao Matwawana, from Angola, says some interesting things about working in Canada. Have British ministers anything to learn about work in communities where the same families have lived for generations? We are proud of our 'freedom' but can we be too free, as he suggests? And what about our sense of community?

If we have nothing to receive or to learn, then we have nothing to give for we are no longer open to the guidance of God through His Spirit.

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We share in the work of the Church in:

Angola	India	Thailand
Bangladesh	Jamaica	Trinidad
Brazil	Nepal	Zaire
France	Sri Lanka	

There's a colossal task waiting for us in THAILAND

Angus MacNeill describes some of the opportunities awaiting the BMS in its newest field

The BMS is to be involved in work in Thailand and is actively looking for people who feel called to serve there.

The principle of co-operation with the Thailand Baptist Missionary Fellowship, which includes American, Australian and Swedish Baptist mission agencies, was accepted by the BMS General Committee in November. This is an exciting move for the BMS, coming in the same year that plans were made to resume work in France.

A NEED

'Through conversations with other Baptist Mission Agencies during the 1985 Baptist World Congress in Los Angeles, it was suggested to the BMS that Thailand was a country where a 'need' existed and where it would be possible for the BMS to work with others already in partnership with various Thailand Church groups,' reported Angus MacNeill, BMS Overseas Secretary.

On a visit to Thailand earlier this year, Mr MacNeill and Neil McVicar, BMS Overseas Representative for Asia, were able to see some of the church work in the country.

'We saw quite a lot of the work of the Thailand Baptist Missionary Fellowship, met a number of national and missionary workers, had discussions with the Officers of the Fellowship and also Dr Boonrat, General Secretary of the Church of Christ in Thailand.

ENCOURAGED

'As we discussed and observed, certain needs began to emerge and we were encouraged that the BMS would be very welcome to share in the work of the Fellowship. Some areas of possible involvement are, Theological Education,

Lay Training, Church Planting and Evangelism.'

Thailand is a Kingdom with 52 million people, ruled by a constitutional monarch and a government which has known frequent 'coups' since the 1930's.

There are something like 50 to 60 Mission Agencies at work in the country. Some are associated with the Church of Christ in Thailand (CCT), including the Thailand Baptist Missionary Fellowship, and others, the majority, with the Evangelical Fellowship of Thailand (EPT).



'The Thailand Baptist Missionary Fellowship has a large number of missionaries in the north of the country,' said Mr MacNeill. 'Among the local Baptist work that Neil and I were able to visit was the Centre for Uplift of Hill Tribes, which is really a Bible School linked to an agricultural centre on the outskirts of Chiang Mai. The 40 students of the Centre come in from the hills for a six month course over a two or four year period, after which they are regarded as pastors of local congregations.

'There is a short-term need for teachers in both Old and New Testament, with a long-term need for a teacher of Systematic Theology at the McGilvary Faculty of Theology, Payap University. A missionary teacher would need to learn Thai and be prepared for a long rather than a short stay in Thailand.

'There is need also for missionary help with lay training. This would involve working with a number of church congregations and would also mean something like an in-service training programme for pastors. That kind of help would stimulate the life of the churches and give them a greater sense of purpose and togetherness.'

FAILED?

Angus MacNeill referred to an article which appeared in a *Bangkok Post* newspaper entitled 'The missionaries — Why have they failed so miserably?'

'The article is provocative,' he said, 'but it does highlight the fact that for all the activity of missionaries over the last 300 years, the Christian Church is still small and regarded by the average Thai as 'foreign'. The predominant Buddhism and its associated spirit worship still bars the road to a wide acceptance of the Christian Gospel.

'I hope that the complexity of the Thailand situation does not hide the fact that the Church within Thailand is small and has a colossal task of mission on its hands. Valid opportunities are there for ourselves as a British based Missionary Society to identify ourselves meaningfully and purposefully with this task.'

Of Unsettled Settlers and Missionaries



Peter & Susan Cousins

CYCLING up a hill had never seemed so hard. My legs ached like they never had before. My shirt was already soaked with sweat. I hurt all over and wanted to give up there and then. After all, I had an excuse. It was a hundred degrees in the shade and I had not ridden a bike for five years. Worst of all, it was only the first hill.

The idea had seemed a good one; to pay a New Year's Eve visit to one of my rural congregations some 40 miles out of town. I had been warned about the state of the road. They had told me it was impassable and advised me against going. Sane and sage advice that a more prudent man would have welcomed. Fool that I am, I had just shrugged my shoulders, borrowed a bike, lashed it to the roof rack and set off with a vague notion of taking the two wheels when the road ran out.

'I teetered over a fallen tree trunk bridging a flooded stream. . . .'

It ran out alright. A huge quagmire of knee-deep mud blocked my way ten miles short of my destination. I should have turned back, but my BMS Beetle had slithered and fought so hard to get even that far that I was reluctant to return with nothing more to show for it than a dirty car. I slung the bike over my shoulder and sought a firm path through the mud. That is how I discovered it was knee-deep. I eventually found my shoe and attacked the hill. That hill.

The rest of the journey is a painful memory of self-inflicted torture and new discoveries — principally that it is impossible to ride a bike along water-logged paths churned up by cattle. The wheels clogged up with mud regularly. I teetered over a fallen tree trunk bridging a flooded stream, edged nervously past an angry-looking herd of buffalo and paddled across wide stretches of shallow water.

' . . . wading through deep flood-water with my shoes tied round my neck and my Bible clutched to my chest.'

After two hours of squelching through dripping cattle pasture I came near my destination. I abandoned the bike at the house of a church member and walked the last few hundred yards, wading through deep flood-water with my shoes tied around my neck and my Bible clutched to my chest. They ought to make inflatable life-saver Bibles for missionaries.

So I made my entry into the service which had already begun. It was no dignified, slow-marched entrance to a gentle organ prelude. I staggered through the door, soaked, plastered in mud and gasping for breath. Eventually the congregation stopped laughing and crowded round, giving a warm Brazilian embrace, an *abraco*, normally an enthusiastic back-slapping affair, but no-one wanted to get quite that close this time!

I am glad I went. Never mind that I looked like a scare-crow, nor that I proceeded to preach a most uninspiring sermon (any inspiration I may have had was soaked up into that mud miles back), that fact was that I cared enough to make the trip. 'We've never seen love like this,' said the leader in an impoverished and exaggerated appreciation.

The caring was important to them. Not many people showed much concern for their well-being. They are *posseiros*, a class of rural dwellers, who move in and take possession of land belonging usually to the government, but sometimes to private owners.



They had claimed some 20,000 acres of reddish, fertile, well-textured soil in the heart of Mato Grosso. Some three hundred families had been locked in bitter dispute with a rich and ruthless landowner who claimed it too. For years a battle had raged between him, backed by his politician friends, and the *posseiros*, backed by an increasingly politicised Catholic Church.

Inevitably violence flared. Hired thugs were brought in to terrorise the squatters and lives were lost. Threats filled the air like the screech of the flocks of parakeets which fly between the clumps of trees in this otherwise beautiful and plentiful region. In the end the families marched on the land-owners farm and, finding it momentarily undefended, razed it to the ground.

He arrived in his private aircraft in time to see the embers dying down. He gave up the struggle, was richly compensated by his friends who conceded him a vast slice of government land elsewhere in the state and the last I heard of him he was a diplomat somewhere overseas.

The *posseiros* lived on, occasionally fighting among themselves over rights to the land, and always hoping to gain an acre or two from their neighbour. They settled down to wait for the government agency to measure up the territory and stake out the lots properly, conceding title deeds to each family. They waited five years or more, that is when I came across them.

A year before, I had taken up my first pastorate in Brazil, and with it came this rather motley collection of characters that made up the congregations in the 'Grilo', as the region was known. They met for worship in the house of their leader Maximiano, a tireless personal evangelist who knew his Bible from cover to cover and could win most Biblical arguments with ease. He could barely read, which gave him an advantage over most of the other locals, at least half of whom could not read at all. Dedicated to visiting his neighbours he could talk for hours about life in general, but especially about Jesus.

His family was grown up and his 'farm' took little effort to maintain. He had cleared land ready to plant rice, corn and beans, when in a last vindictive



outburst the landowner flew over the whole area at sowing-time, dropping a spiteful rain of grass-seed. Maximiano had not worried too much. He just bought rolls of barbed wire, fenced the fields in and rented out the resultant pasture to a neighbour who owned a small herd of cows.

'... toddlers would totter around chased by mothers. Dogs would sleep in the shade... yelping whenever someone trod on them.'

The congregation grew steadily. Faithfully they would meet outside Maximiano's hut, balanced on precariously improvised wooden benches made from split tree barks laid across rough logs. On rainy days everyone would try to cram inside the hut with its floors and walls made of a rock-hard mixture of clay and cow-dung, the roof fashioned out of bark.

The services were chaotic and unpredictable, but always enthusiastic. Chickens would squawk around, chased by toddlers. Toddlers would totter around chased by mothers. Dogs would sleep in the shade beneath the benches, yelping whenever someone trod on them. Once a grass snake appeared, frightening me, but producing only laughter from the others. They were always laughing at me. What else would you expect from a city-bred Welshman in the rural depths of Brazil?

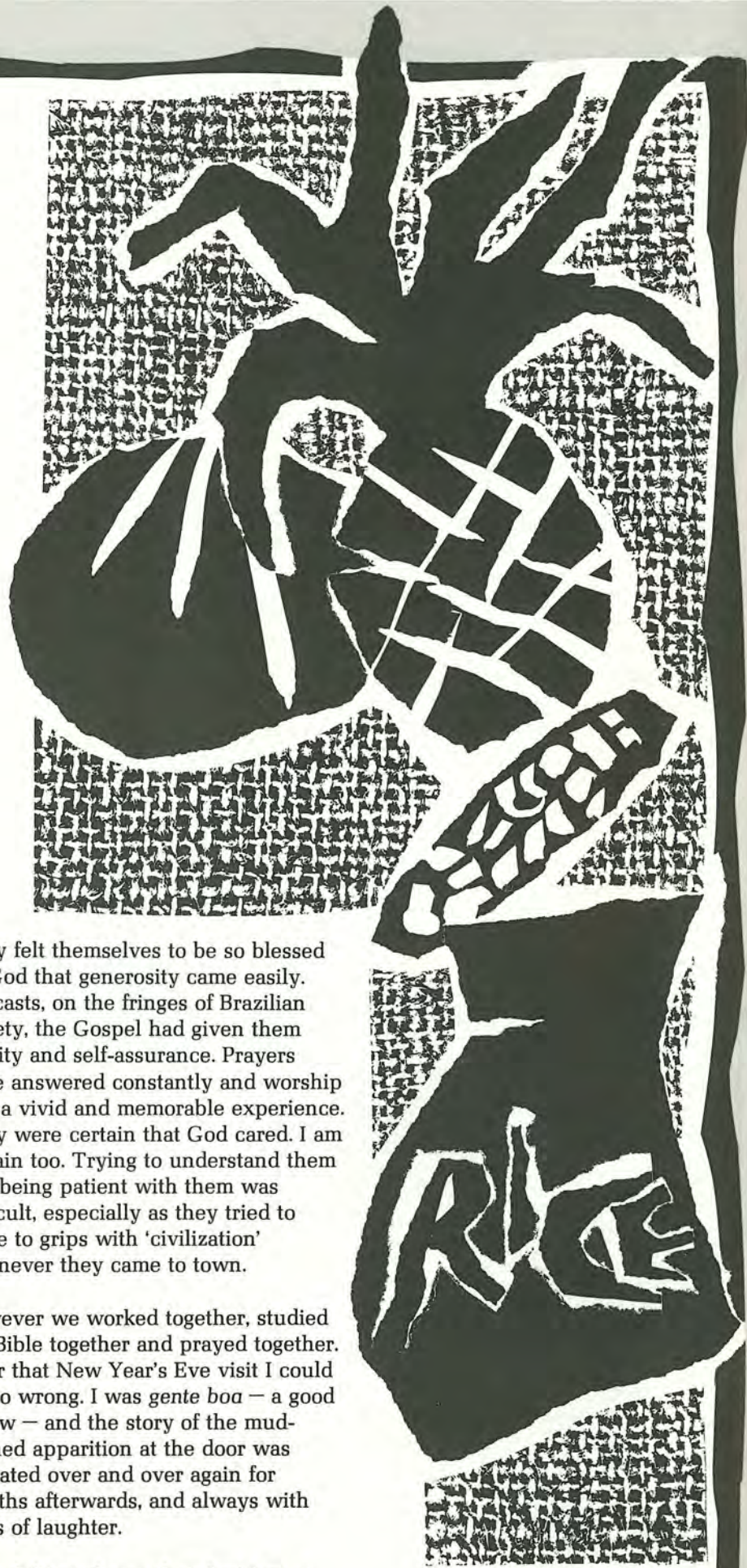


I was full of strange ways, like trying to eat a chicken-leg with a fork instead of my fingers, or washing a glass after someone had used it. 'But there was only water in it Pastor.' Privately they might admit that my grammar was more correct than theirs, but my accent and odd expressions always brought a chuckle. Some time later, when one of those buffalo justified its angry look by chasing me, the story was repeated endlessly, with great guffaws. They laughed at me and loved me.

They owned very little. Not one of them had a car. They owned a few frayed clothes and some even grew their own cotton and weaved it. They were constantly in financial crisis, struggling to find a fair price for their cash crops, yet I have never met a more generous and open-hearted people. I always came away laden with presents — pineapples, melons, small sacks of rice or beans, mouth-watering corn on the cob, peanuts or sometimes a live chicken.

'... I have never met a more generous and open hearted people. I always came away laden with presents ...

I was ashamed of my wealth, although I dared not offend by refusing their gifts. The sad truth is that the richer we are the meaner and more protective we become. They had none of the trendy trappings of modern life, no savings account to fall back on, no notion of life insurance. Giving was their joy, sharing a way of life and the fear of the Lord the beginning of their wisdom. While a sharp nose for a business deal was admired, among friends liberality was the order of the day.



They felt themselves to be so blessed by God that generosity came easily. Outcasts, on the fringes of Brazilian society, the Gospel had given them dignity and self-assurance. Prayers were answered constantly and worship was a vivid and memorable experience. They were certain that God cared. I am certain too. Trying to understand them and being patient with them was difficult, especially as they tried to come to grips with 'civilization' whenever they came to town.

However we worked together, studied the Bible together and prayed together. After that New Year's Eve visit I could do no wrong. I was *gente boa* — a good fellow — and the story of the mud-stained apparition at the door was repeated over and over again for months afterwards, and always with roars of laughter.

How did I get home that day? I must confess that I was too exhausted to cycle so I persuaded a deacon to give me a lift back in his horse

and cart. I arrived just in time to conduct the New Year's vigil in the main church. ...

MEDICAL WORK IN BANGLADESH

4-10 January

This includes the work of the General and Leprosy Hospitals at Chandraghona and village dispensaries in various parts of the country. The contrasts are great but all are seeking to demonstrate God's loving care and compassion for all people. Give thanks for the improvement in the health of children in villages where there are clinics for the under-5's and where it is possible to carry out immunization programmes. There are many demands made on the staff of the hospitals and dispensaries. Pray that each one may daily seek to walk close with the Lord.

EDUCATION IN INDIA

11-17 January

The running of the schools – primary, middle and high schools – is still an important part of the Church's work and witness in India. Children attending such schools and those living in the hostels, have many opportunities of hearing the Gospel; it is encouraging also to hear of the number who make a commitment to Christ. Remember especially those from non-Christian homes as they seek to live a truly Christian life that they may be given courage, strength and grace. Pray for Carole Whitmee at Balangir and her work among the girls in the school and hostel.

DEVELOPMENT AND COMMUNITY INVOLVEMENT IN BRAZIL

17-24 January

At Potinga on the coastal strip of Paraná, David and Joyce Stockley are involved in the Baptist Rural Development Project – CEBADER. They are concerned about soil conservation and have been encouraged at the response of local farmers to new methods of working. Pray for them and

Santino the foreman. A few miles from Potinga there is a rural dispensary at Tagaçaba. Mary Parsons is helping run the clinic. After 12 years in this country she has returned to Brazil to undertake this job.

THEOLOGICAL EDUCATION IN AFRICA

25-31 January

In Zaire there are institutions for theological education ranging from schools for catechists to a full university degree course. All these institutions are helping to provide the trained leaders needed for the Church. In Bolobo and Yakusu there are classes arranged for the wives of the students, basic education and home crafts as well as classes to help them prepare themselves specifically to be pastors' wives. Pray for these couples that they may have a deepening and growing experience of the Lord and of the role they can play in the life of the church.

ADMINISTRATION IN INDIA

1-7 February

With all the changes that have taken place in India during recent years and the diminishing number of missionaries, the Guest House in Calcutta still meets a very real need. For nationals and expatriates '44' provides a haven of peace in the busy city of Calcutta. The welcome and help so graciously given by John and Nirmala Peacock is equally appreciated by those coming on business, missionaries travelling from one part of India to another and visitors from outside India. Pray for patience and wisdom for those who are responsible for travel arrangements, obtaining tax certificates and visiting government departments.

MASSY?...NEVER HEARD OF IT

SEVERAL BMS missionaries are at the moment studying French at the Baptist Language School in Massy, a pleasant southern suburb of Paris, prior to serving in Zaire.

The School is run by the French Baptist Federation, which is the largest Baptist group in France, and in co-operation with the BMS, the Federation hopes soon to extend its church-planting work in areas with no evangelical witness. Since 1983, the director of the Language School has been former BMS missionary to Zaire, David Boydell, who, along with his wife and six other teachers, all French nationals, is engaged in teaching French to missionary candidates who come from various parts of the world.

Three years ago the school had only eleven students working at two levels. Now there are

constantly between 50 and 60 students and classes are run at five different levels, from absolute beginners to post-graduate level. Students come from countries as far apart as the United States, Peru, Sweden, and South Korea, as well as from less exotic places such as Great Britain. Students stay at Massy for anything from three to eighteen months before they go on to their missionary work in different parts of the world.

As well as learning the more obvious aspects of the French language, including how to communicate in everyday situations, the students are trained how to share their faith in French, both through theoretical classes in Biblical French, and through taking an active part in the work of the local church. Regular evangelistic

weekends are organized in various parts of the North of France, which is both practical training for the students, and a real encouragement to the small churches in isolated areas.

Many of the students at Massy are married with children, and there is a strong Christian presence in the local primary and secondary schools. For the under-3's there is a creche in the school buildings with a staff of two.

Massy is a friendly town, and every effort is made to help the students and provide good contacts with local people.

Although the main aim of the school is to give language training to missionary candidates, there are often non-missionary candidates among the students, who benefit from the Christian atmosphere of the school. There is also a Summer School held in July and August of each year, designed especially to meet the needs of sixth-formers in Britain, Germany and Sweden. The Summer School also attracts many mature students from these and other countries.

In the same complex as the Language School are the Baptist recording studio, the local Baptist Church and the Baptist Printing Shop. All of these institutions are doing a good work and count on the prayer support of British Baptists.

David Boydell

Group of students at Massy



MY EARS ARE BURNING

'MY ears are burning' is not just a saying for students here at Les Cèdres, but a frequent reality on two afternoons each week. This is to rid us of our American, Irish, Australian and, in my case, Leicester accents. For we sit in the Language Laboratory with earphones and listen to the correct pronunciation of a French word. We then have to repeat it until we can pronounce it in that way too.

The times in the 'lab' are only a part of the wide variety we have in our lessons. We grapple with grammar — verbs, nouns, etc., have dictations, write short stories, have discussions, read newspaper articles, watch videos and see slides of ordinary everyday objects to learn the vocabulary. All this makes for a well-rounded education in the French language.

Learning a foreign language can be frustrating and sometimes the road ahead seems very difficult — almost impossible — but then there are the moments of triumph when you actually hold a short conversation with a real French person.

Pam Bryan

MASSY? . . . NEVER HEARD OF IT

THAT'S the normal response we get. Yet Massy is a suburb of the most beautiful city in the world — next to Edinburgh of course — 'gai Paris'. Massy can't boast of owning any of the more renowned sights of Paris, but what it lacks in imaginative architecture it makes up for in cleanliness and greenery.

In contrast to the small section of 'old' Massy with the characteristic odd-shaped houses with shutters, the newer part of Massy is made up of large apartment blocks and parks.

Our first impressions were optimistic, particularly because of the sunshine — not all that common in Scotland — and also because of the abundance of trees and well-kept lawns which cheer up the apartment blocks somewhat.



Massy grounds

As for the 'French look', it is easily copied, just drape a jumper round your shoulders (don't wear it), chew on a French loaf and have a poodle on a leash!

Pam and Stephen Seymour

IT WILL COME

'IT will come,' are the encouraging words of our tutors as we try to master a few words in French. We do wonder how long it will be before we can converse and understand, but we have great confidence in the teaching as we see others who have gone before us who began with no French and are now conversing well.

We are glad to be here at Les Cèdres and we are enjoying the challenge of

Student addressing the class at Massy



trying to get to grips with all the grammar, vocabulary and pronunciation of the French language.

The children excitedly come home from school with new dialogues to learn and new words that they have learned. They are very quick to correct us when we say the words wrong. We don't complain — it's good for us.

From a beginner's point of view it is a very daunting experience to learn a new language and sometimes it is very frustrating, but we are assured that God will enable us to learn slowly but surely.

Tim and Angela Hinchliffe

Talking of...

BEING A MODERN DAY JONAH

João Matwawana

IT'S a long story but I went to Canada over ten years ago when my life appeared to be in danger. I was advised that I should leave Zaire as quickly as possible. My name was on a black list in Angola because of my position as Co-ordinator of Relief Services to Refugees. I was looked on as a supporter of rebels by helping the refugees. Also my record of leadership among the refugees for 14 years made the government afraid that I would use my popularity to work against it.

So I went to Acadia Baptist College in Nova Scotia where I studied to complete my requirements to take the Master of Divinity degree. Then I was enrolled in the programme.

But I didn't want to work in Canada at all! Anyway I was warned that I didn't have valid documents to be able to work. I had entered as a student and they said that I couldn't change my status.

I wanted to go back to Africa. Since I couldn't go back to Angola, I asked the Canadian Baptist Mission if they could find something for me to do. They found a job for me as a teacher in Kivu Province in Eastern Zaire.

In order for me to be supported by them, I had to be appointed as a missionary. But there was always a suspicion that my lack of documents would be a problem. They said, that instead of going straight to Zaire, I should go to Kenya, learn Swahili and then enter Zaire from there.

But that didn't work! In 1981, I left Canada with my family for Kenya where the Immigration Authority checked my documents which were for a Non-Political Refugee. They said that although Canada honoured the document, Kenya did not without the passport of my own country, Angola, to validate the document.

'I am a refugee,' I said. 'I ran away. How could I have time to get a passport?'

'In that case you are suspect,' they said. 'You may have come here on some Angolan secret mission, and are hiding your passport.'

They wouldn't be persuaded so we were deported back to Canada that same night. In 1985 Canada finally changed our status. We are now Canadian citizens and I can travel again!

In the meantime, I discovered that it was God's will that I should not go back to Africa at that time.

First of all I didn't know the life of the Canadian church. I was just a student and to go overseas without knowing the churches who were supporting me was wrong. The fact that I was just coming out from college meant that I had a very high agenda of things that could damage my work — even in Africa, so when I was returned to Canada I could see that I was a modern Jonah!

I was offered so many churches after my graduation but said, 'I can't work in Canada — you are too complicated.' And

yet, I had to come back from Africa in four days without a house, a job or a car. I had nothing. It was at this moment that I said, 'What do you want me to do Lord?' That's what I didn't say before.

I came back and waited upon the Lord because I was a rebel. I should never have said, 'I cannot work in Canada!' It was not my right to say that. I remember the story of Peter when he said, 'No, Lord'. One of my teachers told me that every time you make a decision, waiting for God's will, you have to decide to discard that 'No!' because otherwise the Lord is not Lord any more.

So I said, 'OK', no more 'No!', only 'Lord.' We waited for a month before we were called to the church in Lockeport. I was told by my professors that it was the last church any pastor would want to go to! But I had made my decision not to say 'No!' any more, so I went and the Lord blessed the ministry so much.

I couldn't believe that this church, which gave so many problems to Canadian pastors, would accept and work with someone from a completely different background.

But I came with a different approach, which was one of the successes. For instance the town is a fishing town and everyone knows each other. Their culture is different from the rest of Canada. I found a lot of similarities to African culture, so I knew how to approach them. I knew there were inter-related family ties. So when I knew one person, I found out their last name, and then I could follow that clan! I didn't



mind if the person was a member of the church or not.

In a few months people were saying, 'This minister is so open! He knows me, How does he know me?' What I had done was follow the family lines and not just the church membership roll.

Eventually, people with an Anglican background or Roman Catholic background wanted to come to my church and everyone knew why, because I was talking about his uncle, or her aunt, and they appreciated that. That was an African approach because we deal with families and not individuals. That worked! I couldn't believe it. In the first year I had eleven baptisms where they hadn't had a baptism for ten years! The people couldn't believe it! They said, 'How come?' and I just said it was a new approach.

One time I had a bad car accident. The car was badly damaged but I didn't have a scratch. But the insurance wasn't very good. It only paid for the telephone pole I had damaged. The church said, 'What will you do? I'm waiting for money to get a bike to visit you since I can't afford a car,' I said.

They decided to buy a car for me, and that was the first time in the history of Canadian Baptist life that a church had bought a car for its minister. 'What have you done to those hearts, they must love you so much,' — and that was true.

Now I am a prison chaplain in Halifax, Nova Scotia. It's up to the government to appoint chaplains. In my situation, they



John Corcoran

only wanted one chaplain, so I am there for everyone, Roman Catholic, Anglican, Presbyterian. It's rather strange!

Twelve people applied for the job and there was one thing in particular which made an impression on them. They asked: 'Can you be sympathetic to a prisoner in his suffering?'

'I don't know what you mean by suffering because I have been a refugee for 20 years,' I said. 'For 20 years I have been unable to return to my own country. I have lost everything I had twice in a war, and changing countries and cultures, learning new languages, not through will but by necessity. If you ask me about suffering I could lecture for a whole month. So I understand what you mean, but also I understand about being a prisoner, because I am a prisoner here

in Canada. I would like to be in Africa, but I have no documents, so it's like being a prisoner.'

I think that's why they took me!

Whilst working in Canada I have found that the church is different. It's not like the church in Africa. The first problem for the western church is the problem of materialism. So salvation in the western church has to start with the person being saved from materialism.

There are so many things connected with what a person has and his whole life. When I compare it with the church I was pastor of in Africa, people didn't have much to rely on so that meant I was dealing with a different kind of person. You have to consider how you value what he has, while in Africa,

continued on page 18

MISSIONTALK

MORE MISSIONARY CANDIDATES

Several new candidates were accepted by the November General Committee for overseas service. Two are qualified pilots and one is a former hippy. This group reflects the variety of people called by God to work for Him.



Fred Swindell, a qualified fitter and turner, is bound for Nepal. Fred, a native of South Africa, spent two and a half years with the Leprosy Mission in Bhutan.



Katy Norris is a member of Southall Baptist Church in London, and has been accepted for service in Nepal. Katy has travelled widely throughout the east, but during a time in Afghanistan became ill. She was treated by nurses from Youth With A Mission and converted through conversations with them. She was baptized in Kathmandu, Nepal, in 1978 and has been involved in Christian ministry since then. Katy has already left for Nepal where she is a Guest House Hostess for the United Mission to Nepal.

Jim and Pam Henn are designated for service in pastoral work in Angola. Although they didn't come to faith until relatively later on in life, Jim felt a call into the ministry and is now completing his studies at Spurgeon's College. The call to overseas ministry came hand in hand with the ministerial call.



'Shortly after we were converted, we both realized that folk aren't born again just for their own benefit and that's what led us on to the BMS. From there we applied for ministerial training at Spurgeon's College in 1983. Our concern has always been for the poorer people of the world and increasingly, through the years, that concern has directed us to Africa, particularly Angola. Events — both natural and supernatural — over the last 18 months have left us in a position where we would have been disobedient if we had not offered for service in Angola.'



Keith and Jacqueline Riglin both come from Middlesex but are living at the moment in Bath where Keith is Associate Minister at Manvers Street Baptist Church. Keith has studied for degrees both at London University and at Oxford where he was a student at Regents Park. Jacqueline is a physiotherapist and works at present at St Martin's Hospital, Bath. They have been accepted by the General Committee for service in Jamaica where Keith will be teaching at the United Theological College of the West Indies.



David and Jean Perry from Saltash, Cornwall, will be leaving for agricultural and evangelistic work in Brazil after study at St Andrew's Hall, Birmingham. David has a degree in Agricultural Economics and Jean a PhD in Agricultural Botany. They are both members of Saltash Baptist Church.

'I couldn't believe God could be choosing me, a young inexperienced and ill disciplined believer to work for him,' says David. 'Yet, God had spoken to me in so many ways one June weekend saying this is what He wanted me to do with my life, that I knew one day I must answer the call.'

'I had been studying Agricultural Economics at Reading University and had discovered two main areas of interest in my course – marketing and the problems facing the world's poorer countries. For six years I tried to forget my call and had a job in marketing in London before returning to my family's farm. God never let me forget and put me in contact with missionaries and foreign nationals and eventually gave me a wife who also wanted to serve Him overseas.'

'As I grew spiritually, so my faith and trust in God to change and equip me for the task of working overseas deepened. Consequently after my father died last

November, I felt convinced that now was the time to answer God's call and serve the Lord overseas as an Agricultural missionary.

'God shows clearly in the Bible that He sees Christians as being stewards of the resources He has bestowed on them. Some of this wealth should be used in support of the poor, needy and homeless. I believe God will hold many of us accountable for neglecting to put right the vast imbalance between the rich West and poorer Third World countries. I believe the local church must be the primary influence in promoting this need to change the economical and political balance of the world.'

Jerry and Ruth Clewett are members of Memorial Baptist Church, Plaistow. Jerry has a wide background in housing management having worked in a Housing Management Association and various Housing Management posts in London boroughs. Ruth is a qualified teacher with experience in schools of Inner London. They will serve in Nepal after two terms at St Andrew's Hall, and language study.



BMS BUDGET CROSSES £3 MILLION MARK!

The BMS is truly a faith mission! As the recently adopted budget of over £3 million was discussed during the General Committee meeting in London, Elizabeth Webb of Bristol said, 'The BMS is always accused of not being a faith mission, but this budget shows that we are.'

'We shall be asking the churches to increase their giving by ten per cent in the coming year,' said Arthur Garman, BMS Treasurer. 'We think this is realistic and achievable. This budget and what it says about the exciting new work of the BMS is a challenge to us all. It is one we can take back to our churches to meet!'

'It is an exciting challenge. In our budget of £3,164,150, we are making provision for new missionaries, for new work in new areas and to upgrade water supplies in four Zairian hospitals. As we look at the details, we find many important features.'

'The work in Angola is increasing because of new missionaries and now we have two newly appointed workers set for Jamaica. We have made provision for work in France, Thailand and possible other new areas. We have the highest number of people in training for many years, and this budget provides for an extra 24 candidates during this year.'

'We can't afford not to be sacrificial if the Gospel of Jesus Christ is to be preached,' said the Rev Delvin Knowler of Eastleigh. 'This is a forward thinking budget and one to thank God for.'

The former chairman of the BMS, Dan Weller, said 'This budget is down to earth and visionary. So I hope we accept it and are encouraged and enthused by it. We need to see mission as a whole – about one world and one need. Let us think globally in the mission of God's Kingdom!'



EYE OPENERS!



FOOD FOR THOUGHT

Who can have missed the recent publicity campaign pointing out that for every £1 given by the British Government in overseas aid, it reclaimed £2 as debt payment.

The problem of foreign debt is insurmountable for Third World governments. This year, 1,200 South Americans gathered in Havana for a meeting on the country's foreign debt. Among them were 200 priests, religious and lay Christians. One proposal that emerged from the meeting was to explore the Biblical foundations for the cancellation of South America's debt. In a leaflet produced after the meeting entitled *A year of grace for Latin America* the following argument was expressed.

'Among the social justice laws Moses gave the Israelites was one that was unique among legal codes; the Year of Grace, or Jubilee year. This law called for the restoration, at regular intervals, of the social order desired by God; the elimination of land accumulation by the few (Lev 25:23-31); the end of a social order in which some ruled and some served (Lev 25:35-55); the cancellation of all debts; and an order in which no one lacked what others had in abundance. The wiping out of debts appears in the Bible as an imperative of justice aimed at preventing accumulation by a few while others were impoverished.

'The payment of the foreign debt is an economic, political, moral and theological impossibility.

WE DON'T WANT TO PAY A DEBT THAT KILLS PEOPLE

'South America's countries can never pay the current debt. In 1984 we paid £29 billion in interest alone. How many schools, hospitals and factories could we have built with that money? The debt, with its increasing interest only brings hunger, unemployment and death, and enslaves us for the future. Why don't the rich countries pay the debt with some of the £643 billion they spend annually on weapons? Then we would all gain, because there would be more peace and more development.

'In 1992, the South American Church will celebrate its 500th anniversary on this continent. Five hundred years ago, the plunder began that, in large part, explains our present indebtedness. The history of these 500 years has shown that countries which call themselves Christian and demand we pay the debt are really the ones that are in debt. During these past 500 years of colonialism and neo-colonialism, they have accumulated vast riches at the expense of the open veins of our continent.

'The Good News the South American church must now announce to the world is that a DECADE OF GRACE has been declared, annulling the debt. In this decade of grace (1982-1992) all our countries' debts should be forgiven.

We need breathing space; we want to begin over again; we want to live. South America cannot pay. It should not pay. It does not want to pay. And God's word supports this position.

Latin American Press

WE MUST NOT PAY THIS UNJUST DEBT

'The rich countries lent us vast amounts of money in the 1970's when they had excess funds and wanted to use them to earn even greater profits. They took advantage of our development needs and of corrupt governments that squandered what they borrowed, frequently investing the money outside the country or using it to oppress their people. Moreover, the debt continues to increase each year, because interest payments keep rising and because our products become cheaper and cheaper on the world market — so we generate less money to pay.

WE CANNOT PAY THIS ENORMOUS DEBT

'In 1986, the region's countries owed £263 billion to banks, governments and other lending organizations in wealthy countries — £714 for every South American. And we pay the debt with money we earn by selling our goods and services.



What's happening in the Church around the World

TWO NEW SEMINARIES IN CHINA

With the opening of two theological seminaries in September 1986, China now has ten two-year theological colleges available for students.

The Yanjing Theological Seminary, opened in Beijing, is sponsored by churches in north and northwest China. This year 66 students have been recruited.

The Guangdong Union Theological Seminary opened in Guangzhou after more than a year's preparation. Several hundred local participants were joined by more than ten church leaders from Hong Kong and two representatives from the National Church Council and Three Self Committee.

Bridge

KENYA BANS OPEN AIR RELIGIOUS MEETINGS WITHOUT PERMISSION

In Kenya, open-air meetings of more than five people require a government permit. Now, an exemption for religious meetings has been removed.

The Africa Church Information Council reports that reaction to the decision has been mixed, some charging that the government is 'encroaching on . . . liberties enshrined in the country's constitution', others saying that it is overdue because freedom of worship has long been abused.

The permit requirement is another in a recent series of actions and announcements which have heightened church/state tensions. ACIS notes that major Kenyan church leaders may consider it a 'blessing in disguise, taking into account that in their sermons, most of the affected street preachers have repeatedly castigated established churches' and attracted many 'disgruntled church followers'.

EPS

150th ANNIVERSARY FOR ISLANDS' BAPTISTS

The 600 Baptists of the Turks and Caicos Islands observed their 150 years since a Baptist congregation was established here in 1836.

The celebrations, in August 1986, commemorated the arrival of Baptist missionaries from the Bahamas who came in 1825-26, a time reported as one of persecution on the part of the Anglican Church. The Turks and Caicos Baptist Union was founded in 1898, but has only regularly held meetings since 1962.

The Baptist Union announced a goal of 800 members over the next decade. The present population of the Turks and Caicos Islands is around 8,000.

EPS



THAILAND GOVERNMENT CLAMP DOWN ON MISSIONARY VISAS

The Thai Government hopes to reduce the number of foreign missionaries in Thailand. Through strict visa controls, i.e. not extending visas, the government intends to reduce by one tenth annually the number of missionaries in the country until a 'necessary level' is reached.

This news comes in the same month that the BMS accepted an invitation from Thai Baptists to share in the work in Thailand. Christians make up about one per cent of the Thai population of 52 million. About 47.5 million are Buddhists with the majority of the remaining population being Muslims.

From Miss A E Long

Having read the article 'Those who went no further' I thought you would like to know of my experience.

When I was 24 years old I felt a great interest in China having attended many great meetings both at the Central Hall and Headquarters. I felt very unworthy of so high a calling. I was just an ordinary working girl, who had been saved eight years before and longed to serve my Lord.

I did apply and got as far as two interviews in which I was certainly nervous, but answered questions as well as I could. Afterwards I was sent for a medical and then, to my delight, I was invited to meet the Ladies Committee.

By this time I was sure of my call and never doubted. This time I was not so nervous. Many questions were put to me and they reminded me that they prayed about each individual candidate.

One lady asked me: 'How will a girl like you learn such a difficult language as Chinese?'

'The Lord will teach me,' I replied, without hesitation.

I was sent into a small room to await the verdict. I was quite sure that I would be accepted, so imagine my concern when they turned me down.

After all these years it is as vivid now as then. The awful feeling of rejection. I am sure no one understood, but it has given me a great sympathy with those who have a similar experience today.

The following year I went to the Keswick Convention and offered to go anywhere for the Lord. I filled in forms again, but never heard from anyone.

Next the way opened for me to go to Bible School. It was a wonderful experience. I was advised to take nursing, which I did as I felt it would help on the mission field. I became a SRN. Then came the war, so again my way was blocked. After the war I applied again, but was now told I was too old. I grieved for some time and could not understand after all

that training that I was still rejected.

However, after much prayer, I settled down to understanding that it could not be the Lord's will. I became missionary secretary of my church.

I am now 78 and in the 'The Aged Pilgrims Home'. I am not very active, but can pray and give to missions. Your article in the *Herald* reminded me of my experiences. I did go a little further than just applying. In fact I was ready to get on the next boat to China, such was my enthusiasm. The Lord gave me that passage you quoted: 'Thou didst will that it was in your heart.' Perhaps I should not have made a good missionary. God must have known what was best. I have proved His love to me for over 60 years and one day I shall understand.

I read the *Herald* and many more missionary magazines. There's still a tinge of sadness, but I did and do only want God's will. I am quite sure He has not rejected me.

Chippenham Wilts A E LONG

From Tim Lehane

Thank you Fallowfield. It was like a breath of fresh air to read of the discussions within Fallowfield Church, Manchester (August *Herald*). I am writing now because of the subsequent rebuttle I have just read (October) from Katherine Tubbs and I must say it caused me a lot of stress!

I am an engineer in Nepal and I came here in trepidation at the kind of people I would work with, because I also have had the experience of 'out of touch missionaries on deputation'. My experience here, however, has been good. But still, in most countries today it conveys the

wrong impression to say that we are here 'preaching the Gospel, feeding the hungry and healing the sick' as if we are heroes or something.

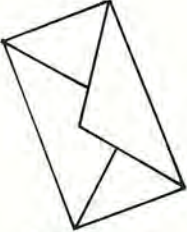
Also, some would say that we should leave the feeding and healing aspects to the aid agencies and just get on with preaching the Gospel, in which case I will gladly pack my stuff and go home, for two reasons, I am no preacher and the Nepali Government would not have me here if I were.

So what kind of support do I want from back home? I do not want 100 per cent support in money and prayer with no

questions asked because 'he's a BMS missionary . . . must be OK'. For the kind of people who think the Society should fold up because the concept of world mission is out of date, I would say they should spend next year's holiday in Nepal (which is better than Spain anyway) and I will show them why they are wrong.

I have found many people back home, who want to give money, or want to pray for me, but not so many who are willing to listen. We are heard, but not listened to. True to say, not all 'missionaries' are good communicators and therefore neither BMS nor the churches

TALKBACK



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Baptist Missionary Society, 93 Gloucester Place, London W1H 4AA

should force them into the role of public speakers from the pulpit – which is what happens.

A bit of forethought and imagination would go a long way to make a deputation visit a useful experience for both the church and the visitor. I know people who might be on the mission-field today were it not for the thought of having to do deputation on return!

A church with questions will probably be a church that will listen to answers. That is why Fallowfield is of far greater encouragement than most. The issues that were brought up in that first article are

tremendously important and I hope that they don't give up until they get some answers.

The reality here in Nepal would encourage most of the doubters that good work is being done and the Christian base for it is the crucial ingredient. It is a pity that mission back in the UK is not undertaken with the same seriousness and effort. But changes are always happening and understanding is always needed. It is everyone's responsibility to stay in touch, especially as, at this end, we are neither living in jungles nor in slums Ms Tubbs!

TIM LEHANE

TOP GEAR FOR ZAIRE TARGET EXCEEDED!

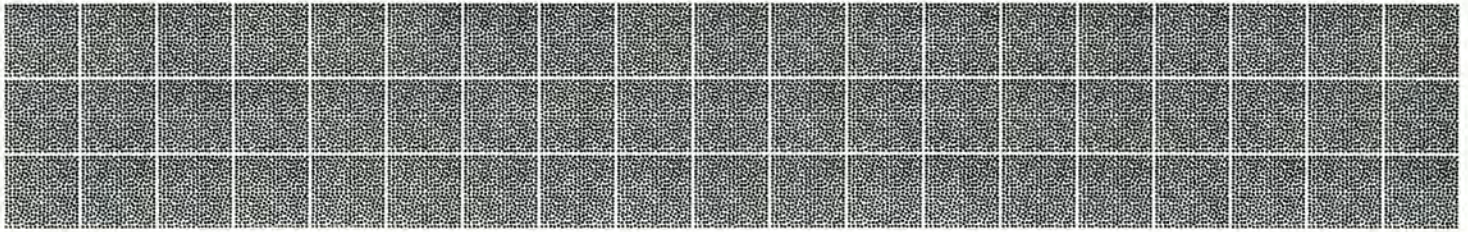
The Young People's Project target has been reached – and still the giving increases! In December, the target of £15,000 had been met, with donations from a variety of fund raising events, still pouring in!

Top Gear for Zaire, the 1985/86 project, gave young people the opportunity to raise money for transport to enable Zairian pastors to travel more easily. The Land Rover, outboard motors and motorbikes have been delivered to pastors in the Lower River Region of Zaire.

INTO OVERDRIVE!

The project itself lasts up to the Baptist Assembly in April. TRANSPORT IS STILL NEEDED! Even though the target has been reached, please encourage your youth groups and Sunday Schools to continue supporting the project until that time! All the money raised will be used to buy badly needed transport for Zairian pastors.

Project information packs are still available from Mission House.



continued from page 11

people don't have much. Their allegiance to material things is different.

Another difference is that the social, political and cultural environment is different. In African culture it is the group, the community, not the individual that is most important. In Canada it is hard to make a church a community. Everyone is so sure of himself, that it's hard to admit: 'I'm not happy until I'm part of a community.'

'How can we do it?' they say. 'Continue the pot-luck suppers.' 'But we only have one every two months.' 'Now we will have one every month.'

The main thing is to get together. I said, 'The men must have a breakfast fellowship.'

They said, 'Oh, it can't be done, impossible.' So I just started inviting the men for breakfast, not just men of the church, but of the community. They came and enjoyed it.

'Why do you always like people together?' they asked.

'Oh, I can't tell you, but it feels better! But they loved it and kept it after I left. They call it a 'heritage from Brother João! People don't come together very much or for very long. They always look at their watches to see if it's time to go home. So I like to break that a little bit.

Another difference is that in an African church the people are always under oppression from some force. You always have to obey rules. So in no way is an African free. If you aren't oppressed by your government or party, then perhaps you are by your chief. So any Christian in Africa knows he lives under oppression of some sort. No-one can say, 'I'm free for myself!'

But in the west someone can say, 'I'm free!' and mean it. He doesn't need to do anything! He doesn't have any obligation to his parents. He can go away anywhere, which you can't do in the African culture even if you are married. You still have some link with your

parents and grandparents. So I find it hard to minister to people who feel free.

In Canada they say, 'But I'm a citizen of Canada and so I'm free.' But I say, 'You are a Christian, you should have some limitations.' But 'No,' they say, 'I do what I want to do!' There is too much freedom. It affects the spiritual life.

I always find it difficult not having joy in worship and I try to push them! 'Be happy! There is nothing wrong!' 'Oh, but we're too old for that!' they say.

'But worship is not only for the old, it's also for the young!'

I have found that young people start getting anxieties very young. They have to face too many problems and too many decisions. African young people don't worry because decisions are all made by someone else. In the west, people have to make decisions too early. When my children began making decisions at 16 years old, I couldn't believe it. I said 'Are you kidding?' But they said 'Oh, Dad, I'm old enough to make my own decisions now!'

When I was 19 years old and a teacher, I had to write to my mother to see if I could buy a shirt. She said, 'Not yet. Buy one nearer Christmas.' I was dealing with my money, but I needed my mother's approval. I asked my father if I should buy some trainers. He said, 'They are too expensive. You are all right in bare feet. I was 19 and still walking bare foot! I didn't have any worries because all the decisions were made by someone else.

I find that young people are so caught up in decisions, decisions, decisions. They make wrong ones sometimes and are responsible for them. It is very hard. Sometimes they make decisions for Christ but without the support of parents or family they change their minds. They have made so many wrong decisions in the past they don't know if this is the right one or not!



In western churches Christians suffer a lot of loneliness. This wouldn't happen in an African church because when you become a Christian you can belong. You can walk to any house and ask for help. If you know a church member or even have seen someone just once in a church you can ask for help and say, 'My children have nothing to eat brother or sister.' It is not an offence or shameful. They will say, 'OK, OK, we have more manioc or peanuts, take them.' It is easier to reach out for help.

I found in the west even if you know that those people are Christians, you feel ashamed to reach out and say, 'I'm suffering'. This is almost identical in reaching out for spiritual help. They feel it's so difficult to say to the minister, 'I have a problem,' so the minister has to be a prophet or detective to find out what is going on.

I've just been back to Africa. In ten years things have changed there too. There are three different types of people – those who listen and can accept the Gospel without question. Then I found a group who probably can be reached by the basic human needs, through medical facilities, education needs, etc, the traditional way. But the third group I found in Africa are those who are really secularized. They reject the Gospel for those who offer socialism. This is a concern.



MISSIONARY MOVEMENTS

Arrivals

Miss S Headlam on 3 October from Chandraghona, Bangladesh.

Miss J Wells on 3 October from Ruhea, Bangladesh.

Rev J Clark on 11 October from Campo Grande, Brazil.

Departures

Miss G Hunter on 2 October to IME, Kimpese, Zaire.

Rev V and Mrs Macdougall on 6 October to Campinas, Brazil.

Rev E Westwood on 8 October to Rio de Janeiro, Brazil.

Mr and Mrs J Corbett on 12 October to Kinshasa, Zaire.

Mrs M Bafende on 16 October to Kinshasa, Zaire.

Miss S Chalmers on 16 October to Yakusu, Zaire.

Dr and Mrs R Hart on 16 October to Chandraghona, Bangladesh.

Miss J Westlake on 16 October to Chandraghona, Bangladesh.

Miss K Norris on 20 October to Kathmandu, Nepal.

Rev J B and Mrs Dyer on 26 October to Rio Negro, Brazil.

Births

On 12 October, in Barnsley, to **Mr and Mrs I Wilson**, a daughter, Rebecca Claire.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously (to 30 October, 1986).

Legacies

	£
Mrs Gladys Coulson	60,000.00
Mrs F M Coward	2,000.00
Miss Florence Emily Cullington	5,963.57
Miss Edna Mary Gray	100.00
Mr J W Newell	2,434.10
Mr John Patten	518.03
Miss N J Russell	200.00
Miss Helena Short	500.00
Mr A Stearn	100.00
Mr George Herbert Tillott	5,531.29

General Work

Anon: £15.00; FAE Aberdeen: £10.00.

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**Primary teachers for Bangladesh
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WHY NOT JOIN THE BAPTIST MISSIONARY SOCIETY TEAM AS A ... PHOTOGRAPHIC ASSISTANT

An opening in the Audio-Visual Communication department for someone skilled and experienced in black and white and colour photography and processing, ciné and video filming and editing. Sound recording and editing experience an advantage. The person appointed must be willing to share in overseas visits from time to time. A current driving licence is desirable. Good working conditions and holidays. Salary according to experience and qualifications.

SHORTHAND/AUDIO SECRETARY

We urgently require a competent shorthand/audio secretary to fill an important position at Mission House as Secretary to the Financial Secretary. Duties include correspondence and reports dealing with financial matters relating to missionaries and home staff. The ability to accept responsibility and use initiative is essential.

The position offers a variety of work and the opportunity to share, in a practical way, in the work of our missionaries.

All enquiries and applications to the General Secretary, Baptist Missionary Society, 93 Gloucester Place, London W1H 4AA. All applications should be accompanied by a curriculum vitae and names and addresses of two confidential referees.

BMS SUMMER HOLIDAYS

Write in to David Martin
for further details

PENZANCE

25 July – 8 August

EASTBOURNE A

1 – 15 August

EASTBOURNE B

15 – 29 August

PITLOCHRY

1 – 8 August

PHAB

Llandudno
18 – 25 July



Further information about any of these
notices can be obtained from:
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