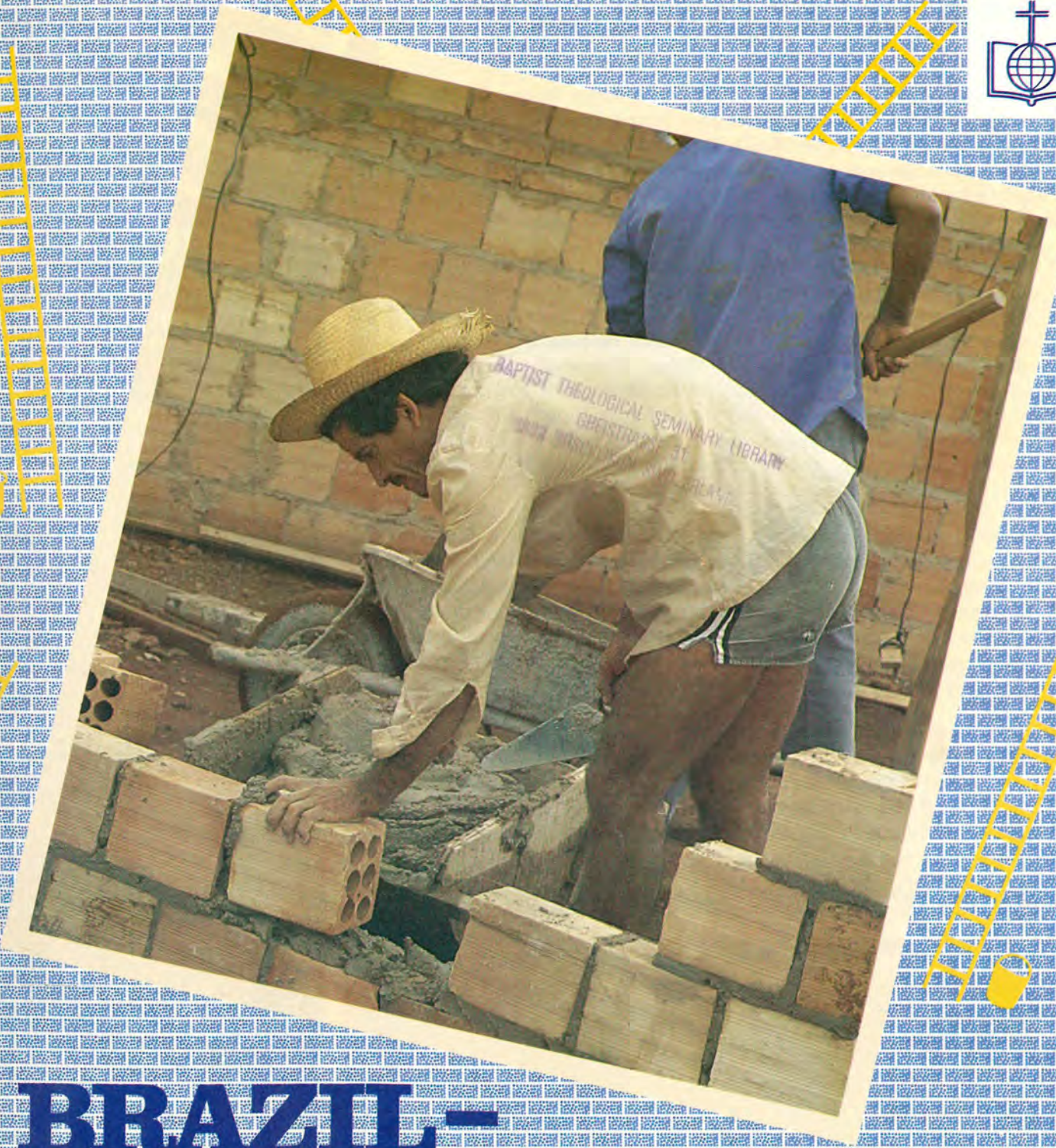


MISSIONARY

HERALD

September 1988



BRAZIL - Building, growing & sharing

20p

Editorial Comment

'We shall have to get our own house in order before inviting others to join us.' 'Before we engage in any kind of mission we shall have to spend a great deal of time and energy in preparation.' 'We would like to do much more for overseas mission, but we are only a handful of people and it takes us all our time, energy and financial resources just to keep this place running.'

And so we could go on. Such quotations, varied according to the local situation, are familiar to us all. They crop up at missionary deputation weekends, they are some of the stock comments made when 'mission' is mentioned at the church meeting and they are all quite logical and reasonable. Training, Bible study, prayer are all necessary for the deepening of Christian faith and for the preparation of church members to be Christ's people in the world. But if we wait for the church to be 'ready' then nothing will ever be done for the church is made up of imperfect people who are never fully prepared and never fully trained.

Perhaps our main fault is in making 'mission' one of the options a church has for its year's programme. 'Mission' ought never to be an item on a church meeting agenda but rather that which dictates the agenda. If we look at our worship, our church organizations, our house groups, our service within the community, our concern for the wider world from the point of view of mission and of being the Body of Christ our priorities change.

Read the article about the church in Rondonopolis, Brazil. It could have made many of the comments mentioned above, but instead, during its five years, it has already, in spite of a massive building programme of its own, started work in three other situations and given practical help to a church in another country.

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MISSIONARY

HERALD

THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY



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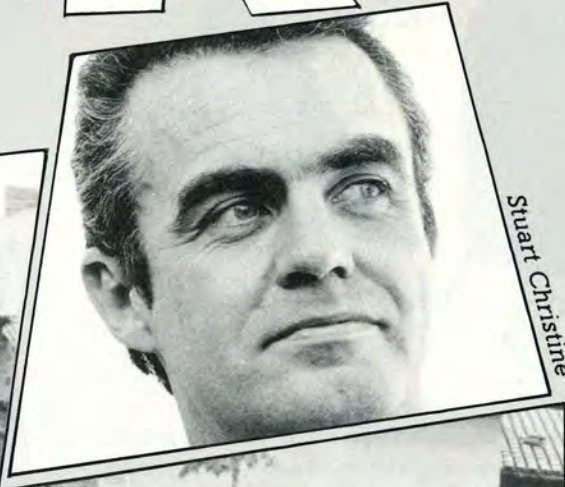
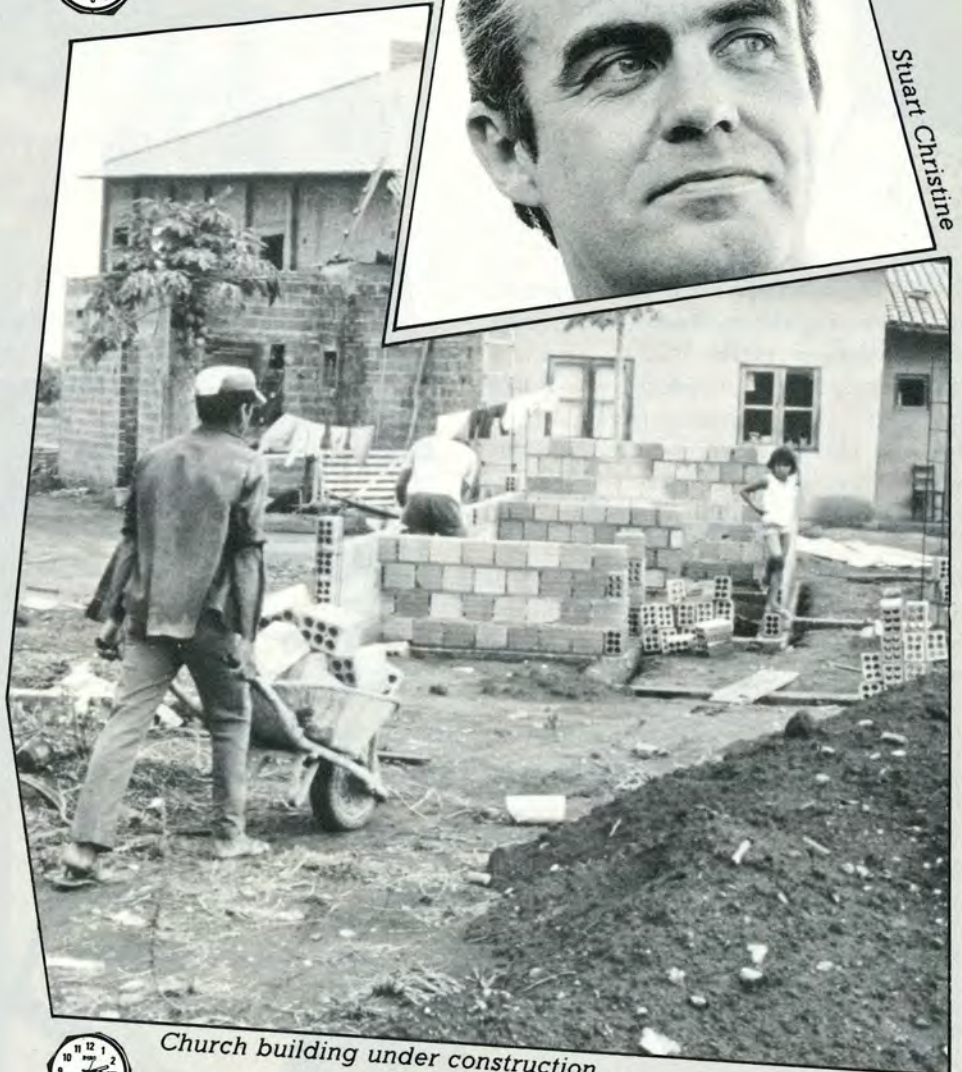
Angola	France	Sri Lanka
Bangladesh	India	Thailand
Brazil	Jamaica	Trinidad
El Salvador	Nepal	Zaire

TIME FOR THE REAR

Stuart Christine describes how a young church was not too busy to reach out in support of new work.

Five years ago we went to Rondonopolis, a town of about 80,000 people. It already had a Baptist Church, but it was evident that it needed another. Rondonopolis is a strategic town standing at the junction of two highways, one from Brasilia and the other coming up from Sao Paulo. They feed the development in the whole of the central west of Brazil. Everything that is eaten, drunk, worn, has come by road and has to pass through Rondonopolis.

When we arrived the church had just split on pentecostal and personality grounds. So our first few months meant that we had to pull together what was left of the first church.



Stuart Christine

Church building under construction





They grew in number from ten to 34 in the first year, to more than 60 in the second year, and then in the fifth year to 120. By this time they had their own manse, over 1,000 square metres of buildings and were able to pay their own pastor.

In the first year, when the church had just decided to erect an enormous suite of buildings which would make it the biggest church in the whole state, the church decided to put resources into a work in the new town that was being built at Primavera. That was a decision of faith, to set resources aside for mission even though they themselves were faced with such a terrific task.

This confidence in the Lord's sufficiency has really been the key to what has been such an extraordinary time.



This proved to be a good time to get to know the city and to find out where to start the new work. It was also an opportunity to identify people who lived in the area. One couple were members of the first church. Others were Baptists who had not integrated into local church life since moving to the area.

So we sat down with this group in a lady's house in a suburb of Rondonópolis and committed ourselves to work together to found a new church.

It has been an extraordinary time of blessing. We've seen the group grow on from the house, to the renting of a small corner shop, to obtaining land for a building. The church embraced a most ambitious building project and by faith gave sacrificially to begin that work of building.



Stuart giving a puppet show



We've gone on from there. In the second big phase of building, we had a missionary evening when a couple who work in Paraguay visited us. They talked about their work in the second city of Paraguay where the church needed a new building. The Brazilian Foreign Mission Board had agreed to pay for some of the materials, but the church could not afford to pay the builders.

Our people said, 'We've been so blessed in our building. We've got members of



Sunday school



So this was a great time. It was like Jesus stopping to heal the woman in the crowd although he was on the way to heal Jairus's daughter. He knew that the power of God was sufficient to stop and to bless. That is what the church learnt. You can never be so committed that you cannot set resources aside when God gives you an opportunity like that.

Just before we left, the church had called a pastor, but a manse was needed for him. A house became available in the estate close to the church and the people worked towards obtaining it. In the middle of all that the conviction came that we should separate some of the money coming in to develop a new work in a house that the church had bought two years earlier. This was in a new suburb opposite the university.

They found that God was sufficient. They could complete all that they had started out to do and also take time to enter into new work.



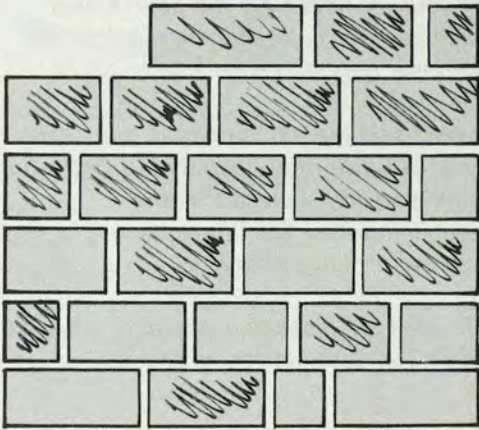
Children in church service



our own church who are doing the building. God's giving us the money to do the building. Let's tithe our offerings and use that to pay for our builders to go to build the church in Paraguay.'

That was when we were working to a nine month schedule to get our buildings completed because we had invited the Convention to have its annual assembly meetings there.

We took the two builders, two simple men to the bus station, carrying a box with their tools in. They had never been out of the state before and now they were going to Paraguay 1,500 miles away. They nearly came back after two days because the food was so appalling. One of them got arrested. They thought he was a Brazilian car thief. He was a black and they are not very keen on black men in Paraguay.

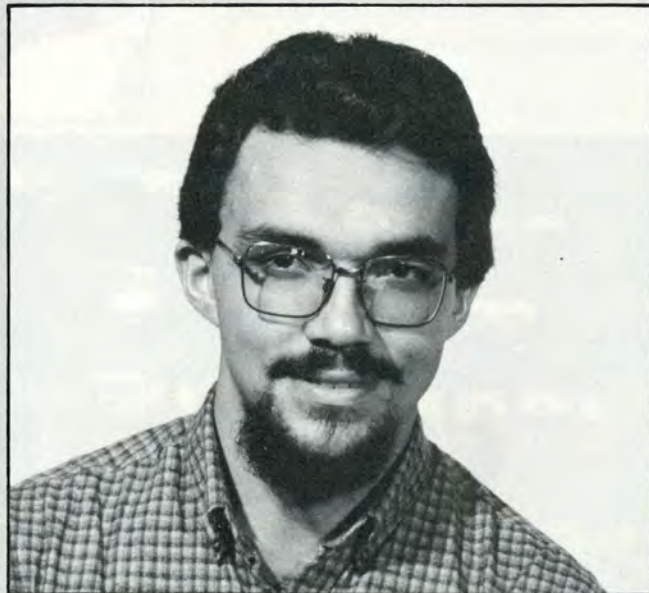


TITHES AND OFFERINGS IN BRAZIL

by Mauro da Silva

Mauro Glementino da Silva is a Baptist Minister from Brazil who has been studying in Britain, on a BMS scholarship, for the last three years. Before coming to Britain he worked as pastor of Jardim Taruma Baptist Church in Campo Grande, Mato Grosso do Sul. He has also served as Vice-president of Centre Association, Secretary of the Mato Grosso do Sul Convention, Secretary of the Order of Baptist Ministers of Mato Grosso do Sul and as Lecturer of the Faculty of Theology in Campo Grande.

Whilst in Britain he has visited many of our Baptist Churches. On one occasion he was asked about church finances in Brazil, so he decided to write something down.



Mauro da Silva

The Church in Brazil is supported financially by tithes and offerings. Every church member is taught about the blessing and importance of being a tither. In the Old Testament (Mal. 3:6-17) and the New Testament there are references to it. If we say that it was for the Jews only, we should remember that as Christians and living under grace we have a higher and better and a greater reason.

Once a non-Christian, wanting to embarrass a Christian girl during a birthday party, said to her loudly and cynically, 'I really can't understand why your church asks you to pay ten percent of your income. Even the government only asks for eight percent towards the National Health Service.'

'Well,' said the girl, turning to him calmly, 'you can give more than that to God who gave you life, sustenance, and everything. You don't have to limit yourself to ten percent!'

Besides the tithes and offerings, we raise money in Brazil for basic causes.

STATE MISSIONS

In Brazil we are divided into 24 states and three Federal Districts. Each one is responsible for promoting, maintaining and supporting its own missionaries. The emphasis on state mission is made in June every year.

Our state, Mato Grosso do Sul, has 88 Baptist churches and according to our General Secretary only one church missed out last year.

HOME MISSION

There are 4,000 Baptist churches in Brazil with a membership of 700,000. If we talk about families, the Baptist community easily goes beyond one million. We emphasize Home Mission in September. We are told the national

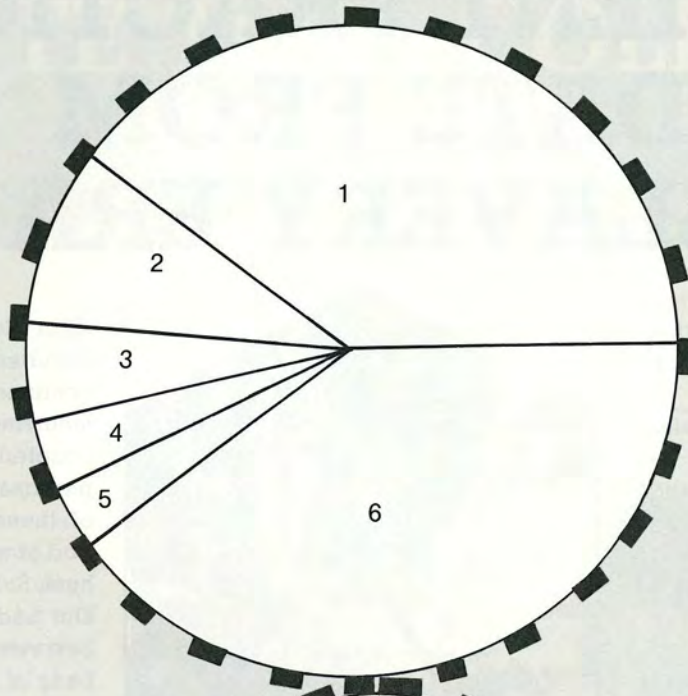
budget and each of the 4,000 churches with their linked congregations is invited to take part in it. Very often the churches give twice as much as they are asked for. In this way we give full support to over 600 Brazilian missionaries working within Brazil and also to several social projects. Praise the Lord.

FOREIGN MISSION BOARD

We follow almost the same procedures as for Home Mission, but, of course, focusing on overseas work. We have 123 Brazilian missionaries working in 19 different countries. At the Brazilian Baptist Convention, which took place in January, we were asked to send missionaries to ten more countries. Our main promotion for Foreign Mission is in March every year.

HOW BRAZILIAN BAPTIST FINANCES WORK

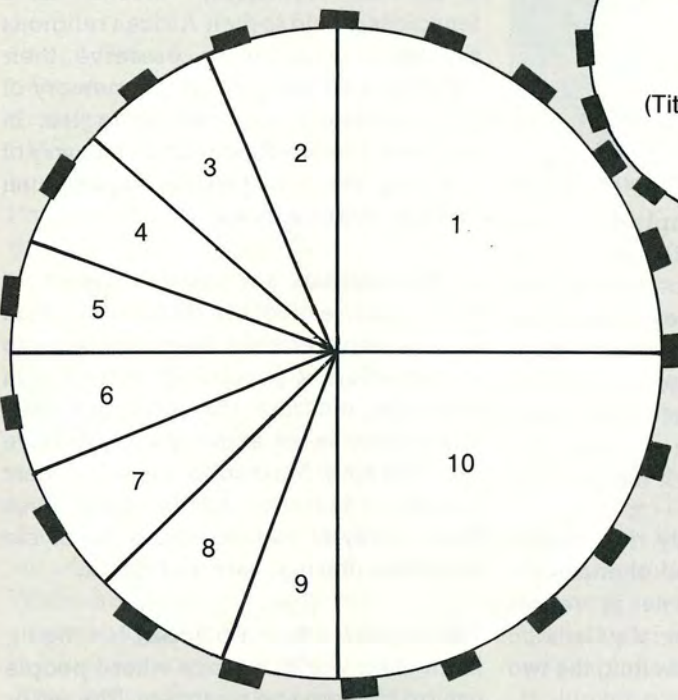
1. Minister's salary: 38%
2. State Convention: 10%
3. Association: 5%
4. Baptist School: 2.5%
5. Theological Education: 2.5%
6. Others: 42%



Local church budget
(This from Jardim Taruma Baptist Church – MS)

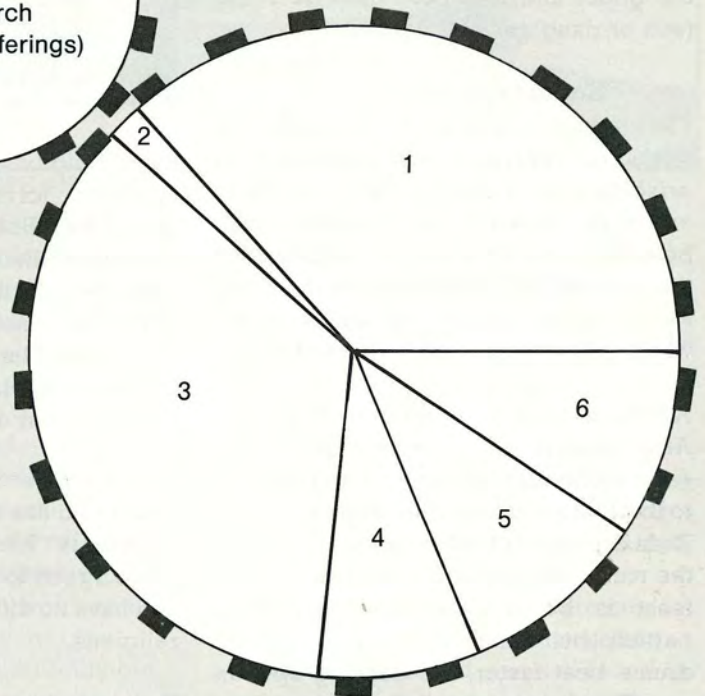
A major part of the 42% left is fully invested on local mission.

Active part played by member of the local church
(Tithes and offerings)



State Convention budget

1. Mission and Evangelism: 25.20%
2. Salaries: 15.22%
3. Insurance: 7.74%
4. Theological Education: 7.25%
5. Departments: 6.38%
6. Administration: 5.56%
7. Help to Associations: 4.43%
8. Maintenance of the Retreat's premise: 1.62%
9. Baptist School: 1.60%
10. National Baptist Convention: 25%



National Convention budget

1. Mission and Evangelism: 36.5%
2. World Participation: 0.8% (BWA)
3. Theological Education: 35%
4. Religious Education: 8.3%
5. Beneficence: 9.5%
6. Administration: 9.9%

ANCIENT PRACTICES DATE FROM SLAVERY ERA

Brazil's blend of Catholicism and African religion dates from the time of slavery.

Afro-religious practices are called Candomble in Bahia, Xango in Pernambuco and Macumba or Umbanda in Rio and Sao Paulo. According to one anthropologist, their objective is to resolve the conflicts and struggles of daily life in an imaginary world.

Candomble worship is held in houses called *terreiros*. A special altar room (*pegi*) guards the symbols or the Orishas (gods) and the food and drink regularly offered them. Leaders are called *pai do santo* or *mae de santo* (father or mother of the gods) and members *filho de santo* (son or daughter of the gods).

Homage to the deities

The gods are feasted on specific days during the year; each *filho* 'belongs' to an *orisha* and must pay homage to that deity on his or her feast day. Believers' well-being is directly related to how they obey their *orisha*' will. All gods have their own foods, dress, ornaments and colours, which followers are also expected to use.

Although they vary with each region, Afro-Brazilian rituals have many of the same elements: they begin with a request to Exu (Satan) to leave the group in peace. Then drums and tamborines start playing the music of the particular *orisha* whose feast is being celebrated while the participants dance in a circle. As the drums beat faster, the dancing speeds up. The ceremony culminates when individual participants reach a state of exhaustion and fall into a trance, known as falling 'into the saint'. Cult members believe that during this state the *orisha* takes possession of the individual's body.

Macumba is a generic name given to all Afro-Brazilian ritual, which can range from crude witchcraft and black magic to highly intellectualized spiritism.



Items left to appease spirits

Black religions are not simply decadent, syncretic forms of Christianity, says Leonardo Boff, Brazil's best-known liberation theologian. They should be empowered theologically, and their legitimate theological content should be recovered. The church must allow blacks to create a black church and express their faith out of their black culture.'

Macumba, and especially its variant Umbanda, has experienced phenomenal growth in Rio shantytowns in recent years. Practitioners are officially Catholic and have no difficulty reconciling the two religions.

Umbanda *terreiros* often have a Catholic altar and religious inscriptions on the wall. Sessions incorporate the blessing of water (distributed to the sick at the end of the meeting), Gospel readings, prayer, confession of sins and, finally, possession of a medium by the spirits of an African god or Amerindian spirit. Through the medium, the spirit answers questions from the group, suggests remedies for sickness and gives counsel and consolation.

After their arrival in Brazil, Sudanese, Yoruban and Bantu slaves sought ways to continue their traditional rituals without incurring their owners' wrath. They coupled their deities with corresponding personalities in Catholicism. Xango, god of thunder, became St Jerome; Ogum, god of war, St George; Oxossi, god of the hunt, St Sebastian; sea goddess Iemanja, Our Lady of the Rosary or the Virgin of Sorrows; Oxun, chief wife of Xango, Our Lady of the Immaculate Conception. The evil Exu became Satan.

Resisting acculturation

Over the centuries, blacks have tenaciously held to their African religious practices in order to preserve their identity, their history and the memory of their ancestors and past struggles. In practice, black religion has been a way of resisting the acculturation imposed on them by Brazil's elites.

Anthropologists say that the growth of these rites, especially Umbanda, offers Brazil's impoverished black and mulatto slumdwellers a psychological tool with which to confront the alienation they experience in an extremely aggressive urban setting. Most adherents are recent arrivals to the city, and Umbanda gives them a way of making sense out of life despite suffering, hate and death.

The terreiro offers a place of belonging in an alien world, a place where people can go for help and treatment. The *pai* or *mae* helps members reinterpret events in order to give peace of mind.

Theologians suggest that Macumba fills a gap not offered by the Catholic or historical Protestant churches: while the latter rationally explain the oppression slumdwellers experience and call for solidarity and organization to overcome social injustice, they often fail to respond to people's most existential anxieties.

TRIBUTE TO A COLLEAGUE

by Owen Clark

When Nongu died on 26 October 1987 the CBFZ (Baptist Community of the River Zaire) lost a devoted servant, who might well have become one day its central treasurer. An intelligent, humble man with a genuine commitment to Christ and His Church, he had been serving for the last few years as accountant in the headquarters of the CBFZ in Kinshasa. As such he kept the accounts relating to the use of local resources as well as grants transferred to the CBFZ from the BMS in London.

Nongu came to Kinshasa from the treasurership of the North Equator Region of Upoto. Benefiting from a BMS scholarship he studied accountancy at the National Institute of Professional Preparation. At the same time he began to give a few hours a week to helping in the CBFZ accounts department.

Unfortunately Nongu had a long-term medical problem, a form of sclerosis, which already handicapped his speech and his hearing. In Kinshasa he began to attend the University Clinic, first for diagnosis and then for treatment, and entertained hopes of being cured. When his course of study came to a successful conclusion he opted to stay in Kinshasa and continue his treatment, rather than return to Upoto. By agreement with the North Equator Regional Secretary, at that point he joined the CBFZ headquarters staff in a full-time capacity. He took over the book-keeping and provided considerable help in adapting the CBFZ accounts to the Zairian accounting system adopted nationally in 1978.

Nongu's wife and four children came to join him in Kinshasa and they rented a very simple house in the Binza quarter, where the Matadi road



Nongu working at the CBFZ office

climbs its way out of town. They became members of the nearest CBFZ church, at Ozone, a new cause, where Mama Nongu was to make an enthusiastic contribution to church life.

In spite of continuing to visit the University Clinic at regular intervals and follow the prescribed treatment, Nongu's condition deteriorated over the next year or two, and finally his work began to suffer. Lack of muscular control became more acute, he could no longer write normally and his speech became almost unintelligible. For some weeks it was necessary to collect him at his home in the morning and return him in the afternoon so that he could come to work two or three times a week. This was important for his own morale and for the financial support of his family, there being no social security, as we know it, in Zaire. He began to train the department's typist, Tuluka, in the art of book-keeping, but by January 1987 he was no longer able to work.

In spite of the temptation to despair the courage and faith of both Nongu and his wife remained firm, and they continued to believe that he would be healed. The pastor and members of the church at Ozone visited their home regularly to pray with them and surround them with Christian love. Nongu had a great desire that his children should be educated, and he used his meagre resources to that end.

Shortly before returning home on furlough in July 1987 I visited Nongu for the last time and was saddened to see a valued colleague and friend reduced to helplessness. In November we heard that he had died. He is sorely missed as a husband, father, friend and Christian worker. He was, I suppose, about forty years of age. Like some of Paul's companions in the New Testament, Nongu's name never hit the headlines, yet, like them, he made a valuable contribution to the life and witness of the Church of Christ.



BUDDHIST FILM ABOUT JESUS

A Sri Lankan film director, Sunil Ariyaratne is preparing a film about the life of Jesus Christ.

'Buddhism,' he says, 'helps me to take an independent, detached look at the story. The film will have a Sri Lankan identity and will be ready by Christmas if everything goes well.'

BIBLES AND AIDS

School children in Uganda are to receive Bibles with two pages of information about Aids in them. This is part of a government approved Southern Baptist project.

One page includes medical information answering questions like: What is Aids? Is Aids a big problem for Uganda? How is the infection spreading? Are there other ways to get the infection? Who is most likely to get the infection?

Other pages include Bible references in response to: What is God's plan for sex and marriage? How can I control my sexual behaviour? What is my responsibility towards people suffering from Aids? How can I receive comfort if I have AIDS? How can I know I have eternal life if I am dying of Aids?

JAMAICA

The Jamaican Council of Churches has asked Caribbean churches to contribute funds to help Panamanians hurt by the US economic boycott of Panama.

The Council, an ecumenical body noted for its outspokenness on national and international affairs, condemned the boycott, saying it has caused more suffering among poor Panamanians. 'The economic sanctions worsen an already acute political crisis,' the council said.

IN DEBT

If Latin America's foreign debt were divided among its 404 million people every Latin American would owe \$1047. Yet that debt is increasing with alarming consequences for many Latin Americans, according to experts.

Nearly 38 per cent of the area's population lives in poverty says the Inter-American Regional Labour Organization. Debt payments consume 30-40 per cent of all Latin American export earnings plus an additional 25 per cent of internal savings. Meanwhile, the amount of capital that has left Latin America for deposit abroad equals 55 per cent of the regions \$421 billion debt.

EL SALVADOR

The deforestation of hillsides surrounding San Salvador invites flooding that could endanger the lives of thousands of the capital's inhabitants says UNES a federation of 15 conservation groups.

Irresponsible clearing of trees and vegetation has resulted in the erosion of 80 percent of the country's topsoil, UNES says. The lack of trees impedes water filtration and provokes the types of flash flooding that claimed the lives of 26 people in the department of La Union on June 13.

To prevent similar disasters, UNES says, the country needs to plant hundreds of thousands of trees.

ATHEISM

The number of 'conscious atheists' in the world is estimated to be 187 million according to the International Association of Agnostics and Atheists. They say that the number increases by about 8.5 million each year.

What's happening in the Church around the World

AMAZONIAN RIGHTS

The Constituent Assembly, the body charged with writing Brazil's constitution, has formally recognized the social and economic rights of indigenous peoples despite a vigorous lobbying campaign by mining interests.

More than 200 representatives from 30 ethnic groups went to Brasilia to insure protection for their homelands. The vote to safeguard indigenous interests was seen as a major victory for the tribal peoples of the Amazon.

MINERAL CLAIMS

Nearly a fifth of Brazilian subsoil is tied up in mineral claims, concessions, or investigations, according to a report prepared for the country's Constituent Assembly.

In the Amazon region, 25 per cent of the subsoil is claimed by large mining companies, many of them foreign owned. Those claims cover 33 per cent of the land areas reserved for tribal peoples, the report said.

ANGOLAN COUNCIL

The 10th General Assembly of the Angolan Council of Evangelical Churches met at the Kimbanguist Centre. The theme was 'Saved to Serve'. At the assembly, the general secretary Jose Chipenda, who is now general secretary of the All

Africa Conference of Churches, handed over office to his successor, Augusto Chipesse. The Council includes Baptist, Reformed, Methodist, Pentecostal churches as well as Kimbanguist and other independent denominations.

PEACE FORUM

The Catholic Church in El Salvador has invited more than 100 social, economic and popular organizations to participate in a national forum designed to come up with a peace plan that would end the country's eight year civil war.

The forum purposely excludes representatives of the government, armed forces, guerrillas and political

parties in the hope of finding a broad-based popular consensus.

'We want to give the people an opportunity to express themselves,' said one spokesman.

The forum's conclusions, which the church views as morally binding, were due to be presented at a televised assembly last month.

SALVADOR'S LUTHERANS

After 30 years of dependence on 'foreign schemes', Salvadoran Lutherans are now organizing their own national and autonomous church. There are 50 Lutheran communities in the country, most of them located in San Salvador's poorer neighbourhoods.

Bishop Medardo Gomez of San Salvador said Lutherans will continue to work closely with the Catholic, Baptist and Episcopal churches. One of the church's principal accomplishments, he said, was the creation of a human rights institute that investigates violations, defends the detained and teaches civil rights.

THE CHALLENGE OF MISSION

— Sven Ohm's address at the Inauguration Service at Ruschlikon Baptist Seminary in April of the Institute for Missions and Evangelism.

The Century of World Mission

We live in the century of Mission. Never in the history of the Christian Church has the Gospel been as successful as during the last 100 years — as a matter of fact the expansion during the last 30 years is almost unbelievable.

In 1900 there were 50,000 Protestant Christians in South America — today there are 20 million! And the number has grown from five to 20 million during the last 30 years.

There were less than one million Christians in Africa when the first Baptist missionaries arrived in Central Africa — one hundred years later there are around 200 million Christians on that continent. In one century the percentage of Christians in Africa has grown from 8 percent to 48 percent.

We can continue from one continent to the other. 100 years ago there was not one single Protestant church in Korea. Now there are more than 6,000 churches in Seoul, the capital, alone. And the Christians have recently increased their number in a fabulous way — 10 percent in 1970 and 30 percent in 1985.

What role are European Baptists playing in this success of the proclamation of the Gospel? Until three years ago only two European Baptist Societies sent missionaries to Asia, now there are three. And to what extent are we sharing in the planning, the strategy work for World Missions in the future?

Partnership in Mission

We work with sister conventions in other parts of the world. Theoretically, we have in our relations moved from dependence to independence and are now supposed to live in interdependence, mutual sharing in confidence, joint planning and action. But how far have we come? It is of course difficult to speak about interdependence, when one partner is almost totally dependent upon the other as far as finances, personnel, technical experience, and know how is concerned. But what have we done so far to facilitate the development to have independence and genuine interdependence? How much have we learned from our partners, and to what extent are we prepared to let them have a say about our budget, our strategy, our work in Europe? Europe is challenged!

Joint Action in Mission

Are we teaching our sister conventions to have responsibility not only for their own work and life but also challenging them to join us in world missions? Are we planning to reach new groups and nations in cooperation with them? And are we prepared to accept that they might take the lead in such a joint venture?

Joint Planning in Europe

We are as European Baptists challenged to join hands with sister conventions far away — but also with one another. I don't believe that we should form a joint European Mission — the British, the Swedish, the Norwegian, and Danish Baptist should perhaps inspire some other conventions to increase their World Mission responsibilities considerably. But we should do much more strategic planning together, share more of our experiences and encourage one another to continue and expand our World Mission work.

More Responsibility in Europe

We are challenged to take more responsibility for our own continent.

Europe is indeed a mission field — we must work on five continents, also our own! British Baptists are now joining us in co-operation in France and the Orebro Mission joins us in our Mission co-operation in Austria. The theme of the E & E Conference is definitely relevant — Witnessing to the Strangers in our Midst. We should work among Muslims, e.g. in other countries and continents, but not forget those living among us (two million in France), who also are much easier to win for Christ than those bound by the social, cultural, and religious ties in their own country.

We should strengthen the work on our own continent, support those Baptist Unions in need here, even more than we have done. We should not only be proud and happy over the fact that the EBF was the first Continental Baptist Fellowship but we must strengthen the EBF more than ever.

We should strongly encourage our sister conventions on other continents to strengthen their regional co-operation. Baptists in Africa and Central America are bound to have more in common and more to learn from each other than from fellow believers in England or Norway. Which does not exclude close fellowship and co-operation between them and us.

N TO EUROPEAN BAPTISTS

More Missionaries Needed

We speak so much about co-operation with our sister conventions and the significance of partnership missions that we sometimes – as Europeans – forget the necessity of sending missionaries to those parts of the world where only missionaries can spread the Gospel! In this context we speak of missionaries in the sense of those who are sent to cross cultural, geographic, ethnic and language barriers.

Only one fourth of the world's population is Christian, one fourth can be reached by Christians living among them, but of those 50 percent who have not heard the Gospel, 73 percent can be reached only by missionaries or other missionary efforts like TV and radio programmes!

In South India where American and Swedish Baptists work, only 4.7 percent of the population is Christian, a comparatively high percentage. But 95 percent of the Christians in this part of India come from seven castes, while about 400 castes are untouched by the Gospel and cannot be reached by the Christians in India – only Brahmins, of which very few are Christians, or foreigners, not belonging to the Indian caste-system, the Indian society. This is indeed a challenge to us, something many of us have not been aware of and might not fully understand.

In addition, there are many unreached peoples – however you define those groups – and huge groups, like Muslims, the Buddhists, the Hindus, the animists, the Marxists and the atheists and those living close to traditional Chinese religions, that are still untouched by the Gospel of Christ, even if some few millions among them have accepted Christ.

European Baptists have special responsibilities in World Missions – the Baptist Movement was born on the other side of this lake and the cradle of the modern World Mission was placed here, on this continent. Are we today responding to the challenge of Mission to such an extent that we actually take our share of the responsibility for World Mission?

Modern Techniques Should be Used

The seventh challenge to European Baptists that I can see is the use of modern technical means in our modern world. We are very much behind in this development. We are still working as if we lived in the village while the world rapidly moves to the big cities – however much we might do to prevent that movement – and in the same way we seem to live on the bicycle stage, while the world actually is rapidly moving to the time when we move faster than sound. Remember that two billion people can only be reached by radio at this time; remember that the translation of the Bible into a new language can be done in less than 30 percent of the time it used to take by using a computer; and that we can reach a distant village, which took three months to reach only 30 years ago, in 30 minutes by a small airplane today. We shall of course continue to walk from house to house also in the future, but the radio waves and the four wheel drive jeeps as well as the wings of the airplanes and the PC screens can help us to serve the Lord more effectively than ever before – and that is necessary in the world where the number of people grows to such an extent that the percentage of Christians decreases at the same time as the number of Christians increases remarkably.

Ecumenical Co-operation

This task to reach the world with the message of salvation, peace and justice is so great that we need to work together – and together with all Christians. We are challenged to enter into more and closer ecumenical relations. We as Baptists have nothing to lose but a lot to gain from such a co-operation and maybe European Baptists are challenged to show the rest of the western world that the Ecumenical co-operation in certain countries in Africa is an example we should follow.

We as Europeans are challenged to do more than ever before for World Missions. The Baptist International Seminary and the Institute for Mission and Evangelism can definitely mean a lot to prepare and equip future leaders, missionaries and laymen, for their task in Europe and all through the world and bring together those who will in the future work together in various parts of the world. The role of the Seminary and the IME is significant now and will perhaps be decisive in the future.

• PRAYER CALL •

11-17 September CHURCH WORK IN INDIA

At the end of this year Geoffrey and Elsie Grose will be returning to this country for furlough period prior to retirement. For the last 35 years they have been involved in church work in North India. For over 20 years they have been working in Delhi, for most of that time serving the Green Park Free Church as Pastor. During the last two years much of their time has been given to organizing a programme of Lay Training for the Delhi diocese of the Church of North India. Give thanks for their long years of service and pray for the UK, that they may find an opportunity for continuing fulfilling work and witness.

4-10 September MISSION HOUSE

Those who work in the Mission House in London are a vital part of the BMS. Sometimes when busy with the daily routine it is not easy to remember that the work there is all part of sharing in God's mission for the world. Pray that each one may feel and know that they are all vital members in the sharing of the Good News to the world. Give thanks for those who so faithfully serve – secretaries, typists, artists, computer operators, printers, despatch workers, canteen staff, voluntary helpers.

18-24 September ACCEPTED CANDIDATES

Give thanks for those who have been called by God to service overseas. There are more than 30 accepted candidates, some in training at Selly Oak, Birmingham, others doing various short courses, gaining experience in church placements, or other professional situations. Some are waiting for visas to be granted. This time of preparation is important, pray that they may be very conscious of God's continuing guidance and enabling and the assurance of the sufficiency of His grace for all the way ahead.

25 September-1 October PRAYER FOR EUROPE

In praying for overseas, we can easily forget to include the rest of Europe. While the church around the world is growing, the church in Europe is declining by three million people every year. Unemployment, materialism and an individualism that leads to isolation are real problems in western Society. But the church is working with these problems. The BMS is privileged to serve with the French Baptists in church planting and evangelism. Let us pray for all European churches, that they may share the same vision for a Europe that knows Jesus Christ; the European Baptist Federation, its Secretary, the Rev Knud Wumpelmann, and our own personal commitment to share the living Jesus Christ in our churches, country and continent.

• P R A Y E R C A L L •

HIS NAME IS TODAY

We are guilty
of many errors
and many faults,
but our worst crime
is abandoning the children,
neglecting the fountain of life.
Many of the things we need can wait,
the child cannot,
right now is the time
his bones are being formed
his blood is being made
and his senses are being developed,
to him we cannot answer,
'Tomorrow'.
His name is 'TODAY'.

Gabriella Mistral
Chilean Nobel Peace Prize winner

Lord,
open my eyes to see your truth,
open my heart to receive your truth,
open my life to live your truth
in my life for your glory.

From Yes March 1987

Jobless artisans

'There's no work; don't insist,'
reads the sign.
The master carpenters are over there
driving nails into the silence.

There's no work; don't insist!
The mother shouts,
rough hands face each other,
rub together;
oak door, pine door;
desperate silence of the hammers.

But why is there no work?
Hey, they say they're going to be hiring . . .
but maybe . . .

The right hand says:
there's no bread,
There's no money,
says the left hand.
Then sell your chisel . . .
'My chisel?'
The two hands twitch.
It will only bring enough
to pay for the two-way bus trip.

'Well then,
sell your hammer, too, man . . .'
The calluses on the hands protest.
The rough hands
once again back home.
He picks up the smallest boy.
And bounces him on his knees.
The carpenter cries.
But don't look at him, please.
The carpenter is a fervent macho.

His woman says: 'Remember where you fell
off that
scaffolding . . . ?
Go see if there, maybe . . .'
Silence.

'Then you'll have to sell
the hammer and the saw, too . . .'
Silence.

She looks away. She says nothing.
Only the woman's hands say:
'We'll make it somehow.'
The carpenter caresses the wood
of the table.
They've driven a nail through
the Nazarene' soul.

Esteban Gumucio

MISSIONTALK

MISSIONTALK

MISSIONTALK

MISSIONTALK



Charles Coulridge



JANET BENTLEY

Janet Bentley is a doctor. She says that her call to overseas work did not come in any dramatic way but more as a series of promptings which would not go away.

'My parents are Christians and I was taught at an early stage about the love of God for the whole world. I accepted the Lord as Saviour at a young age and was baptized at Welling Baptist Church at 12 years old.

'At many mission meetings over the years I have felt a quiet prompting to consider overseas service and my decision to be a doctor was made believing that it might be a career leading itself to overseas service.

'I have, at times, wished that there might be a loud, unequivocal message from the sky mapping out my future, but I believe that God has told me to trust Him and step out on the path that seems to be His will, relying on His promise to say "This is the way: walk in it" (Isaiah 30:21) should I try and deviate from His will.

'I am happy that both my church — Welling Baptist — and the Candidate Board of the BMS have felt able to support my call to overseas service. I am looking forward to the period at Selly Oak and the tropical medicine course in Antwerp. I pray that I will know how to use the training time wisely so that I will be equipped for the particular tasks that God has called me to in Zaire.'

Janet has worked overseas. She undertook her medical elective in South India with the Leprosy Mission.

JANET CLAXTON

Janet and David Claxton went to Zaire in the 1960's where they served in Kisangani, or Stanleyville as it then was. After David was killed by bandits, Janet and her children returned home to Britain.

'I have often said that I hoped to go back to Zaire when my children were grown up,' Janet said. 'It is easy enough to say when it's not practical to do anything, but very different to face up to the challenge of taking action. Once both my sons had left school five years ago, I began to look around at other possibilities, but the doors remained firmly shut.

'Perhaps unconsciously the change began when I went to the Summer School at Massy, France, last year. I went out of interest, discovered that my French was not as rusty as it might have been and realised that teaching in Zaire again could not be ruled out on language grounds.

TV SERVICE

The morning service on ITV on Sunday 25 September will be from Christchurch Road, Worthing. Led by BMS Chairman, Vivian Lewis, it will have a strong missionary emphasis with both serving and retired BMS missionaries taking part.

South Lodge, the BMS home in Worthing for retired missionaries will be featured in the broadcast and a film crew visited the home in August to interview the wardens and residents.

SPLASHING OUT FOR BMS

March's *Herald* cover, 'Water, water everywhere', had a special meaning for Charles Coulridge as he trudged through the Yorkshire countryside and the rain fell day after day.

It all started as he approached his 70th birthday. The idea came that he could perhaps do a 70 mile walk to celebrate as a thanksgiving to God for all those years.

Near to York, where Charles, 27 years a BMS missionary in Zaire, and Hazel, also a former missionary, live, is a tailor-made walk known as the 'Ebor Way' which is exactly 70 miles long. It runs from Helmsley to Ilkley, passing through York. Charles completed the walk just in time to celebrate his birthday.

Charles is moderator of Malton Baptist church and a member of the Acomb church in York and at various stages of the walk he was joined by several of the church members. He managed about twelve miles a day during six days of prolonged showers and heavy storms. This all emphasised the slogan on his T-shirt, 'Baptists are wet — all over.'

Charles not only walked as an act of thanksgiving, he wanted others to benefit as well. He was sponsored and has so far raised £865 for the water project in Zaire which will provide much needed supplies for our hospitals. He is hoping to reach £1,000.

STAMPS FOR BMS

Please note that bulk supplies of stamps should no longer be sent to Rev Roy Cave in Cambridge

In future, bulk supplies of stamps should be sent to:

Mr A E Draycott,
46 Trinity Road,
Stotfold,
HITCHIN,
Herts SG5 4EQ

NEW MISSIONARIES

Four new missionaries and one former missionary were accepted by the General Committee in July for service overseas.



DEBBIE AND GRAHAM ATKINSON

Many times during his teenage years Graham, a child of the manse, thought about full time Christian work. He first thought of studying agriculture with a view to using his training overseas. But then he changed his mind and took a degree in Physical Education.

However, the thought of full time Christian work did not go away. Debbie and Graham often discussed the question.

'But we began to think a little more seriously about it after we were married in April last year.

'A friend of ours went to Nepal in December 1986 to work as an engineer for UMN. We kept in touch and through letters shared our thoughts. Our main concern was, "How could a PE teacher be used on the mission field?" To our amazement our friend sent news of the urgent need for a PE teacher and a science teacher (Graham's second

subject is science) at Gandaki Boarding School in Pokhara, Nepal.

'So we had to do something more serious than thinking and discussing or ignore the possibility that God was speaking to us. After prayer and sharing with our local fellowship, Christian friends and family and many letters between UMN, BMS and ourselves, it became clear that God wanted us to go to Nepal.

'We are looking forward to going to Nepal early in the new year, fully assured that this is where he wants us to be.'

Debbie and Graham are members of Stockton Baptist Tabernacle although, while teaching in Leicester, they have enjoyed the following of Friar Lane and Braunstone Baptist Church, Leicester.

Debbie is a nurse who has specialized in working with the mentally handicapped. It is hoped that she will be able to do some hostel work whilst in Nepal.

JOY RANSOM

Joy is a member of the Bridge of Don Baptist Church Aberdeen where she is involved in Sunday School and Scripture Union work.

Joy is a primary school teacher who did her university training at Newcastle. After missionary training at St Andrew's Hall, she is hoping to leave for Nepal in July next year to take up a teaching post with the UMN.



'More responsibility in my home church reminded me that in God all things are possible when it is His will. The challenge was before me and I knew I had to accept it.

'Family and friends have been both encouraging and supportive as I prayerfully explored the way ahead — a way in which the doors opened before me this time. I am eagerly looking forward to both a few months of preparation — being the student instead of the teacher for a change — and then making my small contribution to the education of young people in Zaire in body, mind and spirit as I try to share the love of God through all aspects of life.

'I know it will not be easy, but I don't go in my own strength. My faith has seen me through difficult times in the past and I believe that my Lord will give me the necessary strength to cope with whatever He requires of me.'



MISSIONTALK
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MISSIONTALK
MISSIONTALK

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MISSIONTALK

**HAVE YOU
SEEN OUR 1988
AUDIO VISUAL
PRESENTATIONS YET?**



HOME FROM HOME – \$160

This is a tape-slide set linked with this year's BMS Women's Project.

See how the hostel for missionaries' children in Sao Paulo, Brazil, plays an important part for missionary families and the work of the church in Brazil.



THE PIMU PLAN – \$158

A tape-slide set for use along with other material for the 1988-89 BMS Young People's project.



Pimu, in the Equatorial Region of Zaire, needs a new hospital! After 50 years, this isolated hospital has to be rebuilt. See life at the hospital and the help it gives to the local community. Get your young people involved in learning about the



church and people in this part of the world and raising money to help them. There is a Pimu Plan Pack for use with this project.

NO LONGER PASSING BY – \$138

This tape-slide set concentrates on the wider ministry of the church in Brazil illustrating how it is helping people in the community. Like the Good Samaritan the church is 'no longer passing by' but is stopping to minister to people in the name of Christ.



**Baptist Missionary Society,
93 Gloucester Place,
LONDON W1H 4AA**

stating date required and
alternative date if not available.

VHS 158. This is the video version of this tape-slide set presenting a fast moving visual approach.

To order any of these productions write to:



MISSIONARY MOVEMENTS

Departures

Miss C Whitmee on 15 July to Balangir, India.
Mrs S Samuels on 19 July to Delhi, India.
Mr & Mrs I. Walker on 21 July to Campinas, Brazil.

Arrivals

Miss A Bothamley on 22 June from Vellore, S. India.
Rev and Mrs G Lewis on 23 June from Rangpur, Bangladesh.
Dr and Mrs D Masters on 24 June from Bolobo, Zaire.
Dr S Green on 24 June from IME, Kimpese, Zaire.
Miss I Strang on 24 June from Kathmandu, Nepal.
Rev and Mrs E Westwood on 25 June from Rio de Janeiro, Brazil.
Miss B Olding on 1 July from Kinshasa, Zaire.
Miss R Montacute on 1 July from Kinshasa, Zaire. (Private visit.)
Dr T Bulkeley on 1 July from Kinshasa, Zaire.
Mr and Mrs R Cameron on 5 July from Pokhara, Nepal.
Rev and Mrs N B McVicar on 11 July from Dhaka, Bangladesh.

Miss V Hamilton on 13 July from Dhaka, Bangladesh.
Mr and Mrs R Hoskins on 15 July from Bolobo, Zaire.
Miss A Horsfall on 19 July from Kisangani, Zaire.
Mr C Pavitt on 21 July from Luanda, Angola. (Holiday.)

Birth

On 17 June 1988, in Zaire, to **Drs C and M Burnett**, a son Duncan Craigmile.

Marriage

On 18 June 1988, **Miss Yvonne Errington** married **Mr Bernard Liddell**.

Deaths

On 26 June 1988, at Rotherham, **Mrs Olive Amy Rose Griffiths** (widow of Mr H Griffiths) who served in India and Bangladesh from 1930-58.
 On 3 July 1988, at Shrewsbury, the **Rev William Cranston Bell**, MA, who served in China and Trinidad from 1931-72.
 On 15 July 1988, at Bishops Castle, **Mrs Eileen Dorothy Bell** (widow of the Rev W C Bell), who served in China and Trinidad from 1940-72.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and anonymous gifts. (To 14 July 1988.)

	£
Mrs C A Allwright	1,238.76
Miss L E Claydon	25,719.39
Miss F M Cole	16,000.00
Miss H E Dyke	3,825.00
Miss K M Farmer	22,039.05
Miss M V Harrison	459.18
Mrs G C Littlejohn	500.00
Miss A E Powell	2,572.55
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Rev G Soddy	16,200.00

General Work

Anon: £5.00; FAE Aberdeen: £15.00; Anon: Darlington £22.00.

- ◆ You've heard about **Operation Agri**.
- ◆ You may know about the work of the **Missionaries' Literature Association**.
- ◆ You probably know someone living in accommodation provided by the **Baptist Housing Association**.
- ◆ Some Baptist friends who are poorly-sighted receive taped messages of denominational news, including extracts from **Missionary Herald**.
- ◆ But did you know that all these activities were started by, or are functions of, the **Baptist Men's Movement?**
- ◆ **BMM** is active in many spheres of service including a Mission to Men through the work of local Men's Fellowships and the individual Personal Members.
- ◆ Would this not be a good outreach for your own Church? Or for you personally?
- ◆ Contact the National Secretary, **BMM**, at **93 Gloucester Place** for further information and literature.



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- | | | |
|------------------|---------------------|---|
| Tuesday | 13 September | Bognor Regis Baptist Church, Victoria Drive. |
| Wednesday | 14 September | Iford Baptist Church, Bournemouth, Old Bridge Road. |
| Thursday | 15 September | Maidenhead Baptist Church, Marlow Road. |
| Friday | 16 September | Canterbury Baptist Church, St Georges Place. |

**** Each evening at 7.45 except Iford at 7.30****

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The people who should be involved.
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Programmes and projects.

For further information contact:

Leslie Gregory Tel: 0342 311804

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BRAZIL

Pastoral couples for evangelism, church planting and urban work.
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BANGALDESH

Pastoral couple or Pastor for evangelistic and lay training work.
A Doctor for a medical centre.

NEPAL

Primary teachers for missionaries' children.

For further information please write to:

**The Personnel Secretary,
Baptist Missionary Society, 93 Gloucester Place, London W1H 4AA**