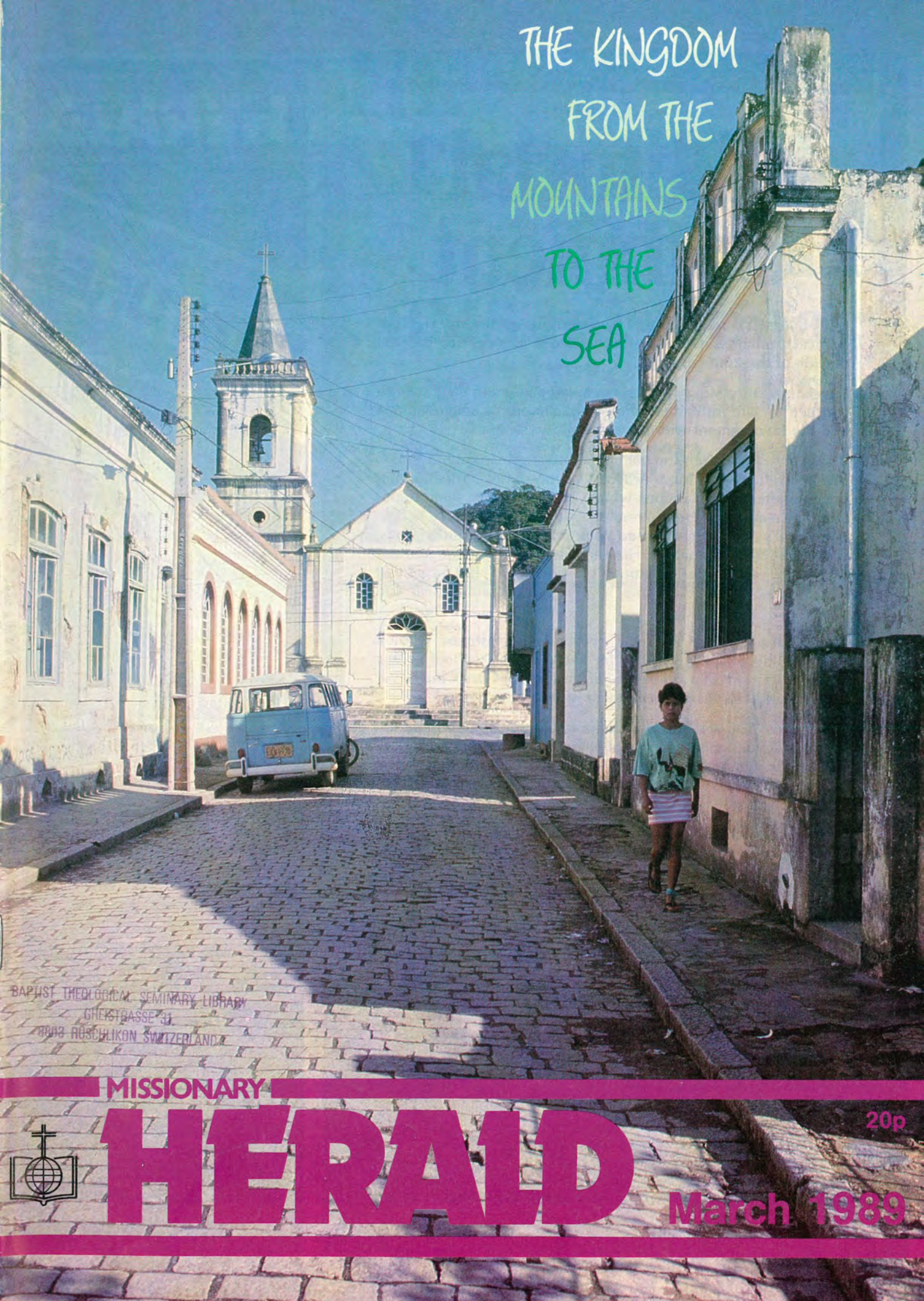


THE KINGDOM
FROM THE
MOUNTAINS
TO THE
SEA



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MISSIONARY



HERALD

20p

March 1989

Editorial Comment

OUR Litoral is a microcosm of God's mission to the world. From Biblical principles we have discovered a strategy for the last decade of the 20th century.

'The missionary strategy is increasingly *shalom* in style, with a concern for the individual, the establishment of congregations and the involvement with the community.'

These are quotes from two of this month's articles about Brazil. We see reflected in them progress borne out of hardship, and encouragement in situations which, on first glance, seem hopeless. Once again, as *Herald* readers, we are brought face to face with God's grace, mercy and love transforming individuals, communities and churches. How easy it is to read of transformation, to marvel at what is happening 'over there' and forget that God is able to do the same in our lives, communities and churches.

Read again. Do we look for overflowing churches without counting the cost? Do we long for social justice without getting involved? Do we happily rejoice at 'new life in Christ' but never quite manage to share it with those who are unlike us?

Read again. You will find Christians who are facing life head-on; who are living ambassadors for Jesus Christ without benefit of diplomatic immunity; who have a vision for a world that knows God and who have a sharpened sense of what 'mission' is all about.

If only we would capture something of that vision. Then, together with our worldwide family who live in the favelas of Brazil, the rural villages of Zaire or the shacks of Bangladesh, we will be the ones of whom the world could say 'These people don't give up.'

MISSIONARY

HERALD

THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY



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Brazil	Jamaica	Trinidad
El Salvador	Nepal	Zaire

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FROM THE MOUNTAINS TO THE SEA

John Dyer, BMS missionary in Brazil since 1978, talks about the area where he and Maria now work.

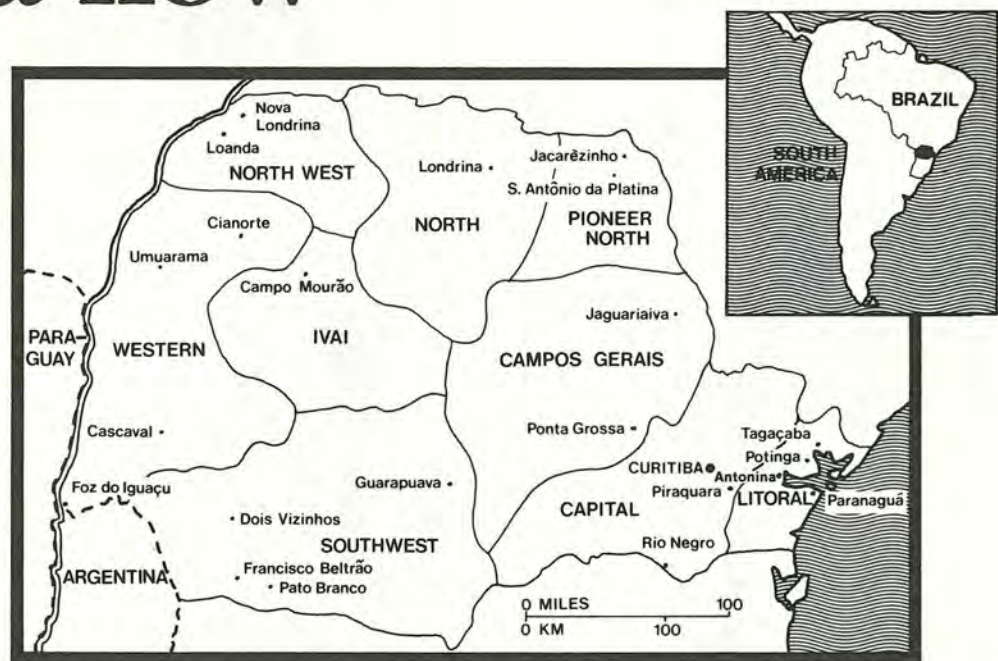
'How are you settling in at Litoral?'

'Where's Litoral?'

These are some of the questions we are asked. Without wishing to turn this into an English grammar lesson, Litoral takes the definite article.

The Litoral is the coastal plain which lies between the mountains and the sea. It was also the first part of Brazil to be colonised. The oldest town in Paraná is in The Litoral. Guaraqueçaba was founded in 1545 and is almost as old as Brazil itself.

From Guaraqueçaba to Guaratuba, the road extends, part dirt, part asphalt, for 100 miles crossing the entire region. From the sea to the tree-covered mountains is another 25 miles. So often mountains become great natural boundaries or frontiers. The Serra do Mar is no exception and has influenced both the climate and development of the region. It is, perhaps, the hottest, wettest



and poorest part of Paraná.

British Baptists are represented by five BMS missionaries. Mary Parsons works at the Good Samaritan Dispensary in Tagaçaba. Nothing like a nine to five job for Mary. She is often called out at night to attend emergencies, sometimes having to drive patients to the nearest hospital in Antonina some 30 miles away. This involves a return journey of 60 miles, the distance between London and

the south coast, by way of a dirt road through very difficult and isolated terrain.

David and Joyce Stockley are at Potinga, supervising the agricultural project CEBADER (Baptist Rural Development Centre). After many years in Bangladesh the Stockleys are now sharing their enormous expertise with the subsistence farmers of the Litoral. Their particular contribution has been in trying to halt the decades of destruction as the

forest has been cut down to provide land for crops and grazing and, at the same time, promote the use of crops that replenish the land with vital nutrients. This will reduce the need to cut down more trees in order to take advantage of new areas of productive land.

Our Lord was concerned that people should be healthy and well fed. One day He was standing on the beach by the Sea of Galilee. It was early morning. His disciples had been fishing all night. They had caught nothing, so He told them to cast their nets on the other side of the boat. And what a catch they made!

Antonina, where we live, like Capernaum and those other towns that owed their existence to the sea, began as a fishing colony. At heart it still is. Lying on a quiet inlet of the Bay of Paranaguá, for all the world it might be Galilee. The unpredictable waters embraced by the green mountains. Fishermen and fishing boats and little boys



Mary Parsons at the Tagaçaba Dispensary



David and Joyce Stockley discussing issues with staff at Potinga



Planting seeds at Potinga

selling the catch on every doorstep. This natural and human setting has created a close affinity between us and the earthly ministry of Jesus.

Antonina is a town of about 15,000 people of which 275 are members of our two Baptist churches. When we settled at the second church in February last year we were immediately impressed by their keenness to reach out to others with the Good News of Jesus Christ.



In Guaraqueçaba

Every other Sunday they would hold a service in the home of a couple who didn't come to church. Always the same home, often, as weather permitted, in the spacious garden under the shade of the giant avocado pear tree. Several years passed with no visible results.

It was a scene from almost 2,000 years ago. Did the disciples not put their nets down on the other side of the boat? Did the fish caught not represent the nations

of the world and Jesus' mission to the world through the Church? Now we have twelve Home Bible Study Groups with an evangelistic emphasis. In three months there are already 50 people participating who previously had no contact with the church directly. Some are parents of children who come to church and some are children of church members, but who have backslidden or never made a commitment to the Lord.

Another effort at outreach about to be launched is our multi-ministry programme. Having visited every home in our 'parish' to discover the interests and needs of those with whom the church is trying to make contact, we shall begin a series of courses at the church on a varied range of subjects including cookery, knitting, literacy and hygiene. To do this we will draw upon the knowledge and experience of our own church members who, in some cases, are involved professionally in these fields.

The Litoral Baptist Association has 17 churches. More than half do not have a pastor, but are led by devoted God-called men. The new Theological Course by Extension to be based at the First church in Antonina is designed to help and encourage these men in the work they are already doing and to prepare a new generation of leaders for the churches of the Litoral. Our aim is to start with twelve students, a significant number for a significant task. Countdown has begun for lift-off this month.

Matinhos is a seaside town into which tens of thousands of people pour every summer. There are about five families who meet for worship in the home of the local baker, Senhor Arno, and his wife, Anita. Arno makes the most delicious doughnuts, filled either with banana or cream and we mean filled! This is a Baptist church in embryo. With encouragement it will grow and



The Baptist Church at Guaraqueçaba



Matinhos



Curitiba

flourish. There is the possibility of having the use of a primary school for our Sunday services.

The largest of our Paraná churches is the First Church in Curitiba. It has 1,200 members and numerous congregations. Already it has worked actively on the Litoral during the summer season with beach missions. In Brazil, the church grows by outreach into areas beyond its own parochial limits.

Our Litoral is a microcosm of God's mission to the world. Preaching the message of His redeeming love through the different gifts He has given us, we seek to bring the whole person to a point of repentance and faith in the Creator. From Biblical principles we have discovered a strategy for the last decade of the 20th century.

BUILDING BRIDGES FOR CHRIST

'The motive force behind the spread of the Gospel in China is the believers themselves. When a person discovers salvation through the grace of the Lord, he or she immediately passes this good news on to others.'

New believers offer their homes as meeting places. This involves a great deal of work, always done graciously. They not only have to clean their homes to receive the many guests who come to worship, but often have to provide woven bamboo stools, which some make themselves. As a sign of hospitality, they usually offer tea and candy. They also often lead the meetings and prepare the sermons themselves.

In a period when China is increasingly turning towards money-making and profit, this spirit of service and sacrifice is most refreshing.'

Deng Zhaoming

The Brigade Work Team is well known through Xinjiang, China. Its workers are responsible for constructing and maintaining all bridges in the Region. This is a vital part of China's programme of modernisation in the north west. The team often has to work away from home for long periods, leaving behind their families.

It is often the women who stay at home who first encounter the

Gospel. While their children are in school, many engage in carpet-making as a hobby and for extra income. Still, life is boring and there is little meaningful social activity in such a remote region as Xinjiang.

The families are Han Chinese who have moved into the region, far away from their home areas. They live in 'new towns' of Han people. Being a cultural minority in an area of ethnic mix is a new experience for them. Christianity, therefore, has filled a gap in their lives. The church not only provides fellowship, but also numerous challenges which give their lives more meaning and clear objectives.

The Bridge Work Team first came to know Christ in the city of Aksu.

In 1979 a team member, Zhao Xiue, a woman in her early 40's, became very sick. Doctors diagnosed incurable bone cancer. She was refused hospital care.

Desperate, she moved back to her native town of Zhengzhou for a small operation to relieve pain. She then returned to Aksu for a while and then, very ill, she went back to her home area. An old woman next door, taking pity on her, asked if she would like to know Jesus. Zhao had never heard the name, but nodded her head and followed whatever the old woman told her to do. She learned to pray and read the Bible. She never missed a Christian meeting.

Within a week, Zhao began to



Ean Wa Shi Church at Beijing

Shensi agricultural scene



Xian Hospital



recover. In another month she had regained her health. She was cured. Knowing that no one in her work team in Aksu had heard of the Lord, she hurried back to Xinjiang.

The team were surprised to see her looking so well. She invited her curious neighbours to come and she witnessed to them. Zhao still knew very little about the Bible. She simply told her neighbours how Jesus had saved her. Many decided to follow the Lord. As the number of believers grew, they were fortunate to have contact with Christian groups in Aksu who were able to provide them with leadership and preachers.

The first believers were all women. Later a man, Jia Jisheng, also contracted cancer. His wife encouraged him to attend the meetings at Zhao's home. He was converted and healed.

Since those beginnings, sisters and brothers of the Bridge Building Team have experienced a number of miracles which have strengthened their faith. They

understand that they are saved by grace and they feel it is their mission to pass this on freely to others. They take the initiative to visit different places in teams of two.

In recent years an increasing number of people in army production corps at the edge of the Taklimakan desert have become Christians. They need spiritual fellowship and nurture because of their isolation from other Christian groups and because of the acute shortage of trained church workers among them. Military regulations make it difficult for clergy to visit these army units. So Christians of the Bridge Work Team feel it their responsibility to fill the gap. Often fighting sand storms and intense heat, they go out to the brim of the desert for days, leaving their families behind.

When members of the Team move from place to place in their work their families sometimes go with them. One group has settled at Kaziwan in Miquan County in the suburbs of Urumchi. Immediately, they planted the Gospel there. Now Kaziwan has a regular Christian

meeting point. However, they do not think meeting at home is good enough and plan to build their own church on a site already selected. In addition, they volunteer their help as church workers in the many meeting points in the County.

All these lay leaders are new converts and, in general, have no theological training. But they are devout readers of the Bible, a resource which seems to be sufficiently abundant throughout the Region. Their hard work and diligence are an impressive witness to how much can be achieved through faith.

However, because Christians in the Bridge Work Team come out of a particular spiritual environment, they do not easily accept believers who express their faith differently. They even cast doubts on people who pray differently. Unless they are exposed to a wider circle of Christian witness, they may fall prey to self-righteousness.

*Ming
Taken from Bridge –
Church life in China Today*



Factory at Nanjing



Going to work in Nanjing

FIGHT OR FRUIT —



in French it all sounds the same to me.

Continuing the extracts from a Zaire missionary's diary.

The storm had broken while I slept. I was woken by the veggy lady calling. I ignored her. Then a man called out, 'Madame! Madame! Venez! Fuite, fuite.'

I got up. Something about 'fruit in the office?' Perhaps someone had a lot of fruit to sell. I controlled my annoyance.

There was a crowd around the office door. The office is a small concrete-brick room with a window with a grill. Inside the office a punch-up was taking place. Why did they call me? What did they think I could do that they couldn't? But they all expected something of me.

A hand appeared in the window with a key. Miembe, the Director, was shouting from the writhing mass,

N'ouvrez pas la porte, madame — 'Don't open the door, madam.'

I took the key and looked inside. The desk and chair were overturned and the lump of humanity moved from one side to the other. I couldn't leave them locked in with one just pounding the other, so I opened the door. One man slid out but two remained fighting.

Miembe shouted again, dripping blood from his mouth, *Fermez la porte* — 'Close the door.'

I kicked a bare foot inside, prevented someone from slamming the door on some fingers and we locked the door again, but now just on two people.

Someone had gone across the road to fetch the soldiers. They arrived neatly

dressed and smart. With difficulty they opened the door and separated the two antagonists. Miembe took the key from me and locked the door. I dabbed his mouth with Dettol as the soldiers took the men to the Parquet — the court — just across the road.

The Parquet is the last resort — a man is likely to come out as black and blue as he goes in. The aggressor is the husband of Mansanga, our other Director.

I went across to my house for my ID card and then crossed the road to the court. This is a concrete 'new town' building. The two soldiers were sitting in the foyer. Miembe and Mansanga were sitting on a bench with Mansanga's husband. He was explaining in Lingala what has happened. One of the soldiers had a piece of straw in the

gap between his teeth and continued to talk without any hindrance.

Sitting down between Miembe and Mansanga I listened. I understood very little but was fascinated by the straw wriggling up and down, so I tried to look intelligent. Miembe had his say and then the three of them were led upstairs.

I went outside and listened for a few minutes while the man who escaped from the room tried to explain — something Miembe said about limiting the medical payments on my instruction and about Mansanga being at work, which she seldom is. Miembe had threatened him with a hammer (mine) but it seemed to me that he had come off worse.

My impression was that they had come to intimidate Miembe. It was by now pouring with rain. I went and told Owen Clark where I was and then went back into the court house. The soldiers admitted me and directed me upstairs. Dirty concrete, stained floor, modern free-standing stairs supported by many cobwebs. Mansanga was lying on a bench covered with her limputa. Her tiny body took up very little space. I waited with her and gazed out of the window.

The building was fronted by a terrace of tiles. A mango tree grew in a square



hole in the tiles and some sort of palm in another. At the end of the entrance were three huge safes, opened and discarded. The rain washed past the sandy end of the terrace. Huge puddles ran into each other and then down to the river bank.

We waited. They described, first in Lingala, then in French with the characteristic action of wrists crossed, where Mansanga's husband was. He

was in prison below. Miembe was giving his evidence. The officer in charge was polite and efficient.

By 7.00 Mansanga had agreed to pay an amount — literally, damage and costs. I was entrusted to convey this amount to Miembe. I left. An appearance of justice has been done. Back at CAP I gave Mansanga some bread, sardines and a bottle of water to take to her husband in prison.

You see, these are Christian people. They have grown up with the Gospel, but they do not yet appreciate the application of it. Why did they call me, and stand back respectfully when I arrived? Was it because the Missionary in some way represented the truth of Scripture — the working out of Scripture in real life?

The meek may be blessed but I've still got a long way to go!



MISSIONTALK

MISSIONTALK

MISSIONTALK

MISSIONTALK

Home from Home

1988 BMS Women's Project

Response to HOME FROM HOME – a project to support the Children's Hostel in São Paulo, Brazil, has been very encouraging. Thank you to everyone who has contributed in every way.

PLEASE ENSURE THAT ALL CONTRIBUTIONS FOR THE PROJECT ARE SENT TO THE BMS NO LATER THAN 21 APRIL! THANK YOU!

**BAPTIST ASSEMBLY 1989
17-20 APRIL
LEICESTER**

'For such a time as this'

MONDAY, 17 April

2.15-4.30 p.m.

Worship
Opening of Assembly
Presentation of the work throughout year
Prayer

4.45 p.m.
BMS General Committee

7.35 p.m.
President's Evening
Address: Dr John Biggs

TUESDAY, 18 April

9.30-10 a.m.
Bible Study: Rev Dr R A Mason

10 a.m.
BMS Business

11.15 a.m.
Missionary Service
Sermon: Rev Burchell Taylor,
Jamaica

2-4.30 p.m.
Urban trails round Leicester

7.35 p.m.
Recognition Service
Address: Dr J Drane

WEDNESDAY, 19 April

9.30-10 a.m.
Bible Study: Rev Dr R A Mason

10 a.m.
Either Inter Church Process
or Public Resolutions

11.15 a.m.
BU Business

2.15 p.m.
Women's Rally
Address: Mrs Edna Lee de
Gutierrez, Mexico

4.45 p.m.
BU Council

7.35 p.m.
BMS Valedictory Service, including
'Countdown to Celebration'
– anticipating the Bi-Centenary,
1992

THURSDAY, 20 April

(all at GRANBY HALLS)
9.30-10 a.m.
Bible Study: Rev Dr R A Mason

10 a.m.
Either Inter-Church Process
or Public Resolutions



Easter revisited

SOUTH EAST AREA CONFERENCE



Saturday 11 March 1989

10.30 a.m. to 4 p.m.

RESOURCES FOR MISSIONARY SECRETARIES

Winton Baptist Church, Bournemouth



Saturday 15 April 1989

10.30 a.m. to 4 p.m.

MISSION UPDATE FOR THE LOCAL CHURCH

Knightrider Street Baptist Church, Maidstone

*Details have been circulated to Church Missionary Secretaries in the relevant local areas
Others interested should telephone the Southeast Area Representative
Revd Leslie Gregory 0342 311804*

EASTER REVISITED

When the Rev Angus MacNeill, the Overseas Secretary, and I were visiting the Christian Medical Centre, Vellore, India, and also Ann Bothamley, a missionary of the BMS working there, it was Easter 1988. Kolal, a young boy of six years who is one of the children Ann Bothamley and Marlienne Thomson care for, was very keen that we should see the 'Calvary' and 'Sepulchre' that he had made for Easter.

The picture shows Kolal beside his workmanship in the garden. He is a bright lad and is doing well at school – I wonder, will he again this year turn the Vellore garden into 'a calvary and open tomb', reminding us once more of the glory and wonder of these special events?

Neil McVicar

**PLANNING FOR
THE SUMMER?
– make sure you
take Baptist
Holidays
seriously!** — — — — — →

**MISSIONTALK
MISSIONTALK
MISSIONTALK
MISSIONTALK**

MISSIONTALK

MISSIONTALK

MISSIONTALK

MISSIONTALK



What will be said about this year's Son Seeker holidays? In 1988 BMS introduced a new-look programme with familiar style holidays at new venues and new style holidays like the one on the Grand Union Canal. Then, of course, there was that other event for young Baptists up in Glasgow. Not that these are the only exciting things in which Young Baptists were involved – but see what was said about them. You may not be able to match up the comment with the event and if you knew, you might be surprised!

'When I got there I was disappointed that there were not more people, but in the end that did not matter. I was just sorry for those who missed it.'

'I'm surprised it was so good, considering it was a Baptist event!'

'Brilliant! That's all I can say. Absolutely Brilliant! It was the best holiday I have ever been on.'

'All in all we had a super time, despite the rather inclement weather which not even the BMS can arrange to perfection!'

'Just to let you know how much we enjoyed the week (once we managed to discover the place!).'

'Please BMS, run family holidays again, just for us old-uns, who were too old for Summer Schools, before they ever knew they existed!'

'The cooking was great – just like me mother used to make!'

'Firstly, we enjoyed the week immensely and were particularly impressed at the welcome we received. We also appreciated the stimulating and challenging way in which so many issues were covered and presented, the way that so much was compressed into the day, without pushing people too hard, and the hard work of the leadership team.'

'We really felt we were on holiday and not at a prolonged Sunday School session.'

'The holiday was Brill, even when I fell in the water – which was funny really – I suppose.'

Son Seeker holidays range from lounging around on the deck of a Narrow Boat to helping Baptists in East Germany rebuild their Church; from sharing in the European Baptist Federation Youth camp and Congress in Budapest, to being involved in evangelism with young Baptists in São Paulo, Brazil; from relaxing in the beautiful surroundings of Malvern to joining in the life of the Community at Taize, France and many more.

What will those who go on them say about 1989 Son Seeker Holidays?

For more information, write to:

John Passmore
BMS, 93 Gloucester Place
London W1H 4AA

YOU MUST BE ONE OF THEM!

EUROPEAN BAPTIST FEDERATION CONGRESS

Budapest, Hungary
26-30 July 1989

Hungarian Baptists are expecting 5,000 participants at the 8th EBF Congress in July.

But they can take many more! The Sports Stadium where the meetings will be held can be adapted to receive up to 13,000, large enough to be filled with many European Baptists!

Why go?

★ for the first time, a European Baptist Congress is taking place in Eastern Europe. This means that for the first time there may be equal representation of Baptists from East and West. What an opportunity to get to know each other better!

★ the Congress will be a real family celebration. The theme of the Congress 'Come and see what God has done' should be seen as an invitation to Baptist families to meet the large European family. Together, we will be inspired by the many ways God has blessed us during the past five years since the Hamburg Congress. Through a 'Family Forum' where we can meet each other, we will have a unique opportunity for person to person contact.

★ the Congress will also feature unforgettable music. The 20 Baptist Churches in Budapest have formed a 'Central Choir'. The Choir, along with other choirs and music groups from various countries will take an active part in the principal programme.

Knud Wumpelmann,
EBF Secretary

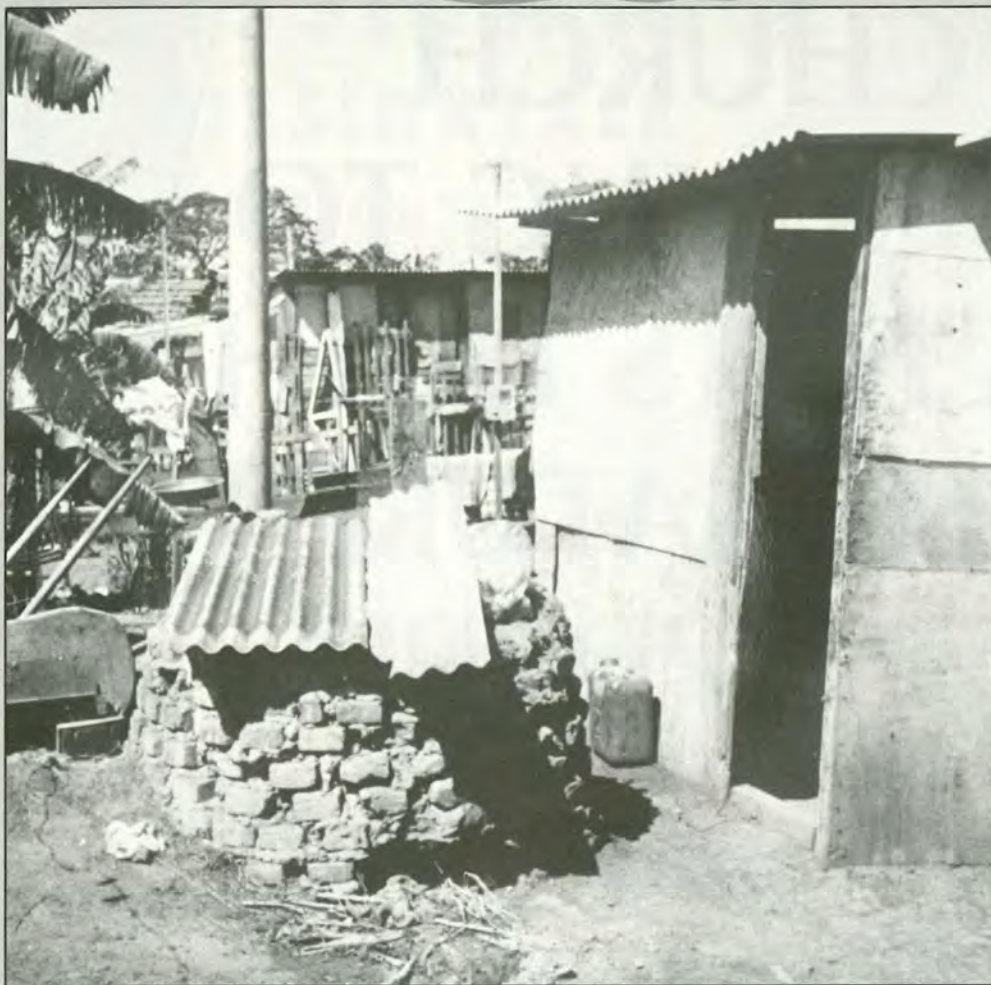
For more information, contact your Baptist Union Headquarters.

A CHURCH STRUGGLING TO MATCH ITS FAITH TO THE MATURITY OF THE PEOPLE

During his time as President of the Baptist Union of Great Britain, Dr Colin Marchant was able to visit Brazil.

'There were three reasons for this,' he said. 'The rapid urbanisation of the country and the emergence of huge cities has led to a gathering concern for urban mission. There are natural links between the cosmopolitan, multi-racial situations developing in East London and Brazil. The missionary strategy is increasingly *shalom* in style, with a concern for the wholeness of the individual, the establishment of congregations and the involvement with the community.'

Colin and his wife Judith were in Brazil for four weeks. Here are some of their impressions.



Shanty town in Brazil

We began, and finished, our month in São Paulo. Many of the first impressions gained there are still vivid. Most people are young. Many women are pregnant, many carry babies in arms – completely enfolded in shawls against the pollution.

This society seems capable, thrusting, confident. Their labour is cheap; huge gangs of workers care for the public space by motorways; many lifts have day and night attendants. Their grasp of computer/micro-chip technology seems superior – their systems work.

This is in stark contrast to the chaotic, crazy 'pel-mel' growth and size of the city itself. Twenty million people, in the space the size of London – and still growing. The city seems to have a momentum all its own. It's not just the driving that's aggressive and risky. There is street fear, and almost a paranoia about security systems and the threat of break-ins.

The city acts like a magnet for the disenfranchised poor, particularly of the north of Brazil. They come to São Paulo without means, and end up in

the ever growing favelas. These shanty towns of make-shift shacks creep out from any small space left unused: little areas of waste ground in the lee of motorway flyovers, and pushed out to the ever moving edges of the city.

Within these mini-cities people carry out their lives; creating in miniature a meagre living space and carrying, even here, a dignity in spite of the awful conditions.

We watched a man creating a six inch by 24 inch strip of 'garden' by the fence – and vegetables were starting to grow.

We watched children with no play space and no playthings, make kites from waste materials and climb on to the unsafe roofs to fly them – through the electricity cables above.

We saw saplings of twelve inch growth, protected by scrap wood, although they grow in the middle of the hard-baked mud passage way.

These people don't give up.

Our impressions of Brazilians are of a young, capable people, thrusting ahead in many directions; many are rich and thriving; of a sub-culture downtrodden and pushed aside in the favelas; procreating and perpetuating their poverty and isolation from the rest of society; of a Christian church, that although strong and growing, is struggling to match its faith to the maturity of its people.

Believers in the favelas are so poor that their faith almost has to be that of acceptance. They do not have the tools of living to lever themselves into a different mode of thinking.

But the overflowing congregations in the more 'middle-class' areas will soon need to make the faith truly 'Brazilian': to think afresh what kind of direction and structure God requires for this enormous country. We were privileged to meet some of these believers, who are almost 'ahead of their time'; those who have awakened to the call of faith that demands involvement in all areas of life.

We were told about the nominalism and decadence of the Roman Catholic church and the resurgence of Spiritism. On the other hand we learnt about the rapid growth of the Baptists in 100 years to 5,300 churches and 350,000 members; the leap frogging advance of the Assemblies of God, where lay-people planted churches wherever the population went; and the reformation and restoration of the Catholic Church seen in pastoral care and the social involvement that has led to liberation theology.

At first sight the strength, the evangelistic impetus and the buildings of the Baptist churches made a deep impression. This was backed by the all-age Sunday Schools, the practice of tithing and the build-up of Brazilian missionaries going abroad who now stand at 120.

But other things were going on. The incredible six per cent a year growth of the past 20 years has slowed down and Baptist leaders talked about plateau or decline. Much store is set on a new five year plan of evangelism. There is an isolation within the denomination. Catholics and charismatics were both outside the camp and ecumenical co-

operation was very rare.

A movement towards a more holistic gospel is under way. The stress on personal conversion and church planting is moving towards a concern for the community as younger Baptists face the social stresses and political agendas. We saw many fresh projects and met able people deeply involved in social justice, even standing for political office.

Everywhere we went we found appreciation of the BMS and constant requests for more workers. The often difficult passing of responsibility to national leaders has been well-worked through and we were impressed with the partnership in service shown.

In spite of relatively small numbers (50 out of the 300 overseas missionaries) the BMS influence was catalytic. We saw this in fields as different as theological education and children's work. The British missionaries provide a counter balance to the more directive, personal faith orientated approach of others, especially the Southern Baptists.

We became aware of the dilemmas and difficulties BMS missionaries face in Brazil – the cost of family life and the problem of the education of children, isolation and feeling out of touch and the delicate balance between leadership and partnership.

We met couples who had decided to settle permanently in Brazil and those who had just arrived. We heard expressions of great regret at the return home of some of our missionaries and



Margaret Swires with Brazilian family

Colin Marchant talks to Roy and Margaret Deller



tributes to the quality of their work. We had to remind ourselves constantly that the BMS had only been in Brazil since 1954 and the Baptist denomination there was only 100 years old.

Our trip to the north east showed us the possibilities of a BMS presence in a needy and demanding area where Brazilian leaders and USA missionaries all confirmed the direction and timing of the BMS response. We look forward to hearing about the implementation of this new prong of BMS strategy.





CHURCH ALLIANCE OF SOUTH AFRICA FOUNDED

The Church Alliance of South Africa, which sees itself as an alternative to the South African Council of Churches, has been formed here by representatives of 12 denominations. It includes the Christian Zion Church, Reformed Baptists and Pentecostals. Martin Badenhorst, President of the Fellowship of Pentecostal Churches, was elected President of CASA. Delegates to the founding meeting, along with condemning apartheid, passed a resolution rejecting sanctions against South Africa as being against God's will.

EPS

METHODISTS SPEAK OUT IN PERU

Methodists in Peru have published a pastoral letter drawing attention to the 'absence of a coherent national political programme' in the face of increasing violence and a worsening economic situation in the country. The letter calls the high foreign debt of Peru the result of a 'scandalous and unjust international economic system dominated by rich nations and arranged to exploit the poor.' It also rejects all forms of violence and loss of human lives, whatever be their origin. Clashes between army and police forces and anti-government groups often occur in the country.

EPS

BRAZIL — NOW WORLD'S SEVENTH LARGEST INDUSTRIAL POWER

Brazil, the largest country in Latin America has overtaken Canada to become the seventh largest industrial power in the capitalist world, according to a US accounting firm.

President José Sarney said Brazil could become the fourth or fifth biggest industrial power in the year 2000 if its present 4.9% growth rate continues.

Nevertheless, the average Brazilian only earns \$4,675 a year, half of what the average Soviet citizen earns, and one eighth of the annual income of a North American. Approximately 130 million people live in Brazil.

LatinAmerica Press

NO IMPROVEMENT IN RIGHTS RECORD

According to two of the region's most prestigious human rights organisations, Latin America's human rights record did not improve in 1988.

In recent reports, both the Quito-based Latin American Association of Human Rights (ALDHU) and FEDAFAM, the regional federation of relatives of the disappeared, found that members of opposition political parties and grassroots organisations, students, workers, campesinos, indigenous people and children

continue to bear the brunt of the region's rights abuses.

In the last five years, more than 109,000 people have been killed annually as a result of government repression, political turmoil or clashes between armed forces and guerrillas, reports ALDHU.

FEDEFAM reported that four countries — Guatemala, El Salvador, Peru and Colombia — head the list in the number of forced disappearances that took place this year.

LatinAmerica Press

What's happening in the Church around the World

WORLD EVANGELISED BY AD 2000?

More than 300 people from 60 countries met in Singapore at the beginning of the year to examine 104 proposed declarations and steps towards world evangelisation. Documents prepared for the Global Consultation on World Evangelisation by AD 2000 and Beyond note that there are thousands of organisations with unconnected goals and programmes for world evangelisation. The documents described the world as 'in fact winnable for Christ. . . . All that is needed (in addition to spiritual commitment) are goals, planning, concrete deadlines and the determination to actually see them accomplished. . . . This movement aims to see to it that by AD 2000 the world's population becomes evangelised for the first time in history, and beyond that date remains evangelised.'

They also urged Christians 'who profess faith in Jesus Christ as Saviour and Lord, in accordance with the Scriptures, and who desire to bring others to faith in him as well, in obedience to Christ's great commission' to work together. 'We don't have to judge their discipleship, nor to agree with them on lesser matters,' they added.

EPS

LATVIA DRAWING UP NEW RELIGION LAW

The Soviet Baltic republics of Estonia, Latvia and Lithuania are drawing up their own laws on religion. Up to now, church bodies and religious groups have been subject to regulations introduced in the 1920's for the entire Soviet Union.

The Evangelical Lutheran Church of Latvia has submitted, by request, 26 recommendations to the republic's Council for Religious Affairs. A major principle stressed was that the parish or congregation should be recognised as a legal entity whose interests should not be restricted to what the state defines as church affairs.

It said parishes and their pastors should have more rights and possibilities to be legally active outside of the church. Parishes should be allowed to collect money and open bank accounts, thus enabling them, for instance, to finance social work. They should also be able to have their own libraries with Christian literature.

Church life is encouraging in Latvia. Four church buildings that were confiscated by the state more than 20 years ago have been given back to the Lutheran Church. New congregations have grown up in several places.

Many people are coming back to the church. Pastors are receiving more and more requests for their services. They are now allowed to visit homes for the aged and hospitals. Bible knowledge is now allowed as a school subject. Increasing numbers of young people in the church in Latvia are looking for answers to questions about the meaning of life and directions they should take.

EPS

Dear Editor,

It has been an accepted fact that the ratio of population to missionary in a mission field is of the order of a few million to one. This ratio is being increased by the refusal of some governments to issue visas to missionaries.

The shortfall is to some extent made up by the indigenous church in the country concerned, although that church may itself be weakened by the decrease in missionary support.

However, it is the enormous difference between the task and the resources available that makes the missionaries' task so difficult and so daunting.

In view of this, the response of the BMS to seek out new areas in which to use 'surplus' missionaries is surprising. An example is that of Jacqui Wells, who worked in Bangladesh for some years. Now, due to visa problems, she has been relocated in Thailand. All her knowledge of the language, customs and culture of Bangladesh will be useless there. Also, although there are other Missionary Societies in Thailand, I am unaware of any other BMS representatives there.

The result is a dispersal of effort – what must be the ratio of population to missionary in that case? – and a waste of scarce resources (language ability and training).

It is appropriate that the Society had no choice but to accept that Jacqui Wells could not return to Bangladesh, but I suggest that there is a mission field where her talents could have been used more effectively and a better population to missionary ratio achieved.

The BMS is looking nearer to home these days (eg France) but it could look even nearer. There are Third World communities in many parts of Britain and they are just as much in need of a Saviour as those who remain in their own countries.

Here then are mission fields in which 'surplus' missionaries can be used with advantage, without need of re-training, with much lower transport and support costs and with no visa problems.

What is envisaged is that the 'surplus' missionaries would live among the expatriate community, share their lives and work with them just as they would if they were overseas. Support from the BMS would continue in the usual way (but how much simpler and more convenient it would be!) so the aim would be to establish a church compatible with the culture of the ethnic group concerned.

Links could be made between the churches so formed in Britain and the church in the country of origin, with mutual benefit. Links and support from local British churches could also be arranged, again with mutual benefit. I refer to 'A Word to Missionary Secretaries – Link Up Scheme' in the January 1989 issue of the *Herald*.

Is this possible?

Yours sincerely,
K W Anstey,
Bilton,
Rugby, Warks.



The Officers of the BMS will be surprised to learn that there is a 'surplus' of missionaries. This is far from the case. We can nowhere meet the requests for personnel coming to us from our overseas partner churches.

The decision by the BMS to become involved in work in Thailand was made after discussion with the Thailand Baptist Fellowship and other Baptist Mission agencies working there. They made it clear that they would appreciate our presence. But even so, the final decision was only made by the BMS General Committee after a great deal of prayerful consideration and a clear understanding that this is the way God was calling the Society.

Missionaries are not commodities, to be moved at the whim of some organisation. They are individuals, called by God to serve Him. The BMS enables folk to carry out their calling.

Jacqui Wells has gone to serve God in Thailand and is learning new languages because she believes God has called her to do just that. If you read what she said in December's *Herald* you will see that she considered very seriously working amongst the Asian community in Britain but 'I realised that, for the time being, this wasn't the way to go.' Other missionaries unable to return to Asia have in fact begun to work with Asians in Britain.

The BMS, however, is taking seriously the concerns being expressed by many people that it should use some of its resources in skills and people-power in Britain and is in conversation with the Baptist Unions within the British Isles. At the moment it is bound by its constitution which states that its object is 'the diffusion of the knowledge of the religion of Jesus Christ throughout the whole world beyond the British Isles'.

MISSIONARY MOVEMENTS

Departures

Mrs P Seymour on 28 December to Tondo, Zaire.
Rev K Riglin on 31 December to Kingston, Jamaica.
Dr and Mrs I Smith on 31 December to Amp Pipal, Nepal.
Rev J Clark on 7 January to São Paulo, Brazil.
Rev and Mrs J Dyer on 8 January to Antonina, Brazil.
Rev and Mrs M Gardiner on 18 January to São Paulo, Brazil.
Mrs N Clark on 20 January to São Paulo, Brazil.
Mr and Mrs G Atkinson on 21 January to Kathmandu, Nepal.
Mr and Mrs A Mason on 21 January to Kathmandu, Nepal.
Rev and Mrs M Hewitt on 22 January to Primavera do Leste, Brazil.

Arrivals

Rev and Mrs M Hewitt on 20 December from Primavera, Brazil (holiday).
Miss G Hunter on 23 December from IME, Kimpese, Zaire.
Miss R Berry on 9 January from Amp Pipal, Nepal (holiday).
Mrs J Cranefield on 13 January from IME, Kimpese, Zaire.

Births

On 15 December, in Brazil, to Mr and Mrs F Gouthwaite, a daughter, Susanne Deborah.

Deaths

On 9 January 1989, in Stockport, Mrs Muriel Pailing (widow of Rev W P Pailing) who served in China from 1916-46.
On 10 January 1989, in Worthing, Rev Francis John Raper who served in India from 1929-61.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and anonymous gifts. (To 18 January 1989.)

	£
Miss G E Carter	6,017.34
Mr F T Curtis	780.07
Mr W V Hines	100.00
Miss W Jenkins	147.00
Mr E H Jones	579.88
Miss S A M Jones	5,206.86
Mrs H M Thomson	4,446.81

General Work

FAE Aberdeen: £20.00; Anon: £50.00; Anon Durham: £20.00

Women's Project

Anon: £50.00

BAPTIST HOLIDAY FELLOWSHIP 1989

FELLOWSHIP TOURS

- 22 April – 3 May, Holy Land – Christine and Stuart Lawrence
- 6 – 14 May, Pitlochry (Coach) – Rev Douglas Monkley
- 1 – 15 June, Rome/Sperlonga – Rev Michael Banfield
- 10 – 24 June, Switzerland – Rev Charles Couldridge
- 25 – 31 July, EBF Congress, Budapest – Rev Arthur Bonser

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NOTICES

PERSONNEL NEEDED URGENTLY

The BMS has received so many requests for personnel from our overseas partner churches that we're giving all the space in this month's Noticeboard to publicising them.

ZAIRE

Water Engineer – to install solar powered pumpsets on hospital sites. Needs to be experienced. 1-2 year appointment. Not suitable for a family.

Electrician – to overhaul and renew existing systems on missions. 1-2 year appointment.

Doctor – for busy rural hospital, with experience in surgery, paediatrics and casualty work. Long term.

Treasurer – for hospital at Kimpese. Experienced accountant needed. Long term.

Hostel Helper – to be part time relief in missionary children's hostel and some secretarial work.

Nurse/Midwife – for rural hospital, nursing school and community health work. Long term.

BRAZIL

Pastors – for church planting and nurturing in new towns and among poorer city people. Long term.

Social Workers – both qualified and experienced for work in cities as part of church outreach and community care.



NEPAL

Primary Teachers – for tutorial groups within United Mission to Nepal for children of missionaries working on projects (4-12 children). Four year term plus training.

Dentist – for work in UMN's dentistry and Oral Health Programme.

Laboratory Technicians – with laboratory experience including chemistry and haematology for low level technology laboratories.

BANGLADESH

Treasurer – for Chandraghona Hospital, with responsibility for finances of General and Leprosy hospitals. Long term.

Primary Teacher – for Christian Primary Education Centre to teach missionary and other ex-patriate children.

Pastor – for lay training work. Theological training and church experience needed.

IS GOD CALLING YOU?