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MISSIONARY  
*Herald*

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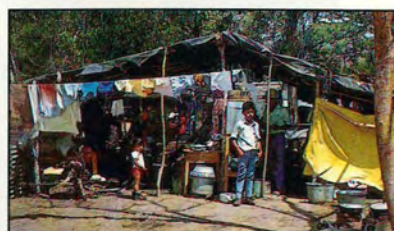
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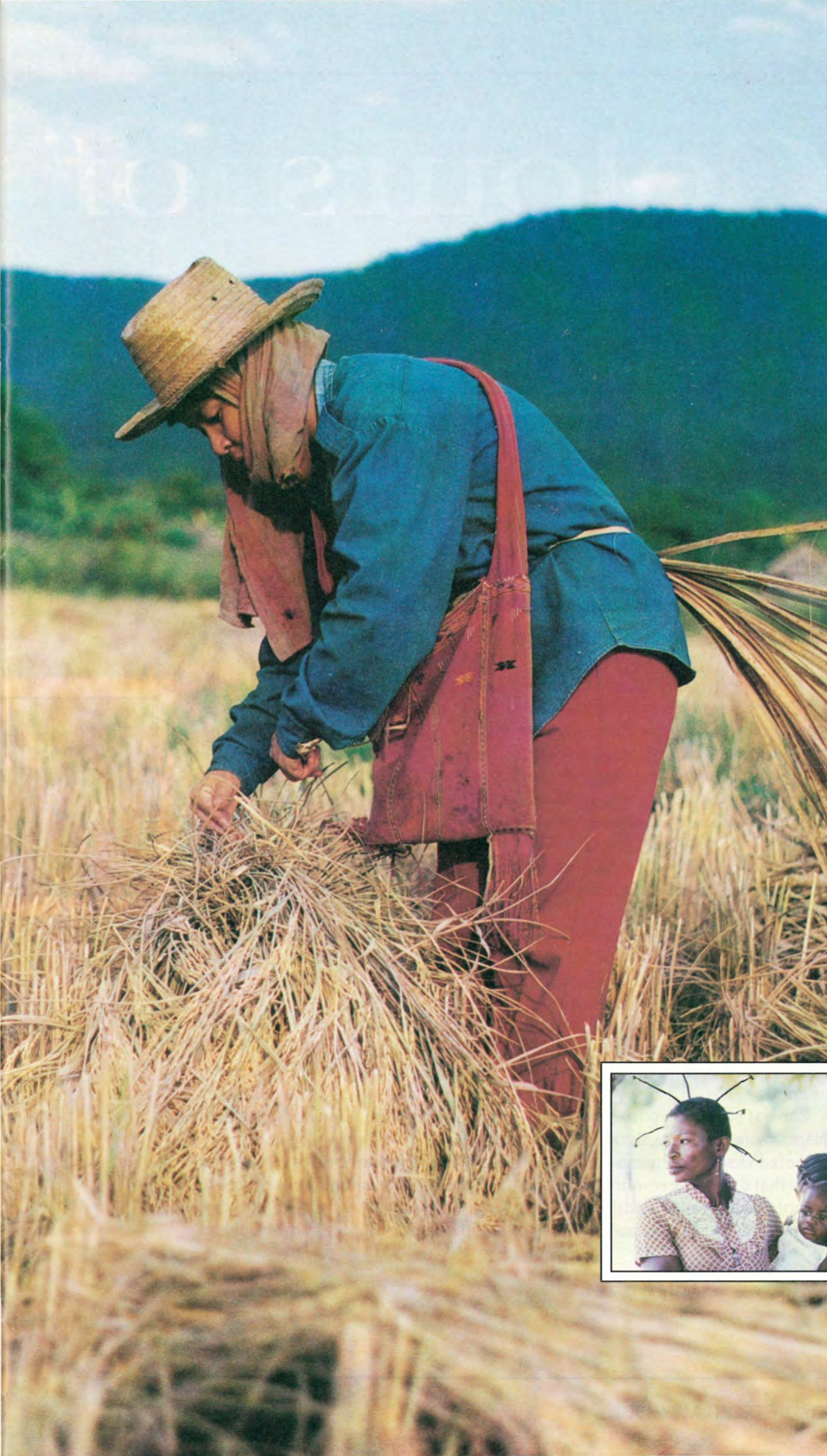
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# Colours of



**W**HAT A PRICELESS gift from God is colour! The exuberance of shade and hue open to view throughout creation is an enrichment of life itself.

Colour is not only aesthetically pleasing it is a delight of usefulness. The use of colour enables the expression of the variation of our feelings and passions – even if unconsciously as in a blush!

As a context for living, different shades can influence us as, by their subliminal effect, they soothe, or enliven, or provoke. Unambiguous signals are flashed to us by the formality of colours in traffic lights, or flags, or in the subtlety of a painting's whiteness or a rose's red.

*Colours of Life* would perhaps be a more logical title for this Report. The phrase could reflect the range of colours expressing the varied experiences of life, even life in Christ. *Colours of Faith* is more relevant, though, to the pages of the Society's annual review, for it is in the outworking of their faith by the people of God in the diverse and fluctuating settings of life that God's grace and mission of love are revealed.

Certainly different colours can reflect the experience of the church in recent months. A world map could quickly show this if it were to be coloured not by contour change or political boundary, but by the type of Christian experience in an area.

Look at such a map for the areas of bright green, sign of life and growth in places as far apart as Brazil and Bulgaria.

Note the sombre hues where countries and churches are still oppressed by strife that drains the resources and saps the energy of communities like those in Angola, El Salvador and Sri Lanka.

Blink at the fluorescent colours of peoples and churches in a state of



# Faith



turbulent change, such as countries emerging from Communist oppression into freedom, or from the violence of war into the struggle for a just and lasting peace, as in the Middle East.

Contrast all of this with the cool tints where churches, including some in Britain, have faith that has become formalised and compassion crystallised into inactivity.

The very fellowship of the People of God could be described in terms of variety of hue. How else can we adequately portray the stark and the subtle changes of skin tone between different members of the world church? In what other way can we show the richness of language of praise, of depth of prayer life, of insights into biblical truth, of expression of theologically profound simplicities, of costly compassionate acts and of imaginative presentation of the gospel, all of which form the 'trademark' of the church empowered by the Spirit of God?

Most of all we could borrow the language of tint and hue, shade and colour, to indicate the manifold wisdom of God and the multi-coloured grace that we continue to see revealed in the world.

No two individuals or situations are the same. Each accordingly sees the shade of truth and mercy appropriate, offered by God in His continuing ministry of love to the world.

The Society again records its humble gratitude for being allowed to witness the rainbow of God's grace revealed and to participate in the tasks of His multi-coloured kingdom of love.

May the pages that follow simply illustrate how all of our human colours of faith are a reflection of the full glory of God's love in action. ■

## The Truth Will Set You Free

*If you obey my teaching, you are really my disciples, you will know the truth, and the truth will set you free. John 8:31-32.*

WHAT IS THE truth that sets us free? Is it an idea, an ideal, a philosophical concept? Are we just thinking of the words that Jesus spoke? Surely we cannot separate His words from His life and ministry, from His death and resurrection. The truth is the truth about God's love reaching out to humankind through His Son. The good news is that when we encounter Christ His love helps us to break free from all that holds us down – from prejudice, superstition, sin and even from the fear of death itself.

## Setting Free

ONE POWERFUL BUT bright colour of faith is our belief that Christ has set us free. That is the story we tell as we engage in mission with our partner churches around the world.

But Jesus did not win our freedom easily. Suffering and death were part of the price He paid. And as His servants today share that same good news it is not without pain and sacrifice. Witness the anguish of Christians in El Salvador as they have stood alongside the oppressed in their country, or of Christians in Nepal who have been imprisoned and beaten because of the faith.

Evangelism demands courage and perseverance in the face of fear and prejudice, even in a place like Brazil where we fondly imagine that there is an openness to the gospel.

Patience, energy and a great deal of understanding are required in education if people are to be freed of ignorance and given the liberty to explore the wealth of human knowledge locked away in books.

In all of these areas, and more, BMS personnel are working alongside national Christians. Whatever their particular tasks and responsibilities, whether they are preaching, teaching or engaged in practical tasks, they are telling the story of Jesus who is 'the truth that sets them free'. ■



# Setting Free



*David and Rachel Quinney Mee*

*Above:  
Baptism in El Salvador*





**Above:**  
The names of  
the murdered  
Jesuits and  
(Right)  
a memorial  
rose garden



**M**Y ARRIVAL COINCIDED with a fresh offensive by Salvadoran rebels. Once again, the rattle of gunfire, the zig-zag 'fire-fly effect' of tracer bullets and the crunch of bombs was the backdrop to several of my evenings in the city, sometimes going on for five or six hours at a time.

'According to most analyses, this offensive was to encourage the armed forces and the government to take the peace negotiations seriously. One politician said that no one had yet left the negotiating table, despite wide differences.

'On the pessimistic side, there was talk of death squads being reformed and the Jesuit case was still unresolved. Hundreds of thousands of internally displaced Salvadorans, as well as thousands of returned refugees, do not

have any official documentation and so can't vote nor legally marry.'

Most Salvadorans are probably neutral in the struggle that is going on in their country. One guess is that 10 per cent represent the extreme left, 15 per cent represent the extreme right and the remaining 75 per cent, including most of the churches, are in the middle.

'Undoubtedly, Christians are divided about the right attitude and response to the reality about them,' David Martin said, 'Churches need to become more aware of, and active about, the human rights issues in the country. Within the Baptist churches it is young people who are giving a lead but, as can happen anywhere, not every church is ready to accept the young people's contribution.

'On a couple of days I was able to go house-to-house visiting with BMS workers, Rachel and David Quinney Mee, in the San Roque community,' he said.

'This is a shanty settlement on the lower slopes of the San Salvador volcano. On the Sunday afternoon we had an open-air gathering, with friendly "ice-breaker" games, a short greeting from me and comments from the folk there — sending, through me, a "living letter" to British Baptists.

'On the Sunday morning I had preached at the Lamb of God church in Zacamil and, during an after-meeting, when they asked me questions, some members prepared a written letter of

## Welcomed and Appreciated

David Martin, BMS Assistant Overseas Secretary with responsibility for Central America, visited El Salvador towards the end of last year.

greeting for me to bring back. Both letters were simple but sincere calls for us to share with them in striving for peace in El Salvador and to become part of the "voice of the voiceless".'

Whilst he was there David Martin attended the annual assembly of the El Salvador Baptist Association (ABES) in Santa Ana. He gave greetings from British Baptists and spoke about BMS work around the world.

'I also mentioned the hoped for arrival of James and Susan Grote in 1991 and of the ways we hope to develop our co-operation with ABES,' he said.

David spent some time talking with David and Rachel Quinney Mee.

'In the local church, among Baptists generally, and in a much wider circle, they are admired and held in deep affection for their identification with the people.

'In their backyard is a small room, their chapel, set aside for meditation and prayer. It was a highlight of the visit to accompany them, early one morning, to a simple home in a shanty community where one room was similarly set out as a chapel. With a small group of Salvadorans and expatriates we shared in worship, reflection and prayer.

'This was followed by an impressive visit to local community income-generating projects which had been started as a result of theological reflection with the local Base Community.'

David Martin also visited the ABES Youth Protection Service.

'This offers advice to youngsters who are forcibly conscripted into the armed forces. One afternoon was spent at the orphanage run by Emmanuel Baptist Church in San Salvador. It cares for more than 80 children who are victims of the civil war.

'Our presence in El Salvador might only ever be a token one, but my visit reinforced earlier impressions that our missionaries are welcomed and greatly appreciated and that our partnership does give encouragement and support to our fellow Baptists in a nation where, politically and socially, the scene is bleak and unpromising.'

Setting Free

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## The Whole World is Changing

At one point last year, Debbie and Graham Atkinson in Nepal were reporting on the persecution of the church.



**The YPF meeting at Graham and Debbie's home, and (below) young people enjoying themselves**

**O**UR LOCAL CHURCH fellowship has had a difficult few months. The fellowship has been flitting from one meeting place to another to try and avoid rumoured police raids. Individuals were harassed by police and the whole atmosphere was one of tension and fear.

Nationwide there had been many arrests of Christian folk, imprisonment and maltreatment.

More recently things have settled down somewhat. The church has been meeting in its usual place and Easter Sunday morning was a special delight as we had a 6 am sunrise service held on the plot of land where a small church building is planned to be built.

Then by August Tim Lehane was talking about the 'revolution' in Nepal.

When we last wrote, Nepal was governed by the partyless 'Panchayat' system, very much under the direction of the King. Opposition parties were banned.

However, on Nepal's 'Democracy Day', 18 February, the opposition parties started a campaign to overthrow the government. There then ensued weeks of strikes, riots and general disruption across Nepal, especially in Kathmandu and the large towns in the south.

In April, the King announced the unbanning of political parties and an interim government took over in order to prepare a new constitution.

There has been much rejoicing and one important aspect of the new freedoms has been the right to practise the Christian faith. Many imprisoned Christians have been released and

pending court cases dropped.

But there have been many interpretations of 'freedom' and 'democracy'. Workers think they no longer have to obey their employers. School children think they no longer have to obey their teachers.

Labour unrest, sweeping all across the country, has affected many United Mission to Nepal (UMN) institutions. We've had our problems at Jhimruk.

For some time, the UMN was uncertain about the future. The new five year agreement with the government was delayed because of the political problems. So there was great rejoicing in November when a new agreement was eventually signed.

'Please pray for this country,' writes Tim Lehane. 'Nepal and its people are entering a new era. People are going to have to learn to be responsible citizens of a democracy, rather than be directed by the old authoritarian regime.'

'For the Christian church here, there is a need to exercise its new freedoms in imaginative but careful ways in this conservative, Hindu society.'

'We need to encourage and persuade people to help build a new future and not just tear down the old.'

## Sitting and Waiting —

that's one of the main characteristics of Non Formal Education in Nepal for Katie Norris.

**I**F I WERE to write a list of requirements to do Non Formal Education work one would definitely be the ability to sit and wait! That's what I am doing as I write, sitting on a verandah. It is now almost 8.30 am. We were supposed to begin at 8.

We've had a lot of interruptions with classes. First we had monsoon and everyone was busy with rice planting, followed by kodo planting.

I spent a lot of time with the women out in the fields planting. Bent over putting the brilliant green seedlings into the flooded fields, calf deep in muddy water, down comes the rains and everyone grabs a piece of plastic or *gom* — a woven bamboo and leaf cover — and keeps on working. The day's work is long, especially when the fields are far away. You leave around 8 am after morning rice and don't get home until 8 pm or later. It gives you a new appreciation of rice.

Once that work was finished we began our classes again, for a while at least. Then it was Desai, which is a big festival in Nepal. Here in Gurung country it seems to go on a lot longer and for about ten days or more people were out and about visiting.

So we began again, for about two weeks, then it was Tihar, which again in this Gurung community seems to last a lot longer than elsewhere.

Today is a *puja* day. There are often



*pujas*, sacrificing a chicken in the forest or on the pathway, and when you ask what it's for, at times, no one seems to know.

They've just arrived — 9.30 am! So now all we have left is half to one hour as I have some other work to do. I think it's hard for them to realise at times that you actually have other things to do, especially when you have no land to work on.

For some of the women it is difficult to get away from the house. Sun Cheri and Dil Maya in particular always seem to have a lot to do. Both of them have husbands who work away from the village and in-laws, who are elderly, so they have a heavy work-load.

Now I have come over to Gaira village to Sun Kumari's house. She is doing some crochet work, making small bags. There are also some others in Gaira, Gankhu and Baspur doing this work. It brings some income into their households.

Quality control is hard, trying to get them to realise the work needs to be of a certain standard. You feel bad, after they've put hours of work into it, to say, 'It's not enough.' But what can you do? In Sun Kumari's case she is an unmarried mother so it gives her some money to provide for her son.

It is not always easy living in Baspur. No other westerner has lived here before so everything I do is of great interest. Every time I step out faces peer from all sides. Some days that is hard.

Hasta Kumari, my neighbour, is great and we have good contact. She loves to laugh and always has lots of energy. She has had lots of problems but through it all she smiles — with her two front teeth missing! In the family there has been a lot of sickness and then a few months ago a leopard killed four of their goats. That was quite a blow since they had been bought with a loan, which still has to be paid back, and they have four less goats to breed from. ■

## The Battle is Spiritual

David and Sue Jackson report on the mission held in Realeza, in the Brazilian state of Paraná, last November.

■ IT WAS A blessing to us all and to many outside the church as they came to hear the Gospel for the first time.

In the schools the interest was overwhelming, but unfortunately the parents of the teenagers were not keen, on the whole, for their youngsters to have further contact with us.

Some, however, were allowed to come, and these, along with other contacts made throughout the mission, are being followed up still. Definite decisions were made and we are hoping that some of the new converts will soon be baptised.

We are constantly aware that the battle here is in the spiritual realm, and the enemy uses all kinds of ways to try to prevent the growth of the Kingdom; both from within and without.

During an open-air meeting, with mainly children present, we were threatened by a man brandishing a knife. God is able to use these attacks for His glory, as we saw the crowd grow larger and so more people were able to hear of the all-encompassing love of God.

Many of the church members come from what could be called 'unsavoury' backgrounds . . . this has constantly led to gossip and lies as people have tried to discredit the present sincerity of converts who in the past were notorious for their sins. This causes hurt and bitterness among the people who are being attacked (often by their own relations), and so great wisdom is needed from the Lord to bring about reconciliations.

For some months last year we shared our home with Gelci, a 20 year-old unmarried mother and her 11-month-old baby, Leandro. Gelci works part time and studies at night to complete her education.

She was not a believer, but was open to talk and sometimes came to church with us. Praise the Lord that she has now made an open commitment in spite of the persecution from her family. ■



**I** AM WORKING and travelling around Morazan. Here life is so different from the city. There is no post office or means of communication, but there are violations of human rights and a lot of repression both by the army and the guerrillas.

'People are afraid to denounce injustices while this situation continues.

'I am working with the pastor and the congregation at Guatajiagua, a small rural town with a population of about 5,000. It is surrounded by villages which are controlled by the guerrillas and is very much affected by war.

'It is not easy to develop our work freely but we are happy to help others, especially people in need. The church has a small membership because some of the members have emigrated to the US or to San Salvador. However the pastor is working along the lines of education and conscientisation of the people, beginning with reflections on Baptist identity.

'There is a school in Guatajiagua which teaches up to "bachillerato" — education before entering university — but school hours are very irregular. The teachers dismiss the children early or suspend classes altogether for long periods of time. Some children and adolescents do not go to school because their parents cannot afford to buy their school things. Others work with their parents making clay pots which they then sell as their source of income.

'Most of the people depend on the making of clay pots, work which they normally carry out in their own homes. Others attempt to cultivate the land but are often frustrated when their harvest is bombed and robbed.

'The health of the people is precarious. The most common illnesses are diarrhoea, parasites, fevers, infections and malnutrition. There are also many injuries and mental problems linked with the war.

'A doctor holds a short surgery at a government clinic twice a week. If people need more serious attention or emergency treatment they are taken to the hospital at Gotera — if transport is available.

'Two pharmacies have some medicines, but not everything needed. Many homes are without a source of drinking water, which has to be carried from the river. This increases the level of parasites in both children and adults.

'Let me tell you about the work which I have begun. The project is the Baptist

## Living With The Community

Maria Josefa Hernandez or Josefita as she is known, is a former BMS scholarship holder and is now doing a fine job amongst the children and families in a dangerous situation in El Salvador.



Association of El Salvador's Children's Centre for Reconciliation and Rehabilitation. Our strategy is to live in the rural community and initiate a new experiment to guide our Baptist churches in being mediators in the seeking and building of justice and peace in our nation.

'We also want to work strategically through the Baptist Church as a place of reconciliation between Christians and non-Christians, initiated by contact with the children, but which, in the end, will affect the whole family.

'Immediate objectives are to live with and get to know the community and their needs and make a general survey. I



would also want to hold general community sessions to liaise with the local people and to plan recreational and educational activities with the children. I want to run a series of reconciliation and peacemaking activities appropriate for children and to formulate self-help projects such as education, agriculture, skills workshops and leadership training courses.'





**Left: Guns are no mere playthings in El Salvador!**



## Was it Easier this Year?

asks Janet Claxton about the teaching at Upoto Secondary School, Zaire.



**I**N SOME WAYS school has been a little easier this year in that I knew what to expect. Or did I? In the absence of a teacher of English, Alison Dutton and I have had to help out. She is coping with the sixth year classes and I'm having a go at the fifth year. Because there has been no English teaching since November 1989, the task was made more difficult for us, but at least I was able to get some textbooks sent up from Kinshasa.

My timetable was already full, so I had to give up two of my Maths classes – but supervise the chap who has taken them on!

The deputy head left us in the lurch when after a late return to school, seven weeks into term, he decided he was returning to Kisangani a week later – a result of family pressure.

I have had to take on his sixth year maths class – another new course for me with too little time to cover it, as by this time they had missed the first quarter of the year. I've also been made responsible for organising a 'pedagogic cell' for teachers of maths and technology. I suppose we would call it a type of in-service training. This has not yet got off the ground as we were only given details shortly before the exams.

Alison and I managed to collect together enough books in French to make a little lending library possible for the sixth years. It has proved popular with many of the staff. There are no opportunities for obtaining reading matter here, so even our limited collection is very welcome, while the idea of reading for pleasure or even to broaden one's knowledge for study purposes is foreign to our students.

We also wanted to start a Bible study catering for young people and providing an opportunity to discuss everyday problems and how the teaching of the Bible can be used to help us. So far we have only had one session and that proved to be so different from what we had anticipated that we will need to rethink our approach. Over 100 children of all ages (so probably 12-24) squashed into the classroom. I only noticed one with a Bible although the small supply of French Bibles that I had for sale have now all been sold.

Although even here the effects of the war in the Gulf are felt, as together with the disastrous economic situation in Zaire, the price of a litre of diesel has gone from Z650 to Z3700 in three months, pricing it beyond the reach of

most people – which means that Upoto can no longer afford to run its electricity generator.

Basic foodstuffs, too, have rocketed in price making life very difficult for local people and the boarders in school got very little to eat as term neared its end. Despite their hardships, some of the local people have been most generous in bringing gifts to help feed the boys – fish, eggs, pineapple, tomatoes and a duck that is still wandering around the garden awaiting its fate. I can learn a lot from the generosity of those who are prepared to share the little they have. ■

## A Tremendous Opportunity



**T**HE ZAIRE BRITISH Association School in Kinshasa, which teaches children of many nationalities, is on the same site as the International Protestant Church which has both an English and a French speaking congregation. One morning, Pastor Mengi of the French congregation, was due to conduct a service of Believers' Baptism.

'It was eight o'clock in the morning,' said Ruth Montacute, headmistress of the school.

'I asked if the school-children could watch and he agreed. We took the whole school to gather around the outside baptistry. I explained what would happen and why the man was being baptised.

'For the majority of the children and staff it was the first time they had witnessed Believers' Baptism.

'Pastor Mengi asked if the children could sing a song, so we all sang "This is the day which the Lord has made."

'It was a marvellous occasion and a tremendous opportunity for the Christian members of staff to talk to other members of staff and children about our faith.' ■

Setting Free

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## Great Fun to Teach!

'Well the majority are,' says Alison Dutton about the students at Upoto.



**T**OMORROW SEES THE first day of the second semester at school. I wonder what the next four months of teaching (my last before return to Britain!) will hold? I came to Zaire expecting to teach Biology and Chemistry but, this year, over half of my timetable is occupied by English.

The family that came out with me in 1988 had to return to Britain over a year ago, so the school lost its English teacher. I seem to have been landed with that role. I don't know about the pupils, but my understanding of our noble language is improving by leaps and bounds. It's hard work at times, since I've had no experience of teaching this subject, but usually enjoyable and certainly challenging.

Janet Claxton and I are the only expatriates in a staff of 20 where conditions are not always easy. I teach third and sixth year pupils, of whom there are nearly 300 (approximately ten per cent girls); there are two classes in each year.

Class sizes range from 17 to 50 and the average age of any year group is higher than one would find in Britain — the oldest pupils are 25 years old. One reason for this is that the Zairian education system demands that, in order to pass into the year above, a pupil must achieve a minimum of 50 per cent of the total points for all his subjects gained during the year in homeworks, tests and exams. Many don't succeed and must,

therefore, repeat the year.

An unfortunate consequence of this system is that cheating by the pupils and bribery of teachers seem to be accepted methods of gaining marks. I have adapted to most difficulties at school, such as non-existent resources, no textbooks, teaching in French, difficult and irrelevant syllabi, packed classrooms and so on, but I can never accept this attitude amongst the students and must battle constantly against it.

Exams, which take place in January and June, are a nightmare. Pupils of different year groups are mixed up together to reduce the 'cheating factor' and, as each one enters, the teachers are supposed to check him over for hidden notes — in pockets, up shirts, down trousers, under flip flops . . . it's amazing what one can find!

One hears it said that African pupils are 'eager to learn' which, in a sense, is true, but, in the majority of pupils I teach, I find that this eagerness is not because of the subject matter itself or a real desire to acquire knowledge, but because they are desperate to gain enough points to survive within such a system. The aim of every student is to acquire the all important State Diploma at the end of the sixth form in order to have at least the hope of continuing on to further education and of avoiding the crippling poverty which is the lot of the vast majority of Zairians.

Please pray for our pupils and that the every stand made against cheating within the classroom will be effective. I must say, however, that I still get much enjoyment and satisfaction in my lessons and the students are generally open, expressive, communicative and great fun to teach.

We are fortunate to have a headmaster, Prefet Shungu, who sets the highest example and has nothing to do with bribery and corruption.

His is an extremely difficult task. Not least of his problems is making ends meet financially in the light of the present appalling economic state of Zaire. To give you an idea, when I first arrived in July 1988, the pound valued Z350; last July 1990, it had reached Z1000; February 1991 and it's worth Z6500. Prices are soaring and life for the man in the street gets more desperate with each passing day. ■

**Raising the flag at Upoto Secondary School**



## The World Which God Has Made

*O Lord, our Lord, your greatness is seen in all the world.*  
Psalm 8:1.

GOD IS NOT only the maker of the world, He is the sustainer of His creation. He has placed human beings within it with special responsibilities. Unfortunately many have looked at this psalm and seen within it a licence to do what they like – to exploit, misuse, destroy. The fruits of that attitude are only now beginning to be harvested in pollution, acid rain, hunger and the greenhouse effect.

This psalm is surely more about stewardship, about the responsibility God has given to us to work with Him in sustaining and caring for His creation, in creating an environment within which all can live full and satisfying lives.

## Building Up

ONE OF THE beautiful colours of faith is our belief that the love of God in Jesus Christ can work in people's lives to build them up, to recreate, to reshape them, to release potential, to open up all sorts of new possibilities.

In many of the areas where BMS works, there is rampant inflation and grinding poverty. Nutritious food is expensive and necessary health care is out of reach. The first to suffer are always the old and the very young.

We can talk to people about God's love for them, but how can that love be made real to them unless it is seen in the compassionate service of those who follow Him? So no apologies! Call it the social gospel if you will, but the love of God compels His people to enter into a ministry not only of sympathy and care but of helping them to build up their lives.

The following stories tell of the problems people are facing and the struggling and agonising of many Christians as they take their stewardship responsibilities seriously.

In some places it is in helping those who are suffering because of all that has gone wrong to rebuild their lives. In others it is working with men and women to use wisely all the resources that are available to them.

Much of the development work BMS is involved in could not be done without the vital support of the Baptist Men's Movement and Operation Agri. BMS and Operation Agri work together through the Joint Agriculture and Development Committee. ■

# Building Up



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## The Day that the Rains Came Down

— was a time of great rejoicing in Mossoró, in north-east Brazil, report Mike and Daveen Wilson.

'Mummy, what is it? I don't like it!'

It had been so long since Debbie had seen rain that she was frightened by it! For the rest of us, 3 January was a day of great rejoicing. Four rainbows arched across the sky, thunder and lightning did a great multi-media show and rain poured through every hole in broken roof tiles — neglected during the drought.

A fortnight later, it was total transformation. The dry, grey bare bush was covered in leaves and flowers of every colour. Now there was something for the starving livestock to eat.

On the way to our water hole, a tree, covered in blossom, smelt just like honeysuckle. Scattered across the bare rock in front of our house, clumps of pale yellow flowers reminding us of daffodils. It's hard to describe how exciting it is to see greenery after so long without it.

Since then, though, we have only had one other day of rain — 5 February. More rain is needed — enough for the farmers to be able to harvest a crop. Last year, there wasn't enough, and many are starving already. Almost every day, another child dies in the area.

Please pray that we will know just where and how to get involved, that we'll know our own limits and not get too worn down. One of our main ways of helping in the community so far has been ferrying the ill and dying to hospital in Mossoró (about an hour away).

Most of the local Mums do not breastfeed, in spite of being too poor to buy milk. We are trying to understand the reasons for this, and constantly encourage breastfeeding. We even had one Mum (and her family) live with us for over a month. Out of 14 pregnancies, she had one surviving child. She gave breastfeeding a go, and the baby is now three months old and healthy.

The Dad said to me, 'Now I know mother's milk is best — we have never had such a healthy child.'



## The Ceara Baptists and Social Work

Iain Walker looks at the attitude to the poverty and injustice in Ceara.

**C**EARA BAPTIST CONVENTION in Brazil has instituted a social work committee which will receive official status at the end of this year. This shows that the church realises it has a responsibility towards the underprivileged.

All but one of the Baptist pastors in the interior are Brazilian Home Missionaries (which simply means that they are supported centrally and also have a greater degree of accountability).

All of those I met agreed in principle with the idea of social work, but the intensity of their vision varied from place to place. In one place the social work

project had grown so big the pastor had trouble finding enough time to supervise the project and be a pastor.

This is a common problem we found in church-based social work in all the denominations we have seen. He had lots of good ideas and great enthusiasm for social work, but he hadn't managed to communicate to the church how they could participate and be involved. As a result the church's vision was vague: they didn't really understand what was going on and so he ended up assuming all the responsibility and feeling very frustrated.

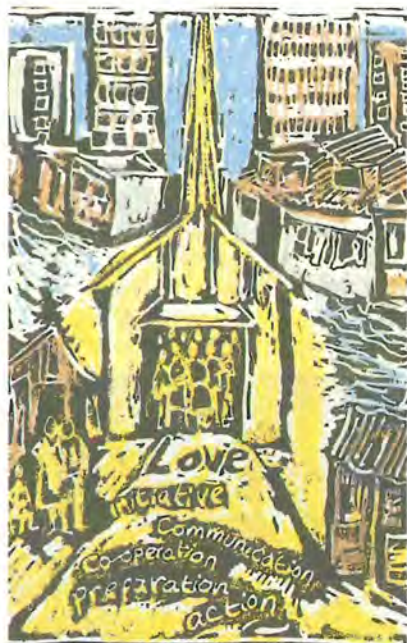
In another, the limit of the social work involvement was helping a few poor children with their homework. They said they hoped to expand. The church was well off as the pastor also ran the local supermarket and they had beautiful church buildings and a radio programme, but I couldn't help thinking some of the money spent on fabric would have been better spent in helping the community.



*Above: A dry reservoir, Rio Grande do Norte, Mossoró and Daveen Wilson visiting farming families*

*Left: Daveen Wilson in her garden*

In another church the impetus for social work had come from a church member. She had her own financial sources but other members of the church could have been more involved. Perhaps not enough time had been spent sharing the vision with the whole church as conflicts in aims on occasion has led to personality clashes.



Sarah Prentice

So, some have a problem with communication, others with priorities. These are problems which could be seen as having their source in impatience: plans not being carefully prepared and thought out before they are implemented, and a desire to see tangible results quickly and so steamrolling through.

In going to do social work in the interior ourselves therefore, we need to be aware of maintaining a good balance between preparation and action, co-operation and individual initiative. Maybe the emphasis so far in Ceara church has been too much on the latter and not enough on the former. ■

## God is First in their Lives

in spite of all their sufferings, report David and Jean Perry from the Litoral of Paraná, Brazil.

**T**HE LAST FEW months have brought real suffering to the people. A deep economic recession has meant that many firms are closing down. Wages are frozen at extremely low levels and families receiving the so called 'minimum wage' (£9 per week) struggle to survive.

Vegetables and meat have become luxuries out of the reach of many poor families. Rice and black beans form the normal diet. Small farmers who plant cucumbers, tomatoes and green beans and bananas, find themselves in problems too, because prices are so low, due to lack of demand.

People appear at our door, desperate for food, clothing or money. It is hard to turn them away, especially the children with their pleading eyes.

Take José for example. He appeared one lunch time asking for money. He is a believer and works in the fields as a day-labourer (£1.10 a day) but was in trouble; the last farmer hadn't the money to pay him, he had found new work but wouldn't receive money for seven days. His food had run out and no shop keepers would give him credit.

His story is typical, born in the north of Paraná his family used to work on the coffee plantations. A change in climate has meant much of the coffee is now produced in states nearer the equator. In place of coffee have come soya beans, and full farm mechanisation. The labourers have had to move to Rondônia or Amazonas, or down to the Litoral near us, where there is land to be had.

Arriving in Morretes, nine years ago José's father found a small area (six acres) of land without owner bordering the village dump. Without resources, he hadn't the money to buy seeds, fertilisers and sprays, vital to grow higher value vegetable crops. Instead they cut and

sold the timber, planted bananas and manioc, crops which require no inputs. After nine years the soil is exhausted and crop yields decline yearly. So José has to work for others.

Arriving at the town dump near their house, a flock of several hundred bare-headed vultures keep a wary eye on us. They open each bag of rubbish and separate glass, plastic and metal, anything which is of value. The smell of decay and millions of flies must make such work intolerable.

The house is just 400 yards away, next to the 'church' they have made from salvaged pieces of wood and plastic. The father lives in a wooden house and his son in a black plastic covered shack. Inside, on the earth floor rest a large bed, sacks of clothing, a small kitchen cabinet, and open fire. Nine years of work and only this to show.

I am left questioning their theology. Is it better to build a temple for God rather than a decent house to raise your children? For them God is everywhere and dictates so much of what comes their way in life. By building this temple from bits of rubbish they were showing how God is first in their lives. They think that the more you give to the Lord, the more blessings you will receive.

The sacrifices some people make truly challenge. In Britain we have so much yet give so little, and never really thank the Lord for all our blessings. So many of our friends in Brazil are so materially poor you would find it hard to believe. Yet they are at peace and very happy.

Maybe some of this peace is down to their simplistic trust in the Lord. 'Jesus is coming soon' is a widespread belief, and then there's paradise. Okay times are tough now, but in a while we'll be with Jesus. ■





## Living on Miracles

**W**'RE ONLY LIVING on miracles,' one Baptist pastor told Derek Rumbol when he visited Zaire at the end of last year.

'There's a desperation amongst ordinary people just to survive,' Derek reported. 'Prices of all goods and services are shooting up day by day.'

In July a loaf of bread cost Z40; in November it cost Z250.

'Wages and salaries for some sections of the population were being increased, sometimes doubled, but this only served to bring them nearer to yesterday's prices. As soon as traders heard that a section of the population had received a pay rise, they immediately raised their own prices, thus rendering any increase in wages and salaries obsolete,' Derek Rumbol said.

'For those who had not received any rise in pay the situation became even more beyond their control.'

The economic problems of Zaire make it increasingly difficult for the Baptist Community of the River Zaire (CBFZ) to continue its caring ministries.

Speaking of the CBFZ medical services, Derek Rumbol paid tribute to the Medical Co-ordinator.

'After a long illness, Citizen Lomembe died on 14 November. His last official duty had been to visit Ntondo and help them re-organise their administration and accounting procedures in the hospital. This was of great help to them. From there he was flown to hospital in Kinshasa where he died.

'Chris Burnett was asked by the CBFZ to act as temporary part-time Co-ordinator until April when it was

hoped to appoint a full-time person to the job. Such a person is needed in order to facilitate the work of the CBFZ's hospital and dispensary programme, especially in these days when it is so difficult to obtain and despatch goods and drugs.

'Each hospital director and management committee was facing major problems in resolving the dilemma of how to increase income in order to pay the increases in wages which were long overdue and how to purchase drugs at inflated prices. In two places, at least, the doubling of salaries had to go hand in hand with a reduction by half in the work force.'

Whilst in Zaire, Derek Rumbol visited the agricultural project in Ntondo which is funded jointly by BMS and Operation Agri.

'One bonus for me was that different sections of the work at Ntondo prepared meals for me and three people from each department joined me for their meal. It was a good opportunity to build relationships and to ask one or two pertinent questions.

'The highlight for me was to see Steve Seymour engaging in dialogue with



three women's representatives. In a joking, teasing way they reflected on the meagre size of manioc roots that they were now harvesting — the size of two fingers — whereas they used to be much bigger — the size of one's thigh.

'Why was this? What was the cause? What could be done about it? And so the conversation developed from manioc-root level to the whole theory of development. It was an object lesson in development education.'

**Top left: Bread in Pimu market and hospital worker**

**Above: Planting manioc cuttings  
Centre: Eye surgery, Pimu**

## In and Around Pimu

**R**EPORTING FROM PIMU, last year, Adrian Hopkins described an eye trip to Ntondo where 'we enjoyed the beautiful situation of the hospital beside Lake Tumba.

'Unfortunately the financial situation of the hospital was not so good and I was asked by the CBFZ medical committee to try and sort out some of their problems.

'I also managed to fit in some refresher courses to try and improve their level of care, but I do not know how much I succeeded.

'After five days we left Ntondo by out-board powered canoe, setting out at 5.45 am to cross Lake Tumba and then



out onto the River Zaire, arriving at Lukolela at 4.15 pm. It was a beautiful trip although after about five hours it became tedious, hot under the midday sun and then cold when we were on the edge of a rain storm.

'At Lukolela we saw 245 eye patients and did 24 eye operations in five days, so that kept us all pretty busy and we were ready to come home for a rest.

'Flying over the town of Basankusu, one of the doctors working there asked us to stop and look at an urgent eye patient, a 15-year-old with a detached retina so we were not able to do much.'



Later in the year Adrian said that he was getting a little concerned about the ongoing medical care at Pimu.

'I am now the only doctor and this has proved quite a strain. Surgery performed in August made it the busiest month for three years. This takes up a lot of time and we are planning to train two nurses to handle much of the routine stuff. This surgery included three cases of advanced cervical cancer which we had in the hospital at the same time with two inoperable cases attending out-patients regularly.

'Meanwhile the eye-work in the region is suffering because Adrian is not able to leave the hospital for more than a few hours at a time in case of emergencies.

'We are praying hard for doctors, both missionary and national, for the future as we plan to come home on an extended home assignment in 1991.

'The end of the nursing school year in July was a happy occasion as students



were presented with their diplomas, but it was tinged with sadness for those who did not make the grade.

'It was the first year of getting national written exams from Kinshasa and we were apprehensive as were the students because we did not know what to expect.

'In the event things went quite well as we worked our way through the proceedings. The external examiner was also new and having to feel his way.'

On 15 October the new Pimu Hospital was opened. The occasion was a time for praise, thanksgiving and celebration when at least 14 people came to faith. ■

## A Lot of Faith and Hard Work

**P**ASTOR GBAMO IS in charge of the district centred on Yakombokoy, a village about 50 miles from Upoto in Zaire.

'He is a man of vision and commitment seeking to improve the way of life for his parishioners in body, mind and spirit,' writes Janet Claxton.

'He has built the church up from nothing, and this includes the actual building of his own house and the church building as well as the fellowship of believers.

'Buildings are in semi-durable materials — mud bricks instead of wattle and daub — and he is now encouraging the villagers to build better houses. We visited a site near a suitable source of clay where bricks are made and an experimental firing had taken place. Now they plan to fire some 2,500 bricks at once.

'We trekked into the equatorial forest to see how they plan to obtain wood for buildings and furniture making. A huge tree had been felled and cut into three sections. A deep pit had been dug and one section of the tree levered into place for sawing into many good solid planks. These would then be carried out of the forest on the people's heads.

'Back in the village, schools were being built to enable young people to gain skills in carpentry, building and, for the girls, sewing. Also a maths-physics section was planned which would enable successful students to go on to a technical section of further education only about 40 miles away.

'Pastor Gbamo's family grow most of their own food too, including rice and coffee. We were warmly welcomed and very well fed, even though a district meeting with about 20 delegates, who also needed to be fed, was going on throughout the three days there.

'In addition to these practical projects, the church is flourishing, the teaching and preaching being made relevant to the way of life in an African village. It is a real encouragement to see what can be done with no resources but a lot of faith and hard work.' ■



*His arms were healed by surgery*

## I'm Beginning to Enjoy the Work

says Phil Commons about her physiotherapy work in Chandraghona, Bangladesh.

**T**HIS YEAR HAS been a time of great heart-searching as I face up to the reality of deep poverty in the lives of so many here.

One man, whose son was badly brain-damaged following an accident, asked me if he could take a ball from our department back to the village to continue the activities we had started in the hospital.

'I can't afford to buy one,' he explained.

I knew that was true because he had only been able to afford to eat rice every second day in order to stay at the hospital with his son. So I was thrilled when this same man greeted me in the hospital with a warm handshake and told me his son was improving and could now speak a little.

As I become familiar with the leprosy work, I am beginning to enjoy it. We are now equipped to begin using puppets in health education, but I think I'll have to take a non-speaking role, initially.

In the General Hospital at Chandraghona the patient numbers are decreasing partly because of the need for an experienced surgeon, but of the cases referred there are those that are a delight to treat.

There was the little boy who was an untreated burns case who had healed by forming two 'wings' of flesh connecting his arms to his body. His arms were released by surgery, but we enjoyed the treatment as much as he did. ■

## Health in the Broadest Sense

Sue Headlam reports on the community health programme centred on Chandraghona in Bangladesh which both BMS and Operation Agri support.

**W**E HAVE BEEN encouraged by the beginning of the health programme for the Hill Tracts. The British High Commission has loaned us a Land Rover to help with our village work during the monsoon season and this is a great help.

We have started to work in two areas of the Rangamati Hill Tracts, mainly with immunisation, eye screening, health education and treatment of illnesses.

We also plan to go to a remote Tiperah village in the Banderban Hill Tracts and work there. This follows on from our visit in February 1990.

Long distances are involved and there is some uncertainty about security, but we believe that this new work can be of great value to these tribal people who have no medical facilities at present. A weaving sub-centre has been established in Faruk Para near Banderban to help with our orders.

The weaving project is a continuing source of encouragement. I believe that out of all our activities this has contributed most to improved total health. The 28 women involved have developed tremendously as people and in their awareness. They now have savings scheme which they can borrow from in times of need. This releases them from huge debts to money lenders.

We are also exploring the possibility of supplying our cloth to the BMS for the Bi-Centenary celebrations.

Looking to the future, the Community Health Programme is planning the introduction of poultry rearing in women's groups. So soon I shall be sharing in the vaccination of hens as well. We are also helping with a survey on the benefits of chemically impregnated bad nets to reduce the incidence of malaria which is rampant in the Hill Tracts and a major cause of illness. ■

**E**VER SINCE I was quite young I had the idea that I might go abroad to work. After school and college I tried several times to go abroad, but it never came off. It wasn't the right time. Then after I had been working for about 18 months I thought I would try again and so I applied to the BMS.

So I found myself as part of a team of occupational therapists working at a children's home, in Vellore, with children suffering from cerebral palsy.

Not only did I want to work as a therapist I also wanted to experience a different culture and to share with Christians living in that situation.

I realised that I had a very privileged upbringing by most people's standards and I wanted to talk to people who had been brought up in a completely different way from me and also were Christians.

Perhaps I was not as useful as I thought I was going to be. It was arrogance on my part to think that I might be. It took me quite a long time to find my own little niche in the children's home. But eventually I did and was able to work alongside the Indian therapists.

It was also very interesting to live in the school. I was the only westerner and shared accommodation with the helpers who were there 24 hours a day looking after children who were from a completely different caste background.

Although we had a language problem, it was interesting to talk to them and to

see how they worked with the children and how they put their faith into action.

The memory of the children will always stay with me! How very motivated they were! What very cheerful children despite their disabilities! I was amazed.

To begin with I was home-sick but when I looked at the children who were also away from home and who had physical disabilities which prevented them from going out, I really enjoyed them.

There are 52 children in the school. All except one live in the school and are looked after by about a dozen helpers who live there permanently.

Six teachers come in during the week and on Saturdays. They take five different classes.

There are, or there were, three therapy staff when I arrived and they are hoping to get a few more.

During the day the children have their ordinary lessons in the classrooms and then they are taken out to have their therapy sessions.

Most of the children are physically handicapped, but that varies an awful lot. There are three different types of cerebral palsy and all three types are represented in the home. It ranges from mild, children who perhaps are just affected in their legs, to those who are affected in their arms as well. Some have mental handicaps, so there is a wide range. ■

## Cheerful Despite their Disabilities

Leri Morgan-Wynne spent six months working as a volunteer at Vellore in South India.



*In the Hill Tracts of Bangladesh*

# Financial Report of the Baptist Missionary Society

## Let's Have No More Deficits!

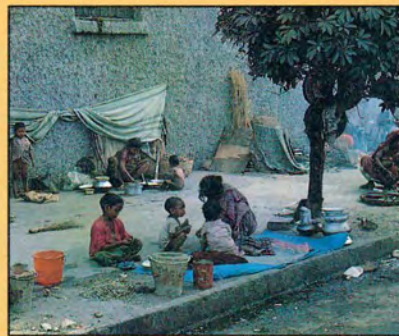
**T**HAT'S OUR AIM. Last year we asked the churches to increase their giving by ten per cent and they matched it – almost. But since we knew that would not be enough, we were prepared to take something out of our reserves. In the end that amounted to £483,040.

If we did that every year we would soon have nothing left, no more reserves to fall back on. So this year, seeking God's will as we are faced by many challenges to work in new areas, we have tried to be more realistic.

Will the churches share our vision by giving in support of the work? That's the question in the mind of BMS treasurer, Arthur Garman.

'I said last November that we could no longer budget for deficits and that we had to set a new appeal figure of 16 per cent. But at the moment, our giving is not matching that. Unless we take this seriously I fear that we shall have a deficit every year.

'If our work is to continue and the new work that we have been talking about begun, then our churches have got

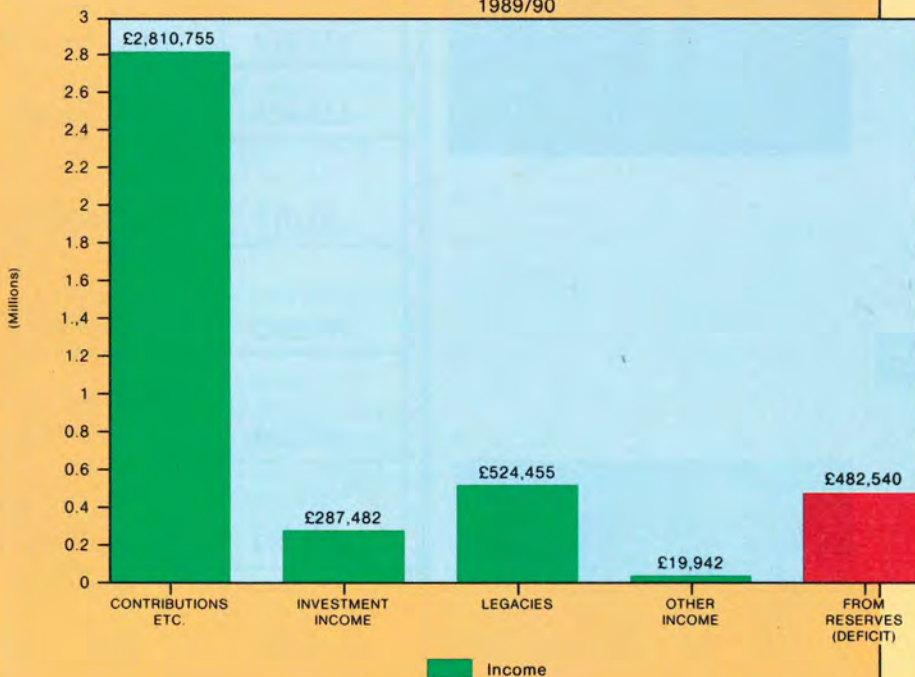


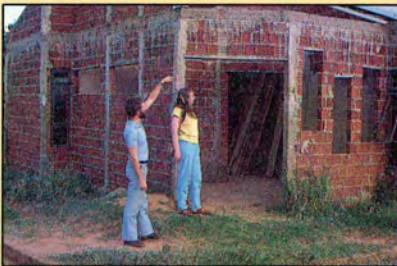
to take the matter of giving very seriously.

'The BMS is the overseas arm of our churches. It is not something that is just added on as an optional extra, it is part of our work as churches. BMS is part of us and if we don't support it who will? ■

### BMS Income

1989/90





## INCOME

<b>31.10.89</b>		<b>31.10.90</b>
2,558,159	Contributions and Donations	2,810,755
217,001	Investment Income	287,482
378,789	Legacies	524,455
5,459	Other Income	19,942
3,159,408	<b>TOTAL INCOME</b>	3,642,634
694,781	From reserves	482,540
<b>3,854,189</b>		<b>4,125,174</b>

## EXPENDITURE

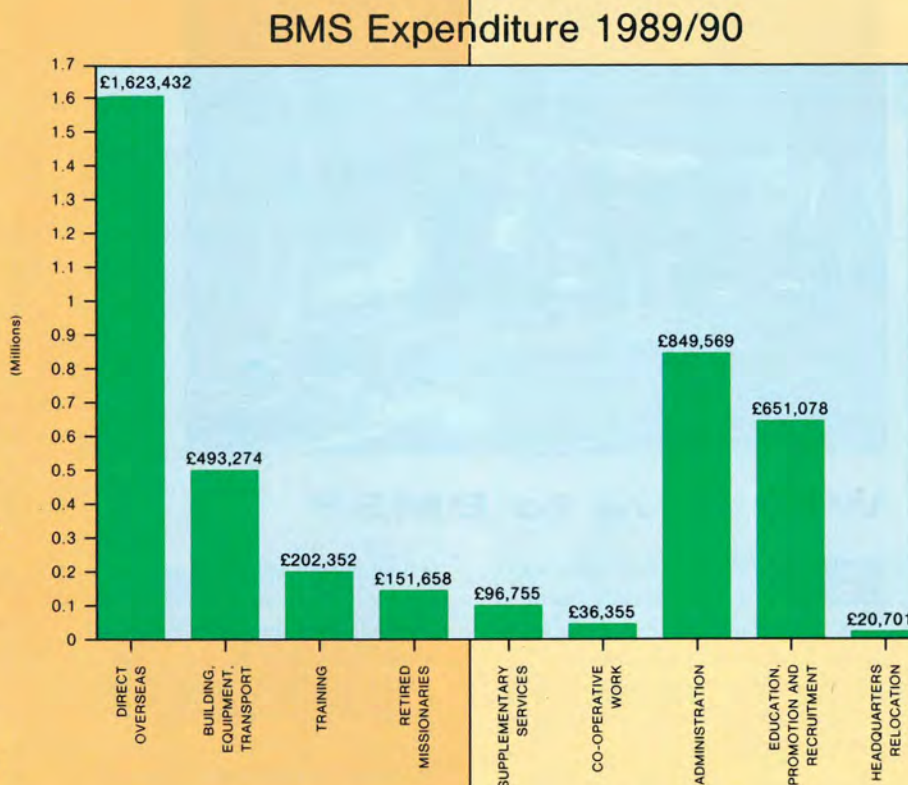
	OVERSEAS	
1,506,278	Direct Overseas	1,623,432
300,000	Building, Equipment, Transport	493,274
182,283	Training	202,352
135,819	Missionary Retirement costs	151,658
123,423	Supplementary Services, Grants	96,755
53,015	<b>CO-OPERATIVE WORK</b>	36,355
785,802	<b>ADMINISTRATION</b>	849,569
567,280	<b>EDUCATION, PROMOTION RECRUITMENT</b>	651,078
200,289	<b>HEADQUARTER'S RELOCATION</b>	20,701
<b>3,854,189</b>	<b>TOTAL EXPENDITURE</b>	<b>4,125,174</b>

## Targets and Deficits

**W**E ASKED FOR a ten per cent increase in giving, and you gave us a ten per cent increase – well almost, 9.9 per cent in fact. It is a marvellous result when you remember how far behind we were in August last year.

'We were saying that the increase in giving was only half a per cent, and that we weren't going to achieve our target unless there was a big increase,' said BMS treasurer, Arthur Garman when he reported to General Committee. 'Sure enough, our warning that we would have to cut back our services, our number of missionaries, our areas of work actually brought in the money in large amounts to achieve this very praiseworthy result at the end of the year.'

Unfortunately this did not prevent the BMS ending the year with a deficit. The total income for the year was £3,643,634 but expenditure was £4,125,674, which means that £483,040 have had to be taken from reserves.



'Normal overseas expenditure was not very far off our budgeted figure,' said Arthur Garman.

Because of a new way of presenting the accounts an extra sum of £163,000 is shown as having been spent on Buildings, Equipment and Transport. That has certainly added to the deficit figure.

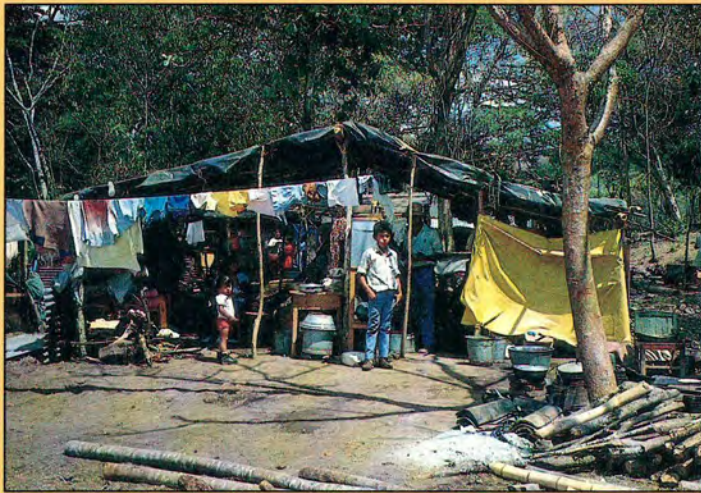
'But we spent more in administration, mainly because temporary staff had to be employed in the finance department. The service charge to Baptist House was higher than we'd allowed for and committee expenses have gone up because of the extra travelling costs to Didcot.

'Two choirs from Brazil and Mizoram incurred extra costs which were not in our original estimate and we were still paying for the move to Didcot.

'I don't think any of us thought it was going to take so long to sell our London offices and that has, of course, meant a loss of interest on the capital sale of these premises. So we end up with quite a considerable deficit.'

The **Birthday Scheme** continues apace, with new birthday cards and offering envelopes being taken up by the thousands. Through the scheme during the last year nearly £170,000 was raised for medical work. ■





## Why Give to BMS?

**B**ECAUSE GOD HAS given us a job to do! He has called us to share in His mission of love to the whole world. For the Baptist Missionary Society, at the moment, that means working with the Church in some 14 different countries. It means:

- continuing the work we have begun
- grasping new opportunities in the areas where we already work
- answering God's call to work in new countries like Belgium, Nicaragua, Italy and wherever He leads.

### IN WHAT WAY SHOULD I GIVE TO WORLD MISSION?

Can it be other than sacrificially? When we remember the way Christ gave Himself for us, when we remember that the cross speaks of the anguish and sacrifice of God's love for the world, can our giving be without cost and pain?

Many, of course, are giving just like that. Read through the pages of this year's Annual Report and see how much

getting involved in world mission is costing BMS missionaries and, even more so, the national Christians with whom they work.

But God is calling every Christian to a commitment to world mission. Every Christian is challenged to accept the cost of telling the 'good news' today.

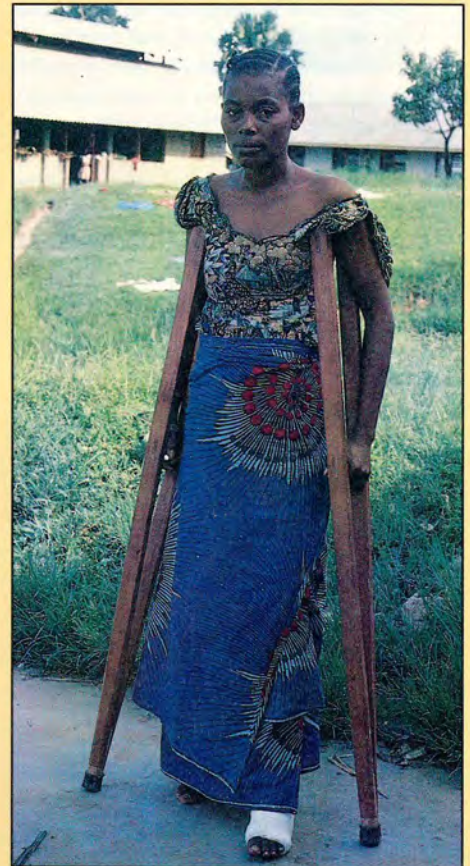
On one Sunday in March, Baptist churches in Kinshasa, the capital of Zaire, took up a special offering for the BMS 'our mother church, because they are facing a deficit'. And that in a country of extreme poverty and raging inflation.

Sacrificial giving? Do we know what that means for ourselves?

### HOW CAN I GIVE?

You can give in several ways, some of which we have listed below. If you would like us to send you more information, please tick the relevant boxes and return to:

The Baptist Missionary Society, PO Box 49, Baptist House, 129 Broadway, Didcot, Oxon OX11 8XA.



### Please send me more information on:

- Give as you earn    Gift Aid    Wills and legacies    Shareholders' Scheme  
 Annual Appeal    Birthday Scheme    Collecting Globes    Projects    Covenants

I enclose a gift of £ ..... for the work of World Mission through the BMS

NAME .....

ADDRESS .....

..... POST CODE .....

## All One

*There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus.* Galatians 3:28.

IS THIS ONE of those 'lip-service' passages that we all acknowledge as right with our minds but find very difficult to accept with our hearts? Here Paul is dealing with basic human emotions. We identify most easily with our family, our tribe, our nation, our race and face other groups with friendly rivalry or even downright antagonism.

We don't even get it right within the Church. Our denominational boundaries and exclusivities are a scandal, especially when we are engaged in mission and trying to make known the reconciling love of God in Jesus Christ.



## Bringing Together

IF WE COULD think of a colour to denote reconciliation it would surely have very restful qualities. Peace is what so many in this world are longing for. In Angola, war has gone on for over 30 years. In Sri Lanka ethnic divisions have been tearing the island apart. Yet in both places Christians have been trying to exercise a reconciling ministry.

The churches in Sri Lanka can show, as they do, that Tamil and Sinhalese can live and work together – they are there in many congregations side by side.

In Angola, we are told that the word of the Church is now the only word that people will trust. Church leaders have now been invited by the government to speak from time to time in the national assembly. This they do and have been challenging political leaders to sit down together to work out a peaceful future for their country.

'Neither Jew nor Greek, British nor African!' It is not so easy to work within another culture, to understand it, to communicate to people who think differently. And if we find it hard, what about those who visit us and return home with many misconceptions about our country and our churches?

The BMS has been examining ways of working more closely together with other Christians. This ranges from co-operation with the home Baptist unions to ways of working together in cross-cultural mission with our partners overseas. The Society also relates to other denominations both through the Conference for World Mission and in links with the Evangelical Missionary Alliance. ■

# Bringing Together



## Calls to Repentance



**L**AST YEAR, TRINIDAD, an island with a tradition of mutual tolerance, experienced an attempted coup.

'It began on 27 July with an attack on the Police headquarters in Port of Spain, the invasion of the Red House (Parliament building), and the seizure of Television House,' reported Peter Brewer at the time.

'The worst of the crisis ended on 1 August with the surrender of the gunmen and the release of the hostages.

'The cause of the trouble was the surprise assault of a number of gunmen belonging to a Muslim group which has been troublesome for some time. But they never had any base of support for taking power and there was never any real chance of a revolution.

'Perhaps the saddest thing about the week's events was the outbreak of looting by rampaging gangs all over Port of Spain and the north. Whole shops were cleaned out and no doubt businesses will suffer severely.

'The religious leaders of the nation have made calls to repentance over this and in doing so we notice that they are very much calling a spade a spade. Probably as much trouble was caused by looting as by the coup itself.

'The crisis brought out the worst in some of the people. It was not just the stealing of food by the poor, which might have been understandable, though still not right, but the theft of television sets and fridges by the truck-load.

**Above: Down-town Port of Spain  
Right: A Youth camp at Marac Baptist Church. Peter Brewer is preparing material with Jenny Davies and Simon Ratcliffe, two members of the British youth team**

'At heart, no one wants this kind of thing. The Muslim sect which caused the trouble has no popular backing. In general the tradition of Trinidad is for mutual tolerance between races and religions.

'There will need to be a lot of reconstruction — physical repair of buildings and facilities, restoration of public services, rebuilding of international and national confidence.

'There will also be spiritual opportunities and pastoral openings. Many people need help after the trauma. There will be, and should be, a real period of soul-searching. As the dust settles we will be looking to see how we can help.'

Two months later Peter Brewer reported that life had settled down again.

'But there is still a state of emergency in force. Much is being done to encourage people to pull together as a nation, to face issues which perhaps have been avoided for too long, and to work together to find solutions.

'About 40 per cent of young people between 18 and 25 are unemployed. The general unemployment figure is 22 per cent. There is evidence of real poverty and living standards are falling in a country that has got used to relatively high standards.

'There are signs that some are becoming cynical and full of despair, especially the young people, and there is a real need to give hope and provide meaningful opportunities for the future. In real terms this means that corruption and selfishness will need to be dealt with and the new values of caring, honesty, giving and creativity be encouraged.' ■

## They're Only For Looking

Problems of culture work both ways!

**I**T WAS HER first time out of Africa. Everything was new, exciting and very bewildering.

In St James' Park, escorted by a former missionary, she saw through African eyes and only half-understood.

'What part of these do you eat?' she said, examining a bed of brilliant begonias.

'You don't eat them. They're only for looking.'

Clearly puzzled she started to cross the bridge over the lake. Down below were geese, ducks, and water fowl of many varieties.

'But you can eat these can't you?' she asked. 'Shall we take one home with us?'

'Oh no! You'll get us locked up if you touch them,' replied the missionary hastily moving her on.

'Who owns this garden then?' 'The Queen,' said the missionary who had just seen the sign which said 'Royal Park'.

'She lives over there in that big building, but she's not at home at the moment.' The Royal Standard wasn't flying.

'No she wouldn't,' said the African. 'This time of the day she will be working in her garden!'

'Next time you speak to your Queen just tell her she ought to be ashamed of herself. There are so many hungry people in the world and she has this big garden and there's nothing in it that you can eat!' ■





ONCE UPON A time a bat died in the forest. The rats came along and looked at him.

'We must bury him,' said one rat.

'Wait a minute,' insisted the chief rat. 'He has teeth and eyes and fur like us but what's this?' he said pointing at the dead creature. 'He's got wings. He's not a rat. I refuse to bury him.'

With that the rats scuttled off into undergrowth.

Likewise some birds flew overhead. They saw the dead body and one of them cried, 'Stop. One of us has met with misfortune, we must go down and bury him.'

The birds alighted near the lifeless creature.

'Oh look, what's this?' one bird asked quizzically. 'He has wings like us but he has no feathers. Oh and he has teeth too. He's not a bird.'

'No,' agreed another bird. 'We can't bury him.' And they flew off abandoning the dead bat to rot. He was neither a bird nor a rat!

This illustration has been used many times in the local church to describe the person who claims to be a Christian, but who is somehow caught between following Jesus and abandoning witchcraft, superstitions, immorality. That person is stuck between two ideals, and is neither one thing nor the other.

As a missionary one can easily feel like a bat; neither living a Zairian life style, nor a western one. Trying to identify with one set of people yet originating from another. Trying to adopt one set of values, ideals and way of thinking whilst holding onto intrinsic beliefs, traditions and patterns of behaviour.

This applies too to individual attitudes. One preaches love, patience and kindness in the morning but by noon that love, patience and kindness has been worn thin by the heat of the day.

Having been ill and therefore behind in my teaching I was desperately trying to catch up. Then whilst in the middle of teaching one particularly slow class who were even further behind than my other classes, the rain suddenly descended.

The drops beat on the roof and my voice could no longer be heard. I tried writing on the blackboard, but no one could read it as the classroom was too dark. Another precious lesson had to be abandoned and some quick on-the-spot thinking was required so as not to waste the next half-an-hour.

## Neither Rat Nor Bird

Elizabeth Baker, a teacher in Bolobo, Zaire, reflects on the problems of living and working in another culture.



Sarah Prentice

Some of my Zairian colleagues nonchalantly abandoned classes, others battled on. My western background wanted me to battle on.

The pupils thought I was crazy. The rain drumming on the tin roof gave me a headache. Trying to communicate above the sound gave me a sore throat. I was neither a Zairian able to take it all in my stride, nor a western teacher able to close the windows and turn on the lights. My own patience seemed in short supply, despite what I had preached.

There I was caught in a dark classroom, not a Zairian accustomed to sudden climatic changes, I was a westerner but stripped of the 101 alternatives normally available at one's fingertips. A missionary, but feeling neither loving nor kind towards these slow pupils who saw the rain as a welcome excuse not to do any work!

Thus this 30 minute episode crystallises some of the frustrations of life out here. Just when you're least prepared (perhaps tired, hot or hungry)

something unexpected happens and one has to draw on all the resources that Jesus gives in order to be able to cope.

At home such unexpected events do occur, but in familiar surroundings. Usually all the necessary tools, equipment and resources are available. Each one knows how to react, what alternatives are possible.

However away from such familiar surroundings a trivial occurrence can create untold frustrations, difficulties and pangs of conscience. Knowing I'm here because I love Jesus, people expect my life to match up to that proclamation.

At home at least there are times when no one knows that you are a Christian; perhaps on a bus, a train, or walking through streets. Here in Bolobo the very colour of my skin, rather like a minister's white collar, announces that I am a missionary. I'm right there in the crucible, the arena, on centre stage with an ever-present audience waiting to judge my every performance. At least it feels like that sometimes. ■

## A Franco-Portuguese Church

'There is a group of Portuguese people in our church at Versailles,' says Robert Atkins, who is ministering in France.

**T**HEY HOLD A monthly service in their own language so I thought it would be a good gesture to learn enough Portuguese to have a go at a reading. So, every time there are dishes to be done or some cooking, the cassette goes on as well.

Our church had a dynamic Brazilian pastor for about ten years until 1987 and one of the things he did was to make a lot of Portuguese-speaking contacts. It's fair to say that many of these have faded from the scene, others have gone back to Brazil and still others have become more French than anything by a process of assimilation.

Still, the Portuguese background of the church is still significant. Three of the members of the church council are

Portuguese-speaking.

Almiro is one of our musicians. He plays saxophone on Sunday morning and loves to sing (not at the same time as playing) in his sweet tenor voice.

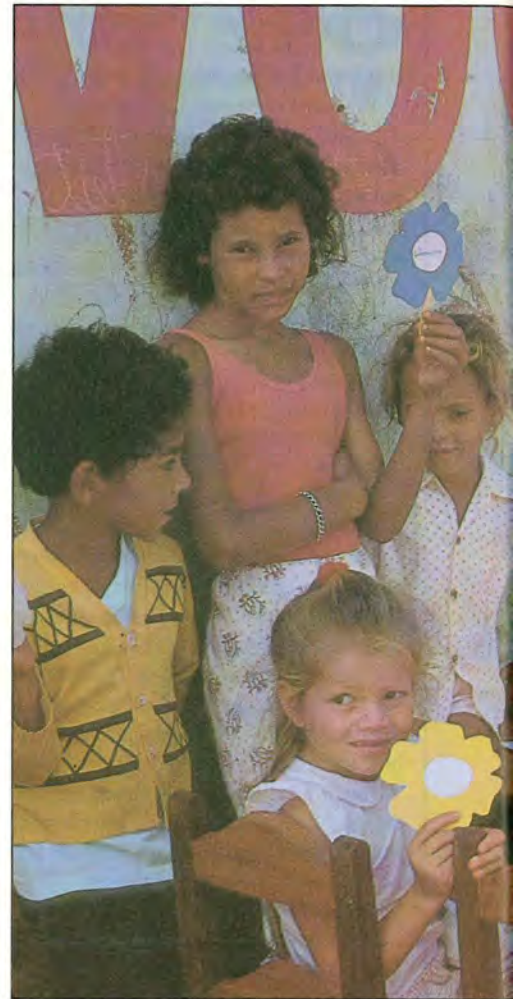
His wife, Fernanda, works from home as a dressmaker but she is musical as well as are the two teenage children.

Their daughter, Graciete, has racks of medals and trophies from her classical accordion playing! Her accordion and organ teacher is her aunt Eulalia – our church organist.

Alice and Maria both live in the Boulogne-Billancourt area just outside central Paris. They are energetic and capable young women with a gift for administration. Maria is our treasurer. She works at the Portuguese consulate in Versailles and obviously has a lot of contact with people of her nationality.

I referred to our monthly Portuguese service. The last but one time I spoke at that, I was interpreted from French into Portuguese. Hard work for all concerned! At the end of it I was told that everybody there understood French perfectly well anyway so the last time I just spoke in French.

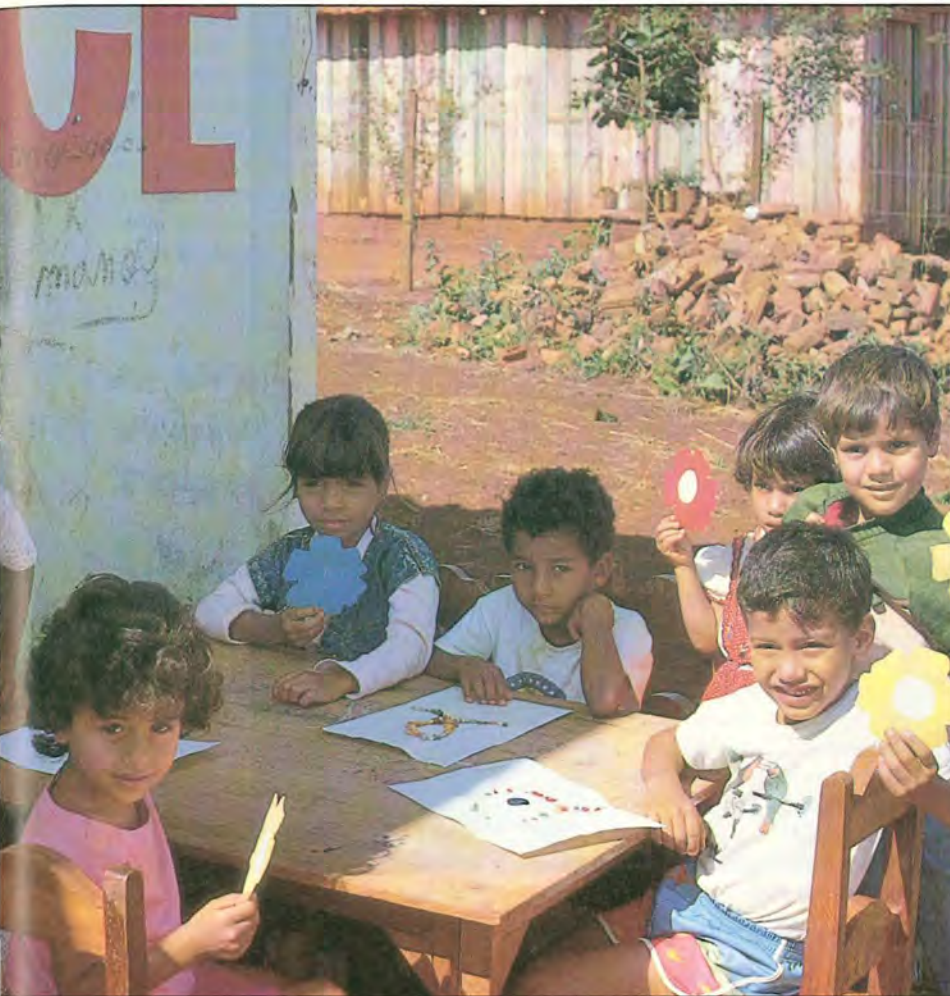
It doesn't take much imagination to realise that we are asking serious questions about the future of all this. ■



Top centre: Aerorancho, Campo Grande, Brazil



Left: Palais de Versailles, France  
Above: Ramesh Khatri of Nepal



Lesley and Jane Bromley preparing to go overseas



Two Russian visitors to Baptist House with Helen Matthews

## Shades of Difference?

**T**HE MIXING OF colours can be dangerous! While some blendings produce attractive secondary colours or shades, others result in a dull and lifeless grey – as anyone who has played with a paintbox can testify! Here was the danger, too, of the recently formed Joint Consultative Committee which brings together the Baptist Unions of Great Britain, Scotland and Wales and the Baptist Missionary Society in pledged co-ordination and co-operation. The meetings of the representatives could have been busy agreeing structures and forms of co-operation but actually achieving nothing. Thankfully we have been spared this 'greyness' of fruitless activity. Through the meetings held so far, significant action has been taken that illustrates the potential of our co-operative effort.

Contacts with overseas Christians on behalf of British Baptist churches have seen the most productive efforts to date.

Joining visits on behalf of the Unions and the Society to Belgium and Italy has led to varied levels of partnership. By the Society, the supplying of personnel and support of mission work, through the Unions the sharing of literature and training programmes, the twinning of churches, the provision of scholarships. All have been able to benefit from shared youth programmes.

A delegation from the USSR came to Britain during October and, while their visit was regrettably shorter than hoped, it gave the Baptist President, Gregory Kommedant, and the Secretary for External Church Relations, Nikolai Sverov, an opportunity to meet with the Joint Consultative Council. A return visit is planned to the USSR at the end of this year to represent all the Unions and the Society in developing mission links with our fellow Christians.

Patterns of consultation have been established by the JCC so that, as far as possible, the Unions and the Society do not each act unilaterally. There is consultation about the publication of literature, about ministerial stipends and

now about any implications for the Unions that may result from any possible changes in the BMS Constitution.

There is not even an attempt at a total blending of the shades of faith and service represented by the separate Unions and the Society. But they are beginning to be co-ordinated and the emerging patterns look attractive! ■

Bringing Together



## We are One in the Spirit

During the year, the BMS and the Nicaragua Baptist Convention have signed a partnership agreement. In November, David Martin visited the country to meet church leaders and to look at the work of the church.

**T**HE CONVENTION IS beginning to make some attempt to decentralise the work. Given the problem of poverty, making communication costly for the sparse and scattered population outside of the capital, it is not too surprising that there is a feeling of separation between people in the sticks and those in Managua.

I attended the opening session of the first Regional assembly, in the Northern Zone, which is pioneering this new decentralisation. The process is seen as taking place over several years, presumably depending on how successful, or otherwise, these experimental moves are. I visited Samaria to see one of the NBC food for work schemes in operation. BMS has made a grant in support of this work. Families were committed to offer a certain number of hours of service in return for food and cooking oil. Some were offered loans to obtain seeds for

the next planting.

In Samaria the tasks included structural work on a Sunday School building and clearing grounds at the church, the local cemetery and the public square in their community.

The Baptist University is facing a 40 per cent cut in its government subsidy for 1991. This means that the practice of offering free advanced education to all who are able to benefit from it is likely to be severely restricted. The leaders of this institution see their work as very important in the future development of the whole country, so they view the cuts with grave disquiet.

Similarly, the Baptist Hospital is suffering a cash crisis. It is unable to obtain a long-enough period of credit when ordering drugs or equipment from overseas. Therefore charges for fee-paying patients have to be fixed at a high level. Old and inefficient equipment is used instead of newer, more advanced

apparatus.

I was able to discuss with the Convention Executive the type of personnel we might be able to supply in our partnership agreement. We also looked at, amongst other things, fellowship visits, in both directions, during 1991, plans for the BMS Bi-Centenary, our scholarship scheme and the Food for Work Programme.

In all my contacts it was obvious that there was a fund of goodwill towards British Baptists. They see us as pioneers of Baptist work there. Some people from Chester working with the Bible Society in the early decades of this century are credited with initiating what has now



become the Nicaragua Baptist Convention.

Our approach to mission and partnership seems to find a warm response from the leaders. At the conclusion of the meeting with the Executive Committee we all struck up into a spontaneous rendering of 'We are one in the Spirit'. And so it seems, indeed. ■

## A Way to Work Together

**D**URING THE BAPTIST World Alliance Congress in Seoul, Korea, a Special Consultation was held involving the BMS and its partner churches.

'It gave to us the opportunity of participating in discussion that widened our horizons of thinking and of understanding.

Issues of living in Moslem or Hindu-dominated cultures were aired along with the difficulties of the Central American situation and the materialism of Western Europe. Narrow agendas were enlarged.

By the time we got to the end of two days of discussion, there was an awareness that to be involved in Mission is no parochial matter, but one that has a challenging world aspect. It was as though having begun by clutching a pebble of our own in one hand, we ended up needing both hands to hold on to the globe of the world. This was no

*Top left: Thomas Tellez, General Secretary of the Nicaragua Baptist Convention*

*Below: Food for work programme in Nicaragua and, far right, an agricultural project*

mean achievement as far as those present were concerned.

Nevertheless, we were aware that we were not so much a collection of individuals as a group representing Churches, Unions, Conventions and a Missionary Society. Did our discussion and sharing have any relevance to our parent bodies which had sent us? We felt very strongly in the end that our time together was not just of benefit to us alone, but that it did indeed impinge on the policies and plans of our Unions and Conventions.

This conclusion was reached after we had addressed our attention to five questions. We were led in this by our elected Chairman, Rev Dr W Wickramasinghe from Sri Lanka. The questions were:

What do we mean by Mission and Partnership? What are the particular problems and challenges facing us today? How do we engage in multi-lateral, cross-cultural Mission? How do we share together our resources? Are there helpful structures that exist or that need to be created to forward our mutual engagement in Mission?

Under each of those headings, there was a general sharing of thinking and observation.

All Christians are bound by the Great Commission (Matthew 28:19) and this



calls for commitment and self-sacrifice.

Churches which have been at the receiving end of the participation of others in global, cross-cultural Mission, must recognise that they too need to take part in Mission in its worldwide context.

There ought to be collaboration in Mission which goes beyond a single bi-lateral link with BMS. The needs of churches should be made known to a wider constituency of other church bodies, in order that full use can be made of the resources that are available.

Engagements and co-operation in Mission needs to be freed from seeing these things as a means of obtaining financial help.

Participation in cross-cultural Mission should be integrated with the indigenous church and not carried out as some sort of separate activity.

Prayer support is vital and churches should be encouraged to have a worldwide dimension in their prayers of intercession.

Co-operation in Mission should not lead to dependency.

When all the discussion was over, the



Consultation felt ready to try and suggest a plan of action for the future. There was caution in this, because everybody realised that it is easy to be carried away by the immediate inspiration of a two-day conference and forget that not everyone is sharing in that stimulus. Nevertheless, it was felt right to make a specific recommendation:

***A way should be found for the participation of all partners in the decisions which effect partnership in Mission and the sharing of resources. It was therefore suggested that a small International Group should be set up for this purpose, representing the Churches, Unions and Conventions, as well as the Baptist Missionary Society.*** ■



Bringing Together

## Growth

*I am the vine, and you are the branches (John 15:5)*

THIS IS A reminder that we do nothing in mission by ourselves. It is our Lord's work that we are about and the quality of that work depends on our closeness to Him. Our growth as individual Christians and as a missionary society depends on our willingness to submit to His training, pruning and cutting back so that we may bear healthy fruit.

## Changing and Growing

WHAT IS THE colour for change and growth? Is it the green we associate with Spring and the rising of the sap? And is it tinged with some starker colours of apprehension because change can frighten and disturb?

Change and, we hope, growth are the marks of the BMS at the moment. New partnership agreements have been signed with Nicaragua and Belgium and many more new opportunities are presenting themselves for work in other parts of the world. We are praying for wisdom and understanding that we may go in the direction that God wishes.

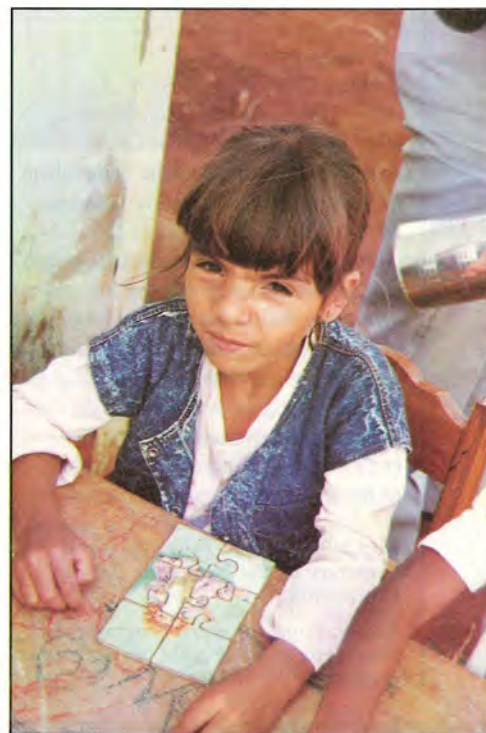
In the accounts which follow you will see that there is no lack of people who are hearing God's call to work overseas. As well as those who are committing themselves to a number of years of service, the 28:19 The Action programme for young people wishing to take a year out is proving to be very popular.

At home we are about to embark on World Mission Link, a radical change in our relating to British Baptist churches. It has not been easy to break with the well-trying, familiar deputation programme but we believe that this is the right way forward to help our churches feel part of the World Church.

A lot of hard work is being put into the preparation for the BMS Bicentenary. The Revd Vivian Lewis has rejoined the home staff, this time as Bicentenary Secretary. The 200th birthday of the Society, we hope, will not just be a nostalgic look into our history but a launching pad into the next century.

But let's not forget the role BMS has to play in encouraging change and growth within the situations where we work. In theological education, literature work and evangelism and in many other ways our personnel are playing a vital role in supporting the work of our overseas partners. ■

# Changing and Growing



**Q.** HOW CAN YOU help 18 mostly scattered and often isolated congregations without the finances to call a pastor?

**A.** Tap the plentiful and diverse resources available through the laity.

**Q.** How?

**A.** An extension course. A programme of lay training.

'So that's what we've been doing for the past 18 months with 39 students from ten churches,' say John and Maria Dyer in Antonina, Brazil.

'We meet once a fortnight on a Saturday and have lessons from 9 am 'til 5 pm. We have been thrilled how the Lord has welded together what is a very diverse group of men and women with the purpose of serving Him better.'

'The day is laced with opportunities for worship and relaxation. We lunch together at mid-day and have a time of praise and thanksgiving before the afternoon's lessons begin. We have four lessons of one hour and 20 minutes each with a steady flow of questions and comments from the students. Altogether, it seems, just the right mixture for which the churches and students have shown their appreciation.'

'One of our students is Paulo. He started the Course in March and has made the 75 mile round trip by contrasting means of transport, including boat, bike and shanks' pony. Just to give you an idea, on his first Saturday with us he got up at 3 am to make the three hour journey by boat to Paranaguá where he got the bus to Antonina. A fortnight later he left home at 6 am to cycle the eight miles of stony, mountainous road in order to catch the 7.15 am bus on its way to Guaraqueçaba to Antonina. As you can imagine, by the time he gets home at night, it's been quite a long day.'

'Then there is Nata (Nathan) who is a member of the Potinga church. He has had very little formal education. He joined the Course at the beginning of last year on a last minute impulse. He has been a great surprise and, not least, to his wife who is glowing with praise for his new found confidence in his preaching and leading worship. He consistently gets good marks and has found his place among the other students especially at lunchtime when he brings a sack full of oranges from his farm for dessert at lunchtime.'

'Another of our students is Ana Maria. She is from the First Church in Antonina

## Laced With Opportunities



and is an Inspector of Schools. Josias, who comes from Paranaguá, is a retired bank official. Vera is just 15 and a member of the church in Tagaçaba. Francisco and Leonete make the long journey from Guaraqueçaba. And, just to complete the cross-section, we have Cassie, who is in her 20's and is head of the primary school in Morretes.'

'We are fortunate to have the help of the pastors of our region who give enthusiastically of their time in order to teach on the Course. This in itself assures us of a central place in the life of the churches since, as with the most things, if the pastor is interested it gets support.'

'We have been asked by the President of our Association to establish a second nucleus in Paranaguá and have heard of considerable interest in having an Extension Course elsewhere in the south of Brazil. We feel we've touched upon a real need and pray that the Lord will guide us as to future developments.' ■

## Mutual Support

**G**EORGE AND BETSY Lee are off to Sri Lanka for the third time.

'The whole process started in the summer of 1990 with a visit from Dr Willie Wickramasinghe, president of the Sri Lanka Baptist Sangamaya,' said George Lee.

'Although at the time we did not expect to return to Sri Lanka, when he

asked us if we'd be available we couldn't rule it out as being in God's will.

'On his return to Sri Lanka, the SLBS asked if we would go to be an Area Missionary as part of their new scheme for church growth and evangelism. After much prayer and consultation, the confirmation eventually came to both us and the BMS that this was indeed the way the Lord was leading us.

'This new scheme, proposed by the ministers and lay-leaders of the Baptist Churches there, is an exciting and visionary one. They have divided the churches into four areas, with a missionary to be allocated to each area.

'There is much potential for the development of mutual support and encouragement within the group, for growth within and around the congregations, as well as for outreach into many new areas.'

George and Betsy Lee first served in Sri Lanka from 1962-76. They went out for a further short period of service in 1986.

'We have been allocated to the coastal area to the north of Colombo and expect to be living in the manse at Hendala. The other four churches in the area include Gonawela, where we lived for two years some 25 years ago!

'There are some fine Sinhalese ministers in these churches, all of which are Sinhalese speaking. It is a large area, mainly Buddhist, with some Roman Catholic congregations up the coastal strip, stemming from the Portuguese era.' ■

## Part of the Church Again

'It was a joy once again to feel that we *belonged* in a church, both here in Udon itself and indeed throughout the whole Pakh (district),' reports Geoff Bland from Thailand.

**T**HE CHURCHES ARE small and far-flung, but they are warm and loving, and always grateful that someone from the wider church has come to visit them.

It's a joy to worship and eat together with them. Rather surprisingly, there are opportunities for folk from these churches to meet together at the centre which the Pakh owns near Udon. The pastors held a conference here a few weeks ago, last week the women of the Pakh had a conference, and this week it's the young people's turn. Unlike attending conferences in the UK, this is not expensive – everyone sleeps on the wooden floor and the food budget is 60p per person per day.

So it's a very welcome and unique opportunity to escape from the back-breaking work in the fields, and enjoy a holiday together, but with considerable



affected by the population drift away from the region.

In some villages the number of Christian families has fallen considerably, while in other places many Christian men have left to work overseas for years at a time, sending money back to support their wife and family (and church).

So what is my role in all this? Undoubtedly it will be within this



Top left: Geoff Bland talking to a deacon at Ponetong where he works

## Sharing the Richness of Christian Experience

**H**OW DOES A church recover the dynamic, life-changing dimension of its message when the greater part of the community has responded to the Gospel already and has become accustomed to its challenge?

When a government is unsympathetic to Christian churches and restricts foreign travel, how does it become possible for a theological teacher to extend his own study, keep abreast of new thinking and undertake serious research?

To what extent do our church structures, activities and organisations reflect a bygone age and/or a different culture which have now gone past their 'best before date'? What might prove to be more appropriate and effective ways forward for the twenty-first century?

If a gifted pastor is recognised as having potential for leadership or for training of others but local opportunities are limited, where and how could he receive an advanced course in his chosen subject?



spiritual profit, nonetheless. The churches face many pressures and so the mutual support and encouragement of getting together in this way is invaluable.

There are the same range of internal problems that mark church life everywhere – questions about worship, Mormon 'sheep-stealing', and family members who have fallen-out.

These are compounded by living in a predominantly Buddhist culture, and in addition to this, rural poverty means not only that the churches have very limited financial resources, but that they are

general scheme of things, providing additional support and encouragement, both in the village context and in the events which bring people together at the Centre.

At the moment a lot of consideration is being given to the possibility of re-opening the Bible College which previously existed at this Centre – there are many young people who want to study the Bible, but to go to Bangkok to do so is expensive, and in any case those who study there will probably not then return to serve in the church here. ■





*Below: Karen, Thailand, collecting herbs and, above, rice*

What can be done to help a national church body train a staff member who is being asked to take on larger responsibilities?

When and where could we arrange awareness visits for key figures from our overseas partner churches which would have the double benefit of helping them to get to know us and of allowing us to learn about their opportunities and challenges?

These are some of the background questions to the calls made upon our Scholarship Fund.

Not all of the scholarship holders come to Britain for we want the courses to be as relevant to their own culture as possible.

Recipients reflect the multi-national nature of the mission enterprise in which we are engaged. Friends from Brazil, Jamaica, El Salvador, Angola, Zaire, India, Bangladesh, Nepal, Sri Lanka and Thailand have criss-crossed the world this year, with our help, in order to give and receive in a process of sharing the richness and variety of Christian experience and understanding. ■



## Lives Turned Upside Down

**W**E'RE ALL CALLED to be witnesses to our faith, aren't we? Surely we'll do the best within our own culture, in our own language, among those to whom we can relate easily?

Inexplicably, it seems, the realisation comes to some people that God wants them to leave their familiar setting and offer their gifts and skills to the overseas church.

For some, it's a 'recall', as for Stan and Maureen, going back to Brazil after a long time, now their family is independent.

For Tim with Rosimar, his Brazilian wife, it's going back to a familiar country to make their own contribution to the witness of the church in the country where they grew up.

Other candidates, such as Cath and David, will need to struggle with the Portuguese lessons they've already begun, before they can be witnesses overseas when 'streetwise' communication has always been their strength in outreach work at home in Glasgow.

Jenny, Corinna and Sue look quite normal! You wouldn't think meeting them in the street, that they were going through a complete upheaval and transformation, Jenny to become a doctor in Zaire, Corinna, a teacher in Nepal and Sue to midwifery hopefully in Nepal.

The transformation is painful at times, as Les and Jane will tell you, struggling with French verbs in Paris, but Jesus said, 'You shall be my witness . . .' and they're being obedient.

A family comes out of a fulfilling pastorate in this country to submit to their transformation into people who can stand alongside the church in El Salvador — Susan and James and their two boys are coping with the upheaval this obedience is making in their lives.

Candidate Board studies papers, asks questions, prays and decides 'who will go for us . . .', no easy task, and one needing much heavenly help. Of great help and importance is the input from the churches that our candidates come



*Corinna Woods*



*Susan Frame*



*Jenny Smith*



*Sue and James Grote*



*Tim and Rosimar Deller*



*Stanley and Maureen Porter*



*Leslie and Jane Bromley*



*David and Catherine Meikle*

from — it's they who are offering through these candidates, to make their own witness 'to the ends of the earth'.

The lives of our candidates are being turned upside down so that as they share their gifts and professional experience overseas, other lives too may be turned upside down, or transformed as they encounter the love and claims of Jesus Christ. ■



*Top left: Eckhard Schäfer and Ulrich Materna, General Secretaries of West and East German Baptist Unions which hope to merge this year*

## No Longer Red

opportunities in Europe and beyond.

**T**HE 'NEW REVOLUTION' in the USSR begins to show the changed colours of that vast community of peoples. Communism having been rejected by the majority and democracy now being the 'end of all their searching', we can see how this quest confronts the church as to what message it has for those needing a basis for life. As the Baltic and other Republics crack the concrete that bonded them into the monolith the USSR had endeavoured to be, so the costly exercise of freedom brings a new liberty for the Gospel.

The domino effect of toppled regimes in the other eastern European countries, even now touching Albania, has faced the nations and their churches with particular challenges. A united Germany faces the dilemma of how to offer to all equality of opportunity, not least in employment, salaries and purchasing power for its newly undivided people. Meanwhile the church faces the problem of how to preach and demonstrate a message that sees the source of real wealth and unity. Other countries, and their churches, in places like Bulgaria, Poland and Rumania, find that to be free is to be vulnerable, to be independent is to face the demand for self-sufficiency, to be democratic is still to be at the mercy of human leaders, albeit chosen rather than imposed. But chosen because of persuasive charisma or because of genuine leadership ability?

In this era of fluidity, agitated even more by the forthcoming changes in the EEC in 1992 with its spin-off effect in other European countries, British Baptists share with their fellows in responding to the call to mission. The visit to Britain of Baptist leaders from the USSR, reported

elsewhere, indicates the potential, already beginning to be realised, of working together with Baptists from Latvia, Estonia, Lithuania, Moldavia and the other Republics as well as Russia itself. Varna in Bulgaria, will see some from Britain sharing in evangelistic and teaching missions this coming September. Current explorations seem likely to lead to special links with other countries.

Southern Europe is offering fresh scope for mission partnership, too. Italy has issued a clear invitation. Spain has called for assistance when that country is a special focus of attention in 1992, with the Olympic Games, the World Exposition and the European City of Culture all expected to attract millions of visitors. Within Western Europe also the need for the transferring action of the Gospel is apparent and the openings are numerous.

Not merely from Europe are the Macedonian calls to mission partnership being heard. The belt of Muslim countries around the earth's waist, from North Africa around to South East Asia, beckons by its need. There is the huge surge of population in the Two Thirds World, fresh generations who have never heard of God's love in Jesus Christ. There is no lack of open doors for the Gospel, even if different strategies of mission are required to enter some of them. The discernment needed is that which distinguishes between those through which God is calling us to go now and those through which we should enter tomorrow. ■



*Below: The Trinidad Group – Simon, Jenny, Dave and Tim*



## Junior Education

**I**N JANUARY WE launched the new look *LOOK*, the BMS magazine for junior school aged children. All the elements of the old *LOOK* were there, but the style was updated and now has a really contemporary feel.

Children are encouraged to see *LOOK* as *their* magazine, especially by the 'Look at Me' page where they can write in and send photos of themselves.

It is a valuable resource for mission education amongst children, and we hope that every church is actively encouraging children to become part of the world church in this way. At only 10p a month, children can easily afford to buy it themselves and this is probably the best way of making them feel involved.

*LOOK* can also be used by teachers and ministers – who need never again be stuck for ideas for that children's talk!

Looking to the future, an event for children will be a major part of the Team



Left: Two of the Jamaica Six, Clare Hutt and Anthony Sayles

Below: Julian Sugg at work in Jamaica

witness of the partner church.

A team of four young people spent one month in Trinidad joining in the vacation Bible School programmes of local churches. Their programme had to be cut short because of the coup and resulting curfew. They were able to leave the island on time not only having survived but also have been enriched and challenged by their time in the land of 'rainbow people', which is how one visiting dignitary described Trinidad.

The one month summer teams continue this year with plans to visit France and Jamaica. By nature this is an exchange programme and some Trinidadian young people will be coming to Britain this summer as the second part of the exchange.

Year out teams are planned for Brazil, France and Asia as the Action Programme becomes well established and an exciting addition to the existing opportunities for service.

In their own words the Jamaica Six tell us what they feel about 28:19 The Action.

'I am growing as a Christian. God is gentle in moulding and shaping my



## 28:19 The Action

'I AM EXPECTED at home for Christmas.' No, not the longing of one of the team of volunteers to come back to Britain but an affirmation that the place where he is working has become home.

The members of prototype 28:19 Action Team have become known as the 'Jamaica Six'. They started their six month period of working with the Jamaica Baptist Union last October. This scheme, which is designed to give young people the opportunity to experience church life in another country, for periods of one and six months, was approved by the BMS General Committee in June 1990.

Unlike the existing volunteer scheme, 28:19 *The Action* allows those taking time out from full-time education, or simply wanting to spend part of their vacation, who may have no special qualification, skill or experience, to become part of a team which shares fully in the life and



views and attitudes.'

'I now have different priorities.'

'I have gained more than I can ever give.'

'I was very homesick at first but now have a new family.'

'I have become more content with what I have.'

'It is frustrating not being able to understand.'

'I find it hard to make myself understood.'

'There is satisfaction in doing something worthwhile.'

'Simply brilliant.'

visits of World Mission Link. This will be an opportunity for children to experience what it means to be part of the world church. We hope that churches will encourage children to attend.

Ongoing mission education in churches should always have children in mind, and to this end new materials are being prepared to help Sunday School teachers and worship leaders. The new Junior Education Secretary, Helen Matthews, who was appointed in 1990, is always available for advice and to receive suggestions for materials. Helen would also like to arrange training workshops to help teachers. ■

## World Mission Link

'I'M SORRY, DEPUTATION is ending at Easter but we are introducing a new programme called World Mission Link.'

It is a programme offering three things – a Link-Up with a missionary, Missionary Education and Staff Teams. Over the years churches have said how valuable having contact with a missionary has been to people's understanding of missionary work. As they have shared in the life of a missionary, their joys and difficulties, frustrations and celebrations so they have grown to understand what mission means in another part of our world, in another culture, in another economic system, in another faith environment.

So Link-Up is a vital part of World Mission Link. But we also need a wider view of mission – the individual is important but so is the world view – what is happening in other parts of our world, what is the modern missionary movement about, how does the society that bears the name of Baptist work, respond to modern needs, answer the challenges of today's world?

To help churches explore these questions there is Mission Education and Staff Teams. In Mission Education churches, auxiliaries, associations will plan and organise their own events, making use of BMS resources but also using their own skills and talents.

The staff Teams will be making use of the UK based staff, students from other countries studying in the UK and missionaries on Home Assignment. They will work together to produce a weekend programme for churches.

What part do we see World Mission Link having as we look forward? As Christians we are called to be involved in mission. Involvement comes as we are informed and challenged and that means world mission needs to be on all our agendas – not just a once a year visit from people outside but built into our church, Auxiliary, and Association programmes.

That is what World Mission Link is about – putting world mission on our agendas so that all in our churches see that mission is not an optional extra, an event to be squeezed in if there is time – but an essential part of our church programme. ■

## Kingdom Come!

IT HAS BEEN a year of new emphases and resources from the Promotion Department.

The Young People's Project **Four Wheel Drive** resource pack, brimming full of ideas and activities, brings Bangladesh to life for Junior Church and young people. The exciting new project will be launched in the summer of 1991.

Kingdom Come!, a brand new resource folder for church leaders on world mission has been a great success. It includes Bible Studies; how to pray, give and serve overseas through the BMS; an insight into worship around the world; ideas and sketches for world mission events, and more. ■



## BiCentenary

AS WE PREPARE to celebrate the past, and all the ways that God has blessed us over 200 years, we are also getting ready for the future as we launch the **Bi-Centenary Fund**.

We are looking forward to the Celebrations – the special services, at Westminster Abbey, in at least five Cathedrals and as our Baptist Churches throughout the British Isles join us in thanksgiving.

We prepare to welcome choirs, groups and church leaders from our partner churches, as well as tour groups and visitors from all over the world – people who realise the place the founding of the BMS has in the life and mission of the World Church.

But the true significance of the Bi-Centenary will be seen in our re-dedication to sharing in Christ's Mission to the World, in partnership with our friends in the national churches. And the reality of our re-dedication will be seen in our response to the challenge of the **Fund for the Future**.

We are asking for extra giving for extra work. The fund will not be used to augment the Society's reserves, nor to underwrite the ongoing budget. So we must be careful that it is extra giving, and does not adversely affect our support of the ongoing work of the Society nor of the home unions. ■

It is to be extra giving for new work – new work in new partnerships. The Society is continually being invited to share in the work in new countries. At present there are requests from Europe, Central and South America, and the Far East – as well as opportunities of sharing with the churches in Eastern Europe.

There are new strategies in mission that we want to develop: possibly the training and support of tent-making ministries, certainly youth outreach as action groups of young people share in the life of partner churches; and urban mission in cities like São Paulo, Kinshasa, San Salvador and Dhaka.

We want to encourage and enable our partner churches to engage in missionary work themselves. This will be a true development of partnership – a pooling of resources as perhaps they supply personnel and we release the funds for them to respond to the challenge of mission.

And there is so much more we could do in media work, in scripture and literature programmes in extending study and experience visits, and in funding special capital projects. It all depends on each of us sharing in the celebration and responding to the opportunity.

Fourteen people gave sacrificially at the founding of the BMS as they contributed £12/2s/6d. It sounds so little today, doesn't it? Then why not 'Match The Founders'? If each Baptist member gave the equivalent – £13.13p – we would more than meet the two million pounds that we need as The Fund for the Future. ■

## Area Representatives

THE DILIGENT TEAM of Area Representatives have continued their work of making world mission a central part of the local church. Through services, conferences, mid-week meetings and national events, the Representatives have talked with hundreds of folk who are considering overseas service themselves. The year has been spent on vital groundwork for the launch of World Mission Link in the Easter of 1991. The Representatives have been instrumental in the reorganisation of churches into groups and in developing a 'world church' awareness throughout their areas. ■

# The Full Spectrum



**Y**OU CAN SEE them in children's clothing or in new fashions – the 'new' colours. Not that they are really new shades, of course, even if only recently has their production become a possibility within man's scientific and technological achievements. But they may be previously unused bands or combinations of bands in the full spectrum of light.

At least in terms of colours of faith, the BMS can testify to the new colours, the freshness of the contemporary church scene and of the opportunities the world affords. The old hymn phrases it,

'The Lord has yet more light and truth  
To break forth from his Word.'

While echoing an 'Amen!' to that sentiment, equally we could laud the fact that,

'The Lord has yet more light and truth  
To break forth from his Church.'

There is no end to the potential for our learning from the varied and fresh hues seen in the members of the world Church. Some have the gift of telling The Story and helping other members of their tribe or of a wider community to find faith in God. Others show faithfulness under fire, calling into question our own readiness to suffer for the sake of the Gospel. In other areas the use of the whole 'laos' (people) of God and the ready involvement of young Christians and young people speaks to our scant recognition of the way the Spirit endows His gifts.

In those places where darker tones of passion and suffering are seen we find our reminders that the treasures of the Gospel are not measured in terms of human coinage, whatever the head upon the coin. All the varied gifts, even those of the deeper colours, are just as much part of the rainbow of grace.

Never dare we forget that each colour is only a partial expression of light. These different bands need to be merged fully for the whole spectrum of light to be experienced. So each shade of experience or faith is but part of the wholeness of God's grace, part of the wholeness of the Gospel.

We are called to blend our little faith, each hue or tint of love and life, with our God of multi-coloured wisdom and grace, and with the fellow-Christians He has given us from around the world. Together we may discover the fullness of the 'true Light that shines in the world' and by the power of His Spirit reflect the whole light, the full spectrum of God's glory and grace. ■

BMS Workers and National Churches

## ANGOLA

IGREJA EVANGELICA BATISTA  
EM ANGOLA

General Secretary:  
Rev Alvaro Rodrigues

Colin Pavitt  
Marcia Pavitt

## BANGLADESH

BANGLADESH BAPTIST  
SANGHA

General Secretary:  
Rev James S Roy

Phil Commons  
Valerie Hamilton  
Sue Headlam  
Christine Preston  
Suzanne Roberts

## BELGIUM

UNION OF BELGIUM BAPTISTS  
President: Henri Bens

Joyce Filby  
Stuart Filby

## BRAZIL

BRAZILIAN BAPTIST  
CONVENTION

General Secretary:  
Rev Orivaldo Pimental Lopes

David Brown  
Sheila Brown  
John Clark  
Norma Clark  
Chris Collict  
Marion Collict  
Angela Collinson  
Roger Collinson  
Peter Cousins  
Susan Cousins  
Roy Deller  
Margaret Deller  
Rosimar Deller  
Timothy Deller  
Kevin Donaghy  
Linda Donaghy  
Christine Draycott  
Robert Draycott  
John Dyer  
Maria Dyer  
Ana Ferreira  
Avelino Ferreira



John Furmage  
Valerie Furmage  
Jean Gardiner  
Michael Gardiner  
Frank Gouthwaite  
Peggy Gouthwaite  
Kathie Hewitt  
Martin Hewitt  
Barbara Hodges  
Keith Hodges  
Debbie Holmes  
Paul Holmes  
David Jackson  
Sue Jackson  
Sadie MacDougall  
Vincent MacDougall  
Catherine Meikle  
David Meikle  
Evelyn Messeder  
Lee Messeder  
Gerry Myhill  
Johan Myhill  
Mary Parsons  
David Perry  
Jean Perry  
Maureen Porter  
Stan Porter  
John Pullin  
Derek Punchard  
Joanna Punchard  
David Stockley  
Joyce Stockley  
Margaret Swires  
Ann Walker  
Iain Walker  
Daveen Wilson  
Michael Wilson

## EL SALVADOR

EL SALVADOR BAPTIST  
ASSOCIATION

General Secretary:  
Rev Carlos Sanchez

James Grote  
Sue Grote  
David Quinney Mee  
Rachel Quinney Mee

## FRANCE

THE FEDERATION OF  
EVANGELICAL BAPTIST  
CHURCHES

Executive Secretary:  
Pastor Jean Pierre Dassonville

Neil Abbott  
Ruth Abbott  
Catherine Atkins  
Robert Atkins  
John Wilson  
Sue Wilson

## INDIA

CHURCH OF NORTH INDIA  
BAPTIST UNION OF NORTH  
INDIA

Secretary: Mr John F Masih  
BENGAL BAPTIST UNION  
Secretary: Mr S K. Biswas  
BAPTIST CHURCH OF  
MIZORAM  
General Secretary: Rev Hrangena

Ann Bothamley  
Betty Marsh  
Sheila Samuels  
Carole Whitmee

## JAMAICA

JAMAICA BAPTIST UNION  
Acting General Secretary:  
Rev Trevor Edwards

## NEPAL

UNITED MISSION TO NEPAL  
IMN Executive Secretary:  
Edgar Metzler

Jane Andrews  
Debbie Atkinson  
Graham Atkinson  
Ruth Berry  
Barbara Blake  
Harold Blake  
Heather Cameron  
Richard Cameron  
Jeremy Clewett  
Ruth Clewett  
Sue Frame  
Tim Lehane  
Suzanne Linnell  
Sheila Loader  
Alison MacLean  
Andrew Mason  
Linda Mason  
Katie Norris  
Janet Prentice  
Joy Ransom  
Ian Smith  
Sally Smith  
Isobel Strang  
Fred Swindell



**NICARAGUA**

NICARAGUAN BAPTIST CONVENTION  
General Secretary:  
Lic Tomás Téllez

**SRI LANKA**

SRI LANKA BAPTIST  
SANGAMAYA  
General Secretary:  
Mr L Kariapperuma

Lynda Henstock  
Paul Henstock  
Betsy Lee  
George Lee  
Joy Knapman

**THAILAND**

THAILAND BAPTIST  
MISSIONARY FELLOWSHIP  
THE CHURCH OF CHRIST IN  
THAILAND

General Secretary:  
Rev Sint Kimhachandra  
KAREN BAPTIST CONVENTION  
General Secretary:  
Mr Sunny Danpongpee  
LAHU BAPTIST CHURCHES  
General Secretary:  
Mr Suwit Damrongphong

Christine Bland  
Geoffrey Bland  
Jacqui Wells

**TRINIDAD  
AND TOBAGO**

BAPTIST UNION OF TRINIDAD  
AND TOBAGO

General Secretary:  
Rev V A (Ken) Cadette

Peter Brewer  
Sheila Brewer

**ZAIRE**

BAPTIST COMMUNITY OF THE  
RIVER ZAIRE

President:  
Rev Koli Mandole Molima

Wilma Aitchison  
Stephen Allford  
Margot Bafende  
Elizabeth Baker  
Jane Bromley  
Leslie Bromley  
Pam Bryan  
Barbara Bulkeley

Tim Bulkeley  
Christopher Burnett  
Mairi Burnett  
Dannie Calder  
Margaret Calder  
Susan Chalmers  
David Champion  
Deanna Clark  
Owen Clark  
Janet Claxton  
Jackie Cranefield  
Michael Cranefield  
John Davis  
Ruth Davis  
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Alison Dutton  
Brenda Earl  
Robert Ellett  
Ruth Ellett  
Carolyn Green  
Stephen Green  
Maggie Hester  
Adrian Hopkins  
Sylvia Hopkins  
Annie Horsfall  
Richard Hoskins  
Sue Hoskins  
Gwen Hunter  
Graham Jackson  
Louise Jackson  
Helen Johnston  
Freda Kennedy  
Hugh Kennedy  
Carol King  
Michael King  
John Mellor  
Rena Mellor  
Ruth Montacute  
Eunice Murray  
Bernadette Olding  
Karen Poole  
Mary Reed  
Tim Reed  
Pam Seymour  
Steve Seymour  
Elizabeth Smith  
Richard Smith  
Christine Spencer  
Christopher Spencer  
Ian Thomas  
Pauline Thomas  
Maren Wilmott-Borberg  
Andrew Wilson  
Alan Wood  
Ruth Wood  
Pat Woolhouse  
Foster Wright  
Jean Wright

**MISSIONARY  
MOVEMENTS****ARRIVALS**

**Chris and Marion Collict**  
on 4 March from Dois Vizinhos,  
Brazil

**Richard and Elizabeth Smith**  
on 15 March from Bolobo, Zaire

**Joy Knapman**  
on 15 March from Kathmandu,  
Nepal

**DEPARTURES**

**Suzanne Linnell**  
on 12 March to Kathmandu, Nepal

**Isobel Strang**  
on 12 March to Kathmandu, Nepal

**DEATHS**

We regret to report the death of  
**Mr Leslie Moore** on 19 December  
1990 at Bath, aged 81.

Leslie served with the Society in  
Zaire from 1939-1969 at Pimu,  
Upoto and Kinshasa.

We regret to report the death of  
**Rev George Young** on 20 March  
1991, aged 92. George served  
with the Society in China from  
1924-1952.

**ACKNOWLEDGEMENTS****LEGACIES**

Miss Nora Shenton	150.00
Mrs E W Clark	1,962.17
Marguerite May Woodbine	500.00
Miss B Topham	200.00
Miss W Nanson	3,031.70
Eileen Tucker	200.00

**GENERAL WORK**

Anon: £100.00; Anon: £100.00;  
Swindon: £200.00; Anon: £20.00;  
Aberdeen: £20.00; Durham:  
£45.00; Notts: £50.00; Durham:  
£30.00; Anon: £10.00; Anon:  
£14.25; Anon: £20.00; Glasgow:  
£20.00; Anon: £250.00; Knitting  
for BMS: £30.00.

THE BMS SHARES WITH  
PARTNER CHURCHES IN



**Angola**

**Bangladesh**

**Belgium**

**Brazil**

**El Salvador**

**France**

**India**

**Italy**

**Jamaica**

**Nepal**

**Nicaragua**

**Sri Lanka**

**Thailand**

**Trinidad**

**Zaire**

