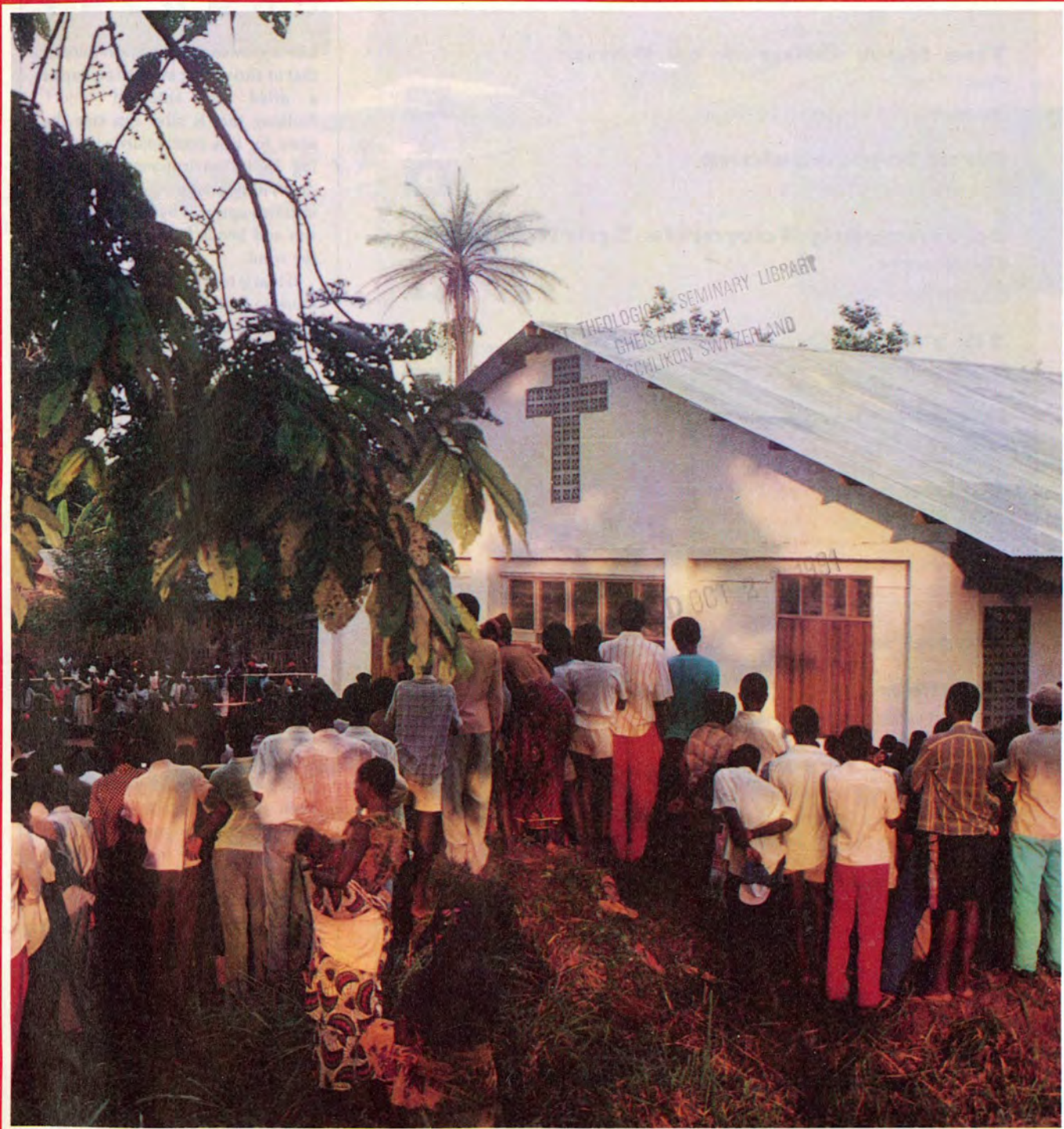


M I S S I O N A R Y

# *herald*



**LEARNING FROM MISSION – OPENING OF PIMU CHURCH – NEWS AND VIEWS**

**15 YEARS ON: A MISSIONARY REFLECTS – LINK UP – BICENTENARY**

OCTOBER 1991

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**H** MISSIONARY *erald*

## EDITORIAL COMMENT

Life is growth and change. It's either that or shrivelling away to end up as a dried and withered object. Nothing that is alive can stay the same for it is continually responding to its environment. A plant draws its nourishment from the soil, is drawn upwards by the light of the sun and bends before the force of the wind.

If that is true generally, how much more so for the Christian life. Some missionaries have described themselves as catalysts, helping to bring about change where they are. The nature of a catalyst is to promote change while remaining unchanged itself. But no Christian who is truly alive can engage in mission without being transformed. How can anyone live the gospel without entering into the sufferings of Christ, without weeping for those whose suffer, without being rejected, without learning to trust God the Father, without growing?

Most of the articles this month are from missionaries who have not stood still in their Christian experience and they describe to us some of the lessons they have learnt. They are people who have gone from our churches. They have been grown and nurtured in our very British congregations. The Christianity they took with them was heavily overlaid with a coating of western cultural associations and evangelical assumptions. When this was slowly stripped away they began to learn that there were perhaps other ways of worshipping, organising congregations and reaching out in love to those around.

But the lessons they have learnt and are learning are not for them alone. Coming home, they see our situation with new eyes. They question us and we, if we are alive in Christ, must learn and grow ourselves. This is part of the reverse flow of mission that we so often talk about.





Saturday, 22 June 1991 saw the joyous conclusion to many years of dreaming and planning and fund raising, and the conclusion of 18 months hard work. The new church building was consecrated.

# Pimu-The New



# Church Opened . . .

by ADRIAN HOPKINS



**T**HE WORK OF PIMU was started in 1922 and since that time this is the seventh church building. Although one was actually built in semi-permanent materials all the previous six have blown down in tropical storms. The hope is that this one will last a bit longer than the others! Plans and estimates were prepared by Mr D Hopkins after a visit to Pimu shortly after the fifth Church had blown down and the sixth church of mud brick and thatch had been built. Preparation took time. The local church and church district started fund raising

only to see much of the value of their money lost in inflation, but eventually with gifts from various groups and individuals, including roofing sheets from the BMS, the materials were ordered. Several hiccoughs occurred with transport like a round trip of over 2,000 miles from the reinforcing iron because the captain of the river boat refused to unload it at Lisala as it was deep in the hold first time round! After its second departure from Kinshasa (and after many threats) it eventually arrived at Lisala and about six weeks later was in Pimu, a record for the Lisala-Pimu trip for

materials.

Dennis Hopkins arrived in January 1990 and the time was usefully spent clearing the ground and laying out the site whilst waiting for the materials. Several sessions of 'Salongo' were organised when several hundred church members gave up a day to come and do a lot of the manual work required clearing the site and digging the foundations. Six months later when Dennis Hopkins left the main structure was completed with the roof rafters in place.



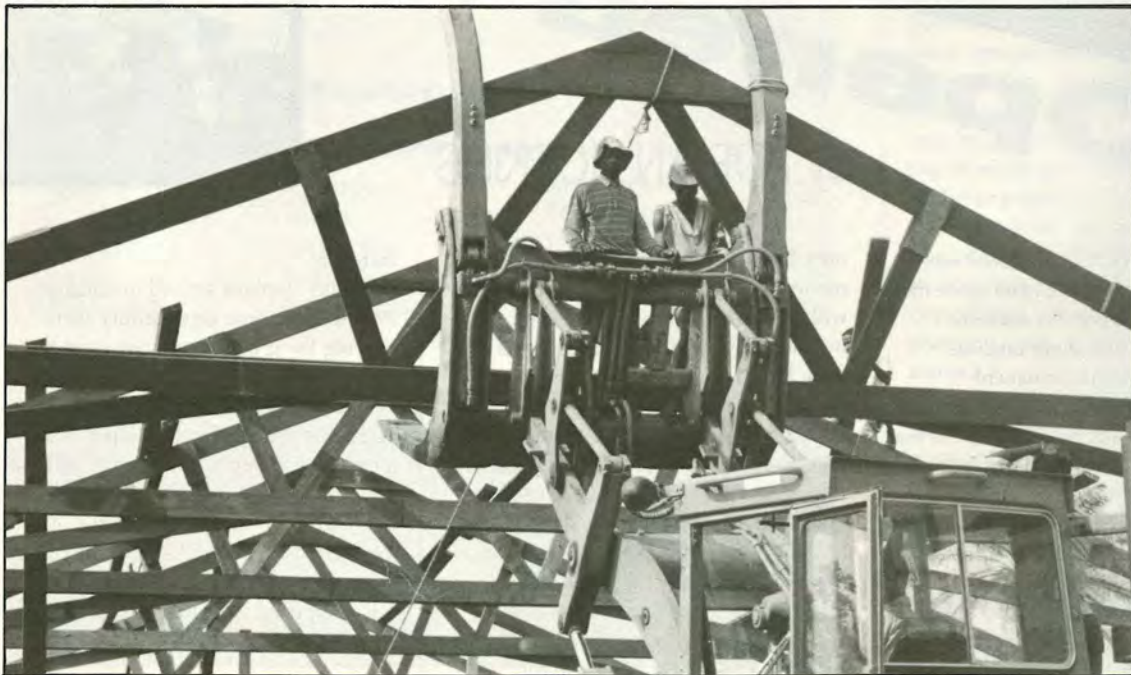
There followed a pause of almost six months whilst we waited for another load of cement and nails for the roofing (the first lot was stolen)! But at the beginning of this year when everything was in place and with a couple of months of help from workmen at a Swedish Baptist Mission about 500 miles away, nothing could stop progress and by mid June we were ready.

On Wednesday 19 June at 4.30 am Simon and John Hopkins left with a pick-up truck to collect a couple of cows to help feed the visitors. They were back by lunch time only to go off again in the afternoon in two pick-ups to collect visitors from Lisala returning at midnight two days later. Many others arrived during the night (it's cooler for walking and there was a full moon). One old four wheel drive army truck arrived from a plantation with a choir plus about 50 others in the back. By three o'clock on the Saturday afternoon several thousand people had gathered for the opening ceremony.

'On Ilkley Moor Ba'Tat' seemed a little unusual for the tune to the song sung as senior Pastors (very smart in their ecclesiastical robes) and others processed to a palm shelter in front of the church. Several choirs sang, thanks were expressed for the work done. Then the new building was dedicated and the regional president of the CBFZ cut the ribbon in front of the main doors allowing people to flock into the building. What exuberance as each choir entered singing different songs at the same time making a cacophony of praise

as they danced into the church. A shout of praise and thanksgiving went on for almost five minutes!

On the Saturday evening the building workers had a feast before joining others, who having nowhere to sleep the night sang and danced Christian dances until morning.



**'Slightly further to the left ...' Positioning the Cross in Pimu Church**



On the Sunday morning a special service was held and once again the church was packed with worshippers standing in every spare space even under the pulpit. Once again many Pastors and choirs took part. Shortly after proceedings got under way we had a tropical storm. Comment was made that



we did not have to run for cover as we would have to in many other churches! In his sermon the Regional President pointed out that we had a new hospital at Pimu to look after our bodies, we had now a new church building to help look after the soul, however the most important thing was to build a place for God in our hearts and the church building would do nothing for proclaiming the gospel if we did not build our own inner temple for God. The service concluded after four hours with one choir singing a song in a very traditional way whilst another choir concluded with the Hallelujah Chorus both songs expressing praise and thanks to God for His goodness in the gift of a magnificent new building built for His glory. □

## First Impressions

The learning process has already begun for new missionary, Karen Poole.

### 1 August

IT WAS A RELIEF to land in Kinshasa after a journey which had started some 14 hours previously when I left my home in Little Hallingbury, Essex. Now I would discover whether the 'truths' different people had given were anything like the real thing.

I left the aircraft and walked into the warm African night. In front was the terminal building, up to the right could be seen a balcony crammed with Zairians waiting to greet friends or relatives. When spotted they would call down cheering. The line of soldiers and security men pointed the entrance to the airport. I was relieved to see Richard Hoskins waiting. 'Welcome to Zaire,' he said.

We headed over towards passport control - not the multiple exits of Heathrow or Gatwick, but two small booths with signs sellotaped on the front 'Zairois' or 'étranger'. Richard jostled his way to the front with my documents, eventually successful he pushed his way back and we made for the gap beside the booth. More checks, past the doctor who was checking on vaccination certificates.

While scanning for my luggage Richard pointed out, 'The problem with Swiss Air is they bring the luggage through too quickly. The longer it moves around the conveyor belt the less likely it is still to be there.'

Mine was. On towards customs and four security men. They didn't like my typewriter.

'Is it new?' they asked. 'Do you have the receipts?' Richard talked back in Lingala, translating for me when necessary. They wanted to charge 100 per cent tax.

'Come on,' Richard said 'it's her first time in Africa, you can't do that.'

After a little deliberation they let us through. The moral of the story is when entering the country do not have anything of obvious value visible.

Once through I was greeted by Graham and Louise Jackson. We headed towards the Land Rover which was being watched by a group of Zairians. Money

and a French Bible were handed over. We set off, leaving others to struggle their way into the country.

In between giving updates on Britain. I looked around at Kinshasa. We were travelling along a tarmac road which was in need of repair. The M25 of Zaire I was told. We passed groups huddled round fires, 'mamas' setting up for the market next day, cars with no lights, petrol queues for the morning. Eventually on and into the relative security of the compound.

Out on to the dusty road we headed towards the flat where I shall be living - security lights allowing easy movement. Another greeting, this time from Pam Bryan who was in the flat next door.

After handing over letters, parcels and an English paper, drinking tea and a quick guided tour of my flat I thankfully headed for the bed (underneath its mosquito net).

### 2 August



I woke next morning at six to hear Pam speaking on the 'phone' to Yakusu, over 1,000 miles up river. She was having to talk loudly to be heard. At the other end the battery was low and the voices came back slurred and deep.

Later in the day I went with some of the others to one of the few supermarkets in Kinshasa. The roads were quite free of vehicles, due to the petrol shortage. People lined either side, some standing, others selling anything from vegetables to brushes. We entered past the guard into the shop. Not Sainsburys or Tescos with their glossy



displays and tightly packed shelves, but familiar enough to cause little alarm. But prices were a different story. A large bottle of Jif the equivalent of £4. Biscuits similar to Morning Coffee were £1.30. When I arrived £4 was exchanged for 50,000 zaires, but currency is unstable or shop prices rise daily. A shop bill of over a million zaires is quite feasible. I was advised to spend my money as soon as I had withdrawn it, before it devalued.

'You are the other half!' came the reply.

The club consisted of a clubhouse with bar and library, swimming pool, squash and tennis courts. Again not in such shiny form as England but nevertheless it was a quite secluded, away from the harsh reality of life in Kinshasa, a haven I could enter, but for the majority of the city such luxury was out of the question.

slightly apprehensive, Graham Jackson led our landrover through bumps, jolts and sharp angles but we continued through and out.

We arrived at the church, an hour late but the service had not started. The 'Matondo' is a service of thanks and involves all the surrounding parishes - eight in total. Due to numbers reaching over 1,000 it was held outside, the people forming the shape of an 'L' with



### 3 August

Along with the Hoskins, George Wright, Elizabeth Baker and Stephen Allford I headed for CPA Zaire, a European company with a Zairian base. Here a club was available for ex-pats. We

### Sunday 4 August

'Yes,' I said, 'I will come to the Zairian service.'

I had timed my arrival perfectly for the 'Matondo' service. As an introduction to the Zairian church it was certainly different.

To reach the church we had to go into 'La Cité' - the area of the city where the majority of Zairians lived. No tarmac here, small houses with no sanitation or electricity. People were crowded either side. The poverty within which they lived shocked me, even though I had been forewarned. We passed a 'butcher', carcasses hung from hooks in front of small stone rooms. There was no protection from the flies and heat and no refrigeration.

Ahead we saw a water-filled pothole - too dirty to see how deep it was. The Land Rover in front ploughed through, tipping to one side at what I thought a precarious angle. It gripped the opposite bank and started pulling out. The back sank in with water virtually reaching the door. The four-wheel drive forced the land rover forward. As we waited,

**Above: Zaire's M25!**  
**Right: At the Zaire British Association School where Karen will teach**



the platform where the two lines met. As 'Mondele' (white) we were immediately ushered to the front where seats had been reserved. I felt very conspicuous, the only advantage was that where I sat (on an old sofa) I was sheltered from the sun for around half the service (which lasted over four hours). The temperature must have been around the late 80's or 90's.

The purpose of the service, as well as thanks, was to raise money for a particular project. In this case new



passed through the more wealthy parts of Kinshasa, high walls with nicely laid out gardens leading to white-washed houses, two landrovers standing in front.

'How the other half lives!' I commented.



# Journeying Towards Spiritual Growth

by Elizabeth Baker

Bolobo,  
13 August 1991

ARRIVED BACK here on Sunday 11 August, after a memorable two-day river trip. It made a striking contrast to the one and a half hour maximum flight by MAF. But it was fantastic. Having a quiet time on a boat surrounded by nothing but a vast expanse of river and hills to each side, and nothing but the whine of the engines was something very precious.

Looking at Psalm 51 and being reminded by the commentary that we should abandon ourselves and our self-sufficiency and trust ourselves entirely on and to God, seemed an appropriate lesson for such a setting. Facing realistically the fact that we are utterly helpless to make our lives work without God, puts us in touch with a level of helplessness to which our carnal nature does not want to admit. None of us likes to feel helpless, but that is precisely the position we must come to if we are to know what it means to trust deeply. The greater our sense of helplessness, the more we will be able to trust! Complete and utter dependence on God is the usual way to spiritual growth, according to Selwyn Hughes (*Everyday with Jesus*, January/February 1990).

How can you not repent and cast yourself on God's grace and mercy confronted by such an expanse of seemingly unending beauty and magnificence, the creation of our mighty and powerful God?

I certainly felt very insignificant in comparison to the scenery around me and the greatness of our Father in Heaven, who has provided me with this splendour. I couldn't help but put my trust in Him at that moment and wallow in the majesty and awesomeness of God's presence in and through creation.

May the intimacy of that encounter with God provide the courage and sustenance needed to meet the continual pressures, frustrations and demands of the Zairian mission field.

plastic bowl and danced away.

The weather was hot, the music loud and time long, over an hour passed and we were asked if we wanted a drink, the Jacksons and I gratefully accepted and were led to a building at the back, empty except for two blackboards and a table covered with a white cloth. They brought in a bench and fetched bottled drinks and sweet bread. A Zairian waited by the door while we drank - the only people there.

The offering continued. On our return it had reached a critical point, two parishes had raised a lot and were very close in their amounts, people kept running forward, adding to their total so they would win. To and fro the battle went, first one and then the other, the music drowned out all else and the pastor at the front encouraged them, waving the bucket above his head. Eventually, after two hours a halt was called and a winner declared.

After the prize-giving people started drifting away, some stayed for the final hymn and Pastor Koli's blessing. At the close of the service we were greeted by many different people. Pastor Koli came up to say hello again, our last meeting had been in a very different setting a month previously in Newport, Gwent when I and others had had our BMS Valedictory service. We were led away again for more drinks, sweet bread and peanuts.

We finally arrived home shortly after three. We were all exhausted, it was certainly not a service I was used to and

church buildings which one parish needed. This was done through the Matondo offering.

The first half of the service up to the Matondo offering included each parish choir singing - the Pastor on the platform limited them to three verses only and no introduction, one after the other we heard the choirs, no instruments but a harmony of voices singing out African worship songs, instruments were not necessary nor the standard high. The sermon, lasting around 15 minutes, was based on Malachi 3:6-12. Pam translated parts for me, the emphasis was on the blessing you would receive by giving generously to the offering.

The offering itself was also to be a competition, the parish who raised the

most would win an imported bucket - imported meaning that it would be good quality. Each parish came up, 'mamas' leading in their colourful dresses, one after the other. They came dancing along the aisle in rhythm to the African choir who were singing through microphones. They placed their money in a large

my feelings were very mixed. The competition had appeared more important than the worship to God, but the people who had so little had given much of their money, over nine million zaires had been raised. In a city where poverty is a way of life such generosity puts all of us to shame.







**15 Years On** by Frank Gouthwaite

WE LEFT ENGLAND for Brazil in 1976. We have spent a long time away, but have just spent the best part of a year here on 'home assignment'. How does Britain seem to someone who's 'lost touch'?

There are obvious signs of wealth and poverty that were not here before. There are now so many cars around that they have to be parked on the pavements. Also on the pavements, and in the underground stations, are the mothers with babies, begging for money to buy milk. The motorways now choke to a standstill and the mentally ill are thrown on to the streets in the name of community care. It is obvious to all that Britain has become a less caring society, with a widening gulf between rich and poor.

Less obvious from the British vantage point is that while the standard of living of the average family in this country has improved considerably in the last 15 years, in Brazil it has got worse. As Garth Hewitt put it:

***There's another world outside –  
Where the poor keep getting poorer  
And the hungry have just died.<sup>1</sup>***

When we arrived in Brazil the minimum wage was about £28 a month, and it could buy about the same amount of food in Brazil as £56 would have brought in this country. Last year the minimum wage in Brazil was about £30, and capable of buying about the same amount of food as £60 would buy in this country. At first sight that makes it seem that though the rich have got richer, even the poor are a little better off. But what we could buy for £56 in 1976 was costing £147.77 by 1988.<sup>2</sup> That means that what a Brazilian family is expected to survive on has actually been slashed to less than half of what it used to be when we arrived in Brazil.

Early on in her tenure as Prime Minister, Margaret Thatcher explained that Overseas Aid needed to be cut so that British people and industry could use the money to make themselves rich and **then** they would have even more available to help those in need. At the time of her resignation, Mrs Thatcher summed up the achievements of her government and congratulated herself on having made Britain prosperous once more. Yet the BBC carried an advertisement on behalf of the Conservative Party last night (20th June 1991) in which Labour's pledges to restore Overseas Aid were lambasted as unwarranted profligacy that would lead to increased taxes!

That such thinking has any appeal to our fellow countrymen can be shrugged off as yet another symptom of the moral decline that has set in with the loss of faith in the Christian God. It is only to be expected in a post-Christian society. What is harder to stomach is to find Christians spending money on new cars, CD systems, yachts or foreign holidays while 40,000 children die every day of preventable diseases. Do we think their mothers ever have a holiday?

Despite the graphic presentation of the famine in Africa on our television screens, despite the united charities' appeals, despite reports like that in Adrian Hopkin's latest prayer letter from Pimu Hospital that patients are being left untreated and condemned to almost certain death because of lack of funds for purchase of drugs; despite all this and more, it seems that for many of my brothers and sisters in Christ it is quite legitimate to pursue our own priorities in life.

I always did have rather strong views on this subject, I must remember that. But I thought that with charismatic renewal sweeping the country, with the increased prosperity of the Thatcher boom<sup>3</sup>, with the excellent television-reporting of life in the Third World and with the high profile of relief and development agencies I would see signs of an alternative lifestyle developing where the aim as St Paul put it (2 Cor. 8:14) is equality.

But it seems, to my jaundiced eye, that we pay lip-service to a concern for justice or fair shares for all. We pass by on the other side in our eagerness to get to Greece for our holidays (Lk. 10:30 –). We build extensions to our homes or contract a bigger mortgage rather than invest in the development

that would allow Lazarus to get a decent job (Lk. 16:19-31). And we help to build the kingdom of financial corporations rather than wait for the kingdom which has been prepared from the foundation of the world for those who respond to the Jesus who is hungry, thirsty, naked, sick and imprisoned in the tighten-your-belt exploitation of an unjust world (Mt. 25:31-46).

This individualism was evident too at the Baptist Assembly in Bournemouth. The Public Issues Session did not have a single resolution to debate. The only other time I have been to a Baptist Assembly was in 1980, when there were several lively debates on Public Issues, and some resolutions approved. Why? Is it all my fault? If I can't be bothered to present a resolution to the Assembly, what right have I to complain that no one else does? Let this article be my penance.

'Are you looking forward to going back to Brazil?' people ask. 'It seems like you'll be glad to get away.' As I write this I think that even the Campo Grande winter is likely to be warm in comparison to what we've had of 'summer' so far this year. But I love the green fields and rolling countryside of Britain. I enjoy the understanding people here have of wider issues. I enjoy the peace and quiet of suburbia, in contrast to the cars and lorries with no exhaust, the noise of loudspeaker vans and the on-street sound of someone else's choice of music blaring out from the nearest bar. I enjoy it when appliances don't break down every two minutes, I enjoy it when people keep appointments, I enjoy it when a job (usually) gets done on time, and I enjoy being able to pay bills by post instead of waiting through a horrific queue at a bank. Ask me where I'd rather live, and I'd say, 'England'.

But I gave my life to Christ. He says, 'I need you in Brazil.' He says, 'I am hungry, thirsty, naked, sick and imprisoned, and I need your help.' But He doesn't say 'your' in the singular. He doesn't just need my help, He needs **our** help.

Fifteen years on. Does anyone hear?

<sup>1</sup> Garth Hewitt, Nero's Watching Video on **Road to Freedom**. Myrrh, 1983

<sup>2</sup> Europe in Figures, 1989/90 Edition. Produced by the Statistical Office of the EC. Page 14 (2.64)

<sup>3</sup> Private consumption in UK increased 25 per cent from 1975-87. Page 15 of **Europe in Figures**.



# 'Pioneer Evangelism, Twentieth Century Style' — The Story of BMS Work in Brazil

by  
LESLEY ROWE



**Above: Arthur Elder visiting a family in Paraná  
Left: Mr & Mrs Elder's home at Umuarama**



## 1. Why Brazil?

**B**RAZIL. Immediate images are conjured up of threatened rain forests, coffee, World Cup football, Liberation theology, a huge international debt and runaway inflation. Today, Brazil, the fifth largest country in the world, with a population of 140 million plus, has both sophistication and squalor. Wealth and beauty live side by side with sprawling urban poverty. Eighty-two per cent of the population are poor. Much of the urban development has taken place at headlong speed in the last 40 years or so.

It was this great country that became, in 1953, the first new major area of BMS work in the 20th century. Asia

had been the destination for its first missionaries in the 18th century. The West Indies, Africa and China had followed in the 19th century. In the wake of two World Wars which had changed the face of the planet, came the need for a new kind of missionary enterprise to present the unchanging gospel of Jesus Christ to the modern world.

As the Communists gained control in China, the country was closed to foreign missionaries, including those from the BMS. Among those leaving China were the BMS missionaries, Arthur and Kathleen Elder. Like their colleagues, they were praying that God would guide them clearly into a new area of service for Him. Arthur, born in Argentina to missionary parents, wondered whether God wanted him to return to Argentina. As a young man his original aim was to serve God there.

The Elders had no idea of BMS intentions, until they received a letter from the Society's foreign secretary, Victor Hayward, as they embarked for Britain. He explained how the Society had been impressed by a report about Brazil, received from Dr Townley Lord, minister of Bloomsbury Central Baptist Church. Townley Lord had visited South America in his capacity as President of the Baptist World Alliance, and he spoke



◀ movingly of the evangelistic needs and opportunities in Brazil, urging the BMS to consider offering support. As a result, the BMS had written both to the Brazilian Baptist Convention in Rio de Janeiro and the Southern Baptist Convention in Louisville, USA, to see if they would welcome BMS missionaries in Brazil. The Southern Baptists had been largely responsible, under God, for initiating and developing Baptist work in Brazil, and they still had a sizeable number of personnel working with the Brazilian church. Both the Brazilian and American bodies responded very positively to the idea of BMS partnership with them.

Arthur and Kathleen Elder were thrilled as they read Victor Hayward's letter, which went on to ask them if they would be interested in opening up a new BMS field in South America. This was an amazing confirmation to them of the way God had been guiding their own thoughts towards that continent.

## 2. The First Two Years

At first it was decided that the Elders should go out to Brazil essentially on an exploratory, fact-finding mission for two years, and then report back to the General Committee with their findings. Their brief was to carry out "pioneering evangelistic work". The Society had realised that the old pattern of mission work, with its mission stations and costly hospitals and schools, was not appropriate for this new situation. Besides, BMS missionaries were going out to work in a country where a Baptist church, with its own organisation and methods, already existed, and they were to be servants of it. In Britain, too, the General Committee was wary about taking on a new commitment which might drain scarce financial resources away from the other established mission fields. And so the approach was initially cautious and very specific. The Brazilian Baptists regarded evangelism as their first priority and it was for this task that they sought BMS help.

Leaving London in Coronation Year, 1953, the Elders soon met Walter Kaschel, the minister of the First Baptist Church in Curitiba, at a BWA meeting in Rio. He told them of the tremendous needs and opportunities for mission in his state of Paraná. Visiting him during their first break from Portuguese language training in Campinas, Arthur and Kathleen were able to see at first hand how the church in Brazil operated.

In an area being cleared and opened up for settlement, roads were being constructed and towns being built at approximately 100 km intervals along them. The Baptist churches always stressed the need for all members to share their faith with their families and neighbours, and so, as Christians moved out to the new settlements, a

gospel witness went with them. It was before a few Christians met for prayer in a home, and through their witness, converts to their numbers. Thus, new being born and growing at a rapid rate. Paraná seemed just the place for the B



**Above: Rev J B Middlebrook, BMS General Home Secretary, discusses plans for church building at Cianorte with Derek Winter**

**Right: Frank and Peggy Gouthwaite pioneering at Potinga – 1978**



involved. There was so much potential for the gospel of Christ, and the new converts needed teaching and pastoring. The 20th century missionaries often travelled by car, but it was an adventure in itself; unreliable vehicles could be dusty, bumpy tracks or quagmires. They had to face opposition and discouragement from the dead-hand of nominal Roman Catholic superstition or spiritism, which were a barrier to the population.

After a year's language school, the Elders started a church at Ponta Grossa, and were soon asked to plant a branch church on the outskirts of Curitiba.

Arthur Elder was soon asked to take over as the Southern Baptist Missionary as the Executive Secretary of the Paraná State Junta (Committee). He went to get a good overall picture of Baptist work in the state and to get to know the various churches and pastors. This was a great help as he prepared to report for the BMS Committee back in Britain.



d not be long  
and Bible Study  
God added  
churches were

MS to be



**Centre: Arthur Elder  
baptising a candidate  
at Umuarama**

### 3. 'Carry on the Good work . . .'

The report from Brazil was discussed in November 1956, with the conclusion 'that the Society should now record its decision to continue the piece of pioneering evangelistic work in South America begun in 1953.' A note of caution added, 'that the Brazilian venture should not be allowed to divert resources from existing commitments on the Society's established fields, where the need for additional missionaries remains so great.'

Many people in Britain were challenged by the exciting evangelistic opportunities opening up in Brazil. The Elders moved on to Cianorte and then Umuarama. Derek and Beryl Winter joined them in Brazil, soon to be followed by Brunton and Sheila Scott. The general pattern was to stay with a fellowship till it grew strong enough to support its own pastor and erect its own building. As the work developed rapidly in the new towns which were springing up, the urgent need for trained pastors became increasingly obvious. The supply simply could not meet the demand. The natural leaders existed but the training provision for them needed to be developed. Arthur Elder was asked to move to Curitiba, the State Capital of Paraná, to organise a Headquarters for the State Committee. This also meant he was able to assist in the Bible Institute, involved in training Church leaders, which was also located in Curitiba.

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#### 4. A Widening and Deepening Work

At the beginning, the BMS work was almost solely evangelistic and church-based, as agreed. As time has gone on, and the Brazilian church has become increasingly aware of its responsibility to show Christ's love in practical ways to the poor, the BMS has also become involved in a wider and deeper ministry.

However, even from the early years, there had been exceptions to the 'pioneer evangelism' work undertaken by the BMS missionaries. An agricultural project at Potinga, initially staffed by Frank and Peggy Gouthwaite, was begun to encourage rural self-sufficiency. In 1979 it was named the Centro Batista Desenvolvimento Rural (CEBADER). The work continues today, giving advice and help on conservation matters, improving agricultural techniques and providing many opportunities for day-to-day evangelism.

The BMS has also been involved with medical dispensary work for some time, and more recently has shared in a number of social projects amongst the favela dwellers, in the city slums. These include the 'House of Friendship' in Campo Grande (capital of the state of Mato Grosso do Sul) and the projects at Fortaleza in Ceara, where rehabilitation is provided for malnourished and handicapped children and day care is offered for school age children. In a country where there are an estimated ten million street children, the need for Christians to show the love of Christ in such ways, is apparent.

Geographically and numerically, too, the BMS has been expanding its presence in Brazil since 1953. From one couple working in Parana, there are now 60 BMS missionaries working in many parts of Brazil, from the north to the south. They serve with the State Baptist

Conventions in Acre, Mato Grosso do Sul, Paraná, Rio Grande do Sul, Rio Grande do Norte, Rondônia and São Paulo. The next area after Paraná was Mato Grosso, in the north, with BMS missionaries working first in Caceres and then Cuiabá, the State Capital. Still many Brazilians have a pioneering, restless mentality, always wanting to move into uncharted areas, clear a new space for themselves, establish a new lifestyle. Thus new churches are planted as these people take the news of God's salvation into ever more remote places.

As the number of BMS missionaries grew, it became obvious that the educational needs of their children must be met. A good English School existed in the city of São Paulo, and so, in 1974, a hostel for missionaries' children was established there. This enabled the children to attend the school during term times. A succession of missionary couples have acted as house parents, striving to provide a caring, Christian atmosphere for their large 'family'. Missionary parents, suffering separation from their children, have at least the consolation that they are in the same country, and the possibility of more regular contacts with them.

In 1979, a BMS couple were appointed to Vilhena in Rondônia, as work continued to expand northwards. As well as serving as pastors and evangelists, BMS missionaries are involved with the Mission Board of the Brazilian Baptist Convention in Rio de Janeiro (the Brazilian Baptist Church has always been very missionary-minded: currently supporting some 550 home and 120 foreign missionaries); they work in seminaries, and administration for Associations and Conventions; a missionary serves as a State Co-ordinator for Evangelism. Their roles are changing and developing, as the Baptist Churches in Brazil prayerfully seek God's way ahead for them. □

### BMS BI-CENTENARY ROAD SHOW WANTED TO COMPLETE TEAM

#### 1 TECHNICAL DIRECTOR

A person with audio-visual and lighting skills:

- to be responsible for designing and operating lighting effects
- to be responsible for compiling from given resources and operating

slide/speech/music effects.

#### 2 & 3 MATURE MAN AND WOMAN

(Married couple or two single people):

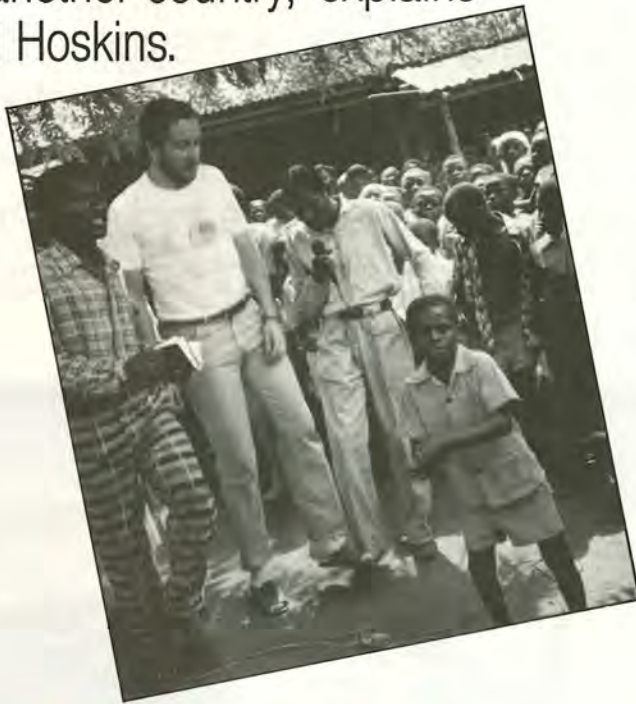
- to have pastoral oversight of the team
- to drive the team from venue to venue
- to take small cameo roles in the show
- to assist the technical director during each performance.

All applicants need to be able to give their time from January to October and to be able to exist on pocket money with all incurred expenses, board and lodging found.

For further details and applications write or phone Elizabeth Webb, 21 Gerand Road, Harrow, HA1 2ND. Telephone 081-909 3274.



'Learning from Mission starts as an attitude of mind, and it starts before you even set foot in another country,' explains Richard Hoskins.



## Two Kinds of Missionary

*For me, the deeper I have begun to strive into the experiences of the suffering here, the deeper I have begun to strive into the heart of theology.*

**T**HERE ARE TWO kinds of missionaries. Africans know this, and they recognise the difference. One church leader once said to me, 'We must recognise that there are bad Zairians, and there are good Zairians; there are bad missionaries, and there are good missionaries.'

The first kind come to Zaire with a fixed view of Christianity; they think essentially that they are right (though

they might not admit this straight, even to themselves). They do not learn one of the languages with which to communicate with Zairians, they have little respect for the customs of the local culture. They become unhappy. Eventually some even look for scapegoats, becoming critical of institutions and even colleagues. They grow increasingly critical of the local and national Church, failing to see its great strengths. They do not understand the local people, nor the situation of their suffering. They go back to the UK little changed by their experience overseas. They were aliens in an alien land.

The other kind, possibly a minority of the missionary community, accept that they do not know everything there is to know about God. They want to learn from others. They see reasons for the different ways the national Christians act, and they want to learn from them. They humbly recognise their own faults. They make an effort to learn the local language, and to experience the local culture.

They begin to communicate. This

communication is not simply linguistic, but a way of life. They begin to understand 'the other'. After a time they love the national Christians, they love the culture, they love the people; and the people love them. 'The Other' ceases to exist in their mind: they become one in spirit and heart with the suffering Church.

This does not happen overnight, nor does it happen simply by giving away material possessions, but it begins with the motive of a right attitude of mind. They become at home overseas, but aliens when they go back to the UK.

To suffer is to change. It is almost impossible to live actually amongst Zairian people and not to see their intense suffering. One can never be a true missionary of Jesus Christ unless one is prepared to enact the principle and practice of the incarnation. We follow Christ: going like Him to an alien land, learning an alien language, loving a people and a place until they cease to be 'alien' at all, but become your own. We become one with those to whom we were sent. This is the way of the Cross in Mission.

### Personal Experiences

We do not merely 'see' the suffering however. We may begin to enter into the reality of its existence. To suffer is to change. We begin to learn about the rich understanding of a people who experience the reality of suffering all their lives. It little matters what form our 'entering into' may take, the important thing is that it takes place.

For me, the death of our daughter Abigail was not so much the catalyst for change and learning, but the very personal touch of the processes I was already experiencing all around me in the lives of others; particularly when I went out to villages on evangelism campaigns. I began to read the Bible with 'Third World' eyes, and no longer from behind my western mask.

Before I came overseas I had tried to confine God inside western evangelicalism. Its failure to answer even the most basic questions of human tragedy and suffering in the Third World was like the pin prick of a balloon. Jesus suddenly became very real for me: no longer as the comfortable Lord of so much western Christianity, but the Saviour of a suffering world.



Where many western theologians left me cold; isolated as I felt them to be from so much of the world's suffering existence, Third World theologians spoke from the depth of their own suffering to the heart of mine. And in the heart of that suffering is the heart of Jesus Christ. They understood the cry of the oppressed as identified in the cry of Jesus.

Slowly God began to change me: and to show me more about Himself; His nature, who He is, and what He does.

And then I began to discover too that there were theologians in the west as well who were addressing these issues. The more I sought to understand what the world, outside our comfortable churches back home, experiences, the more I wanted also to understand about God, and what God is really like. He is the God who encompasses the pain of this world, suffers like we do, and who therefore experiences change, and yet remains God.

For me, the deeper I have begun to strive into the experiences of the suffering here, the deeper I have begun to strive into the heart of theology.

I still cry for my little daughter (most recently just this last night). But the tears of Sue and me are but a drop in the ocean of tears cried every day by lovely people out here in Africa. In the 'Third World' people cannot resist Jesus,

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*To suffer is to change. It is almost impossible to live actually amongst Zairian people and not to see their intense suffering.*

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because He reveals to them and us, the suffering God.

The words of a South African poet, Gabriel Setiloane, ring in my ears:

**'And yet for us  
it is when He is on the cross,  
This Jesus of Nazareth,  
with holed hands and open side,  
like a beast at a sacrifice:  
When He is stripped,  
naked like us,  
Browned and sweating water and  
blood in the heat of the sun,  
Yet silent,  
That we cannot resist Him.'** □

## Learning from Mission

John Clark has been a missionary since 1967 and has served in several places within Brazil. Since 1987 he has been BMS Overseas Representative for Latin America and the Caribbean. What has he learned over these 24 years?



### Giving

**W**ELL THERE'S THIS whole question of who administers Christian giving. Should it be an individual decision or should it be a corporate decision? In Britain we are very individualistic and most Christians decide for themselves how they are going to use their time and where their giving should go — 30 per cent to the local church, ten per cent to BMS and Home Mission, five per cent to a Baptist College, and so on.

In Brazil an individual's tithed giving will go to the local church which will then decide how it is to be spent. It strikes me that this is more theologically correct according to our understanding of the church meeting.

Would we have more interest in our British church meetings if all our tithe

giving were offered to the local church? We would certainly be a lot more interested in where the money was going and it would be a corporate seeking of the mind of Christ rather than an individual one.

This means that local churches in Brazil, for their size and according to the earning power of the congregation, have a lot more money than the average British church. Just imagine what the income of our British churches would be if everybody tithed!

Not that everyone in Brazil tithes. Perhaps somewhere between 50 and 75 per cent of active members tithe.

### Mission

Another thing I have learned is the way the Sunday School can be a unifying factor in church life.





Every church member gets a magazine from the Sunday School class. This follows a unified three year curriculum. Built into it there is mission publicity. So people tend to be far more aware of what their missionaries are doing and what mission is about.

The second Sunday in September is always National Mission Sunday. The second Sunday in March is always Overseas Mission Sunday. It would be very difficult to go into a Baptist church in Brazil on Mission Sunday and not hear some missionary emphasis.

**Growth**

When I went to Brazil I had been trained as a fairly typical British Baptist minister to maintain the status quo. The idea was that you produced x-number of theological students for x-number of churches. There was a fairly controlled intake.

So it was a shock to be thrown into a situation where the churches did not think in terms of maintaining the status quo but actually believed that they were going to grow. Who planned for growth and thought in terms of growth. In church and association meetings there were planning sessions and debates about whether to open new work and where to get the resources. So much time was taken up with how the church was going to grow.

I know I am now out of touch with the British scene, but it was so different from what I had experienced. For many years in Britain we have used the concept of individual growth to Christian maturity as an excuse for avoiding the issue of church growth.

**Discipline**

How much right does a church have to discipline its members? I have been trying to think what you have to do in Britain to be excluded from the average Baptist church. In Brazil I was flung into a situation where you could be excluded for smoking, drinking, going to the cinema, playing football or cutting your hair – if you were a woman.

Some of this has changed, but that still raises the same question as with tithing: 'Does the individual decide about how to live as a Christian or does the church body have any say in lifestyle? Should there be a corporate expression of how we ought to live?'

I am not saying that the Brazilian church has got it right, but sometimes we British Baptists have gone to the other extreme. Now it seems that anything goes.


**The Use of Time**

Some of our Brazilian young people work from eight o'clock in the morning until six o'clock at night. Then they study from seven until eleven o'clock at night. On Sunday, when a lot of young people in this country would think themselves justified in staying in bed until midday because they have worked so hard in the week, the Brazilian will be in church throughout the morning, go out to a preaching point for the young people in the afternoon and then come back to church in the evening.

Whilst in Brazil I have learnt to question how we use our time. How do we divide our time between church and the world? I think that it is very much a Christian mandate to go out and make this world a happier and a more beautiful place by our Christian presence. But I have a feeling that a lot of people do not see that as a Kingdom activity. The church has become an appendage to their lives. They are satisfied by earning well and they have their clubs and their 'religious spot.'

When I became a Christian, my parents came along to church and discovered that their very best friend from the horticultural society, whom they had known for 20 years, was a member.

A Brazilian would say, 'How could you possibly be alongside somebody for 20 years without knowing they were a Christian?'

 *Edinburgh and Lothians Baptist Missionary Auxiliary*

**CAREY SPEAKS TODAY**

*What can the founder of the Baptist Missionary Society tell us about Christian mission in multi-cultural Edinburgh two hundred years on?*

Find out on  
**SATURDAY, 1 FEBRUARY 1992**  
**CHARLOTTE BAPTIST CHAPEL**  
**10 am – 4 pm**  
 Main speaker:  
**Dr DAVID SMITH**  
*(Principal, Northumbria Bible College)*

ARE YOU FEELING buried under paper? The World Mission Link desk sympathises but it's difficult to change to a new system without lots of paper being involved. We send you information and letters, you send us letters, we send you further letters and information. Remembering all this information can be difficult and, sometimes, it gets passed to others and lost. So – here is a check list to remind you of some of the things you should have received –

*World Mission Link Booklet* – an explanation of World Mission Link in words and cartoons.

*Guidelines* – a green leaflet which answers some of the questions people have raised about having World Mission Link events.

*Link-Up request form* – a multicoloured form (top sheet yellow) that Link-Up groups are given by their BMS Representative to fill in and return. This form is essential when requesting a Link-Up missionary.

And, if you are involved in the organisation of a Staff Team Event, *Notes for those organising Staff Teams*.

If you've lost any of the above – don't worry – let us know and we can see you get a replacement.

**Link-Up Group contact person**

A new title. Each Link-Up group appoints a *contact person*. It is the *contact person* who receives all the correspondence about the Link-Up group. When a Link-Up missionary is arranged the letter goes to them. When the Link-Up missionary is returning for Home Assignment the letter giving dates they can visit their Link-Up groups goes to them. When the Link-Up missionary writes a Prayer letter copies go to them. The *contact person* distributes all this information to the churches in the Link-Up group, a vital job. We are grateful to those willing to take on this job. They ensure that all the information gets to the churches.

The autumn programme of *Staff Teams* is now underway. There will be Team Events in Wales, Scotland and various parts of England. Ask your BMS Representative for details.



**EVICITION**

**T**he Baptist Missionary Society has sent emergency aid to help thousands of people forcibly evicted from their shanty homes in El Salvador.

On 9 August over 500 armed soldiers, police and national guards entered a rubbish tip on the outskirts of San Salvador where 928 families made a living by scavenging for material which they could recycle or make into things to sell.

'The displaced families have now been divided into three communities, Mejicanos, San Bartolo and San Marcos,' reported BMS assistant overseas secretary, David Martin.

'The El Salvador Baptist Association and other church groups within the country have received appeals for food and for materials to construct temporary housing. And the El Salvador Baptist Association, in turn, appealed to the BMS for help on 29 August. The next day, the BMS sent £10,000 from its Relief Fund as an initial response.'



**The shanty homes on the rubbish tip**

taking early retirement from his educational responsibilities.

As a 'mish kid' who was born in Angola to BMS missionary parents Theo feels very much at home with the BMS.

'I have grown up in an atmosphere of BMS,' he said. 'I have been to more BMS summer schools than I can remember, somewhere between ten and 20. I've lost count. My wife Marian was missionary secretary in our church in Sheffield so we have been actively promoting BMS over the years.'

Theo has just taken up his new appointment after a quarter of a century in teaching. For the last 17 years he has been teaching science in a comprehensive school on the outskirts of Sheffield.

'Prior to that I was teaching in Kenya, in bush situations, where I was the only European in a small African school. It was actually in an Anglican area so I attended a little, mud African church. But I was often out at weekends taking services, usually in other secondary schools and occasionally in African churches.'

'We had a Christian Union in the school and during the

holidays we attended Christian conventions in different parts of Kenya.'

The Lambourne family, which includes two daughters, Rachel and Rebecca, have moved down the M1 from Sheffield to Oadby, near Leicester, where they have linked up with the local Baptist church. In fact his commissioning service as a BMS area representative was held there on 31 August.

'We are quite sure that this is the church that God wants us to go to and we are looking forward to becoming part of the fellowship and operating from there as a base right out across the Midlands.'

Theo's responsibility is to promote BMS in the more than 380 Baptist churches in the Midlands area which stretches from the Welsh borders to the Lincolnshire coast.

'The challenge is going to be to get across the whole vision of world mission to the churches. The new BMS World Mission Link scheme means that initially I am going to be tremendously involved in linking churches to missionaries. Once that has been established then obviously the ongoing education side is going to be vitally important.'

The move from Sheffield to Leicester has not been easy for Rachel and Rebecca Lambourne as they move to new schools.

'But they accept that what we are doing is the Lord's work and they are with Marian and myself in this move,' Theo said.



**COMINGS AND GOINGS**

**T**heo Lambourne has now started work as BMS representative for the Midlands. He has taken over from Peter Briggs, who has done the work for some years in an honorary capacity, after



**Jim Grenfell**

After seven years as Personnel Secretary, responsible for missionary candidates, Joan Maple is returning to teaching, but this time to the teaching of English as a foreign language.

Joan previously served as a missionary in Zaire teaching theology at Bolobo and Yakusu.

Her place, in the Didcot



office, has been taken on a temporary basis by Jim Grenfell. Jim was a missionary in Angola from 1951 and then, after the emergency in Angola, he worked amongst refugees in Lower Zaire. He returned to the UK in 1971 and for four years was a pastor in Nottingham. He returned to Angola in 1975 and then in 1980 he was appointed Tutor at St Andrew's Hall, Selly Oak.

## FUN(D) DAY

The BMS Bicentenary 'Fund for the Future', which is opened officially this month, has already benefited from several generous donations. The Bedford Auxiliary held a Fun Day at Cotton End and raised £603. As the photographs show, raising money for the BMS can be very enjoyable. The guest speaker, amongst the cream teas, sponsored bounces and competitions, was José Laurindo from Brazil.

The Fund for the Future will enable the BMS to enter into new mission partnerships, to support partner churches as they enter into mission partnerships themselves, and to provide bursaries and scholarships to overseas Christians.

### *Funding the future at Cotton End*



## FIFTY YEARS

Two people have now completed 50 years of membership of the BMS General Committee. The Revd Arthur Davies and the Revd Walter Bottoms were both elected for the first time in 1941.

Mr Davies was Chairman of the Society in 1962-63 and was made an honorary life member in 1964. Mr Bottoms was Young People's Secretary from 1937 to 1940 and was made an honorary life member in 1971.

## THANKYOU

Keith Skirrow writes: 'We want to say thank you to all *Herald* readers whose generosity helped us to raise £1,173 for the BMS Fund for the Future. We also raised £1,477 for our local hospice.'

The walk was thoroughly enjoyable and with the exception of one bad day, the weather was very kind to us.

Keith's companion on the sponsored walk was Frank Cooper, a fellow member of Victoria Road Baptist Church, Chelmsford. They walked from Robin Hood's Bay in the east to St Bees Head in the west taking '16 days and one day's sabbath.'

## MUCK AND MONEY

'Where there's muck, there's money,' so they say, and a group of Baptists in Huntingdon proved it by raising £100 for the BMS Women's Project.

The home of the Rev James and Vera Buckley has a very large garden.



'And it provides loads and loads of lovely compost,' said Vera. 'At our recent garden party for the BMS, among other things, we sold the compost at 30p per bag. It was a case of not pick your own, but dig your own!'

Former BMS missionary in Nepal, Stephen Bull, encouraged the queue of eager takers to 'Dig for victory.'

## WATCH THIS SPACE

On 2 October, 1992, special BiCentenary services are planned for Westminster Abbey and Kettering, the birth-place of the BMS. Special and representative guests are being invited as well as General Committee members. But the BMS is anxious that ordinary Baptist church members, loyal supporters of BMS work, also have an opportunity to attend. Places are going to be limited so watch out for future announcements which will explain how we are going to allocate seats and how you can apply for them.

## PHONE EXTENSION 202

Stand by your phones. The BMS Fund for the Future is now open! Although several people and churches have already sent in contributions the Fund for £2 million was officially opened on 2 October and we await your promise of gifts. Telephone BMS on 0235 512077 and ask for extension 202 where someone is waiting for your call.

The Fund for the Future is to be raised between the BMS birthdays, 2 October, 1991 and 2 October, 1993. It is for new work and so it is meant to be extra giving over and above the normal ongoing support of BMS work.



**The video crew at work in Moulton. They were filming the life of William Carey. The video will be shown on Channel 4 in February**

It will be spent on responding to invitations to new work in Europe, Central America and the Far East; on urban mission in South America, Zaire, Bangladesh, El Salvador, and elsewhere; on youth outreach and Action teams; on the support of cross cultural mission in Britain; and in encouraging our partner churches to engage in mission beyond their own countries. The fund will also help our partners to respond to the many mission opportunities in radio and television.



# CALL TO PRAYER

20-26 OCTOBER

## Zaire: Church Work

This week we are thinking mainly of the work of evangelism and Christian education. In a church as large as the Baptist Community of the River Zaire and stretching along the river for over 1,000 miles, this is no easy task. Bibles and other Christian literature are not easily available, communications are bad and there are not enough fully trained leaders.

We pray for Pastor Mudi, who heads the CBFZ department of evangelism but often finds there is not enough money for his work; Mama Ditina, who is responsible for women's work and organises retreats and conferences; Mr Makiadi, who co-ordinates Christian Education.

Throughout the CBFZ there are various committees responsible for writing, translating and the distribution of literature and Bibles.

27 OCTOBER-  
2 NOVEMBER

## Brazil: Mato Grosso do Sul

Margaret Swires, who has been the Interim Executive Secretary for Social work has now handed back her responsibilities to Frank Gouthwaite who has returned from Home Assignment in the UK. Just before she left to take up a new work in the north east of Brazil, Margaret wrote about the work in Mato Grosso do Sul.

The Baptist House of Friendship has a new director, Clenir. She is one of the first teachers in the project. Pray for greater interest and help from the churches. The River project (Pantanal) is also under review. Pray for the meeting of the State Committee and Frank and the project leader as they discuss and plan the best use of the money they have for the next

four years. The Indian project has almost come to the end of its first year and is under review. Pray for the problems of climate and transport over dirt tracks.'

3-9 NOVEMBER

## Zaire: Kinshasa

Kinshasa, like any large and growing city in the Third World, is humming with life as people from all over Zaire mix together, try to build community, make a living and educate their children. Africa is in the midst of change, old governments are being replaced and dictators are falling. There is a strong movement for change in Kinshasa, the centre of Zaire's government and the hope is that this will take place peacefully and without bloodshed. Unfortunately there have been riots and people have been hurt.

In the midst of this there is the church. The Baptist Community of the River Zaire has its headquarters in Kinshasa and several of our BMS personnel are based there. Richard Hoskins looks after the Missionary Affairs office. He deals with transport arrangements and often finds himself travelling to the airport late at night and arriving home in the early hours of the morning.

John and Ruth Davis run the hostel for missionary children, Foster Wright assists Pastor Koli in the pastoral care of missionaries. He is also assistant pastor in one of the Kinshasa parishes.

*O Lord of the city,  
where it is easy  
to feel lonely,  
forgotten, isolated  
among the thousands  
who mill around,  
enable your church  
to create centres  
of true community  
where people belong  
and can grow  
and realise  
their full humanity  
as they discover themselves  
and their fellows  
encompassed by your love.*

10-16 NOVEMBER

## Nepal: Education

The clear objective of UMN work is to train and facilitate an increasing number of Nepalis who will be equipped to take responsibility in succession to expatriate personnel. In Kathmandu, the Business School is producing very able and trained secretarial personnel. Some of the courses run simultaneously as candidates are selected from various background circumstances.

Efforts are being made to identify staff on the projects recruited locally who may benefit from more training to equip themselves and benefit the projects: for some of these people a non-formal education programme has been set up. Tutorial teachers supplied by BMS are Joy Ransom at Okhaldhunga; Sheila Loader at Tansen.

The Gandakhi Boarding School (English medium) is the only government recognised regional school in Nepal and it clearly offers opportunity for the young people of Nepal who not only are academically able but whose families can finance them. A number of scholarships through UMN are on offer for less well placed applicants. BMS Staff at Gandkhi Boarding School in Pokhara include Graham and Debbie Atkinson and Jeremy and Ruth Clewett.

The Karnali Technical School at Jumla offers very practical courses in both agriculture and health.

17-23 NOVEMBER

## Bangladesh: Chandraghona

The Leprosy Hospital provides care for many patients who need treatment. Preventative medical care is of the highest priority in all medical service, but particularly in potential cases of Leprosy. The Hospital gives close attention to those who are identified with the earlier signs of leprosy in the community.

Nearby is the Chandraghona General Hospital, where for many years the love of Christ has been offered through



medical and surgical services. The Hospital attracts patients from a very wide geographical area across the Rangamati Hill Tracts. There is a shortage of committed Bangladeshi Christian doctors and nursing staff. The staffing situation has become an acute problem for which urgent prayer is requested.

Dr S M Chowdhury is the Medical Superintendent of the General Hospital. His Japanese colleague Dr Ken Hatano has oversight of the Leprosy Hospital. Mr Ashutosh Biswas is the Accountant of Chandraghona Hospital. Dr Reba MacField is responsible for the Obstetrics and Gynaecology Departments. The Matron of the Hospital is Mrs M Baker. Dr Afru Mong serves the Leprosy Hospital as Medical Officer. Phil Commons is involved in both Hospitals as Physiotherapist. Mrs R Gain serves as Principal of the Nurses' Training School.

## 24-30 NOVEMBER

### Zaire: Education

The pressures on young people in Zaire are enormous. In a poor country the benefits of a good education cannot be exaggerated. But often it is only the piece of paper at the end of the exams which is seen as vital for work in the future and some think that all they need to do is pay for it. So church schools have to aim for high standards both morally and educationally.

As well as the many CBFZ schools in Zaire there is the Zaire British Association School which offers primary education for missionary children and the children of business and diplomatic families who have English as a first or second language. The BMS teachers in this school have an opportunity of witnessing in a multi-faith expatriate community. Ruth Montacute is the school's headmistress.

#### TREASURERS PLEASE NOTE!

The BMS Financial Year  
ends on  
**31 OCTOBER**

when the books will be closed

Please send all contributions  
and donations to the Society  
by that date

## 1-7 DECEMBER

### Brazil: Mato Grosso and Santa Catarina

Peter Cousins who is involved in church planting and seminary teaching writes about his work in Cuiabá: 'Our little congregation is growing steadily but firmly. We have around 30 people at services and always have visitors. We are planning evangelistic campaigns and are going to be without enough space by the end of the year. Several people have come to faith recently.

The seminary is providing the biggest headache. The teaching standards have been high, the students have shown an increased maturity. We were thrilled to learn that they decided to forego the end-of-term party and to have a day's evangelistic service.

'We have a number of new teachers including our colleagues Mike and Jean Gardiner who arrived in July. This will diminish my teaching load and give added strength to our teaching staff. Our biggest prayer is for more students.'

## 8-14 DECEMBER

### China

The situation in China remains oppressive with the Communist government retaining tight hold on the country. The Church, however, continues to grow and we hear many stories of the way groups of Christians are witnessing to their faith in Jesus Christ. Religion can be practised and it is recognised that it has a role within society. Christian leaders, however, have to be very careful what they say.

There is still a great shortage of trained pastors and leaders. Most of the pastors, who remained faithful through the dark and difficult days, are now very old. Pray for the training of leaders in the national and provincial seminaries.

## MISSIONARY MOVEMENTS

### ARRIVALS

Miss Pat Woolhouse  
on 2 August from Kimpese, Zaire  
Miss Gwen Hunter  
on 17 August from Kimpese, Zaire  
(Private visit)  
Miss Carole Whitmee  
on 28 August from Balangir, India

### DEPARTURES

Miss Karen Poole  
on 1 August to Kinshasa, Zaire  
Rev James and Mrs Susan Grote  
on 12 August to San Salvador,  
El Salvador  
Mrs Corinna Woods  
to Kathmandu, Nepal  
Mr Ian and Mrs Pauline Thomas  
on 20 August to Bolobo, Zaire  
Mr Les and Mrs Jane Bromley  
on 20 August to Bolobo, Zaire  
Miss Gwen Hunter  
on 22 August to Kimpese, Zaire  
Miss Valerie Hamilton  
on 28 August to Dhaka, Bangladesh

## ACKNOWLEDGEMENTS

### LEGACIES

Miss H M Barrett	300.72
Mrs G E M Howard	200.00
Harold Stoneman	544.01
John R Billows	23,815.00
S K Hullett	98.81
Miss Gertrude Emily Tressider	1,000.00
Miss D Bosby	2.51
Miss A T Cross	5,130.32
Mrs Doris Ivy Mansell	50.00
Mrs Winifred E Pine	6,000.00
Miss Annie Mary Rees	100.00
Jim and Bessie Young	600.00
Mrs S H Saunders	150.00
Miss L R Ingle	18,871.95
Mrs Eunice Ann Davies	24,930.13
Miss Tegrudd Williams	1,000.00
Mrs Doris Kathleen Kelday	1,913.28
Ethel Nunn	6,019.76
Miss M A Swindon	100.00

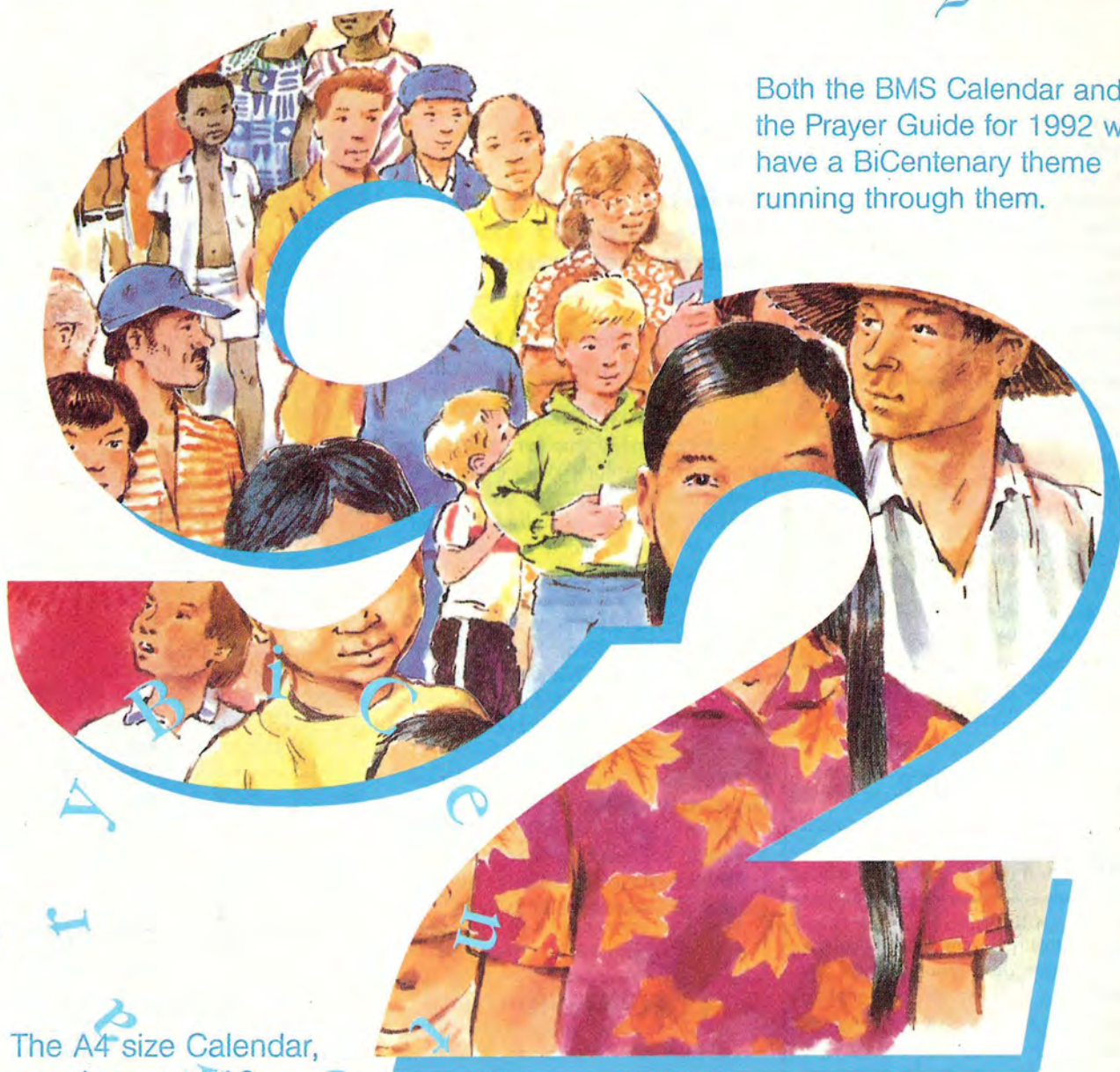
### GENERAL WORK

Anon: £10.00; Durham: £30.00; Andover: £10.00; Charities Trust: £9.50; via Corinna Woods: £3.00; FAE Aberdeen: £25.00; Payroll Giving: £25.35; Anon: £50.00; Anon: £5.00; Dunfermline: £300.00; Dunfermline: £30.00; Cambuslang: £100.00; Darlington: £30.00; GYE voucher: £88.45; Andover: £10.00.



# C a l e n d a r 200

Both the BMS Calendar and the Prayer Guide for 1992 will have a BiCentenary theme running through them.



The A4 size Calendar, opening up to A3, has a full colour photograph each month illustrating the worldwide work of the Society today and a monochrome print highlighting some aspect of BMS history.

Available in October it is good value at £2.20 including post and package. For orders of ten copies or more please deduct 10 per cent.

## Prayer Guide

The 1992 BMS Prayer Guide will also be available in October and costs 75p. An invaluable help in focusing our attention on a different area of BMS work for each day of the year; it names both people and situations and enables us to pray with understanding.

### CUT OUT THIS COUPON AND SEND TODAY TO:

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

Please send \_\_\_\_\_ BMS Calendars at £2.20 each    Please send \_\_\_\_\_ 1992 Prayer Guides at 75p each

Name..... Address .....

..... Post Code .....

Home Church..... I enclose £ \_\_\_\_\_ (cheques made payable to BMS)