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M I S S I O N A R Y

# HERALD



BRAZIL – EVANGELISM AND THE  
POOR – FAVELA SUNDAY SCHOOL

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Cover photo: José Pacheco with his family. See story page 3.

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**T**HE STATUE of Christ, arms wide-stretched to encompass the expanse of Rio de Janeiro, featured prominently in the coverage of the Earth Summit in Brazil last month. Yet to most of the six million or more inhabitants of that bustling city the Christ figure, high on his hilltop, must appear remotely aloof from their inflation hit lives.

How do you bring Jesus alive to outcast street children? How do you begin to tell the 'good news' to poor *favela* dwellers who are expending so much of their time and energy in the struggle for survival? What is 'good news' for people like them?

More than three-quarters of Brazil's 150 million inhabitants live in the towns and cities. Many of them are extremely poor and as they stream into the urban areas they take over any land available. This is usually on the hillsides which often collapse during heavy rains, in narrow valleys susceptible to flash floods, at the side of the busy polluted motorways or on rubbish tips.

These *favela* communities are not small. In Rio de Janeiro they can contain 60,000 to 80,000 people. One of the largest is reputed to house something like 200,000. The homes are not all cardboard hovels. Some have been upgraded and the former shacks replaced by brick and concrete

dwellings. Yet they are still overcrowded, insanitary and often violent places where drug gangs fight for control.

So what is 'good news' for such people? In Brazil, as you can see in the stories which follow, Baptist churches are taking this question seriously and people like Valeria are learning that the risen Lord Jesus is not a remote figure, way above her life, but someone close, alongside her in the *favela* where she lives, who cares about the suffering and hardship she faces daily. ■

# BRAZIL

## IT DIDN'T WORK OUT

**J**OSÉ PACHECO LIVES IN the São Paulo *favela* of Jardim Olinda which is home to something like 3,000 people. His tiny 'house', an 'upgraded' building of brick and concrete replacing the original wooden shack, measures about 20 feet by 8 feet. It has no windows, only a door at the front and the rear, and is situated at the top of a steep slope. Below lie row upon row of other dwellings reaching right down to the valley bottom.

'Sanitation is bad and with the shadow of the cholera epidemic spreading down from the north of the country there is great anxiety about what will happen once this killer disease gets in amongst these families so tightly packed together in such poor conditions,' reports Stuart Christine.

José is fortunate. He has a job working as a guard in a luxury apartment block in the centre of São Paulo.

'Only about five people live in each of those apartments. They are about 40 times larger than our *favela* home,' José said. 'Fourteen people normally live here although there are only ten at present.'

One evening in March there was a violent thunderstorm which turned the stream at the bottom of the valley into a raging torrent of mud and debris. An old lady who lived at the bottom of the *favela* and two men who lived at the top were swept into the flood and drowned.

The day before, in the state of Minas Gerais, 200 *favela* homes were destroyed in a similar storm and



many people, mainly children, were killed. The gruesome pictures of the aftermath were widely shown on television so the residents of Jardim Olinda were understandably terrified.

'Our house was hit with hailstones and I thought I was going to die,' said the 78-year-old grandmother who lives in José's house.

José lived in Paraná for 20 years, although his family originally came from the state of Minas Gerais. They have been in São Paulo for the last eight years.

'I came to get a better job, to find a good education for the children, to make a better life for the family but things just haven't worked out. At least in Paraná we had a small house and some land we could work.'

José's story is typical of many people crowded into São Paulo's *favelas*. Local Baptist churches are beginning to reach into the *favela* areas with both a practical and evangelistic ministry.

Two of José's children, Andreia, 14 and Andre, 12 are regular attenders at the Sunday

*Right:*  
José surveys the  
favela from his  
front door

*Far right:*  
Row upon row, the  
favela homes reach  
right down to the  
valley bottom



# IT DIDN'T WORK OUT

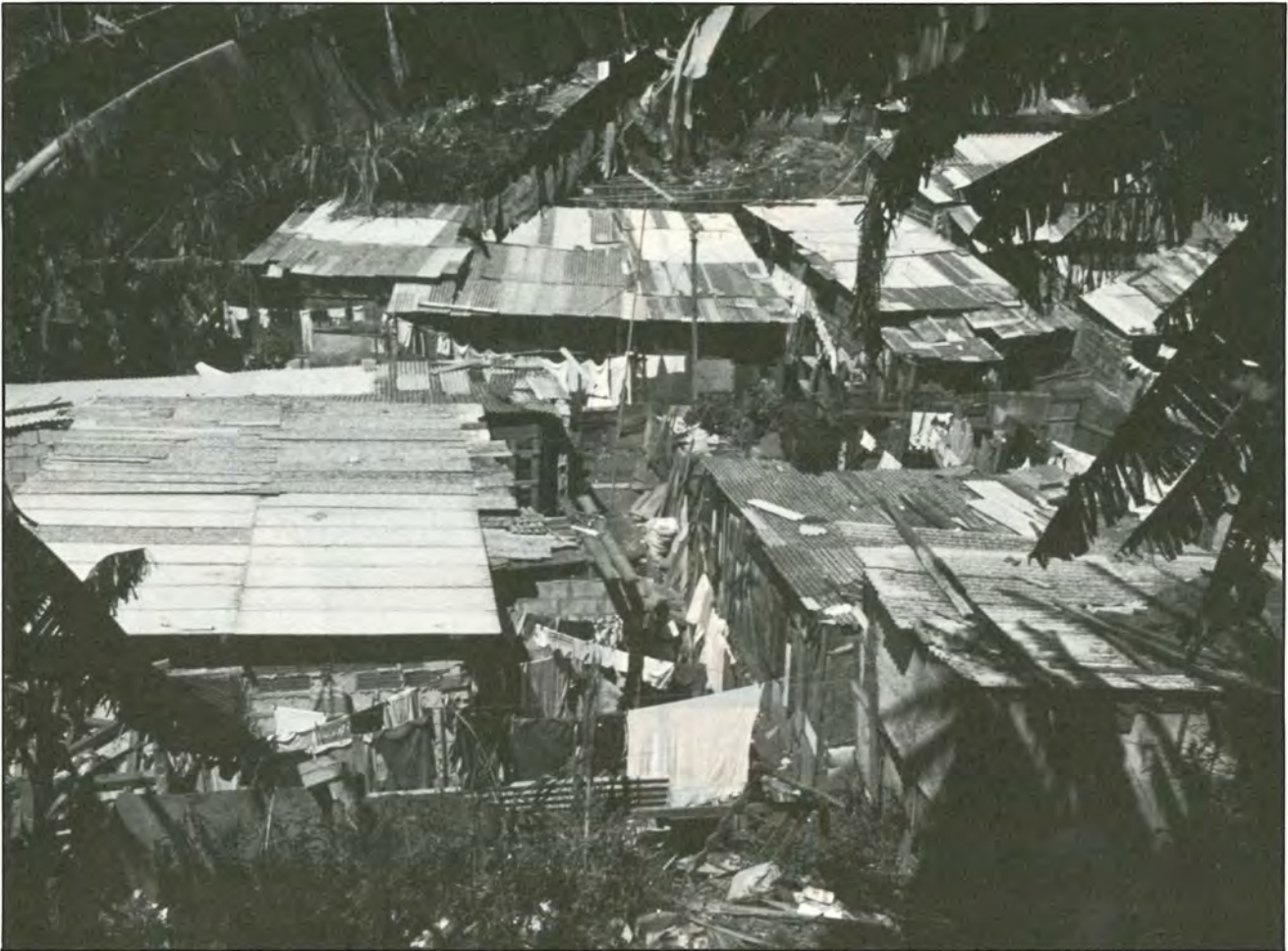
morning meetings held in three empty rooms backing on to a Baptist orphanage.

'Andreia won a copy of the New Testament in a little competition we held,' said Stuart Christine. 'We pray that it will become a light in a dark place.' ■



*In São Paulo modern city blocks and favela homes exist side by side*





## EVANGELISM AND THE POOR IN BRAZIL

*An Alternative View  
by Robert Draycott*

AS PART of my New Testament course I used to put up an 'empty word'. The word in question had a hole in the middle making it difficult to recognise. This proved to be a useful discussion starter.

The students soon recognised the disfigured word *evangelho* or *gospel* but we then thought about the content of the word and its meaning.

What, then, does the word *gospel* mean for the poor? No doubt our answers will vary but it does not seem very good news to conclude as Eric Laing's second article does (*Missionary Herald* Dec. 1991), 'The fact is, the poor you will always have with you.'

The article itself gave an interesting account of various local responses by the Brazilian Baptists, naturally

highlighting the necessarily small scale contributions of the BMS missionaries. The overall impression could be seen as illustrating the sheer enormity of the poverty encountered. The question remains, however, can we as Christians accept the statement: 'There is little hope of eradicating the problem of poverty from the world'?

Here is a stark challenge indeed, which for me at least raises the question, do readers of the *Missionary Herald* simply accept this statement? Does no one feel that perhaps the words of our Lord have been taken out of context?

We seem to be dealing with a question of content, strategy and tactics. By content I mean the question already raised, what is the gospel for the 'women with depressed countenances', for the children brought up to beg, for the vast numbers of the poor?

In this context the positive contribution of Liberation Theology





# POVERTY'S A BIBLE

◀ passed unnoticed. This contribution is that of defining the poor, of providing a voice for the voiceless. Above all, the vast amount of Biblical material on the poor and oppressed has been highlighted. It is hardly fair to boldly state that 'the Liberation Theology movement advocate mass stirring of the people against those with wealth and possessions'.

In terms of strategy the question is again simply put, do we or do we not believe that poverty is an evil to be eradicated, an enemy to be conquered?

What percentage of *Missionary Herald* readers are home-owners? A percentage reflecting the national average no doubt, as one would expect. It would surprise no one however to discover that four or five generations back our forebears lived in the slums, were illiterate, or in a word were poor. If things have changed in Britain why can't they change in Brazil?

As for tactics, we appreciate all that our missionaries are doing in conjunction with the Brazilian Baptist Convention. Brazil desperately needs those initiatives described by Eric Laing, which quite naturally was but a small sample of all that is being done. Other tactics need to be applied. Secular and Christian journalists continue to debate about poverty as do TV commentators and journalists.

Furthermore, over the last ten years the evangelical community has gradually re-entered the political scene. Legislation also has a part to play in the fight against poverty.

There is one further element involved in this question. The international aspect, namely that of trade, development and debt repayments. Who in the end pays for those interest repayments? Not the wealthy élite but the poor.

In conclusion it seems that we need to give content and meaning to the word *gospel*. There is also a need to think seriously about the strategy we adopt with regard to the poor. Sadly most of us manage to avoid and ignore the poor quite successfully although Jesus said, 'The poor you will always have with you, not so me.' What do you think He meant? ■



*Above and right:  
Children leaving  
the favela Sunday  
School with their  
bread-bun  
sandwiches and  
soft drinks*





Puppets prove to be very popular and a great teaching aid for these favela children

# AND A BUN

**T**HE SUNDAY MORNING meetings on the *favela* are held in three rooms adjoining a Baptist orphanage. The orphanage is run by a Baptist church other than the Ferreira church which sponsors the *favela* work.

'It is an example of two kinds of Baptist work in the same area but catering for different groups of people,' said Stuart Christine.

The rooms were almost derelict, the end one having been badly damaged in a fire. The property is being renovated and three good meeting rooms are being created.

In the photographs we see the Christine family and members of the Ferreira church working together to lead this new Christian work.

Georgie, Bruce and Sam

Christine worked the puppets, which were greatly enjoyed by the children.

Helmut, playing his accordion, taught a song based on John 14:6, *I am the way, the truth and the life.*

Later the Sunday School was split into two groups by age. The younger group held a competition, girls versus boys (a hangman type of game) related to the previous week's lesson.

The older group was read the story of Jesus calming the storm. Stuart Christine quizzed them and the person with the most correct replies, in this case José's daughter Andreia, received a copy of the Portuguese version of the Good News Bible.

At the end, each child was given a bread-bun sandwich and a soft drink. ■





World  
**MISSION**  
Link

**STAFF TEAMS**

THERE HAVE BEEN 22 Staff Team presentations. Did your church manage to go to one? The theme, *No Small Change*, was explored in workshop sessions with missionaries and overseas visitors, question times and an evening presentation using a range of audio-visual material – music, drama, slides, interviews.

Because of the BiCentenary celebrations there are no more Staff Teams this year but work is already underway on the 1993 programme. If your area is interested in having a Staff Team visit then talk to your BMS representative.

**LINK UP**

You've sent in the yellow request form. You've agreed on a Link-Up and it has been confirmed. You've made contact with your Link-Up missionary and then you received the profiles and Link-Up certificate! It's a good picture of the missionary and it's nice to have their birthdays but . . .

*What are we supposed to do with the certificate? Why is our church profile incorrect?*

Each church in the Link-Up group has a certificate. They should sign it and when the Link-Up missionaries visit get them to sign it too. The certificate should be displayed, along with information about the Link-Up, reminding people about the commitment to pray, to support, to keep in contact.

The purpose of the church profile is to let your Link-Up missionary know a little about you. ■

# WHAT IS A FAVELA CHURCH LIKE?

*'Ask us again in a year's time,' writes Stuart Christine. 'We really don't know.'*

**H**OWEVER ONE OR two pointers seem to be showing us a way forward as we work with the small group from our local Baptist church to plan a new church in rather uncertain ground.

- The church will need to be structured to offer close support to individuals living a precarious existence.
- The church will not be able to count on leadership able to manage the organisational life typical of a middle-class church.
- The church will have to experience the real presence and power of God in down to earth ways, both to convince others and to survive itself.

We are planning therefore to build on the goodwill already established through two years of social work and children's work by establishing small 'cells' of up to a dozen folk in each. They will become the main care and contact groups of the church community. A lot of emphasis will be given to the place of prayer, personal testimony and mutual support amongst the members.

Different groups will meet on



*Stuart Christine takes an opportunity to talk to a favela resident*

different days so that there is always a group of the membership meeting throughout the week where a member in need can find help.

Weekly celebration meetings, with a lot of emphasis upon music and inspirational teaching and fellowship will aim to give coherence to the main life of the church as it is expressed in the small groups. ■

*STUART AND GEORGIE CHRISTINE originally went to Brazil in 1977. They worked in Jaciara until 1981 and then moved to Rondonopolis in 1982. In 1987 they came back to the UK and Stuart took up an appointment as tutor at Spurgeon's College. They returned to Brazil earlier this year. In São Paulo Stuart is co-ordinating church planting in the Pinheiros association and teaching at the Baptist Faculty.*

*The whole Christine family is helping establish a work in the Jardim Olinda favela.*

## SUMMER SCHOOL REVISITED

Did you ever go to a BMS Summer School? Would you like to relive those happy memories with your family in this BiCentenary time – even though you may not be as old as the BMS?

*Interested? Write and tell us NOW! Nothing will happen unless you do! Contact John Passmore.*



# BEHOLD I AM DOING A NEW THING

(Isaiah 43:19)



THE MANDATE WAS to write on all the new work that BMS has become involved with in recent years. Well . . . where to start? Countries and peoples as varied and different as chalk and cheese; industrialised countries in Northern Europe and developing nations; countries with some kind of Baptist heritage and other countries with none.

We shall begin our global tour by, first of all, looking at Europe, giving most attention to France, which has a long Baptist history.

*by Jan Kendall*

## FRANCE

### ORIGINS

**B**APTIST WORK in France had humble beginnings. In 1810 in the north of the country, a farmer called Ferdinand Caulier, discovered an old Bible in his house. Reading this, he was struck by the differences between what this Book said and the traditional teachings of the Catholic church. Slightly later, French speaking English soldiers, remaining in France after the Battle of Waterloo (1815), began to spread the gospel.

Out of these two occurrences, people in this area began to meet as a Christian community, and built a place of worship at Lannay. In 1819 the group was visited by a Swiss evangelist Henri Pyt (he was invited for four days, and stayed a year!) and out of his ministry came several converts who were to become well known in the history of Baptist work in France. They included Joseph Thieffry and Jean-Baptiste Crétin, a pioneer builder of Baptist churches in France.

Left to themselves, this little group – isolated and in the middle of a hostile Roman Catholic area – would probably have died out. But in 1832 Adoniram Judson, the American Baptist missionary baptised by Carey in India, came to the rescue. By supporting two Americans, first of all Casimir Rosland who began a work in Paris but sadly died of cholera a year later, and then Erasmus Willard, who started a work in Douai, the Baptist work in France was able to continue.

### TROUBLED YEARS (1838-70)

At this time religious liberty only existed for churches recognised by the state. French Baptists were still regarded as an unrecognised sect and were the object of government repression.

At that time Joseph Thieffry (1797-1879) was active as a tireless evangelist in the north of France. Other



names of this period include Esther Carpentier, Jean-Baptiste Crétin and Victor Lepoids. These along with other members of the Baptist community, suffered much and were often imprisoned.

#### LIBERTY AND DEVELOPMENT (1871-95)

The birth of the Third Republic in France was a time in which Baptists in France enjoyed liberty and began to expand their work. After the war of 1870-71 there was a renewal of evangelistic activity in large working towns undertaken by the Baptists, Methodists and a group called Mission Populaire.

All over France at this time evangelists were being raised up to work amongst the people. In Paris a group of Baptists had existed since 1839, having started a church in 1849, which met in various rooms. But in 1872 a huge building was built in the rue de Lille, and was used as a centre of a lot of activity for many years.

Work spread from the north of France under the leadership of François Vincent into Belgium. In the east of the country churches were founded with the help of the Mennonites, a work which stretched beyond the frontier with Switzerland into the Jura mountains.

In the south new Baptist work was founded in Lyons, Marseilles, Saint-Etienne, Nimes, Toulon and Nice. In these years the number of French Baptists tripled.

A special work began in Brittany among the Breton-speaking people, and we shall take a more extensive look at this shortly.

#### FRENCH BAPTISTS FROM 1895

After the great expansion there arose difficulties among the various Baptists in France, particularly concerning the separation of Church and State. Eventually two associations were set up: the Federation of Baptist churches of Northern France and Belgium, and the Evangelical Association of Franco-Swiss Baptist churches. Two figures stand out

in this period Ruben Saillens and Philémon Vincent.

Saillens (1855-1942) who had Huguenot roots came originally from the Mission Populaire. He was a popular speaker, poet and hymn writer.

Vincent (1860-1929) was a pastor and founder of the Baptist church in l'Avenue du Maine in Paris; he was also a Hebrew scholar, theologian and intellectual whose thoughts and ideas did not fit easily into the framework of the traditional church. He wrote several books, and in his *Manual of the Christian Religion* he insisted on the importance of religious experience through a personal and spiritual union with the risen Jesus Christ.



#### BRITTANY

Evangelistic work also took place in Brittany, but this was of a special nature directed at the Breton speaking people. This was taken on board by a fellow Celt, the Welsh speaking Baptist pastor John Jenkins, who started a work in Morlaix in 1832.

This work continued, but was reduced around 1860 when BMS began a work in the Congo (thus depleting the number of available workers).

Indigenous Bretons like Guillaume Le Coat, the son of a clog maker, carried on the work; Le Coat himself built a church in his home village of Trémel in 1864. This saw the outworkings of many activities: evangelism, the founding of an orphanage, and a dispensary, and schools and colporteur work (visiting people in their own homes, and reading the Scriptures to them).

Although the British and Foreign Bible Society had begun translation work of the New Testament into Breton as early as 1827, the whole Bible was not translated into Breton until 1889 when Le Coat translated the first edition of his *Ar Bibl Santl*. There followed a hymn book in Breton *Telen Ar Christen* which took its tunes from traditional sources and sounded like laments sung by the Bretons at their fetes and processions.

In 1865 the work of the colporteurs and public meetings was made legal and many Baptists became involved in evangelistic work, for example in the distribution of tracts.





In fact this gave rise to a great deal of fear amongst the local people, calling the Baptists *hérétiques anglais*, English heretics, and old women crossed themselves to prevent themselves falling prey to such a bad fate as this!

#### ANTI-BIBLE SOCIETY

The Catholic clergy, in particular, were quite hostile to the spread of the gospel in Brittany in the native language. For example, in 1891 Le Coat sent the Bishop of Quimper an example of his translation work and received the following reply: 'It is my duty to forbid this reading to the souls that I am responsible for!'

Also the Côtes du Nord, a clerical association, was set up called the Anti-Bible Society, which gave as its objectives: to discover who had a Breton Bible and to confiscate and destroy the same.

Centres of worship did survive and even grow here and there; a closed-down chapel was re-opened in a village in Nord-Finistère and a place of worship was opened in 1912, at Lesconil, a little port on the coast. This served a Breton community of 140 people, which was in fact 10 per cent of the village



Opposite far left: The Chapel at Morlaix  
Opposite left: The Estuary at Morlaix

population.

The First World War saw the slowing down of activities; Le Coat died in 1914, and the work was taken over by his nephew Georges Somerville. Along the north coast of Brittany, Baptist churches were founded, at St Brieuc, Paimpol, Perros Guirrec and at Lannion, so much so that to be Protestant in

this Breton speaking part of France was to be Baptist.

The Trémel church also started a work in Le Harve, which had repercussions in Brittany and France, because there were a lot of Bretons working and living in Le Harve.

#### THE FIRST PROTESTANT MAYOR

Up to the Second World War the work in the Baptist churches in Brittany went well. The pastor at the church in Lannéanou, M. Jules Collobert, became the first Protestant mayor of Brittany. When he was presented to the president of the republic, Gaston Doumergue, Doumergue commented to the first protestant mayor, that he, for his part, was the first Protestant president of the French Republic!

The Second World War saw changes, that perhaps were more important than the changes noticed during the First World War. Relations with Great Britain were severed.

The Baptist Federation of France took over the churches at Morlaix and Trémel and, short of money, activities at the other churches were reduced. The chapels at Kerelcun and Huelgoat closed. BMS links with the Morlaix church continued through to the 1950s.

Recent years have seen the establishment of a Baptist church at St Malo, affiliated to the Baptist Federation. Work has begun at Guingamp, and other Baptist churches have been founded at Nantes, Rennes, and Lorient by American Baptists. These are not actually affiliated to the Federation but, nonetheless, remain on friendly terms with it. Other work has begun in Dinard, Brest and Lannion by the Frande Mission (which has Swiss origins).

Breton Baptists will always remain apart from the other Baptists in France because of their language, culture and heritage. Nevertheless they have contributed greatly to Baptist work in France.

#### FRANCE TODAY

And today, again, BMS is working in France. Statistics tell us that 80 per cent of French people are baptised into the Roman Catholic church but the number of practising Catholics is under 10 per cent.

The next largest religious group is the Muslims, and Protestants rank third, with official estimates of just under two per cent of the population. The number of Baptists is only around 7,000.

Three couples work with the BMS in France today: the Atkins, working on the outskirts of Paris, the Abbotts at Clermont Ferrand, and the Wilsons, near Lyon. In addition, the Thomases, forced to leave Zaire last September, are temporarily working at Carcassonne.

The French Baptist Federation runs a French language school at Massy in the Paris suburbs, which missionaries of all denominations use in preparation for work in French speaking countries.

France offers many challenges. There are more



spiritualist mediums than Roman Catholic priests and it is said that even the Catholic church looks on France as one vast mission field.

## BELGIUM

The history of Baptist work in Belgium has many similarities to that of France, with English speaking soldiers remaining after the battle of Waterloo spreading the gospel.

There is also the story of the hawker, Peter the Blind, who, one day whilst selling his wares was offered a New Testament. He was not completely blind, though his sight was weak, and he was able to read it and so came to faith in Jesus Christ. Although he eventually became completely blind, he continued to go from place to place, selling his domestic utensils and also freely telling all of his new found faith.

When Belgium became an independent nation in 1830 this time there were only eight Protestant churches in the country – none of them Baptist.

There seems to be a gap in the history of Belgium's religious life, but the story is taken up again in 1892 when two young men from Ougrée went to France to find work, but came back to their home town, having found something else – a saving faith in Jesus Christ. Their faith spread to others and in 1901 a Baptist church was built at Ougrée, shortly followed by other churches at Peruweltz and Mont-sur-Marchienne.

Today there are 14 Baptist churches in Belgium, and other groups in the process of establishing themselves and eager to evangelise. The Belgian Baptist Union has recently forged links with the BMS. Following the exchange of visits by Belgian and British Baptist representatives in 1988 and 1989, an invitation came in 1990 to officially help with the needs and projects in Belgium.

Being such a near neighbour, it is only right that British Baptists should strengthen their links with Baptists in Belgium.

## ITALY

Apart from the Waldensian Church, most Protestant churches in Italy appear to have their origin in some missionary activity directed from outside the country. The present Italian Baptist Union traces part of its history back to BMS involvement in the late 19th and early 20th century.

In 1956 the Italian Baptist Union was created, freeing Italian Baptists from domination by foreign missionaries. However this country where the apostle Paul was imprisoned, and probably died, still needs the Gospel of Jesus Christ. With this in mind, the BMS has accepted an invitation from the Italian Baptist Union to send personnel to work in pastoral situations as well as youth exchange programmes.

## ALBANIA AND HUNGARY

Very recently, links have been made with two countries, one of which up until months ago we would have hardly believed it possible: namely Albania and Hungary.

Hungary obtained its freedom from communism earlier than the other communist countries, but even in its communist days Baptist churches existed. Today the 205 churches with 10,900 members have a lot more freedom, and their young people in particular are keen to play their part in the work of the church, particularly in evangelism.

Situated in Budapest is the International Baptist Lay Academy (IBLA), which is linked with the Ruschlikon Seminary. Connections with the BMS working in Hungary began almost accidentally when as a result of BMS missionaries being forced to flee from Zaire, they found themselves in a state of limbo.

Two of these missionaries, Dave Champion and Karen Poole, were seconded to teach in Hungary; Dave teaching English at IBLA to students who would continue their studies at Ruschlikon, and Karen teaching English at an ordinary school by day, and in the evenings teaching English to the wives of Dave's students.

The arrangement looks likely to continue, although different personnel may be involved.

For more than 40 years Albania's communist leaders boasted that their country was the first completely atheistic state.

With the fall of communism last year, a vacuum has been left in the hearts and minds of the people, a vacuum, that as Christians we believe can only be fully filled by an encounter with Christ.

There are now some churches starting in Albania, but not Baptist ones. The European Baptist Federation (EBF) has received permission to establish the first Baptist witness in Albania, and through this federation BMS are sending two missionaries, Chris and Mairi Burnett, formerly working in Zaire, to begin the work.

Ultimately the EBF hope to establish Baptist churches here and to undertake specific programmes, as diverse as health, hygiene, education, business training, agriculture and land management, communications and logistics, in consultation with the Albanian government.

The quotation from Isaiah 43 at the heading of this article goes on to say: *Do you not perceive it? I will make a way in the wilderness and rivers in the desert.* Truly, Europe is regarded by many as a spiritual wasteland, but with God's help, BMS is able to help to swell the groundwaters, that rivers once again may flow here. ■





# EXPECT GREAT Things



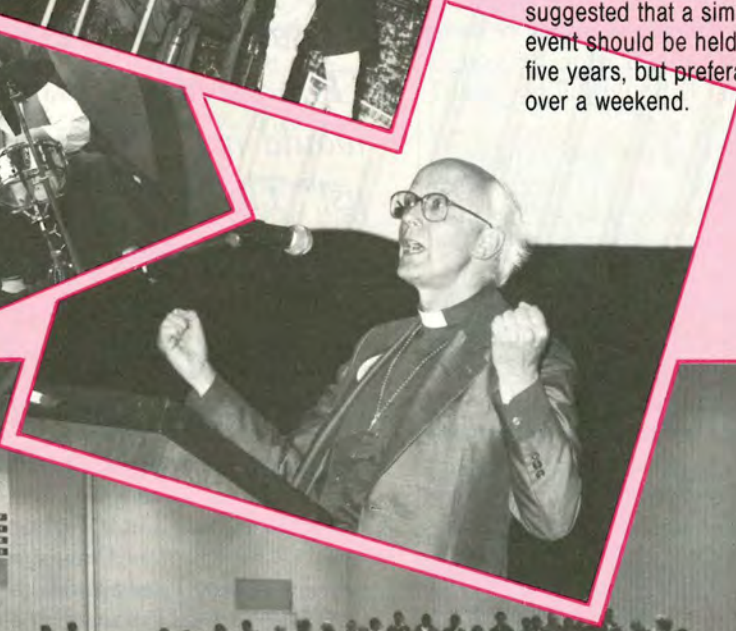
## Family Day

The weather threatened, the thunder rumbled, but apart from one or two sharp showers the rain kept away from the BMS Family Day, *Expect Great Things*, in Nottingham on 30 May.

Over 2,000 people were there to mark the 200th anniversary of Carey's famous 'deathless sermon'.

Most events from the morning worship, through the seminars, presentations and magazine programmes to the evening worship were packed to capacity.

'Do they do this every year?' one person was heard to ask. Another suggested that a similar event should be held every five years, but preferably over a weekend.





# THEY'D NEVER BELIEVE US



**T**AKE, FOR INSTANCE, the time when a man we had never seen before came and asked me, 'Pastor, do you think that I should kill two men? Please help me!'

About 6.30 pm one Sunday evening we were in church when a huge fellow of about 15 stones appeared asking to speak to the padre. To the average Brazilian any church leader is a padre. I was called and he began to speak in a very loud and anxious voice as I led him to a little room where we could speak in private. Before I could get him to this room, however, Sheila and others had heard him say, 'I have just come out of prison. I was there because I killed two men.'

On entering the room, he asked me to close and lock the door. He then produced a revolver and placed it on the table in front of him declaring

*'There are times when we say to ourselves. "The people in Britain would never believe us!" There are so many staggering experiences that sometimes we ourselves find it hard to believe,' writes David Brown.*

bravely, 'Look, I am armed!'

'So am I,' I said placing my Bible alongside his gun.

He broke down and wept, pleading with me to help him.

The horrible truth was that four

men of a rival drug gang had broken into his home some years before, tied him up and then raped his wife in front of him before killing her.

They left him tied up. Eventually he escaped, found and killed two of the four men and was imprisoned for his deed. He was now free knowing that the other two would be expecting a visit from him. Hence the question, 'Should I kill these two before they kill me?'

After sharing the gospel with him, speaking of how God was ready to pardon him in Jesus, how killing another two was not going to resolve the question, we prayed together. He received a Bible and went away promising to leave Rio and to start a new life somewhere else.

We have never seen or heard of him since, but we do not cease to pray for him. ■





# THE GOSPEL IS THE ONLY REMEDY

*'We praise God for His wisdom and protection as we freely move among the people of the favela where our little church is located,' write David and Sheila Brown.*

*'We see armed men patrolling the area, drug trading going on before us, arms being bought and sold in broad daylight, and the police are not anywhere to be seen. This is the life of many in Rio de Janeiro. The Gospel is the only remedy and we have it to distribute freely.'*

**M**ICHEL'S MOTHER was unmarried and he never knew his father. Since he was 16 he has smoked marijuana and for the last seven years he has been 'sniffing' cocaine. He is now 32.

To support his habit he started selling drugs and then became more and more involved with the drug traders. He became an armed look-out on the hill where the *favela* is situated to warn of invasion by other gangs or by the police.

He came under suspicion by the leader of his gang when there was a mix-up over money. He was kept tied up in a dark room for three days without food and beaten daily to confess. He was saved when the police invaded the *favela* and arrested him. He was released later after being 'questioned' but no evidence was found.

On a number of occasions we, at Usina Baptist Church, had tried to witness to him and to encourage him to go to a Christian recuperation centre. After this last experience he agreed to go. Three days later he was home again saying that he was 'cured' and that he had decided to become a Christian.

'I am going to get a job to support my family and I will never again touch drugs.'

It's a long story, but within three days he was in hospital having been shot in the hand during a gang battle through being where he had promised never to be again.

We tried to show him how once again God had spared his life and had given him another chance to repent and accept Christ as Lord and Saviour because that is the only way he will achieve liberty.

Pray for Michel; he still has a place in the drug recuperation centre.

Pray also for his family. His wife Valeria is coming regularly to church but as yet has made no commitment. ■

## BICENTENARY SERVICES

Application for Tickets.

THE BMS has arranged two special services on Friday 2 October to celebrate the BiCentenary of the founding of the Society.

By invitation of the Dean there will be an International Service of Thanksgiving at Westminster Abbey at 11am when the special preacher will be the Revd Dr Horace Russell of Jamaica.

In the evening at 7 pm there will be a Baptist Family Celebration at Fuller Baptist Church, Kettering. The speakers will be Bishop Mohanty of India and the Revd Reg Harvey, General Secretary of the BMS.

It is planned to make about 1,000 tickets available to the Baptist Community as a whole for each of these services.

Applications for tickets should be sent to:

BMS  
2 Wheatfields  
Didcot  
Oxon OX11 0EQ.

Please make clear which service(s) you wish to attend and mark the envelope 'Ticket Allocation'. In allocating the tickets we shall endeavour to make sure that the whole of the BMS constituency is fairly represented.



## Dedicated Service

Since 1948, Gladys Phillips has been faithfully collecting donations for the funds of the BMS from children and adults of Mill Road Baptist Church, Wellingborough. Now the church has decided to accept all-in-giving and so Gladys has retired.

'Whether collecting pennies from children or pounds from adults, Gladys has been diligent in the task,' the church reports.

When Gladys started her BMS collecting the *Herald* cost three pence and *Wonderlands* and *Quest* were the publications for children and young people.

'Throughout all the changes in everyday life and in world mission, Gladys' work for the BMS continued unabated and both the BMS and the church at Wellingborough have good reason to be grateful to God for her faithful service and witness over many years.'

## Canterbury Pilgrimage

A nine day sponsored walk of the Pilgrims' Way over Easter has so far raised £3,187 (with more still to be received) towards the £2 million BMS BiCentenary Fund for the Future.

The Baptist churches at Winchester, Alton, Farnham, Godalming, Redhill, Sevenoaks, Maidstone, Ashford and Canterbury provided overnight accommodation and catering facilities for the walkers.

They set out from Winchester Cathedral on Good Friday and reached Canterbury Cathedral on 25



Canterbury Trails

April after covering over 130 miles of parts of the ancient Pilgrims' Way and the recent North Downs Way long-distance path.

For sponsoring purposes the distance quoted was 131.25 miles, so that the six men and one woman who completed the entire route could raise the decimal equivalent of the £13 2s 6d collected in Fuller's snuff-box in Widow Wallis's parlour on 2 October 1792 for each 10p per mile of sponsorship.

The walk, made by 35

walkers and six dogs from 15 churches, was organised and led by former BMS missionary Stanley Mudd.

On Easter morning the small chapel at Alton was the overnight men's dormitory, then breakfast room and finally meeting place for walkers and local congregation led by Stanley Mudd. Morning worship on the following Sunday at Canterbury included a report on the walk and a children's address featuring one walker's boots.



## Cholera

Cases of cholera in Central America have increased dramatically over recent weeks. Health workers blame the heavy seasonal rains which accelerate the leakage of sewage into streams and lakes which are used as sources of drinking water.

According to Ernesto Salmeron, Nicaraguan Health Minister, the epidemic is 'out of control' because people are not following preventative recommendations.

The situation is most serious in Nicaragua's rural villages along the Atlantic and Pacific coasts, now suffering serious famine and up to 90 per cent poverty, and in Managua where thousands of overcrowded houses of sticks, plastic bags and cardboard fill desolate city blocks which were destroyed during the 1972 earthquake.

The government of Nicaragua is considering declaring a state of emergency.



From the middle of April until the end of May, El Salvador registered 1,000 new cases of cholera. In one rest home 26 elderly people suddenly contracted the disease in the first week of May resulting in ten deaths. Health officials blamed unclean food preparation.

Many of the region's doctors believe the sudden upsurge in cholera was due to the fact that during Holy Week, in April, many people who had earlier been exercising caution indulged in festive street food stands that accompany Easter processions and beach resorts. Another reason may be that many people no longer fear the disease and have stopped taking precautions.

## Relief Fund

At the beginning of last month, Curitiba, the capital of the state of Parana in Brazil, was hit by a violent hurricane type storm which caused widespread damage. At the same time severe floods have affected the towns of Uniao da Vitoria and Rio Negro. The BMS has sent an immediate grant of £2,500 from the Society's emergency relief fund to assist the Baptist Convention in its relief work.

So far this year, the BMS has spent £53,000 from the Relief Fund to give assistance to Zaire for, amongst other things, medicines and equipment and to the European Baptist Federation for refugee work.

The Relief Fund enables the BMS to respond quickly to any emergency needs. Donations may be sent to BMS, earmarked for the Relief Fund.

## Half a Million Deaths

Every minute of every day a woman dies from complications related to childbirth. This adds up to half a million deaths every year throughout the world in the developing countries of Latin America, Africa and Asia. ▶

**A**  
**f**und  
for the  
**f**uture

200 years —  
200 coins

Many churches are taking up the challenge of *Fund for the Future* by thinking up imaginative ways of collecting. For instance, did you know that:

- a 500g margarine tub will hold 200 **£1.00** coins?
- a 200g coffee jar will hold 200 **50p** coins?
- a 14oz jam jar will hold 200 **20p** coins?
- a 500g yogurt pot will hold 200 **10p** coins?

Start your church collection now and have a symbolic offering on the weekend of 2 and 3 October. Fund for the Future expects great things of us all!



## Three- Wells

The 'Three Self' principle within the Chinese Church is well known — Self-government, Self-support and Self-propagation. Some now think that this should move on to the 'Three-Well' principle — Well-governed, Well-supported and Well-propagated.

Writing in *Bridge*, the Chinese Christian Magazine published in Hong Kong, Den Zhaoming says that for that dream to become a possibility the Chinese Church needs a 'rejuvenated leadership'.

However 'it seems that commitment to the idea that stability is the overriding factor outweighs the desire to rejuvenate the church, especially among the old guard.'

During the Fifth National Christian Conference held in January 42 young theological graduates were ordained. This was seen as clear evidence for the changing times, for they drew hearty applause from the audience.

'Yet judging from the two lists of newly elected members of the standing committees everything seems to be the same as before. People below the age of 60 are in an absolute

minority; they are not even expected to play an active role.

'The stagnation at the top does not mean lifelessness at the grassroots. The real motivating force of the Chinese Church is the laity.'



## Promote Democracy

Churches in Africa have been urged to promote democracy. Bishop Henry Okullu, from Kenya, speaking at a meeting of African church leaders said that African churches should take a lead in speaking out on the process of democratisation.

Bethuel Kiplagat, a former general secretary of the National Council of Churches in Kenya, stressed the need for reconciliation.

'In order for people to live in peace with each other, they must start by forgiving one another,' he said.





## EVERY BAPTIST A MISSIONARY

*Extracted from Denton Lotz's sermon to this year's Baptist Assembly in London.*

CAREY WAS TOLD 'Sit down young man, God will convert the heathen when He wants to without you.' He did not give up because he knew the words of Christ, 'Even as the Father has sent me, so send I you.'

As the 'father of modern missions' he symbolised the rediscovery of Jesus Christ's command, 'Even as the father has sent me, so send I you.' The *whole* world was rediscovered as the realm of God's redemption.

A young German travelled to Scotland and heard this message. He returned to Hamburg, was baptised in the Elbe and gathered a small flock of men and women who saw that scripture demanded that they witness to their faith.

The religious and political establishment was angry. The police arrested Johannes Gerhard Oncken and demanded the name of every Baptist missionary in Germany.

Oncken wrote, *Jeder Baptist ein Missionar* . . . 'every Baptist a missionary!' In the space of 40 years the evangelical and Baptist world had moved from sending one missionary to declaring every believer a missionary!

The church of Christ is by nature missionary, not only overseas but right around the corner at home, at school, at work because Jesus commanded us.

The resurrected Christ in all His authority and power reveals the trinitarian nature of God and of mission. We read very clearly of the

sending Father, the commanding Son, and the empowering Spirit.

### THE COMMANDING SON

The sent Son commands His people to go into the world and preach the Gospel. 'Even as the Father has sent me, so send I you!'

Dietrich Bonhoeffer said, 'When Jesus calls a man He calls him come and die!' A church in Washington had a sign advertising 'new convenient worship hours'. The church was named Calvary Church! The call of Christ is not one of convenience. It is a call to the cross. It is joining a movement where Christ commands us, leads us, demands sacrifice.

### THE SENDING FATHER

God the Creator is a sending God! God sends out light and truth. He sends His messengers in the Old Testament. He sends the prophets. He sends His Spirit. He sends the rain on the just and the unjust. Read the Bible and you get a sense of movement.

On and on goes the story of the missionary God choosing His people, sending them into the wilderness, to the promised land, into captivity, redeeming them, loving them, forgiving them, and then He sends His only begotten Son so that whoever believes on Him will not perish but have everlasting life.

This God who missionises His Son for the salvation of the whole world, not only Europe, but Asia and Africa, and Latin America. That was the discovery of Carey that issued in the modern missionary movement and has made Baptist people a missionary people.

Whenever we have tried to be more than missionary we have failed. Doctrine divides, but mission unites! Jacques Ellul warns us against a Christianity that has lost mission and has become an ideology reading the Bible to find arguments or justifications for its behaviour. The Father sends the Son . . . that is mission!

In the Gospels the commands of our Lord are, 'Come! Follow! Fill!

Take! Give! Go! Cali! Rise!' The commanding Son is the resurrected Christ in all power and authority. He is the crucified one who laid down His life and yet at whose name every knee shall bow and tongue confess! 'If you want to follow me then you will have to be a missionary. I am going to make you a missionary and it may lead to a cross. All I demand is obedience to my command.'

### THE EMPOWERING SPIRIT

If the story ended here we would retreat into fear like the early disciples. They closed the doors and were afraid. Many churches close their doors because next door some foreigners have moved in, because they don't like the smells and odours of the new people, because they don't know what to do.

They have heard the command of the Son, but they have no power. Then the Lord breaks through and says, 'Peace. Don't be afraid! Of course, I'm sending you. But I'm not leaving you alone.' And then we hear, that He breathed on them, 'Receive the Holy Spirit!'

A motley crew of discouraged disciples are set on fire and begin a revolution that has changed history. Jesus will never command you to do something without empowering you.

A pastor from Poland during the days of communism visited the West. He saw all the beautiful churches, heard the beautiful choirs. He said, 'You are like a beautiful building with many lights, but the switch is off, there is no electricity. We in the East have nothing, but we have the power of the Spirit and even without beautiful buildings we are doing mission!'

### NEW QUESTIONS

'New occasions, teach new duties.' We live in a different situation from those pioneer missionaries of 200 years ago. We are confronted with a new generation asking new questions:

*The Question of Suffering Humanity*  
Our generation's question is not



Luther's, 'How can I find a just God?' but, 'Where is God?' Where is God in Soweto? Where is God in brutal racism and intolerance? Where is God in Lebanon and Israel, with all the hatred and killing? Where is God in drought afflicted Africa?

We had better be prepared to answer with our lives, with compassion and love and the cross. The missionary church will lift high the cross of Christ and with compassionate arms and hands reach out to a hungry alienated world and love them tenderly with the compassionate love of Jesus.

I am sick of hearing Baptists fight over doctrine, over silly little questions of building funds, budgets, parking lots, and church architecture when the world is asking, 'Where is God?'

#### *The Question of Secular Man*

'Who will fill our empty souls?' A leading Soviet general recently said, 'A great tragedy has come to the Soviet Union. Not only are our shelves empty but our souls are empty. Who will fill our empty souls?'

This is also the question of western secular society. We have all the benefits of Christianity without Christ. Cut off from Christ, worshipping the creature rather than the Creator our society has begun to rot with no absolutes, no hope, and no God. The Signs are everywhere: drugs, suicides among youth, crime, a general meaninglessness in society.

We must bear witness in our society to Him who came to give life and give it in all its fullness!

#### *The Question of World Religions*

'Aren't all religions the same?'

The reawakening of world religions has caused a backlash of prejudice and persecution. Religious intolerance cannot be tolerated by Baptists who fought for religious freedom. *But* this does not mean that we change our doctrine and give in to a syncretism where Christ becomes just another prophet.

Once I spoke to Fidel Castro about the Bible. At that time it was difficult to get Bibles into Eastern Europe and I mentioned this.

'When I was a little boy the nuns used to read the Bible stories of

David and Goliath. But, you are Goliath and we are David.' Then he said, 'Every educated man ought to read the Bible.'

The students at the seminary in Havana laughed. 'We don't have any Bibles in Cuba.'

The BWA wrote to Castro and received permission to send 50,000. Now we are working to get more in.

More moving than confronting the president of Cuba was to meet a ten-year-old girl who said, 'Do the children in America love Jesus?' Not, 'Do they have nice clothes, or homes, or Nintendo.' This daughter of the communist party leader, asked, 'Do they love Jesus?'

Her question confronts all world religions. We go as servants of Him who bore the cross for all to tell of Jesus' love and sacrifice.

'Do you love Jesus?' It is around this question that all our compassionate love and ministry to those of other cultures and religions must turn.

#### *The Question from our Brothers and Sisters Abroad*

'Where are the Baptists?' Recently President Moi of Kenya spoke to a group of Christian leaders. 'When Latvia calls, you in the West run. But when Liberia calls you do not run. When Somalia calls you do not run. And if Kenya calls, will you come and help?'

We experienced this same problem in the Baptist World Alliance. When the governments of the world were running to protect Kuwait and their oil fields, Liberia was suffering from civil war. Two hundred thousand civilians were killed. A Baptist pastor who spoke against the president was thrown to the lions. There are now 30,000 children of war. Little boys of eight and nine years old have no education except on how to use a rifle. When food began to be shipped in, the cry came from the Liberian Baptist Convention, 'Where are the Baptists?'

When civil war engulfed Croatia and Serbia the cry came, 'Where are the Baptists?' When the USSR fell the cry came. 'The Moonies are here. The Mormons are here. Where are our Baptist brothers and sisters?'

## MISSIONARY MOVEMENTS

### ARRIVALS (May)

**Linda and Kevin Donaghy** from Brazil  
**Sheila Samuels** from India  
**Ruth and Neil Abbott** from France  
**Phil Commons** from Bangladesh (Private Visit)

### DEPARTURES (May)

**Pat Woolhouse** to Zaire  
**Sheila and Peter Brewer** to Guatemala

### STAFF VISITS

**Derek Rumbol** visited Zimbabwe, Mozambique and Zaire  
**John Passmore** visited Sweden and Hungary

### BIRTHS

Congratulations to **John and Sue Wilson** on the safe arrival of **Thomas John** on 12 May  
Congratulations to **Ruth and Alan Wood** on the safe arrival of **Helen Margaret** on 26 May

## ACKNOWLEDGEMENTS

### LEGACIES

Miss M E Jones	500.00
W L Sinnock	1,000.00
Miss K Harris	200.00
Mrs Mabel Hurrell	10.00
Grace Evelyn McCann	5,100.00
Mr A Ayres	100.00
Mrs V E A Cox	3,000.00
Ernest Hopkinson Hunt	13,791.78
Mary Elizabeth Turnbull	8,000.00
Miss H P Bew	400.00
Hilda Rhodes	2,860.68
Mrs F E Mills	45,170.92
Miss E G Tyler	10,627.11
Miss G Aldous	90.00
D L Fisk	4,782.42
Idwal Rees	100.00
E Thornton	100.00
I M Perry	200.00
Hilda Josephine Wood	53,000.00

### GENERAL WORK

Aberdeen: £100.00; Cardigan: £500.00; Aberdeen: £20.00; Anon: £10.00; Nottingham: £100.00; Anon: £10.00; Anon: £96.95; via Charities Trust: £9.37; Darlington: £35.00; Derby: £40.00; Ipswich: £12.00; Anon: £0.72; Darlington: £35.00.

It is not that simple. Through Baptist Response Europe millions of dollars of aid have been shipped to Eastern Europe. A pastor about to be executed was saved by telegrams and letters from Baptists.

We can be proud that our movement is the most widespread Protestant movement in the world. But pride goes before destruction. We need to do more. The BWA budget is about \$1 million dollars. A paltry sum when you consider that we are a community of 70 million Baptists working in 200 countries. No wonder the cry comes, 'Where are the Baptists?'

These questions confront the modern missionary at home and abroad. At times we want to run to our cosy little rooms and close the door. But then He comes and says, 'Go! Even as the Father has sent me so send I you!' He gives us the power to go with joy, knowing that Jesus Christ is alive in the world. Go! knowing that you are not alone, knowing that the victory has already been won. That's why every Baptist ought to be a missionary! ■



*That the*

# World

*May Believe*



IN THIS BMS BiCentenary year we look back on another year of God's grace.



This video, based on the BMS Annual Report, asks the question, 'Are lives still being transformed by the gospel?'

The answer comes back with a definite 'yes!'

Get hold of this video and see for yourselves the way God is transforming lives and how he is challenging us to continue our partnership with Christians overseas ***That the WORLD May Believe!***



BAPTIST MISSIONARY SOCIETY, PO BOX 49, BAPTIST HOUSE, 129 BROADWAY, DIDCOT, OXON OX11 8XA

NAME \_\_\_\_\_

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POST CODE \_\_\_\_\_

Please send me \_\_\_\_\_ copy/ies of the Video '**That the WORLD May Believe**' at £6.00 each plus £1.00 p&p.

I enclose £ \_\_\_\_\_