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HERALD

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200 years - 2000 years
Mission matters more and more

OCTOBER 1992

BiCentenary
Edition



Cover picture:
Mother and child from
Cedro, on the Litoral
of Paraná

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WHERE DOES MISSION GO FROM HERE?

AT LAST! We've arrived. The BMS is now officially 200 years old! A long time in human terms but only one tenth of the life of the Church as a whole. Perhaps that puts it into perspective. Baptists may have been into mission for two centuries. And it is good to have a time of celebration. And we may be proud of reminding the church worldwide of its missionary responsibilities. But we are only part of something which has been happening for nearly 2,000 years and still needs to happen today and into the future.

Our cover picture this month reminds us of the young world in which we live. In Britain the 50 plus age-group is growing. But in the developing world, most people are under the age of 25. New generations of people are being born who have the right to know of God's good news in Jesus Christ. The woman pictured on this page belongs to the Akha tribe in Northern Thailand, that has had the opportunity of responding to the gospel, yet there are still many unreached people groups in the world. Elsewhere in this magazine you can read of modern-day slavery, of a BMS declaration relating to human rights in Latin America and of work amongst Brazilian *favela* children. They represent only part of the massive social and humanitarian problems faced by us all.

That's why, 200 years after Carey offered us his statement of mission in his *Enquiry* and challenged the church by describing the state of the world, we ask, 'Where does mission go from here?' Several people were asked to tell us how they saw the future of mission. Each has responded in his or her own way varying from a 'preferential option for the poor' to 'telling the

good news as we have always done.' They are asking questions which we must face honestly if we are to tackle mission seriously in the next few years. Let's hope these statements will generate thoughtful and prayerful discussion so that we may see more clearly God's way forward. ■



Woman of the Akha tribe, Northern Thailand



AN ABIDING OBLIGATION

Leslie Newbigin

THE 200 YEARS since Carey sailed for India have seen the greatest expansion of Christianity in all its history. It has also seen a dramatic change in its geographical distribution. Two centuries ago Christianity was primarily a European religion; today (statistically speaking) it is primarily African. The total share of the world's people who acknowledge Jesus as Lord has remained steady, but in the old Christendom Christianity is in steep decline.

The century in which Carey was nurtured was also the century of what its leading thinkers called 'Enlightenment' or 'The Age of Reason'. Looking back we recognise this as a major change in human consciousness, in fact the conversion of the intellectual leadership of Europe to a new faith, one which removed the Gospel from public life, leaving it only the private world of home and chapel.

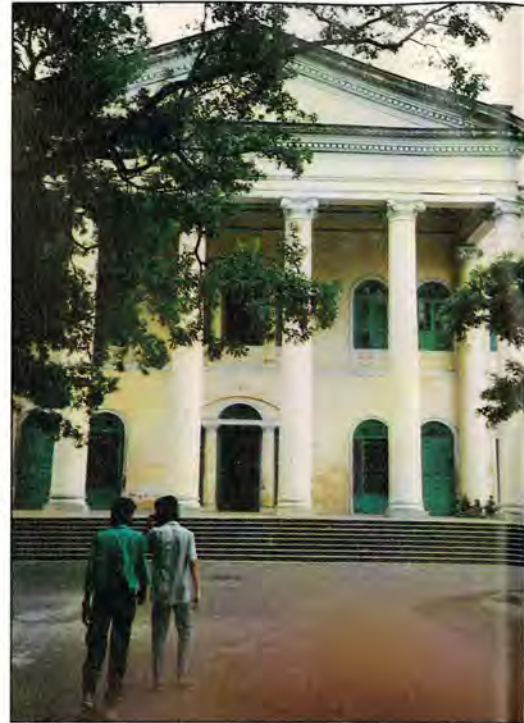
This powerful ideology, which has neutered the churches in Europe, is now, under the name of 'modernisation', the dominant force in most of the world. Missionaries have been among the foremost agents of modernisation. Carey himself (in contrast to his earlier predecessors in

India), was a typical man of the Enlightenment. As for most of his followers during the 19th century, mission went hand in hand with 'civilisation'. As a missionary myself, I am embarrassed when I look back and see how I made the same mistake. So what is our task now?

World mission is an abiding obligation and privilege for the Church everywhere. The whole world is involved in what God has done in Jesus Christ. The great agencies of foreign missions, which are now perplexed about their future role, have a unique responsibility to bring to bear their long experience of cross-cultural mission on this most difficult of all mission-fields – the contemporary 'modern' world, which is now not western but global. For this they are well-placed to enlist the co-operation of missionaries with overseas experience and church people from the 'Third World' to illuminate with the Gospel this 'modern' world which was so sure that it had the light but is now stumbling in darkness.

Leslie Newbigin is a former missionary and bishop of the Church of South India in Madras. He later taught in the Selly Oak Colleges. Now 'retired' in Birmingham he has set his mind to communicating the gospel to modern world culture.

Serampore now



SERAMPORE THEN AND NOW

by Dharendra Sahu

PERHAPS HISTORY would have taken a different turn if Carey, Marshman and Ward had been granted permission for entry by the East India Company but it was in the providence of God that Serampore, then a Danish Colony, was to be the cradle of modern Protestant Mission.

The arrival of Carey to India on 11 November 1793 is usually marked as the beginning of modern missions. Although Carey stood in a succession of many other pioneers, he is generally known as the 'father of modern missions'. His work represents a turning point, marking the entry of the English speaking world on a large scale into missionary enterprise. Carey was persuaded by Marshman and Ward, on their arrival in India in 1799, to join them at Serampore

because they realised that this was the best way to ensure their safety.

Serampore College was founded in 1818 with 37 students of whom 19 were Christians. In 1991 there were about 2,750 students in the Arts, Science and Commerce faculty and 68 students in the Department of Theology. The students of theology are being trained for ministry in India. Admission to the Arts faculty has always been under constant pressure to admit more students, which is difficult.

With the revival of the Serampore charter in 1915 and the system of collegiate affiliation associated with it, Serampore has exerted a far-reaching influence upon the development of theological education in India. The senate of Serampore records show that more than 10,000

and partly on identification with Vedantic spirituality. It is a genuine element in Hinduism but related more to a minority than to masses.

The religion of the mass is a religion of the village square, street, home, pilgrimage, folk-tales and a religion of castes. It is also a peasant religion rooted in harsh realities of agricultural life. It demands the essential task of education in engendering the ability to see ourselves in a wider context. The capacity to understand the other is an essential part of theological education.

Linked with theological education is the question of poverty and disparity. The church must seek to train its ministry so that the needs of both city and village are adequately met. It is a reality of India that the 425 million people out of 850 million live below the poverty line. For them to get more than one meal a day is a luxury.

There are two Indias. One which watches Wimbledon on colour TV and talks about transcendental meditation and the other portrayed and made known by Mother Teresa, full of buzzing mosquitoes.

Alongside this is the question of disparity among ministers in the Church. The artificial distinction between ministers on the basis of educational qualifications and hierarchy within ministry still exists in the Church and creates unhealthy disparity among ministers as well as blurring the sense of vocation.

Serampore College has been in the vanguard of theological education in India by pioneering the training of people for leadership in the community. The missionaries were pioneers in the field of evangelism, education and social reform. In view of the contribution of the missionaries, an admiration for this side of Christian witness is absolutely necessary.

In due course the leadership has changed from missionary to national. For example, the ratio of

Indian leadership to missionary in the faculty of theology in Serampore College started in the early 1970s with 1:6, then in the early 1980s it became 7:2 and now it is 8:0.

In the changed situation in India, the challenge is to continue to carry out the vision of the founders of Serampore College for witness and service. It is not an easy task to maintain an inherited structure. There is also the need to provide facilities for training people to face the realities of the Indian situation.

Serampore has passed through some three years of uncertainties but the situation has now been brought under control by the Council with the appointment of Dr J T K Daniel as Principal in 1990. He is the 19th principal since its foundation in 1818. He is a mature academician with 25 years' experience as professor of mathematics and chaplain of Madras Christian College. Under his leadership the College looks forward to a period of new vision in theological education.

In the BiCentenary year of the Baptist Missionary Society, whilst not trying to catalogue the triumphs and achievements of the Serampore Trio it is right to record that they were truly men of God, committed to a cause. Many things have been added or altered in accordance with the changing situation to carry out their vision, but the path they laid down is the one which we still need to tread. Their faith was against the stream and was tested by fire, but they never failed in their efforts seeking neither power nor glory for themselves. They were ahead of their time! So amidst the perplexities and challenges of today, the need is to discern the will of God for His world, to 'expect great things from Him and to attempt great things for Him' thus expressing that will in action ■

Dhirendra Sahu is a lecturer in theology at Serampore. He returned to India in July after further studies, with the help of a BMS scholarship, in Oxford.

ORE — ND NOW

students have been conferred with various degrees in theology since 1915. In the late 1980s, with a view to provide an informed understanding of Christian faith to the laity, the Senate has initiated the programme of Christian studies without any prejudice to caste, colour or creed. For the first time, the non-Christians of India will have an opportunity to know the Christian faith through an academic programme and through external studies.

Linked with theological education is the practical question of preparation for ministry in the world. The majority of the Indian population are Hindus and to work as a minister is to address daily the pastoral issues that emerge in a multi-faith society. The impression that Hinduism is a mystical religion rests partly on experience of its ascetic traditions



TIME FOR CHURCH

by Deborah Lovell

member of the Action Team which visited El Salvador in July

IT'S 5.15 — WE'LL have to go now, or we'll be late for the 5.30 service.'

Nothing unusual about that call to hurry up, you might think. But it is quarter past five in the morning, and the service is not due to start until this evening!

Still, we will have to hurry. We have a one hour drive to start with, before we begin our walk. At least there is not too much traffic on the road, although there are plenty of people already going about their work. I notice a man with a pig on a lead — I wonder if he's taking it to market? We pass a dead dog in the street, being devoured by vultures.

The vultures are not the only ones having breakfast. At the side of the road there are already a few cafes open, where people can buy their rice and kidney beans, salty cheese, fried banana and cream, the traditional breakfast in El Salvador. Not at this time in the morning, thank you!

A small boy runs up to the car window when we stop at the

traffic lights. We give him a little change, and his face bursts into a grin. 'Gracias!'

The road gets progressively worse, ending up as pure bumps. Hang on tight, or you might fall out of the jeep — the bar fell off the back the other day, so be careful!

We grind to a halt as we reach a herd of cows meandering along. They are in no hurry, and pay no attention to our horn. They must have grown used to the sound of tooting, as the Salvadorans constantly blast their horns.

At 6.20 we arrive at the church from which we are going to set off. We feel guilty about being late. But our friends are not too bothered about the time. Some others are even less punctual, and it is 7.15 by the time we actually depart.

Away we go, off to our worship service. The reason we have to leave so early is that we have to climb a mountain first to get to the community. No problem for these four fit members of the British Action Team . . .

Three hours later, we have changed our minds. It certainly is a problem! The sun is beating down on us, and our feet are tired. It is getting steep — we wonder how the woman in front of us manages with that heavy basket of tortillas balanced on her head? Not to mention the woman who is carrying a baby! Even with our hands free, we keep slipping.

We stop for a break at the 'Volcano Community'. It is so beautiful and peaceful up here, it is difficult to imagine all the fighting that went on right in this very place during the civil war which has just ended. But the people who live here cannot forget the war. They welcome this international delegation that has descended on them. They tell us about themselves.

'All we need is a school . . . and a road. Please tell the people in your country about us. . .'

We are offered a drink, handed to us in a dried melon skin. We gulp it down thirstily. It certainly tastes better than the water plus

purification tablet that we have been drinking.

All too soon it's time to move on again. It is getting even hotter now. A small group from the Volcano Community has joined us, and they proudly point out the building which they use as a school. It consists of some bamboo poles, holding up a leaf roof. It yields some shelter from the sun, but now we understand why school is closed when it rains.

Up and up we go. When we feel that we can go no further, we beg our Salvadoran friends to let us rest. They laugh with us. A few disappear, and return with some oranges and pineapples which they have picked. Fruit has never tasted so good!

'We have just died, and this is heaven!' one of my companions says.

We start up a discussion about faith which can move mountains . . .

Off again – and at last we have arrived! It is only 3.30pm, so we have plenty of time to rest and eat the meal which has been prepared for us before the service begins.

About 15 people from this mountain-top community join with us for the service. It is a simple act of worship, focused upon the words of Jesus, 'I am the bread of life,' life for all. The last song is a Spanish version of 'When I needed a neighbour'. How true it is that 'the creed and the colour and the name don't matter'. Christ is there.

It is dark by the time we finish, and we crawl into the house where we have been invited to spend the night on the floor. It is only 7.30pm, but we are exhausted and ready to sleep. We are too tired to care that our bodies are sweaty and muddy. There might be about 20 people sleeping in this room, which also acts as a stable, but neither the other people nor the chickens pecking at our feet will keep us awake.

As we drift off to sleep, we try



MORE OPEN DOORS

Karl Heinz Walter

TWO HUNDRED YEARS ago the call for mission focused on countries overseas. Today this call has to concentrate not only on the 'heathen' world overseas but on Europe as well.

New open doors, new frontiers, new challenges, new mission-fields, these are words often heard referring to Europe. Indeed we are entering into a new era and the BMS has already taken steps with the engagement in some European countries.

With the mission to Albania, BMS together with other Baptist mission agencies and the European Baptist Federation, are not only starting a programme in a country without a Baptist church but a totally new way of co-operation. This is very promising and the officials in Albania with whom we are in contact appreciate very much that all the Baptists want to work unitedly under one roof.

Europe has more open doors than

we have people to go through them in the name of Jesus Christ. Many Baptist churches in the former eastern bloc are calling: 'Come over and help us!'

Many others, without a Baptist identity, are responding. Para-churches have more flexibility and often more money than official Baptist organisations. Ironically they are very much supported by Baptist churches.

We need to take a new step forward and support our churches all over Europe to take the opportunity of the hour. There are so many empty souls, not only in the east. The great commission is telling us to go into all the world and this includes Europe. If we are not able to do so, maybe we have to ask members of the 'mission-fields' around the world to come now and help us evangelise Europe!



Karl Heinz Walter is General Secretary, European Baptist Federation.

not to think about the journey back down which we will have to face tomorrow. It's hard to believe that the people we have come with make a trip like this every week. Imagine giving up two days to walk to a community where you can share fellowship

with ten or 15 Christians. Especially when you need to work on the land every day in order to eat. But the people on the mountain are so encouraged by the visit that it must be worthwhile. I wouldn't have missed it for anything. ■



Pastor Adonias

A YOUNG MINISTER WITH VISION

The poor North-East of Brazil is an area of new work for the BMS. Earlier this year I had the opportunity to visit some of the churches.

PASTOR Adonias da Silva runs the Evangelical Centre for the Support of Minors (children under the age of 18). It is based at Calvario Baptist Church near to the *favela* (shanty town) of Edson Querois on the outskirts of Fortaleza in north-east Brazil.

Children from the *favela* attend school either in the morning or the afternoon but they are often disadvantaged. Their schooling has been interrupted and they are often behind other children of the same age. So the Centre is also open in the morning and afternoon. Afternoon school-children attend the Centre in the morning and the morning children in the afternoon. There they are helped with their homework, fed and have an opportunity to play games.

On the day I visited Pastor Adonias was called into his office to speak with a father whose



daughter had a bad eye problem. He promised to give some help from the project towards the cost of treatment.

He showed me two photographs of the same boy but taken two years apart. It was hard to recognise it as the same person. The tired, undernourished look had changed to that of a normal 12-13 year old.

One 16-year-old boy from a poor *favela* home is now one of the helpers. He is a fine Christian who helps to lead services in church, playing his guitar and singing.

Left: One of the favela girls enjoying her time at the centre
 Right: Group being helped with their homework
 Below: Playing games is part of the therapy



As well as providing facilities for the children, this church-based project provides a laundry area for the use of mothers on the project, showers and hot water and also a tap for the collection of clean water for domestic use. Each person who is allowed to use the facility has an identity card with photograph and number.

Pastor Adonias is a young minister with vision. He came from a very large church to work at Calvario which has only a small congregation. His morning service is usually for children. About 20 adults attend the evening meeting. He is supported by BMS worker, Mary Parsons, but he feels that the church needs more encouragement from some of the larger churches in Fortaleza.

An 18-year-old girl, living on the edge of the *favela*, works hard on the project. She also helps to lead services, prays and sings —

very loudly! At a *favela* service, held between the 'houses' one evening Adonias played the guitar and she led the singing which everyone present joined in with gusto.

The children love Adonias. Time after time a child would go up to him and give him a kiss. His chair, in the narrow street between the houses, straddled a 'stream' which constantly changed colour and scent according to what was being discharged higher up. This, however, did not stop him from teaching the children action songs and talking to them about the need to obey their parents.

He introduced me and I spoke of my pleasure at being there and

told them that now I knew more about them I could go home and pray more effectively for them. Afterwards several people spoke to me including Dona Helena. She asked for prayer for her husband who had been baptised but is no longer attending church.

Edson Querois is an upgraded *favela*. The local council has given materials so that the old shacks can be replaced. Given a century or two and a proper sewerage system it could become quite picturesque. It is, however, a dangerous place and very poor.

In the small home opposite to where I sat, through the open door, I could see pictures on the wall. There was a text spelled out in home-made paper letters. 'The Lord is my Shepherd,' and a KLM poster inviting people to fly to exotic places. What did this other far away world, symbolised by my presence and that of Mary Parsons mean to them? Britain must seem so remote.

Yet more importantly what did it all show about the presence of Christ amongst them? 'Thank you for being with us. Thank you for spending time with us, not just calling in for a quick visit then away.'

For many of these people Christ is more real than Britain. He is present among them reaching out in love through Pastor Adonias and his small congregation.

David Pountain





MISSION TODAY

Peter Cotterell

I'M SLIGHTLY AMUSED when I'm told that 'targeting' particular groups of people for mission is sub-Christian. After all, the first Christians decided that Peter should target the Jews and Paul should target the Gentiles (Galatians 2:7). Mission without a target is like darts without a dart board, or soccer without goal-posts. This great, growing, weeping, fighting, struggling, dying world of ours *needs* the Good News. And we need to take it where it's needed. Directed. Aimed. Shotgun evangelism is (literally!) for the birds.

There are more people in the world today than ever before and there are more Christians in the world today than ever before and there are more missionaries in the world today than ever before. That's one thing to be said.

Our Good News is the same as it always was. Worked out in different ways, heralded in a world that is rapidly changing, but still the same Good News. Because the heart of it is not theology, but history plus prophecy: *Christ died for our sins according to the Scriptures* (1 Cor. 15:3). So the Good News is the same as ever: that's the second thing to be said.

But do we *believe* it? That's my question. I think that Christians in the

UK are simply too humble . . . or in Uriah Heep's language 'too 'umble'.

We're afraid of being labelled proud or arrogant if we come right out with it: the Christian church is the only church and Jesus is the only way. Mission only makes sense if we *know* Islam is not the way and that Judaism is not the way and Hinduism is not the way, nor Buddhism, nor any other religion. As someone put it a few years ago: 'we're breeding a race that is too 'umble to believe in the multiplication table!'

We will have to put up with the accusations on the radio and TV, the shrill articles in newspapers, that 'targeting' this group is anti-social, immoral. As though we were using them as literal dartboards! We're not sticking darts in people: we are bringing good news. But I ask again: do we *believe* it? Enough to give up ambition and comfort and peace and quiet and cosy semi-detached suburbia to get out there in the world. For Jesus.



Peter Cotterell is Principal of London Bible College and a former missionary in Ethiopia.

THAT'S WHAT the Fund for the Future is all about. At a time when it is tempting to look back, to wallow nostalgically in the achievements of the past, God is opening new doors of mission opportunity. He is showing us the great needs, both spiritual and material, of people today. He is making us aware of what He is doing in the world and He is challenging us to action.

The BMS aims to raise £2 million as a fund which will help British Baptists to move forward into new areas of work. Here are just two examples.

Indonesia

Not that Indonesia is 'new' for the BMS. Missionaries went to Java in 1813, then later Sumatra. After 1847 the work was handed over to the Dutch.

But now, in 1992, the BMS is being asked to support a work in Sumatra, the sixth largest island in the world and part of modern day Indonesia. Indonesia is made up of something like 13,500 islands.

It is a very beautiful country with high mountains, some volcanic, and deep valleys thick with green tropical forests.

There are also modern cities, with skyscrapers, motorway systems and, alas, MacDonalds.

In north Sumatra are the Batak people. They have lived there for 4,000 years. The Bataks are divided into six different groups, each with its own language and customs.

Medan, the local capital, is big and bustling. There are lots of mosques since Indonesia is mainly a Muslim country.

There are only a few Christians in the area and there is a great need for Bible teaching. Christians from the Baptist churches in Sulawesi (another island in Indonesia) want to help and have asked the Baptist Missionary Society to give them support.

The BMS has agreed to help support Indonesian missionaries in this new work.

New people, new places and new challenges in mission

FUND FOR THE FUTURE



Albania

Ever since the Second World War Albania has been a communist country closed to the outside world. Now its borders are open and it is moving towards a democratic form of government.

Albania still has a long way to go. Food queues are still very common. The shops have little variety, often only flour, some meat, cooking oil and a few fresh vegetables.

Most families find it hard to make ends meet. How does someone who earns only \$15 meet monthly grocery bills of \$50? Even if other members of a family earn a little there isn't much left over for other things.

But hunger is not just about food. One man, a poet, when he was shown a Bible, cried! 'All my life I have wanted to read the Psalms,' he said.

The Bible was offered by a Baptist. Baptists have been getting together to send shipments of

flour to Albania. The lorries on their way to Tirana were hijacked by gunmen. In the end they let the lorries go because the head driver was so brave and would not give in.

At the moment there are no Baptist churches in Albania but BMS workers, Chris and Mairi Burnett are 'working on it'.

Chris is in Albania to co-ordinate the work of Christians and care agencies in Albania on behalf of the European Baptist Federation.

So the Fund for the Future aims to raise enough money for projects in countries like Albania and Indonesia – see our leaflet for other areas of work – where people are asking for help. You can help this work which is reaching out, in Christ's love, into the future. Send to BMS for your free stickers to convert yoghurt pots, cocoa tins and many other containers into handy collecting boxes!



DON'T BE SHIRTY!

LOOK

WHAT WE HAVE ON OFFER

The new LOOK T-shirts for children have arrived!

They are in stunning Day-Glo colours, with a contemporary design by a young LOOK reader.

Order yours from BMS stating the age of the child.

All the T-shirts are £4.50



Far left:
A group of Indonesian Christians

Left:
In Albania more than 70 per cent of people are Muslim

MISSION FESTIVAL

SHOWING THE CHRISTIAN CHURCH IN ACTION

24 OCTOBER 1992

WATERLOOVILLE BAPTIST CHURCH, HAMPSHIRE

2 pm to 5 pm

Organisations represented will include: BMS, HM, MAF, Christian Aid, FEBA Radio, Leprosy, Romania – 18 in all.

Items by Church Music Group and Girls' Brigade and Video Show

Light Refreshments

MANY PERSONS have of late left off the use of West-India sugar on account of the iniquitous manner in which it is obtained.

Those families who have done so, and have not substituted anything else in its place, have not only cleansed their hands of blood, but have made a saving to their families, some of six pence, and some of a shilling a week.

From *An Enquiry* by **William Carey**



CAREY GOES ON to suggest using the money saved for the support of world-mission. But the important point to notice is that right from his days as a pastor in Britain he had a concern for the welfare of people in other parts of the world. Later he discovered, as countless other missionaries since, that you cannot preach the good news of God's love and ignore the unloving, hateful things that human-beings do to each other.

Carey's campaign against the Hindu practice of widow-burning, *satī*, is well-known. He lived long enough to learn of the freeing of slaves in the West Indies because of the work of people like Knibb.

I GUESS WE all get them — those days which are busy but straightforward until the unexpected crops up.

Pick any ten people out of a São Paulo *favela* and you'll discover that most of them are *nordestinos* — migrants from Brazil's impoverished and drought ridden north-east.

Every *nordestino* has a story to tell of the fight on the land, the promise of São Paulo, the journey of the first family member to find work and a home, and the gradual arrival of the rest of the family as money was earned to pay for the bus tickets.

Many will tell you of the disintegration of the family in the megalopolis. The values of the small, agricultural community often rapidly succumb to the pressures of São Paulo. The drift into crime and prostitution signals one response. The proliferation of sects promising healing, money and problem-free living marks another.

As if the poverty of *favela* life and the disintegration of the family aren't insult enough, the *nordestino* contends also with the prejudice of the native *paulistino*. Even though a modern, sky-scraper filled city wouldn't exist without the sweat and low wages of *nordestino* construction workers; even though the rubbish wouldn't be collected three times a week; even though they couldn't eat and snack out far more than their British counterpart without the *nordestino* sanitation and catering workers on their pittance; the native resident of São Paulo regards the *nordestino* as a dangerous element on the fringe of society.

Are there resonances of this in British and European society?

Cida, one of our Vila São Pedro Friends, told us last week that nine of her cousins had come down to a small town some 200 kilometres from São Paulo from their village in the north-eastern state of Pernambuco. We gave her the bus fare to go on a 'fact finding mission' with the promise

KNIBB'S 'MONSTER' IS ALIVE AND KICKING



Cida at home in Vila Pedro, São Paulo

Top: Favela scene

Bottom: Christian family in the Diadema favela, São Paulo

that we and a Brazilian pastor would follow a couple of days later if the situation required it.

Evidently a coach had arrived in Cida's home area accompanied by banners, loudspeakers and even radio announcements, saying that it was going to São Paulo where there would be jobs and money. Nine of Cida's cousins decided to go. They arrived in a small, interior town.

The job — sugar cane cutting — pays £10 a week. The rent — for living in a barn without side walls — takes £2. The meals take another slice. It's the bus fare that's the real trap. That costs £40 and it's being taken out of their wages. It doesn't sound unreasonable, except that the original fare keeps going up. It'll be a long time before they pay their way off the sugar-cane plantation.

It's not an unusual story. Many are far worse. Most stories involve principal parts of the story of Cida's cousins. Impoverished people are told a tale of good prospects long

distances away. Awful work and living conditions are found to be the reality. But escape is made impossible by debt bondage and often by armed guards.

In 1888 Brazil became the last western nation to abolish slavery. Our daughters learn about Princess Isabel and the famous 'Golden Law' at school. What they don't learn is that slavery has never ended in Brazil.

The United Nations Working Group on Contemporary Forms of Slavery heard, in May, from Anti-Slavery International that 'no action is being taken by Brazilian authorities either at the federal or local level to stem these abuses.' Yet Brazil has signed UN anti-slavery conventions.

The Roman Catholic Church's Pastoral land commission reports a 300 per cent increase in known cases of slavery since 1990. In one area of Pará state the local priest reports the murders of 53 slaves since 1980, mainly escapees. Perhaps the worst examples of Brazilian slavery are found in the Amazon and Mato Grosso areas

where people are trapped into work on huge cattle farms, or on sugar cane plantations and in distilleries producing alcohol for car fuel. However, Cida's story, and others, show that just a couple of hours drive from major urban centres William Knibb's 'monster' is alive and kicking.

Slavery in Brazil is just the tiny tip of a very big international iceberg. In Pakistan, for example, five million bonded workers service its brick-kilns.

In the case of Cida's cousins, we can probably help pay the manumission money, the redemption price, to get them out of their debt-bondage slavery. But for tens of millions of contemporary slaves the solution is not so simple, neither is it enough to talk about international pressure or economic sanctions. A complete rethink on global economics would help. But there is no sign of that kind of thinking emerging in Brussels or Washington.

God has sided decisively with the slave. He came in Jesus to set the captive free and Jesus took the office of a slave exalting it above that of the rulers of the earth. The liberation of the human being from all that binds and oppresses is so central to the Kingdom of God. When the Third World Christian prays, 'Your Kingdom come,' there is an urgency in the plea that is rarely echoed in the First World.

It is ironic that, as the West looks with satisfaction at the dismemberment of the Communist 'monster', there continues unchallenged the form of another that proclaims 'freedom'. But the freedom of market and choice for a few seems set to spell increasing subjection for others.

Paul Holmes



OPTION FOR THE POOR

Michael Taylor

THREE CHEERS for the BMS! In its BiCentenary year it has issued a brave declaration on Latin America and the 500th anniversary of the arrival of Columbus and the first Europeans.

It is brave because it acknowledges that there are even more important events to take note of than the beginnings of the BMS. It is brave because it is thoroughly ecumenical, taking as its own words the words of our Roman Catholic sisters and brothers.

It is brave because it recognises just how destructive and unacceptable to God our missionary work can be when we are unaware of our cultural superiority, our racism and our

tendency to exploit rather than respect and liberate.

And it is brave because it clearly accepts the principal challenge and the top priority that confront us in 1992 – the crushing poverty of so much of the world and the preferential option for the poor.

One popular perception of the BMS is that it is wedded to a very different priority. The principal challenge it faces is the failure of so much of the world to know Christ and to follow Him, and the priority is to do all within its power to put that right. It is a preferential option not for the poor but for the lost – rich and poor alike.

We cannot neatly sidestep a tough debate about Christian mission today by saying that these two options are perfectly compatible. Too often they have been at odds and still are. We

certainly cannot say that if we convert a lost world to Jesus Christ, the question of poverty will take care of itself. History reminds us, not only in Latin America but in Europe, of just how often Christianity has sided with the wealthy few and, through capitalism for example, helped to increase their wealth.

Is it time to be really brave and convert our missionary strategy unequivocally into an option for the poor, in the belief that what is not good news for them is not the Gospel? Whilst they are no more virtuous and Godly than the rest of us, it is in paying attention to them and responding to their manifest needs, whether by prayer or generosity or politics, that we unearth the pearl of great price, the key to the world's salvation and, what is more, confront the true God, as poor as poor can be.

Who will be brave enough to insist that seeking first the Kingdom means putting first the poor, and to act accordingly?

Michael Taylor is Director, Christian Aid.



FROM A DECLARATION ON LATIN AMERICA

IN THIS BICENTENARY year of the Baptist Missionary Society we recognise that 1992 has a wider significance.

1992, the fifth centenary of the arrival of Christopher Columbus in the Americas, is both a secular and a spiritual anniversary.

As we take stock of the 500 years that have passed since the arrival of the first Europeans and the first Christians in the Americas, we should listen to the Latin Americans themselves, and especially to the poor. We want to see the significance of this anniversary through their eyes and transmit their vision to our partners and supporters in Britain.

Although we are passing through an economic recession, for the majority of our people the standard of living has improved steadily since the Second World War. Latin America presents a very different panorama.

After periods of growth for some Latin American countries, the 1980s were a decade of little growth and even decline in incomes for the region as a whole. Most countries are burdened with massive debts which are draining them of the capital needed for investment and development. The consequences are a widening gap between the rich and the poor, environmental degradation, increased crime, social conflict and falling standards of health, education and nutrition.

These injustices built into the economic and political structure of Latin America have been analysed and repeatedly criticised. Agrarian reform, income and wealth taxes, and basic forms of social insurance have been advocated by reformers. All too often the doctrine of national security has been invoked to silence or eliminate those prophetic voices that have pleaded for social change.

The land question is of critical concern today in Latin America. With 460 million inhabitants, Latin America is not a densely populated continent. Yet almost 80 per cent of the population is now crowded into cities which can no longer provide the most basic services for their inhabitants.

Rural areas are being emptied of their inhabitants and subsistence farming quickly replaced by mechanised, export-oriented agriculture, with the support and encouragement of governments, banks and international institutions, such as the International Monetary Fund and the World Bank.

In 1992 the fate of some 40 million surviving indigenous peoples of Latin America is of particular concern. Throughout Latin America the right of indigenous peoples to live as they choose on lands bequeathed to them by their ancestors is being challenged by predatory development, speculation and sheer human greed. Therefore it is understandable that for many indigenous peoples of the Americas the only reason to celebrate 1992 will be their resistance to 500 years of brutalisation and systematic destruction of their culture. We share their hope that 1992 will become the year in which their right to be ►



Mother and children at Trapiá in the poor north-east of Brazil



What future for this child in Brazil?

◀ themselves is recognised and their cultural and political integrity will begin to be protected.

There are some signs of hope to be acknowledged. Military dictatorships have been soundly rejected, even though democratic ideals, institutions and practices remain underdeveloped and elusive. In the last two decades the number of effective grassroots organisations promoting popular participation and human development has grown significantly.

As western Christians we must acknowledge our own share of responsibility for the poverty and misery that afflict the majority of Latin Americans. We share with them the goal of transforming the relationships which impoverish them. In particular, we focus attention on the debt issue. It is not the only problem which Latin America has to face but it is one which directly concerns us as Christians in creditor countries. We also share the apprehension of our Latin American partners that the new trading blocs of the developed world, the Single European Market and the North American free trade area, even as they remove internal frontiers, may erect new barriers and perpetuate the unequal relationships between ourselves and Latin America.

In 1992, therefore, as Christians, we are called to look critically at the world around us, to recognise the signs of the times and to strengthen, support and celebrate all that gives hope for the future. We are brought face to face with the need for conversion, Christian conversion, that calls us, among other things, to join with the poor in changing these structures to build a better world for all. In other words, we are called, with all the churches in Latin America and around the world, to renew our commitment to the "preferential option for the poor".

We call on churches and individuals who support BMS to Awareness, Prayer and Action. ■

Based upon a declaration unanimously agreed by Directors of CIDSE agencies in 1991.

What can you do?

AWARENESS

Several organisations offer resource material and suggestions.

Among them:

- Christian Aid, PO Box 100, London SE1 7RT.
- One World Week, address as above.
- Latin America Bureau, 1 Amwell Street, London EC1R 1UL.

PRAYER

- Pray. Make 12 October 1992 an occasion for reflection, confession and intercession focused on the Americas.
- Ask for prayer letters from BMS mission in Brazil and Central America.

ACTION

- CUANES (Christian Urgent Action Network for Emergency Support) El Salvador, 53 Courtenay Road, Leicester LE3 9TA.
- Campaign for reduction of debt, fair trading and increased aid.
- Contact BMS Latin American partners and missionaries.



MISSION TODAY AND TOMORROW

Alec Balfe-Mitchell

WITH MANY THINKERS in contemporary missiology I have moved on from thinking of mission as something that I (or we) do – the Church having the goods required, and the world in need of receiving them – and I have come to think of mission as something (a process, really) that God is already doing.

Urban mission is one part of God's total mission, which I understand to be the bringing of life in all its fullness (or salvation) to the world; and ultimately – if such language is possible – the bringing of the whole created order to glory.

In the urban context, the physical and social needs of poor people are most obvious. This is not to say that they do not have spiritual and other needs, but it is to recognise that the physical needs are to the fore.

By 'physical needs' I mean basic things like food and clothing, housing and health, education and work; and some 'luxuries' to give life some depth and pleasure – an occasional holiday, a TV, presents at Christmas and birthdays and so on.

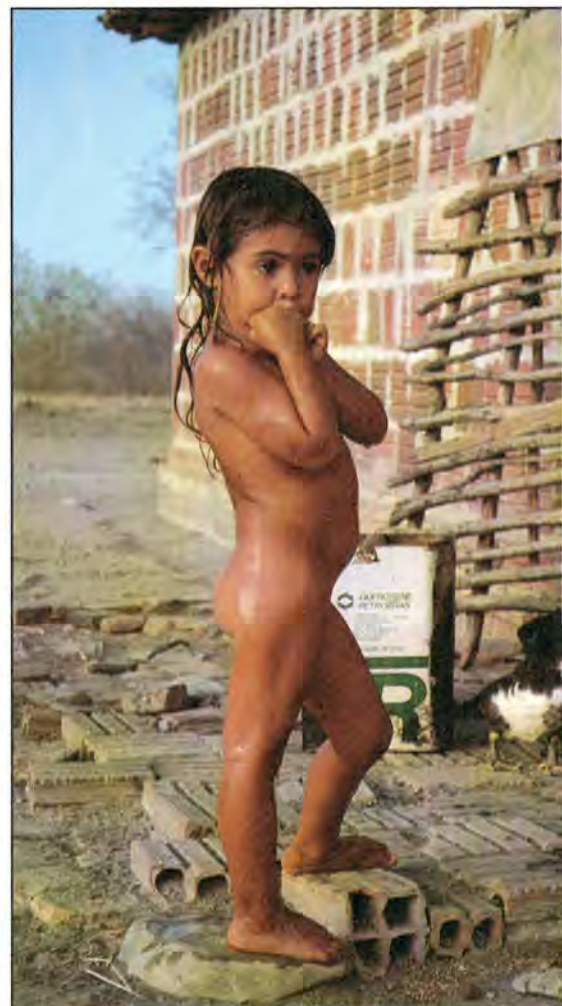
I believe that the primary task of the churches in an urban context is to ensure that the basic needs of the poor are being met. This is obviously not the same as saying that the churches themselves must meet them. As it

happens, the churches are almost certainly no longer able to do such a thing – even if they ever were. This is a fundamental task, and of the essence of God's mission, which can be summed up in simple phrases like 'struggling for justice' or 'basic human rights for the poor and oppressed'.

The reason I believe this to be the primary calling of urban churches at the present historical moment is because I do not see any other organised group which might take on this task on behalf of all who are poor in a genuinely disinterested way. (How I wish I were wrong!) However, I do believe that it is part of the Church's vocation to be truly poor.

Finally, I am convinced that churches must work together in God's mission, regardless of doctrinal differences. Moreover, we should work with any and every person of good will in tackling the problems resulting from poverty, powerlessness and prejudice which are found in the urban context (as well as elsewhere).

Personally, I do not believe that God will be particularly concerned, so to speak, that we have got our beliefs and faith statements 'right', or reached agreement on matters of church government and structure, for example; or that God will 'judge' that we have either fed, clothed, visited and helped the 'anonymous victim' – or not (Matt. 25:31ff).



Alec Balfe-Mitchell is minister of the United People's Church, Moss Side, Manchester.



DATE	COUNTRY
1793	India/Bangladesh
1795	Sierra Leone
1807	Burma
1812	Ceylon (Sri Lanka)
1813	Bhutan
1813	Java
1814	Amboyna
1814	Jamaica
1818	Sumatra
1833	Bahamas
1833	Haiti
1833	Honduras
1833	South Africa
1841	Fernando Po
1843	Camerons
1843	France (Brittany)
1843	Trinidad
1860	China
1863	Norway
1871	Italy
1878	Congo (Zaire, Angola)
1878	Japan
1886	Palestine
1947	Trinidad
1953	Hong Kong
1953	Brazil
1962	Nepal
1978	Tanzania
1988	El Salvador
1988	France
1988	Thailand
1991	Belgium
1991	Hungary
1992	Albania
1992	Nicaragua
1992	New work opening in Indonesia, Camerons, Sierra Leone, Central Africa Republic, Mozambique, Italy, Israel . . .

THE BMS SUPPORTS WORK IN:		Central Africa Republic	Hungary	Italy*	Nicar
Albania	Belgium	El Salvador	India	Jamaica*	Sierr
Angola*	Brazil	France	Indonesia†	Mozambique	Sri L
Bangladesh	Camerons	Guyana†	Israel*	Nepal	Tanz



<p>Paraguay Sierra Leone Sri Lanka Tanzania</p>	<p>Thailand Trinidad* Zaire</p>	<p>† Guyana – BMS supports a Brazilian missionary couple Indonesia – BMS is supporting Indonesian missionaries in North Sumatra * There are no BMS personnel in these countries at present</p>
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IN RESPECT to contributions for defraying the expenses, money will doubtless be wanting; and suppose the rich were to embark a portion of that wealth over which God has made them stewards, in this important undertaking, perhaps there are few ways that would turn to a better account at last.

Nor ought it to be confined to the rich; if persons in more moderate circumstances were to devote a portion, suppose a tenth of their annual increase to the Lord. . . .

Many of our eminent forefathers amongst the Puritans followed that practice; and if that were attended to now, there would not only be enough to support the ministry of the gospel at home, and to encourage village preaching in our respective neighbourhoods, but to defray the expenses of carrying the gospel into the heathen world.

from *An Enquiry* by **William Carey**



WHAT IS the cost of mission? It would be only too easy to see it merely in terms of money. Before Carey began to talk about 'defraying the expenses' of mission, and this comes towards the end of the *Enquiry*, he had agonised long and hard over the whole question of world mission itself. In the end giving depends upon commitment to a vision.

In Carey's case commitment meant going to work in India for the rest of his life and all the cost that entailed. For others, like John Ryland and Andrew Fuller, commitment meant 'holding the

ropes', making known the overseas needs in the home churches, calling for prayer and giving and organising a strong home base.

Throughout the history of the BMS many churches and many individuals have given sacrificially because they believed, with all their being, that as Christians the Great Commission of their Lord to go into all the world to preach the gospel was meant not just for a handful of individuals but for the Church as a whole.

I WENT TO CONGO in May 1895. I never forgot the forlorn couple who greeted us at Yakusu. Grenfell could only stay a few days. Mr and Mrs White were living in a grass hut and I took up quarters in the half built house which I was meant to go on and finish building.

White became very ill at Christmas 1896. We had invited a trader named Scott on a coffee plantation a few miles down river to come and spend Christmas with us. When he arrived Christmas morning White had a temperature above 106° and nothing would reduce it. I begged Scott to go on to Stanley Falls State Station and try to get the State Doctor. He agreed.

White's temperature would not go down. The only thing that helped was to give him a bath but we hadn't one! I dug a hole in the hut by the side of his camp bed about 12 inches deep and put a ground sheet in it. Then it was filled with water from the river and we lifted White in and bathed him. That brought his temperature down a couple of degrees.

Grenfell heard of our plight and came up with Beedham, a new missionary for Yakusu, and Cameron who was on a trip. And then the long consultations about the future. It was felt that White ought to return to England and I should go with him, but he wouldn't hear of it!

He knew after his first long illness, when he was invalided home, that the Committee would not let him return to the Congo again. By dint of persuasion he agreed to go for a trip down to Bolobo and then there would be a full discussion by all the staff

THE COST OF MISSION 1895-7

by J R M Stephens



about his future.

Cameron consented to stay on at Yakusu with Beedham until arrangements could be made for the future of the work as it was felt that I ought to go home to take care of White and his wife.

White couldn't face the road journey from Stanley Pool to Matadi. The railway was nearing Kinshasa, so I took some carriers who had come up with loads, and went by road leaving White and his wife to get a passage if possible on some railway trucks down to Tumba.

I became ill on the road — temperature 105° — and laid for a day in a hut unconscious. Next day I had to go on as the carriers were restless. I got into my hammock and after several days reached Wathen. Thence on to Tumba where Pople and his wife were with Pinnock.

Alas, more tragedy. Pople had died! Pinnock buried him. Mrs Pople was expecting a baby. There was no doctor and Pinnock had to help her in the hour of a woman's greatest need. She died, and Pinnock was left with a little baby on his hands, feeding it with condensed milk from a fountain pen filler! We were very relieved when Mrs White and Harry arrived, on a goods wagon, a day or two after, and Mrs White took charge of the baby.

As soon as it could be arranged, White and his wife, the baby and I went down in an empty goods truck to Matadi and got passages on the old *SS Niger* early in June 1897 for home. She was on her outward journey and so we went down to S Paul de Loanda and then northwards touching Banana.

One night Mrs White knocked me up. 'Harry is worse,' she said. 'Come.'

I went to him and he turned to me and said slowly, 'I feel myself again now. Forgive me, old man, all the bother I have been to you.' I begged him not to think of it but in a few minutes he died. Baby Pople had died a few hours before. ■



WHERE DO WE GO FROM HERE?

Peter Barber

TO DEFINE EXHAUSTIVELY the future of world mission in a few words is to attempt the impossible. Let me, therefore, be highly selective and pinpoint six areas in particular.

CO-OPERATION

The growing spirit of inter-church co-operation at home will need to be matched by a vigorous (and, at times, costly) determination to get rid of needless duplication as missionary societies agree priorities and areas of responsibility.

INDIGENISATION

The goal of establishing national, local churches which are self-supporting, self-determining and self-propagating will need to govern relations with overseas believers. In the end of the day, indigenisation is cheaper, simpler, more relevant and more effective.

EVANGELISATION

The evangelical commitment to winning the lost which once motivated and maintained Christian mission has tended to be displaced by a benevolent concern for people's general well-being (support for overseas aid agencies contrasted with that for missionary societies is proof enough).

An honest exposure to the New Testament's teaching on the perilous position of those not 'in Christ' is an urgently needed antidote.

CLARIFICATION

The growing interaction of peoples of different faiths arising from mass-migration demands a clarification of the relationship between Christianity and other religions. To maintain the uniqueness of Christ and His salvation in a spirit that is not arrogant or dismissive is no easy task. It is one in which we will need the help of the finest theological minds we can muster.

ADAPTATION

As we move into the next millennium, we will need to demythologise the word 'Missionary'. Openings will abound for the 'Layman' and the 'Professional', short-term and long-term, overt and covert. The mission must matter more and more, how we achieve it must matter less and less.

INTERACTION

As we move into the next decade, we really will need to adopt a mutuality in mission to which we have, hitherto, only paid lip-service. We have too much to learn and to receive from our overseas partners to allow any shred of paternalism to overshadow our relationships with them.



Peter Barber is General Secretary of the Baptist Union of Scotland and former President of the European Baptist Federation.



THE PERSPECTIVE OF WOMEN AND EUROPE?

Hilde Sayers

THE EUROPEAN BAPTIST Women's Union is not a 'Missionary' Organisation. Our reason for being is to work for peace among the nations. Where politicians create war, our mission is to love and support each other, to work for better mutual understanding. John 3:16 was the inspiration for our 'birth' in 1948.

In the aftermath of World War II, when many cities lay in ruins and we considered each other as enemies

a long way since 1948 and we have a long way to go yet! We are called to witness across the borders, trans-continental, cross-cultural and international, in spite of adversities. We face many challenges and opportunities right now! Europe is torn to pieces, Neo-Nazism is rising everywhere, even in Britain, while the EC is trying to build a united Europe! By the end of 1992 the borders will fall for a free market and in a crisis situation we turn away refugees!

With William Carey I say, 'Expect Great Things from God, Attempt Great Things for God!' I wish I could equally truthfully quote Johann Gerhard Oncken, founder of the Baptist movement in Germany and missionary work throughout the European Continent, 'Every Baptist a Missionary'. He and the early Baptists were able to relate their Christian faith to contemporary society. Baptists today seem far from 'Every Baptist a Missionary'. A vast number could not tell the difference between a state church and a free church. Are Baptists lacking Baptist identity?

Our mission is not only spreading the good news and establishing churches. How many churches in the West have

not committed the 'crime' of 'spiritual abortion'? We lead people through conversion into church membership and expect them to be spiritually mature 'adults', when they needed nurturing and individual care. We have 'made' Christians but failed to make disciples and are surprised when so many drop out.

'One-to-one is the most effective form of mission. Newly converted, 'babes' in faith, are the best evangelists. They are able to communicate to their peers since everything they share is relevant and their enthusiasm is so refreshing.

Imagine what must have happened in Lydia's home, the first convert in Europe, after she became a believer, after having been a worshipper of God for a long time prior to her 'conversion'! I am convinced she did not just invite her household to the river to hear the apostle. She would have told them from her own lips what she experienced, what she had found, what made her heart overflow and her mouth bubble over.

Like Lydia are we prepared to share God's love and compassion for the lost world? Do we keep Christ holy in our hearts? Are we ready to give an account of the hope that is in us? Do we love one another as Christ has loved us? Does the world see that we are His disciples?

Empowered by divine love and compassion – the Holy Spirit being the driving force – our work for Christ will not be in vain but will have an impact in the world.

Hilde Sayers is President of the European Baptist Women's Union.



rather than brothers and sisters in God's family, a few godly women realised that we are called to love one another and not kill. Prayer and support are needed instead of atrocities and hostility, involving everybody, not only the women.

If ever we needed to commit ourselves to prayer and work for peace, this is the time! We have come

Cost of Mission

THE SMALL NICARAGUA Baptist Convention has set up a relief programme to help what it calls the 'forgotten' victims of last month's earthquake.

The quake, which was centred offshore, created a tidal wave which devastated the poor communities along the Pacific coastline.

Tomas Tellez, executive secretary of the Nicaraguan Baptist Convention, reported that more than 17,000 people lost their homes and possessions and their source of work.

'Approximately 800 houses were destroyed in 22 different towns and villages located alongside the Pacific seashore,' he said.

'There were 20 deaths and 400 were injured. Those most affected were children under the age of 15. They account for more than half of those who died.'

'Our relief programme is directed to help 200 families in those small towns which were most severely affected but who are not showing up in the headlines and consequently have been forgotten in the help provided by the Red Cross and the government.'

As soon as the BMS learned of the disaster £2,000 from the Relief Fund was immediately sent to Nicaraguan Baptists.

'We are very pleased and thankful to the Lord for your spontaneous and positive response which indeed fills us with encouragement in spite of the hard trials that all our people are going through.'

Following the latest grant to Nicaragua, the BMS Relief Fund, which enables the Society to respond quickly to emergency needs in various parts of the world, is now exhausted.

A Chicken in an Offering Bag

IN THE VILLAGES in the north of India it is the women who give most. In their rural situation, they do not have the means of cash. But this is no deterrent. They simply bring what they have as an offering.

To a Sunday service the women will bring a handful of rice, morning and evening. During the week they save the rice, a little each day, from the meagre amount they have. They bring it ungrudgingly to church and it is sold.

Some women also raise chickens. Others grow papaya trees. They have a simple system which comes naturally to them. A woman who has five chickens puts one aside for God. A woman who grows papaya trees, separates one for God from the beginning.

In this way, offerings are not the result of impulse, but are woven into the texture of their daily lives. It is natural, even for such poor people. It is costly, but well organised so that they are able to give regularly.

To those of us who grab for our cash when the offering bag comes around, hoping there will be a coin or note not too large and not too small – do the women of North India have anything to say?



AN INTERGALACTIC TOUR

FEATURING

**STEVE CHALKE
SHOUT THEATRE CO.
THE VIDEO WALL**

WRITTEN BY

NICK PAGE

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- Oct 11 CHELTENHAM Dean Close School 7.00 pm
- Oct 12 PORTHCAWL Grand Pavilion 7.30 pm
- Oct 13 SUTTON COLDFIELD Trinity Hill Baptist Church 7.30 pm
- Oct 14 RHYL Town Hall 7.30 pm
- Oct 15 NORTHAMPTON Benham Sports Arena 7.30 pm
- Oct 16 IPSWICH Suffolk College 7.30 pm
- Oct 17 LONDON Regent Hall 7.30 pm
- Oct 18 WOKINGHAM Bear Wood Theatre 7.00 pm
- Oct 21 NOTTINGHAM The Albert Hall 7.30 pm
- Oct 22 LEEDS St George's Church 7.30 pm
- Oct 23 GATESHEAD Emmanuel College 7.30 pm
- Oct 24 EDINBURGH Central Hall, Tor Cross 7.30 pm
- Oct 25 ST HELENS Theatre Royal 7.00 pm

Tickets £4.00 each available from BMS

WHEN A TENTH IS NOT ENOUGH



Inauguration of the new congregation

THE IGREJA BATISTA da Cidade Satélite is situated on an enormous estate, or a series of estates, constructed by the government on the outskirts of Natal in north-east Brazil. It is a Baptist church with a vision to plant other congregations to meet the needs of the people who live there. They have talked about five new congregations but some think that too optimistic, at least in the near future.

Already one new congregation has been opened. The inaugural service was held in the drive-in area of a rented house.

So how can one, moderately-sized Brazilian church even begin to contemplate starting so much new work? Because mission is seen as a priority, something at the very heart of the church's being. Because a commitment to mission is linked with a commitment to give.

Most of the church members, who are not at all affluent, tithe. They give a tenth of their income to the work of the church. On top of that, on at least three other occasions in the year, they are challenged to give an extra tenth. During those months the church programme concentrates on world mission, home mission in Brazil and home mission in the state.

No wonder the Baptist community in Brazil is growing. Have we in Britain lost this link between the missionary vision and committed giving? ■



Margaret Swires out visiting on the estate . . .



. . . and leading Bible study on the verandah of one of the homes



**MISSION IN EUROPE FACING
FUTURE**

Birgit Karlsson

EUROPE IS OUR HOME continent, and Europe is a part of the world. This is the basic starting point as I think of mission facing the future.

Europe is a continent in rapid change effecting almost all dimensions. To live and serve in Europe as Baptists with a missionary mind and heart is our given call and this challenge is demanding.

Baptists are represented in a wider area of Europe than most Christian communities and we share the mission task and the Christian presence with a wide number of God's people. In many places we are tiny minorities but very often with deep conviction, persons dedicated to witness in faith and work, Christian communities knowing costly experiences during their spiritual journey.

I see Baptists in Europe as a living network covering the entire continent with warm impulses streaming through as intercessory prayers, as signs of remembering one another, in mutual sharing of needs and resources – a people together facing the future and grasping its opportunities. Together we are a great resource for God's mission, our very presence is a tool in God's hands.

Some concerns are obvious. We must be serious about the desperate

need for peace and work for it as a genuine dimension of the gospel. Peace both within individuals and among us as we build states and societies.

In a situation where suffering is a daily burden for so many our mission must not overlook the necessity of sharing material goods. This has been done with willingness and warm hearts during the last couple of years. Our sharing must grow into a deeper understanding of what sharing means – dividing among us resources available. Enthusiasm is not enough, compassion with those in need is not enough – real sharing has an even deeper dimension.

Rapidly changing Europe is an open market-place where ideologies, beliefs, values are offered and tested. For many this openness is a new experience. For a mission-minded Church it is a great challenge. We must be ready to wrestle with the task of communicating the Christian faith to persons with few or no religious concepts. The key is to communicate the essence of the Gospel. The evangelist's gifts are needed but also the experience of well-trained Christian scientists able to enter into dialogue about Christianity and science.

Knowing that some links in our European network are minorities exposed to particular difficulties in their co-existence with larger churches with

a dominant role, we need to claim that religious freedom often formally accepted. This is also a dimension for a true Christian mission. Some of this is done in relation to secular authorities, but it must also be on the agenda in ecumenical meetings when church-leaders and theologians meet in order to work for Christian unity.

I plead for the needs of children and youth today and in the immediate future, a generation whose emptiness is so alarming, turning into violence, drugs, suicide and any form of destruction. I don't know how to offer it, but I know what is needed – love.

Looking to a future Europe I dream of a continent where just peace is reached and kept, of a population that is ready to care for the rights of all groups within it and equally ready to understand its role as a part of the global family. I believe in the role of God's people to point out that direction and as a certain sign of a unity across borders, as a sign of hope. This is also our mission in the world.

We must not build walls around Europe but bridges between our home continent and the entire world. There are mission-tasks beyond Europe waiting for our commitment as Europeans in a new togetherness, with resources spiritual and personal that have not for a long time been freed to take part in world-wide mission.

We are linked together with all God's people, and we are particularly linked together in order to strengthen each other and to serve others – our fellowship has a deep purpose.

Birgit Karlsson is General Secretary, Baptist Union of Sweden. ■

Multilateral Visits

AS PART OF the BiCentenary celebrations the BMS set up a series of multilateral team visits to various partner countries. The teams were made up of people from those same countries.

For instance, the team going to the Caribbean and Central America had members from Wales, India, Angola, El Salvador, Sri Lanka, Nepal and Jamaica.

This particular tour started in Jamaica on 2 April where the team visited several churches and looked at several aspects of the churches' social outreach.

In Trinidad they looked at the problems of ministry and mission within a pluralistic society. There they had the opportunity of meeting the country's president.

The Central American experience appears to have been an eyeopener to members of the team. In both El Salvador and Nicaragua the churches are heavily and actively involved in politics as part of their mission to bring peace to their countries.

Karl Johnson, the Jamaica representative, said that the whole 'experience was very good in spite of the difficulties caused by the language differences. It has had many positive effects on who participated.'

C Palitha M Ranasinghe from Sri Lanka said that beforehand he had the impression that the BMS worked only in former British colonies.

'But when I saw the work in El Salvador and Nicaragua and heard what was going on in Angola from another member of our team, the Rev Kamikotalu, I changed my mind. Not only did I gain knowledge about

countries that we visited, but also about the countries of my colleagues and especially Nepal and Wales.

'Although in all the four countries we visited Christians were in the majority, in Trinidad I saw some kind of ethnic ratio like Sri Lanka. But since they all spoke English they didn't have the same language problem that we have in Sri Lanka. The war situation in Sri Lanka is more similar to El Salvador or Nicaragua.

'I used this opportunity to study and build relationships with young groups. I am involved in national level youth activities in Sri Lanka so to study their organisational structures and their youth activities is going to help my Baptist and National Level Youth Groups.

'In Jamaica, Trinidad and Nicaragua they were helping church related programmes

and they were participating in inter-denominational activities also.

'In the El Salvador Baptist Association they have given good recognition and assistance to their youth departments. Young people in El Salvador are fully aware of their mission of mercy and justice.

'In El Salvador we met a youth worker from the Swedish Baptist Church, Peter Otterson, who is involved in refugee rehabilitation work. He did Spanish-English translation when we visited FMLN guerrilla bases.'

Mr A K Sarkar, from India, was a member of the team that went to Brazil.

'It was a great joy to share and witness in my church about my experiences and learning during my visit in Brazil along with other brothers and sisters from different parts of the world.

'What impressed first of

all was the love and friendly behaviour of the Brazilian brothers and sisters. Their love for God is not just outward show. It was so good to see churches full on the Lord's Day. Another thing was their all age Sunday Schools.

'When I enquired about finances I was told that most of the churches are self-sufficient and almost all members give a tithe. I was inspired to see congregations of various churches and different social projects apart from worship.

'I have already shared these things with many people here and in my church and in the Bengal Baptist Union. Great numbers of young people in almost all the churches were so very encouraging. I am praying to God for a revival in my country so that every young person may have a vision.'



MISSION IN THE 21st CENTURY

Denton Lotz

1. SHARING OF RESOURCES

Dwight L. Moody, the great evangelist, was asked what he would do if he were called to be pastor of a church that was going downhill, had no vision of evangelism, and was dying. He said that the first thing he would do would be to take an offering for foreign missions! What did he mean by this?

Only when the local church has a vision of Christ for the world beyond sustaining its local building would it really be able to do mission at home! As we enter the 21st century the question for the church in the West is whether or not we are willing to support the new churches in the two-thirds world with resources. Ninety-nine per cent of all Christian funds are used to support Christian causes. There must be a great reversal of the use of mission funding. Are we really prepared to support the church overseas not

George Lee and young people in Sri Lanka celebrate the BMS BiCentenary



only with missionaries but RESOURCES for indigenous mission and evangelism?

2. THE CALL TO REPENTANCE

Recently 5,000 people gathered on the riverbank in Omsk, Siberia to celebrate the baptism of 140 new believers. What joy was shown in their faces. What was significant to me was that our Russian Baptist brothers and sisters did not speak so much of faith as repentance. They did not say, 'When I went forward, or when I was converted.' They all spoke of 'When I repented.' The first of Luther's 95 Theses is that the call of Christ is a call to daily repentance. Mission in the 21st century must be a call of the Western church to its own people to repent. Jesus said, 'Repent

AND believe. . . .' We need to call our people to repent individually and collectively for our lack of witness at home, our misuse of God's resources, our acceptance of a mediocre faith, our lack of radical commitment to the demands of the cross of Christ! Only a repentant church at home will be able to minister abroad!

3. INTERNATIONALISATION OF THE MISSIONARY TASK

No longer is the term missionary appropriate only for those evangelising overseas. The church in the West must open its doors to missionaries and evangelists from abroad. We need to be re-evangelised, re-called to a missionary theology of repentance and conversion. This will be made possible

by new impulses from the remarkable spiritual movement of Christ in the Eastern and non-Christian countries. From our brothers and sisters overseas we will gain a new vision of the universality of Christ and His Church. From them we will learn the real challenge of proclaiming Christ in the 21st century and thus better be able to confront the challenges of secularism, urbanisation, materialism and the resurgence of world religions.

What exciting and great challenges confront the church as we enter the next century. May God raise up a new host of missionaries like Carey, Judson and Timothy Richards. Indeed, 'We've a story to tell to the nations!'

Denton Lotz is General Secretary of the Baptist World Alliance.



EXCITING AND RELEVANT

Ian Brown

BAPTISTS HAVE HAD an exhilarating time in mission over the last 200 years. It all began with William Carey and since then our missionaries, together with others, have probed the frontiers in Africa, Asia, the Pacific, South America, seeking to bring the gospel of the Lord Jesus Christ to people.

While that principle hasn't changed, the world has. And while the patterns for missionary involvement in the past were appropriate for those times, we need to think through the gospel mandate in terms appropriate to our times.

When we consider that the church exists in almost every land; when we consider the challenges of secular society, we need to hear again from God as to the shape of His mission to the world, through us.

New Zealand Baptists are small in number, their fields of involvement are limited but perhaps because of our splendid isolation here in the South Pacific we are free to dream dreams and think of new ideas and even to put some of them into practice! While we continue on with some aspects of the more traditional missionary involvement, we seek to probe new frontiers.

Based on a strong invitation from the national church, NZBMS has recently developed an urban ministry team concept in Papua New Guinea committed to work with national

churches as they seek to develop Christian ministries that are relevant to urbanisation.

This concept emphasises a team ministry with a small number of skilled personnel pledged to each other and to working as a team, sharing community accommodation, offering a role model which can be reproduced by the national church. The team is located in an urban setting and is commissioned to exercise a holistic ministry.

While evangelism and discipling are primary functions, the team is challenged to develop with their national colleagues, radical new dimensions in ministry, relevant to the urban setting. The team brings together people with a deep commitment to Christ and skills to help young people at risk and families caught up in the pain of urbanisation, and to establish effective congregations in new urban development or squatter settlements.

The Urban Ministry Team also provides for a new generation of missionaries to interpret their sense of call in ways relevant to their generation. And while they are doing their work they are training young interns from New Zealand and Papua New Guinea as well! It's exciting and relevant.

Ian Brown is Executive Secretary of the New Zealand Baptist Union and Missionary Society (NZBMS).





Fund for the Future

ALL ROUND BRITAIN churches and individuals are busily raising money for the BMS Fund for the Future. Special events have been planned, sponsored walks, sings, slims and swims have been arranged. Here are just one or two of the things people have been getting up to.

Talents Exercise

DURING THE PAST few weeks members of Bishopdown Baptist Church, Salisbury, have been doing a 'Talents Exercise'! As a result they have raised £332.50 for the BMS Fund for the Future.

Participants 'borrowed' £2 from Church funds and, indulging in their various activities or hobbies, made that money grow.

£S for Lbs

A DEACON of New Malden Baptist Church, Ernest Burgess, saw a leaflet suggesting a sponsored slim as a good idea to raise money for charity. Because he is also Chairman of the church's missionary committee he decided to do just that to raise money for the BMS Fund for the Future.

Whilst many of the morning congregation on 2 February gathered in the



Weighing in at New Malden

church hall for coffee and a chat following worship, Ernest was paraded in shorts and vest and was weighed in at 14 stones. His aim was to lose one and a half stones by the end of May. Many of those present were ready to add their names and promises to sponsor forms.

To mark the halfway stage of this exercise a 'weigh-in' was arranged for 29 March. The scales showed 13 stones 2lbs and further sponsors were signed up.

The photograph shows Ernest on the scales at the final 'weigh-in' on 31 May. The 'Master of Ceremonies, looks rather anxious and another member of the church appears to be praying earnestly (no pun intended) that the target might be reached. To everyone's delight the scales registered 12 stones 6lbs – 1lb more than the target.

The sponsorship so generously offered has increased New Malden's contribution to the Fund for the Future by £500.

Guilherme Carey

200 years Brazil Style

A PACKED sports stadium in Londrina, Paraná, rang to the challenge to continue the work by Guilherme (William) Carey. The challenge given by BMS missionary Avelino Ferreira was the climax to the special presentation, which commemorated the BMS BiCentenary, at the annual assembly of the Brazilian Baptist Convention.

It was nearly 80 years after the founding of the BMS that the first Protestant missionaries arrived in Brazil. Carey had sighted the coast of Brazil on his voyage to India and recorded in his journal the



Top: BMS Missionary group at Brazil Convention
Bottom: Avelino and Ana Ferreira receive 'retirement' present





John Clark speaking at the Brazilian Convention

Albania

ANASTASIOS Yannoulatos was enthroned as archbishop of Tirana and All Albania in Tirana on 2 August. The independence of the Orthodox Church in Albania has been recognised by Orthodox Ecumenical Patriarchate since 1937, but like other Albanian religious bodies the church's ability to function was virtually destroyed during the oppressive years of Communist control. President Hoxha tried to establish the country as the world's only atheistic state.

It is estimated that Muslims make up about 20.5 per cent of the Albanian population and Christians about 5.4 per cent. The remainder are

classified as 'non-religious' or 'atheist'.

The BMS now has two workers in Albania, Chris and Mairi Burnett, who are busily establishing an office and work on behalf of the European Baptist Federation.

agencies' files pertaining to the country's civil war were the target. Political analysts believe that the authors of the crimes are trying to destroy all material related to human rights abuses committed by the military.

El Salvador

SUSPICIOUS FIRES THAT destroyed the archives of three news agencies in the capital of San Salvador have raised concerns about attacks on the press.

In July, the offices of the Salvadoran Press Agency (Salpress), Associated Press and InterPress Service were damaged by fires.

In the three cases, the



First Graduate Students

IN A GRADUATION service at the International Baptist

hope that the missionaries would go there one day.

The Protestant community in Brazil is now over 25 million. The Baptists, always to the forefront in church planting and missionary work, gladly found time in their busy programme to remember the work started by Carey.

All the BMS missionaries present were invited to the platform and a special tribute was paid to Avelino and Ana Ferreira and David and Joyce Stockley, BMS missionaries retiring after a life-time of missionary work. Between them they have completed more than 160 years' service.

John Clark, BMS Overseas Representative, spoke and gave a special slide presentation of the beginnings, development and present day work of the BMS.

Other highlights of the convention included the moving presentation by a deaf 'choir' from the 1st Church in Curitiba, and the impressive re-election of Pastor Fausto Aguiar Vasconcellos as President. He gained the necessary majority in the first round of voting – a rare event.



THE BREADTH OF MISSION

David Lewis

WHEN IT COMES to considering the word 'mission' many of us suffer from tunnel vision. We tend to have a narrow understanding of what mission is all about and where mission should take place.

Some of us are involved in mission in our local church, reaching out to those in our own communities who are in need of the message of the gospel. We may be involved in social action, or a member of our church's evangelism committee.

Others of us are keen supporters of Home Mission, recognising the need

that exists in our own land, a need that can only be met as we share with others in mission to our own country.

Still others are enthusiastic for the work of mission in other countries, working with partner churches in other lands to demonstrate and proclaim the incarnational love of God shown in His son Jesus to those who live elsewhere in God's world.

We are only true to the gospel, however, and to the call of Christ to be involved in mission, as we hold all these together. It is not the case that we can only be involved in one aspect of mission at the expense of another.

We are called by our Saviour to

Lay Academy (IBLA), in Budapest, Hungary, on 10 August, Theodore Paul of Austria and Teodor Oprenov of Bulgaria became the first persons to receive IBLA's certificate of studies.

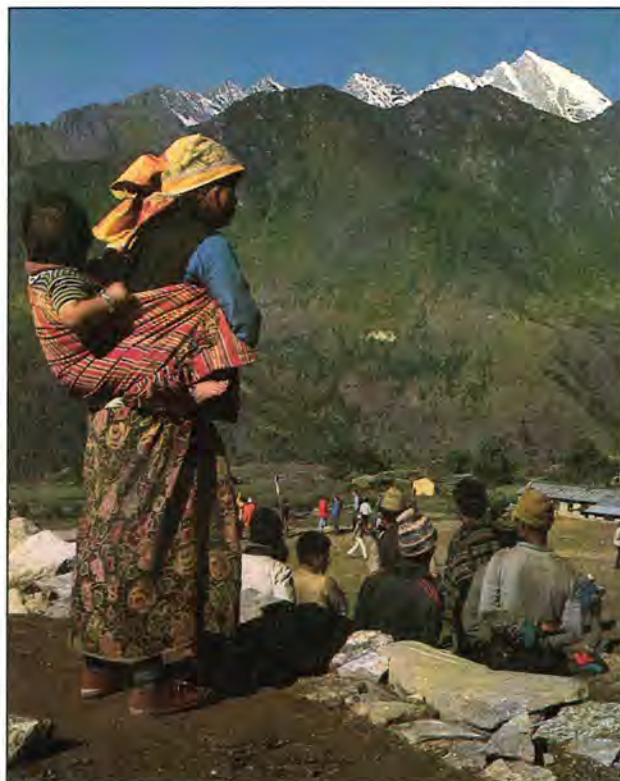
Errol Simmons, IBLA's acting director, explained that both students had completed the requirements for the certificate by participating in all three of IBLA's summer study sessions since the school opened in 1990. The certificate of studies is the recognised standard for lay training in the European Baptist Federation.

Ted Paul is a lay preacher and Sunday School director in Molardgasse Baptist church, Vienna. He attended IBLA for church leadership training.

Oprenov came to IBLA

from Sofia for entry-level theological studies and to improve his English language. He is continuing his studies at Spurgeon's College.

BMS missionary, Karen Poole, who was evacuated with others from Zaire last year, is now teaching English at IBLA.



'Go even to the Himalayan mountains'

catch a vision for the breadth of Christ's command to go to all peoples, whether they live next door to us or in the Himalayan mountains of Nepal. Indeed, each aspect of mission needs the other aspects to survive and flourish, feeding on each other in order to grow. They cannot live in isolation. Let's not talk about local mission, home mission and overseas mission. Rather, we ought to talk about 'world mission'.

William Carey was allegedly told to sit down when he raised the question of the validity for Christians of his day of Christ's command to reach into all the world with the gospel message.

'Young man, sit down. You're an enthusiast. When God chooses to convert the heathen, He'll do it without consulting you or me.'

Carey, though, chose to ignore this rebuke and he pressed on in his desire to be faithful to the call of Christ. His globe continually reminded him of the

need that existed in other parts of the world, and he longed to do something about the need. He was stirred into action; action which led him to India, action which led to the founding of the BMS 200 years ago.

The problem with the church today is that there are too few who are enthusiastic about mission and too many who are willing to take a back seat when mission is on the agenda.

If we are to make any inroads into the increasing population of the world, into our own land where fewer and fewer people have any knowledge of the gospel message, around our own churches where there is so much apathy and yet so much need, we must all be enthusiasts. Not just some of us, but every one. Enthusiastic enough to demonstrate God's love in a real way. Enthusiastic enough to share the good news of Jesus by testifying to Him. Enthusiastic enough to pray without

ceasing. Enthusiastic enough to dig deeply into our pockets and release resources for mission. We must not be satisfied with anything less than wholehearted commitment to world mission, a world which begins in our own homes and on our own doorsteps and ends in the farthest corner of the globe, many thousands of miles away.

Carey was an enthusiast, willing to stand up. And, two centuries later, the call comes to us to stand alongside him in our concern for the world in which we live. Much has been accomplished over the last 200 years, but as we look to the future we see that there is still much that is yet to be done. May God stir us into action that His kingdom might come, here on earth as it is in heaven.



David Lewis is Home Mission Officer for the Baptist Union of Great Britain.

CALL TO PRAYER

Many can do nothing but pray, and prayer is perhaps the only thing in which Christians of all denominations can cordially and unreservedly unite; but in this we may all be one, and in this the strictest unanimity ought to prevail . . .

We must not be contented however with praying, without exerting ourselves in the use of means for the obtaining of those things we pray for.

from *An Enquiry* by **William Carey**



PRAYER CALL 200

AS BAPTIST MISSIONARY Society Chairman during this BiCentenary year I am asking Baptist Churches within the United Kingdom and our Partner Churches overseas to join together in a time of special prayer for the BMS and its work.

The BMS was born out of prayer, over the years its work and its missionaries have been sustained by the constant prayers of countless faithful Christian people and now, as we prepare for mission into the next century the need for prayer is as vital as ever.

Over the past 200 years God has done great things through the BMS and through those who have shared in its work. I believe that, if we are faithful, He will do even greater things in the future.

We have all experienced the power of prayer in our lives. We need to harness

that prayer power for the BMS. There are many in our churches who wonder how they can effectively serve world mission through the BMS. A willingness to pray regularly and with understanding is surely one very important way.

So may I ask you to make sure that prayers for the work of the BMS and its partner churches are included in church services, prayer meetings and prayer and house groups, although I do know that this is already widely done. Perhaps you could also set aside special times to pray. Encourage your church members to pray for BMS linked work and for world mission in general in their private prayers.

There is so much to pray for but here is a prayer which may help to unite us in praying.

Peter Clark

BMS Chairman 1992-93

THE SPARK TO PRAYER

CAREY'S ARGUMENTS for mission had been rehearsed among his fellow ministers long before the publication of the *Enquiry*. But none of his fellow Baptists was quite ready to heed the call. In fact, we are led to believe, John Collet Ryland, told him to sit down when he brought the matter before a minister's fraternal in 1785 although John Ryland denies that his father would have acted in that way.

But things were happening. A year earlier a Call to Prayer was issued by the Northamptonshire Association meeting at Nottingham. John Sutcliff, minister of Olney Baptist Church, had got the idea from a book written by Jonathan Edwards in America.

Evidently John Ryland Junior drafted the wording of a circular letter which proposed prayer meetings on the first Monday of every month.

'Let the whole interest of the Redeemer be affectionately remembered, and the spread of the Gospel to the most distant parts of the habitable globe be the object of your most fervent request,' he said.

Those looking for the 'spring-head' — the primary cause of the missionary excitement in Carey's mind and its

diffusion among the Northamptonshire ministers' find it in all the Call to Prayer of 1784, suggests Dr Ernest Payne.

The call was taken up by Warwickshire and Yorkshire Baptists, and by the Western Association. It is generally agreed that this praying movement brought the Baptist

Missionary Society into being, for the people who came together to form the society were those who had been praying for years for the extension of Christ's Kingdom.

And those areas of the country which quickly supported the society were those same associations which had adopted the Call to Prayer. ■



RENEWED COMMITMENT

Charles Olsen

AS WE CELEBRATE the BMS

BiCentenary and look forward to the year 2000, the beginning of a new millennium, many Baptists are renewing their commitment to mission. What does this mean for the future?

A NEW COMMITMENT TO PRAY

Several of the world's largest churches are found in South Korea, including Paul Cho's 600,000 member Yoido Full Gospel Church. Prayer is central to this church. They spend all night in prayer, at a prayer mountain retreat prayer services take place 24 hours a day, seven days a week.

Almost all members are involved in ministry cells of 10 to 12 people with the major emphasis on prayer ministry. As a result that church is adding 10,000 new members every month.

Systematic, concentrated believing prayer is the key. Those who are increasing their commitment to world evangelisation need to make a greater commitment to prayer.

Jesus said, 'Whatever you ask in my name, I will do it, that the Father may be glorified in the Son.'

UNITED IN WORLD MISSION

An impressive feature of Korean church life is unity borne of adversity and suffering. The church in China had a similar experience especially during the Cultural Revolution.

Ken Manley, Principal of Whitley College, Melbourne, says that the Australian Baptist commitment to world mission through our Baptist Missionary Society is the most important unifying factor for the churches.

But we need to be more unified if we are to have the oneness Jesus prayed for: 'That they may be one, even as we are one'. Through our unity the world will see the truth and validity of the Gospel.

COMMITMENT TO CARING

We are to be concerned not only for the spiritual needs of the world but also for the physical needs of the poor.

Forty-six per cent of the world's population are poor. There are 520 million urban poor living in slums, 80 million supported by garbage, 450 million orphans, 100 million street kids, 80 million beggars, 400 million on the verge of starvation, and 100 million have no shelter.

COMMITMENT TO UNREACHED PEOPLE

It is estimated that there are 2,000 unevangelised people groups, 1,000 unevangelised cities and 30 highly unevangelised countries. However, very few Protestant missionary resources are being devoted to reach these people with the Gospel.

BOLD REALISTIC GOALS THAT STRETCH US

One Baptist mission, because of the great unfinished task in world evangelisation, is increasing its missionary force from 110 to 200 and has accepted responsibility to reach 23 unreached people groups identified in the areas of the world where it serves.

Another Baptist mission has discovered that most of its work is amongst the middle class in the developing world. They are now re-deploying their resources to minister to the unreached poor in the restricted countries of the world.

We need to be making such decisions if we are to respond faithfully to the needs of the poor and the unevangelised. God has a plan for our world. We are His co-workers in reaching the unreached with the Good News.

Charles Olsen is General Secretary of the Australian Baptist Missionary Society.

CALL TO PRAYER

*Lord Jesus,
be like the needle leading the way
and as the thread we will follow.*

Lord

*we are as empty plates waiting
to be filled.*

Consider

*It is not what you say,
it is what they hear.
It is not just the message,
it is the meaning.
It is not what they hear,
it is what they see.*

*It is not just the truth,
but the worth of what you say.*

Church of North India.

11-17 OCTOBER

Zaire: Upper River

The situation continues to give cause for concern. Politically and economically, things are still unstable and people are living one day at a time. Local currency is hard to obtain. Food prices rise daily, and a sack of flour could cost the average two months' salary. Such difficulties affect Yakusu hospital which still continues to function but with few patients and reduced staffing levels.

Missionaries from Yakusu who left Zaire twelve months ago have been forced to look at their future work. Drs Chris and Mairi Burnett are now in Albania. Susan Chalmers who taught in the nursing school at Yakusu is looking at the possibility of church related work in Britain and Les and Jane Bromley are actively looking at one or two possibilities linked with their call to missionary work.

18-24 OCTOBER

Bangladesh

Great care, discretion and integrity must be taken in proclaiming the gospel in Bangladesh where Christians are a small minority in land dominated by Islam. We pray for the church especially Christian leaders, that all they

are seen to do may be beyond reproach.

The School for Blind Girls, run by the Baptist Sangha (union) is one practical form of outreach showing love and concern to those who otherwise would be social outcasts, with little hope.

Sue Headlam co-ordinates health projects in Bangladesh. There are plans for a project in schools for eye screening, immunisation and help with such children's diseases as skin problems and worms. A Toyota jeep has been donated by Operation Agri to help Sue in her work. She now has a reliable means of travel and more freedom.

25-31 OCTOBER

Brazil: Rondonia, Acre and Brasilia

This is a bustling, prosperous area, dominated by Brasilia, the national capital.

Vincent and Sadie MacDougall, who have been working with rural congregations in Rondônia, will soon be moving to a new work in Joinville in the south-eastern state of Santa Catarina. This town has a population of nearly half a million people, and there is already a Baptist work there. Vincent and Sadie will be involved in church planting work in one of the industrial suburbs. Remember them as they make this move across thousands of miles, with all the practical and logistical problems they may encounter.

The Rondônia Convention now has a new General Secretary, Carlos Alberto Ferreira Lima. Pray for him as he embarks upon this challenge, that he may be mightily equipped to fulfil this task.

1-7 NOVEMBER

Zaire: Community Issues

We remember the church in Zaire as it seeks to worship and witness in this torn country and for people and leaders as they try to make a stand against injustice and oppression and suffer in the daily struggle for survival. May

they be encouraged when they are weary, when there seems to be no hope, and no end to all their troubles.

Pray for organisations who work alongside the church in Zaire. For Mission Aviation Fellowship (MAF) who are working in Zaire again, albeit on a reduced programme. Thank God for their courage in re-entering this difficult situation, and pray for safety in travel.

8-14 NOVEMBER

Baptist House

Remember all the staff working at Baptist House in their many functions: offering a listening ear, managing financial and other affairs, promoting the many and various programmes and materials BMS has to offer in the way of creating greater awareness to cross-cultural mission. That in their busyness, the staff may not forget their call to service both to God and to one another.

'Room for Change,' the new World Mission Link staff presentation is now being prepared ready for the new year. Remember all those involved in this, particularly the staff and missionaries on home assignment who will visit regional church groups all over the country, seeking to raise the profile of world mission within the programmes and schedules of all Baptist churches.

15-21 NOVEMBER

Nepal: Medical Work

Christian care reaches far beyond hospital walls. Ruth Berry, a nurse at Amp Pipal Hospital, has recently been seconded to work for a month with the Save the Children Fund team among Bhutanese refugees who have infiltrated into Nepal. And Jerry Clewett is currently working in the same border area, seconded to the Lutheran World Service. He is helping to co-ordinate its rehabilitation programme. Praise God that there have been these opportunities to show the love of God in a practical way.

Ian and Sally Smith moved house at the beginning of the summer. They are now living in Gorkha town, but still running the TB programme and Child Health Programme from there. Pray for them as they seek to help in establishing a Christian fellowship in Gorkha. They have already made contact with some Nepali Christians who had been sent out by their fellowship to build a church there.

Political feelings still run high in this country which has so recently achieved 'western style' democracy. People often make political choices, in groups, following their peers. Pray for peace and understanding.

22-28 NOVEMBER

World Mission

Two centuries on from when William Carey was told to 'Sit down young man, sit down. You're an enthusiast,' we pray for all enthusiasts (both individuals and churches) for world mission. May they have courage to swim against the tide, to stand up and be counted, and to take risks and attempt great things for God.

We pray for other missionary societies and organisations that we may all walk and work together for the greater good of proclaiming Jesus as Saviour and Lord. We remember young people who are participating in short-term mission work through the BMS 'Action Teams'. They are now working alongside churches in France, Italy, El Salvador and Jamaica. Pray for others who will have been challenged by last month's LOUD tour of the UK, that they too may have the courage to follow this challenge through.

29 NOVEMBER-5 DECEMBER

Europe

Described by many as the spiritual wilderness of the world, Europe very much needs prayer.

The Baptist humanitarian group 'My Neighbour' is working amongst

Croatian refugees. Other Christians are ministering to people in war-torn former Yugoslavia.

Chris and Mairi Burnett and family are now in Albania. Apart from setting up the Baptist office in Tirana and co-ordinating the work of Christian groups in the country they hope to use their medical skills to look after other missionaries working in Albania. At present they have a ten hours' drive to Greece for any medical needs. Border controls and visa restrictions are now removed, and God is opening doors in this former officially atheist country.

Karen Poole returned to Hungary in September to resume teaching English at IBLA (International Baptist Lay Academy) to students from different Eastern European countries. She is settling into new accommodation and attempting to learn Magyar, the Hungarian language, so that she can become more involved in the Baptist fellowship in Budapest.

6-12 DECEMBER

India: CBCNI

Although there are few non-national workers in India now, the Council of Baptist Churches in North India (CBCNI) is concerned to promote the influence of the Christian church in matters of education, medical work, and agricultural and development work. This is now mainly done by national Christians. Whilst we cannot lend our support in terms of sending personnel, we can pray and offer financial assistance to these churches.

Pray for all those involved in these programmes, that Christian precepts of honesty, integrity, social equality and mercy may be understood and implemented, and that any temptations to compromise may be cast aside.

Remember especially the medical team at Palwal Hospital. Here there is now a newly qualified Christian doctor, who trained at Ludhiana Medical Hospital.

MISSIONARY MOVEMENTS

ARRIVALS

John and Norma Clark from Brazil
Jacqui Wells from Thailand
Reuben Martin from India (volunteer)
Joy Knapman from Sri Lanka

DEPARTURES

Gwen Hunter to Zaire (after holiday)
Carole Whitmee to India
Karen Poole to Hungary
Chris and Alison Rudall to Nepal
Lawrence Kelly to Nepal (volunteer)
David and Rachel Quinney-Mee to El Salvador

STAFF VISITS

John Passmore to Germany
Angus MacNeill to Albania

CONGRATULATIONS!

Pauline and Ian Thomas in France on the safe arrival of Evelyn Lucie on 19 August, a sister for Rochelle and Deborah

ACKNOWLEDGEMENTS

LEGACIES

Mrs Doris K Kelday	28.34
Miss G E McCann	1,167.94
Mrs E D Morgan	36,831.75
Mr A T Betts	200.00
Miss Hilda Fanny Jewers	6,000.00
Nellie Batchelor	500.00
William H Moore	385.10
Doris Lake	40,089.34
E D Jack	55.15
Revd E Brown	78.67
Mrs Nancy W King	500.00
Grace E Sutton	50.00

GENERAL WORK

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