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HERALD

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WHY ARE YOU A BAPTIST?.....

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A QUIET WEEK IN KINSHASA...

NEWS ...
VIEWPOINT

BAPTISTS IN EUROPE.....



PLUS DOUBLE TAKE ACTION PULL OUT

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Cover illustration by Sarah Prentice

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Who are the Baptists? Part of a multinational Baptist congregation in France.

Who on Earth are the Baptists? by Tim Bulkeley

We've seen the lot! Churches in countrified Wiltshire and charismatic fellowships in the People's Republic of South Yorkshire (Sheffield to you). Hot and noisy African worship - loud singing to the beat of the drums - and cool, quietly reverent, orderly and ordered Scottish services. And now, in the Antipodes, after the morning service we descend to the basement and watch as the "Contemporary Church Team" present a show with songs, dance and skits rather like a TV variety performance. Not this week though, for I was preaching to the Korean congregation - Auckland is a cosmopolitan city!

What could be less alike than all these Baptists! Whatever is it that links them all, so that I could be pastor and teacher in each setting? What can it be that makes each of these different from all the other churches where we have worshipped and shared Christian fellowship?

In the sixties there was a lecture series given to Baptist students in London, "Baptists: a Peculiar People". You only have to look to see that we are - most peculiar - in the modern sense. But what makes us peculiar in the old sense and across the wide world?

One thing shared even by the Episcopal Baptists⁽¹⁾ of hierarchical African society is that we are "difficult". Stropy people who will not do as they are told, stubborn and difficult to persuade. (Not you or me, of course, but we both know some who are like that don't we?).

Our view of the Bible is on the whole another thing we share. There are lots of other Christians who take the Bible seriously, as we do. Few though, hold together its humanity and its divine authority as we do. Some, more fundamentalist than most of us, make it out to be so divine that the ➤

Is there anything special about being a Baptist? After all, we are the Baptist Missionary Society, a denominational missionary agency. What is more, we are strengthening our ties with our partner churches overseas in order to co-operate more closely, creating an effective international Baptist network for mission. We call ourselves "Baptist" and our partners mostly have "Baptist" in the their title somewhere. Dare we assume, that by using the same name, we are all the same?

So this month we have asked four people, from Africa, South America, Europe and New Zealand, to tell us what being a Baptist means to them. Not surprisingly, there are similarities - believer's baptism, mission, congregational government, the priesthood of all believers, the centrality of scripture; but there are differences too. How many of us know that there are Baptist bishops in Eastern Europe and in Zaire?

In at least two places the confusion of the denominations is stressed, the writers confessing that they only became Baptist because that is the tradition in which they were brought up. If, as one writers suggests, Baptists have so much to learn from each other, from each other's churches, countries and cultures, this is surely true of the interdenominational scene too.

As Baptists, over the years, we have offered a great deal to the world church, not least in our enthusiasm for mission and our concern for freedom of religion - a battle that is still being fought in many areas of the world (see page 18). We still have much to give, working together, learning together and sharing together in a world-wide Baptist network because the diversity of views is a strength, not a weakness.

And in other places, like Nepal and India, Baptist missionaries are working alongside missionaries from other denominations and countries, learning and growing, through diversity...

WHO ON EARTH ARE THE



BAPTISTS?

Spirit of God moves in mysterious and strange places sometimes. At our best, Baptists, whether in Zaire, New Zealand, or the UK, seek to remain both within the historic tradition of Christian faith, yet at the same time alive and powerful in reaching out to a fallen world.

Two strong features of the way we act mark out Baptist churches in Britain, the democratic church meeting and what others call "adult baptism" however neither of these is typical of all Baptists in the world. Democracy and voting is a western, modern invention little used in cultures where people have a stronger and deeper sense of belonging and family. What is more, the biggest Baptist group in the world, the Southern Baptists, happily immerse kids of six. Nor it seems was baptism by immersion always the norm, for one must admit that our earliest Baptist ancestors practised affusion (though I have no wish to cast aspersions!).

Strange and peculiar people, Baptists! It all seems to stem from our vision of the Church as typically a local, voluntary and gathered community, "Where two or three..." which is part of the wider and historic Church, and which seeks to hear the Word of God in the words of the human authors of the Bible.

The "Professeur" and the Bishop

There was an air of deference about my colleagues as they accompanied the small round man into the college. In Zaire it is easy to tell which man in a group is most "important", the others seem to cluster round and accompany him like tugs round a liner. "Ah, Bishop, you haven't met *Professeur Tim* have you..." We were introduced.

Several of the 63 denominations which compose the Church of Christ in Zaire have Bishops, one or two are our ex-students so another Bishop in the College was no surprise, though he seemed friendlier and less aloof than most. The real surprise came when Prof Ngoy explained that

Continued
from page 3

human authors cease to be heard and the book no longer lives - carved in stone. Others, more liberal, make it wishy-washy and the Word of God ceases to be heard with full power. Baptists, on the whole, strive to hold the tension between the human and the divine of this bewildering book and so it speaks with a living voice and clear authority.

Others, like us, recognise and act out the fundamental importance of mission. Many, like us, are evangelical. Many, like us, pray for justice and peace in a world of strife and oppression. Many, like us, give time, money and skills to reach out to people of other lands.

Others, like us, respect what our mothers and fathers in the faith experienced and learned long ago. Others, like us, seek to be faithful to the history and tradition these spiritual ancestors passed on.

Yet on the whole the life and vibrancy of a mission-hearted people is found most often outside the "traditional churches". The

Tim Bulkeley served with the BMS in Zaire, teaching at the Protestant Faculty in Kinshasa. He now lectures at Carey Baptist College, New Zealand.

Monseigneur Kitobo is a Baptist, Bishop of the Episcopal Baptist Churches. That was something of a shock to a non-conformist English Baptist, especially for one who, as a child attending an Anglican School had learned the differences between us and them long before discovering our common Christianity.

Glossolalia

The chairs were scattered around the church. The worshippers were not seated, but standing gathered round a couple who face a difficult time. Many have placed a hand on one of them, others simply stand clustered around. Most are praying aloud, several in the strangely comforting nonsense babble of "tongues". Though they did not pray over people every week, on another occasion Barbara and I would be at the centre of such a circle, before our return to Zaire after furlough.

Robes

A typical Victorian city church, organ pipes centre front, empty gallery around and above. At the lectern stands the minister, black

gown, white preaching bands over a blue cassock. When the choir complete the introit the measured rhythm of the service will move on and here too the work of the Zaire Protestant College will be prayed for.

Harvest

Brown pews straight as soldiers on parade, plain windows let in some autumn sun, the only flight of fancy in the building usually the "gothic" curve of their arches, though today it is the abundant display of produce from garden and field - here in the West Country where the idea began, Harvest Festival is done properly! The ruddy solid faces of the congregation listen intent to the very Welsh voice of the preacher as the promise of God's continuing provision and care rolls from the pulpit.

The Chit-Chat Show

The "Chit-Chat Kittens" finish the jingle: "On the Chit-Chat show TONIGHT!" and as the music dies away, the host lounging alertly under the lights introduces his guests. He is dressed in

my jacket but it's warm enough and I'm glad to take it off! Elvis, Rick Hobson and, as there is a general election on, Ms Kirsty-Brown our MP will discuss L-O-V-E. They are hilariously predictable, Elvis sings about love, singing up to some of the ladies in the audience, who scream appreciatively or squirm with embarrassment. When love is mentioned Rick only thinks of sex. The MP only loves herself. Finally the host calls for "someone from the audience", we are all glad when the Producer chooses Sandra - she regularly plays the ingenue in these productions. She carries her Bible into the lights and speaks simply about God's love shown in Jesus. The host sums up briefly, the "Chit-Chat Kittens" sing, and another Contemporary Church ends as we mill about and chat.

Upstairs in the sanctuary the Korean congregation begin their service. When I preach for them my name becomes Revd Timbul Keley, but as I was *Prof Time* in Zaire what is the difference! Already they outnumber the English speaking church, if

"Contemporary Church", Church planting efforts and the rest aren't effective, soon there will be more Asian than European Christians in Auckland.



(1) NB the *Communauté Episcopale Baptiste Africaine* is not BMS's partner in Zaire! The *Communauté Baptiste du Fleuve Zaire* is not episcopal but thoroughly Presbyterian in its church government.



Top left: Group of British Baptists enjoying themselves.

Left: Flute band in an Angolan Church.



Students at the Protestant Faculty in Kinshasa.

André bo-Likabe Bokundoa



Since I have been in the UK, I have been asked several questions every time there is a meeting of Baptists. But one question is often asked: "Why are you a Baptist?" My reply, which has astonished many people and which has remained the same, is that I don't know. Many think I am joking but I have always insisted that my reply is serious. This answer can seem nonsense for a British person who has more than four different Christian confessions in his community and who is able to make a choice.

It is over a century since the Baptists came to Zaire. Moreover BMS missionaries were the first Protestants to arrive in the country. However there are two questions which Zairian Baptists from the Baptist Community of the River Zaire (CBFZ) aren't always able to answer: "Why are you a Baptist?" and "What is the difference between Baptists and the other Christian groups?"

To the first question they will answer, like me, that they are Baptist more through history than confession. Christian communities in Zaire (apart from the sects and the so called African churches) are nearly all the products of history.

I am Baptist because my parents were and because the only Protestant church in their region was Baptist, while also preferring the Baptist church to the Catholic church. The Catholics were not close to rural village people; they liked to stay in the large conglomerations rarely visiting the villages.

WHY ARE YOU A

studies at the Theology Faculty that I was fully able to appreciate the differences. When I was asked to write a book on Baptist doctrine (a task I never achieved unfortunately), little by little, I began to understand better. My knowledge of Baptist identity has become broader since I have been here in Britain. I have understood that despite not always knowing what they are, because of the reasons explained above, Zairian Baptists have common features with those elsewhere.

BAPT

However, Baptist missionaries were closer to village people, living practically together with them, learning their languages and their way of life. So they applied one of the Baptist principles; that of being a missionary church.

It is easy for Zairian Baptists to see how they differ from the Catholic Church but it is not so easy to distinguish the differences from other Protestants from the point of view of doctrine. This is accentuated by the unification of all Protestant communities in a single Church of Christ in Zaire (ECZ).

It was not until the end of my

In the CBFZ we practise like other Baptists, believer's baptism, which is to say a baptism administered to those who repent and believe in Jesus as their Saviour, as a sign of their faith and commitment. Myself even though I have not had a lot of choice as to which church to belong to I have had the freedom to refuse or accept my baptism. I gave myself to the Lord and the Baptist church at 20 without being forced. Nevertheless, because of the unity in ECZ, those who come from other groups where they practise infant baptism are not rebaptised,

only the Catholics are.

In the CBFZ we proclaim the authority of Scripture. My faith is strengthened by reading and personal meditation in the Bible, but also by the experience of others. The decisions in church meetings should normally be taken in the light of the Bible. But if the Bible is the authority to which a Baptist must submit, are we free to interpret literally and ignore the results of the study of scholars? The two extremes are a danger for the Baptist church in general and in



**We proclaim also that we
are members of a single
body**

should feel important, participating in everything which concerns the existence of the church and its future. Here once more the British experience can help the Zairian church where sometimes the members take to heart their jobs, in spite of church meetings and general assemblies, which often lead to authoritarianism. This is due to African culture reinforced by the political ideology of "authority" propounded by the regime in place in Zaire. Ought not the church to be a model to follow for this moment of crisis?

The choir for the opening services at San Salvador (Mbanza Kongo) in Angola when to be "Baptist" meant doing things the British way.

The form in which this article is produced does not permit me to comment on all the Baptist principles but personally I think that to be a Baptist is also to be a missionary, a witness: a missionary in one's church, in one's community, in one's country but also far away. I am a Baptist because others have been missionaries.

But is it enough to proclaim Baptist principles to be Baptist? I don't believe so. To be Baptist for me is to live in practice under the real guidance of the Holy Spirit, the principles which we confess. Thus we are not a Baptist in name or in history, but by conviction.

André Bokundoa from Zaire is studying at Sheffield University helped by BMS

IST?

particular for a developing country like Zaire where the church is made up of 80 per cent of ordinary believers with just a basic understanding of the faith: a danger of splitting the church by either the poor or the overly scientific interpretation of the Scriptures

We proclaim also that we are members of a single body, the body of Christ, which allows me to feel at home in community where everyone is a priest to another person. But this unity of the same body seems to be utopian in the case of Zaire

because of the culture. It is rare, if at all possible to see a pastor of one region going to work in another.

Here the British experience can be used as an example, for it is not impossible to find a Welsh person in a Baptist church in the North of England. As for mutual aid, Zairian culture encourages it, because what concerns one concerns the whole community.

Democracy is also another principle which we proclaim in the CBFZ, which is to say one member one voice. Everyone

UNITED IN MISSION

Karl Heinz Walter, General Secretary of the European Baptist Federation, considers what is distinctive about Baptist faith and witness.

Baptist churches in Europe can consider themselves as being part of the Anabaptist movement of the middle ages - not that we can prove historic links but we can show that many of the basic convictions, and the basic faults of the Anabaptist movement are still valid in our present day.

One thing which unites Baptists is the authority of the Bible, the understanding that it is the authority for the personal life of the Christian and for the life of the Church, although we have many different ways of interpretation. The authority of the Bible as the inspired word of God is general among Baptists. I'm still optimistic that those who want to push Baptists into a corner in order to understand the Bible only in a certain way will not succeed, but I hope that they will also not cause a split.

Another thing which keeps Baptists together is the belief in the autonomy of the local church. I think this is world wide. We have the very interesting experience in

Europe that even if we don't agree on certain issues we believe we need to stay together. Several Unions in Europe tell me again and again that it is necessary, absolutely necessary, to stay together and to co-operate not only within individual countries but especially on an international level.

Then there is the separation of Church and State. All over the world fundamentalists want to have a stronger influence, through the power of State, on the life of people but I think this is something which is against any Baptist understanding of the separation of Church and State. With the terrible and dramatic increase of problems within the states of Eastern Europe at the moment and with the Orthodox Church it is essential that we stay together, work together, and remain independent.

We are not united on the peace question for instance as were the Anabaptists or at least some branches of Anabaptist work. We have different opinions.

We still have a strong emphasis on the priesthood of all believers. This is one of our strengths and is again more and more coming into the picture.

Also, with very few exceptions we are united in the task of mission and evangelising. That's our main purpose and I think this is not doubted. Baptists are a missionary people. But I don't agree



Karl Heinz Walter presenting a bouquet of flowers to Birgit Karlsson from Sweden when she was confirmed as EBF President in Moldova last year



Krasnoyarsk Baptist Church, Siberia in Russia. The church has more than 600 members.

with the saying of the German Baptist, Oncken, which is often quoted - "Every Baptist a missionary." I don't think he ever meant what has been interpreted. Some people are gifted especially for evangelising, for doing mission work, some are gifted church planters and others have a gift for social work. It is through the combination of all that the Church is a mission instrument of God. But this doesn't mean that everybody is a missionary. Personally I envy people who easily make contact with people on the street.

Church planting, the planting of new churches is basic. Look at the many new churches in Eastern Europe. There are thousands of new churches with a totally new group of people sociologically.

It has come about because of people with a personal conviction, with a personal commitment to their faith which was not rooted in a certain tradition. It has become evident just how many churches were founded in restricted areas in the far eastern areas of Russia or in the north where they had all those military bases. There are some very large churches there which nobody had ever heard of. The only answer is to be found in people who just lived with the Bible as they understood it. I'm not trying to judge their naive understanding of the Scripture as it was read to them but they tried to live by it. In

America the black people had the same experience. They learnt from the Bible and before God they saw themselves as individuals who counted.

In a system where you are only a production number, as in communist countries, to experience a God who loves you and with whom you can talk, and to belong to a group of people who care for you and love you, is the basis for these new churches.

It is not so much a question of

Europe there are Baptist bishops but they don't combine this with hierarchical thinking. We don't have the word "superintendent" in our Bible. The word we have is "bishop" so we use the word bishop.

Looking at recent development in Europe, looking at conversations with other churches and looking at the pressure which is coming to our churches from the Muslim side and from the Orthodox side, I think there is no

Some people are gifted especially for evangelising, for doing mission work, some are gifted church planters and others have a gift for social work. It is through the combination of all that the Church is a mission instrument of God.

theology. It has never been a question of a certain theology. A lot of the trouble we are having with the Orthodox churches is that they are losing the interest of many young people who returned after the collapse of communism. They now realise that there is only liturgy and they are not receiving answers to the deep questions they are asking. The Orthodox church is realising that this first wave of religious interest of people is not enough and that people are questioning far more. Our people with all their limited understanding have found answers.

In some places in Eastern



future for those who only want to have the identity of being evangelical. All these evangelical groups throughout Europe, what are they? They have no partners, they have no identity. I think it is necessary that if

evangelical churches wish to survive they must have a clear identity. Baptists have a chance for that and we must not hide because we were persecuted on the continent, always treated as second-class citizens.

The fact that we have Baptist churches in almost every place in Europe, in every country gives us a right to stand up. ■



The Revd Eliseu and Arlene dos Santos, from Brazil, are studying at the University of Wales, with the help of the BMS, and are based at Cardiff Baptist College.

Beyond all Borders

by Eliseu A dos Santos

Being a Brazilian Baptist means above all about being faithful to God and His Church.

Baptist witness has become more and more important in Brazil; in a society which seems to have lost hope. Thus, Brazilian Baptists have been encouraged to continue witnessing to their faith and love.

A Brazilian Baptist (as all Baptists across the world) is characterised especially by a new life through Jesus Christ, a complete integration into a church, which is witnessing, enjoying fellowship, has a love for mission (at home and abroad) and which tithes. In spite of a lack of material resources, due to our economic crisis, Baptists in Brazil throughout the years have been encouraged to demonstrate their love for their society by sharing their material and spiritual goods. They are awakening for a new time of proclamation, which means taking up every opportunity to be able to show to the Brazilian people, that Jesus Christ is the only way to eternal life. This life gives hope

for the present, as well as for the life to come.

Every year the Brazilian Baptist Convention suggests a central theme which is recommended to the churches as a common encouragement to fellowship and evangelism. Last year the suggested theme was: "Bible: read and live!" This theme implies that the main source of Christian life is the study of the Bible, which will result in the churches becoming strengthened.

Being a Brazilian Baptist also means a serious commitment to co-operation with other Baptists here and across the world. Every Baptist is conscious that his/her need to co-operate in terms of witness, love and fellowship amongst all the churches and organisations (such as Colleges, women's organisation, etc) is vital. We feel it is important to know that each cent of our giving is carefully distributed for the work of local ministries, and for the regional state, national and international Baptist efforts. This means that every church is in contact with her neighbours both in her own country and around the world.

Being a Baptist for me, as we have said, means being faithful to God and loving one another. It also means promoting mission by praying, giving, testifying, and always remembering that I am a missionary myself, as every Baptist should be.

If you would like to know more about Brazilian life, do not hesitate to write to a Brazilian Baptist church and ask for further information. If you feel challenged to go to Brazil to visit one or more of the churches, I know they would welcome you.

Christians have so much to learn from one another. As Baptists in particular we have much to learn from each other, especially when we live in different countries and different cultures. It is then that we realise that God's love goes beyond all borders. ■



Service in a Baptist Church in Paranaguá, Paraná, Brazil

Discussion Starter.....

1 A rose by any other name?
Do you know why you are a Baptist? (See "Why are you a Baptist?" p6) Was it something that happened for family reasons; did you drift into a Baptist church and stay there; or did you make a conscious decision to become a Baptist? If you are studying these questions in a group, compare your answers.

2 The common ground.
What do Baptists have in common the world over? Do you consider all of them to be fundamental to our Christian faith, or are some more peripheral?

3 Agreeing to differ?
Using this edition of the Herald and any information known to you or your group, give examples of where Baptists differ in aspects of belief or worship in different parts of the world. Do you think there are reasons (maybe historical or cultural) for this being so, or is it "just one of those things"?

4 Jerusalem rules, okay?
Looking at Baptist churches in Brazil (p10), Zaire (p6), and Eastern Europe (p8), how do their priorities and their understanding of being a Baptist differ from the churches you know in the United Kingdom? In terms of working out the gospel in our lives, do these differences matter?

5 All human life is here.
Would you feel comfortable in saying, as Eliseu A dos Santos has done about his country (p10): "If you would like to know more about British life, do not hesitate to write to a British Baptist church for information"? Do you think such a promise is realistic? Do our churches show life as it is lived in Britain today?

6 Help...I've lost my mitre!
What is your understanding of why Baptists in the United Kingdom do not have bishops? (See pages 4 and 6 Bulkeley & KH Walter)
Do you know and understand about the traditional Baptist view of church and state? With this in mind, why does Baptist Praise and Worship have The National Anthem in it?

7 Risky living?
John Weaver says, "Church meetings are the high risk zone of our Baptist church life." What risks are you taking in your church meetings? (See *Baptist Basics*, Church Meeting section. More details on Worship page.)

8 Knit one, purl one, link one.
How much do you know about your Link-Up group? (p14).



Double Take
Double Take

D **DOUBLE TAKE?** Double Take is a way of using the Herald to consider, more deeply, the theme which is highlighted each month. Whether used privately, within a missionary or house group, or as part of Sunday worship, the hope is that a better understanding of the issues will lead to a change in attitudes, to a commitment to prayer, to involvement in mission and to action.

Action Points

1. Allocate time in a housegroup session (or Sunday evening fellowship, Women's meeting etc) and ask your group to answer the following questions:

- Are you a church member in a Baptist church?
- Why are you a church member in a Baptist church?
- Could you have become a member in any of the churches (Baptist or otherwise) in your town/location?
- Why is this so/ not so?
- Why do you think some people worship with you, but prefer not to

enter into church membership?

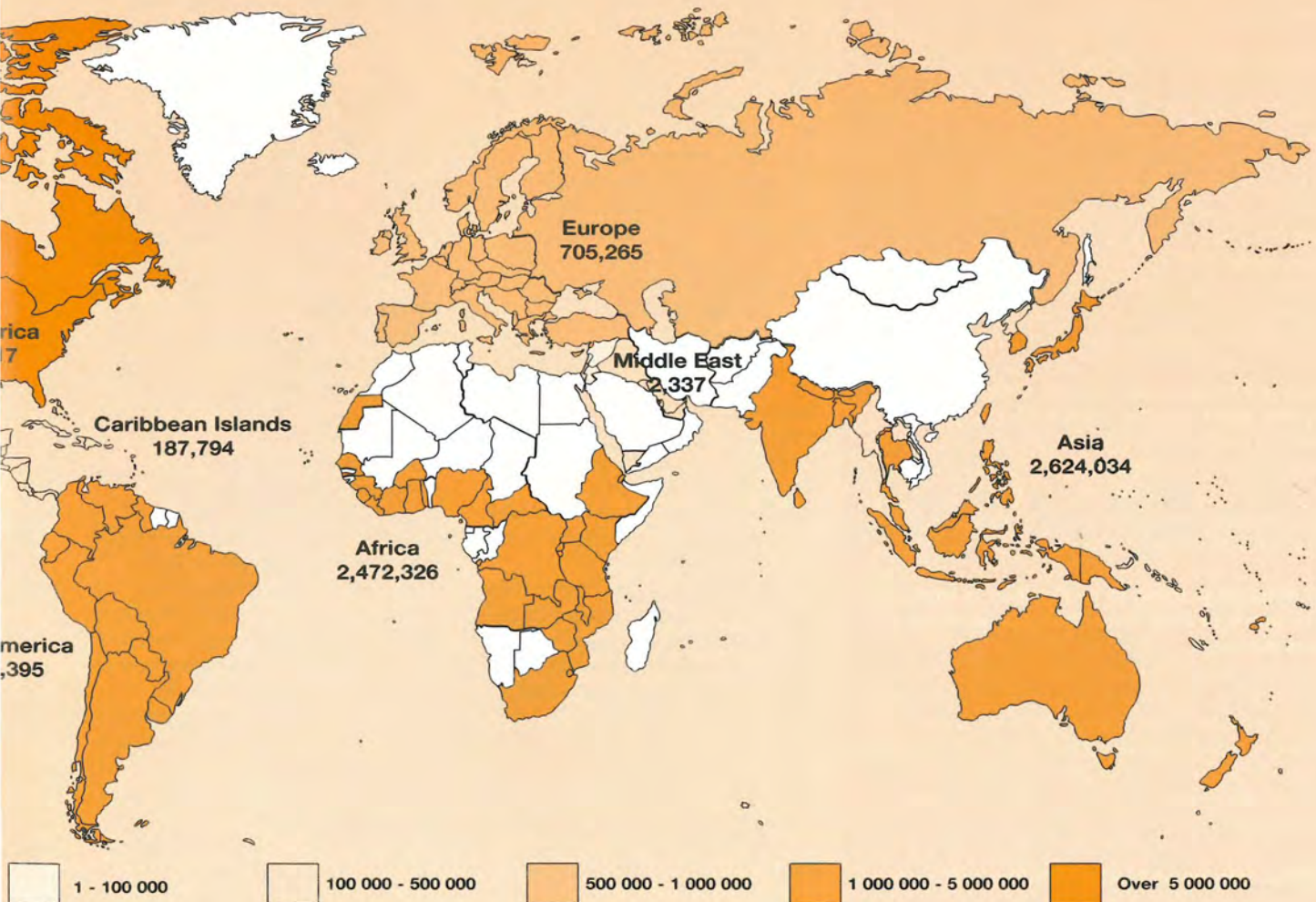
- What do you think makes you distinctive as worshipping and serving Baptists in your community (if anything)?
- Do you emphasise what you have in common with, or points of difference, with the other denominations in your town/locality?

2. Ask your Link-Up contact person to liaise with your Link-Up missionary. Ask him/her/them to provide you with photos of members of their con-

gregations with a brief note of how they came to faith, and what are the important issues they are facing in their lives now. Perhaps you would like to do something similar in your congregation. Send photos of yourselves back to the church with which you have links. Pray for one another. Share the hopes and fears of life together. Build each other up.

3. If your Link-Up missionary is working somewhere fairly accessible, you may be able to twin with the town in which they are living.

The World Family of Baptists by continent





LINK-UP

What does it mean to be part of a Link-Up group?

Do you have to do everything together ?

No. At present there are 500 Link-Up groups - and perhaps 500 different ways of being a Link-Up group! They go from those with the very minimum of organisation to those who are highly organised; from those doing everything together to those who do little actual meeting together.

Let's start with some basics

All LINK-UP GROUPS

- have a Link-Up missionary;
- have a Link-Up Contact person;
- distribute information received to the churches in the group;
- organise a visit by their Link-Up missionary when they are on Home Assignment.

SOME LINK-UP GROUPS DO MORE. THEY:

- form a Committee from each church in the group;
- organise yearly BMS events;
- get together with other Link-Up groups to form District or Auxiliary BMS Committees;
- organise District or Auxiliary events.

Do you know what your Link-Up group does?

There is no right way to be a Link-Up group, only the right way for your Link-Up group.

CAN YOU ANSWER THE FOLLOWING

- name of your Link-Up group;
- name of the Contact person;
- the other churches in the Link-Up group
- what the Contact person does.

The important thing to remember is that Link-Up is there to help churches get involved in world mission.

If your Link-Up group is doing that, fine but that doesn't stop it doing more. Sharing with other Link-Up groups widens the knowledge of BMS work. Working together to organise an event is a good way of sharing skills and learning from others. Forming a Link-Up committee is one way of supporting the Contact person.

Perhaps you need to start finding out more

Worship.....

Published by the Baptist Union of Great Britain, Baptist Basics is an excellent starter and refresher kit for anyone who wants to know more about what it means to be a Baptist in Britain today. Not necessarily new Christians and new church members, but others who have been treading the path for a while now, but may not always know *why* we do what we do. There are ten sections:

- 1 Why be a Baptist?
by Brian Haymes
- 2 Believers Baptism
by Paul Beasley-Murray
- 3 Church Membership
by David Coffey
- 4 The Lord's Supper
by Keith Jones
- 5 The Church Meeting
by John Weaver
- 6 Visiting New Members
by Michael Quicke
- 7 Leadership in the Local Church
by Malcolm Goodspeed
- 8 Children in the Church
by Anne Dunkley
- 9 Radical Dissent
by Nigel Wright
- 10 Lifestyle
by Anne Wilkinson-Hayes

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Price £3.00 + p/p and available from the Baptist Union of Great Britain, Baptist House, PO Box 44, 129 Broadway, Didcot, Oxon, OX11 8RT. Tel 0235 512077, Fax 0235 811537

Meditation

For by one Spirit we were all baptised into one body - Jews or Greeks, slaves or free - and all were made to drink of one Spirit. (1 Cor 12:13 RSV)

Think what it means to be one with thousands, no, millions of people the world over. One in Jesus. To be a Baptist Christian. Reflect that no matter what your cir-

cumstances, what kind of home you live in, what kind of weather you're having, how large or small your local fellowship is there are Baptist Christians the world over, who, perhaps have more in common with you in terms of belief and life purpose than your next-door neighbour.

In prayer reach out to God and thank him for your brothers and sisters in Africa, the Americas, Asia, Europe and Oceania. Ask him to enrich their lives, give them courage in their day-to-day trials and struggles, surround them with his love, and give them a deep fulfilment in serving him. Ask that you too may know your part in his global plan.



World Praise

Edited by David Peacock and Geoff Weaver and published by Marshall Pickering at £9.99 (Music Edition)

As part of the preparations for the 1995 Baptist World Alliance Congress, which is to be held in Buenos Aires, David Peacock was asked to collect music from around the world. With the help of Geoff Weaver of the Church Missionary Society he has put together *World Praise*. Any church or group which sees the importance of feeling part of the global Christian community should get hold of this book. It contains a wealth of worship material from around the world .

Copies of World Praise can be obtained from Baptist Publications at Didcot.

Another quiet week

Our special correspondent in Zaire, Owen Clark, writes

from his base on the Baptist Community of the River Zaire (CBFZ)

compound in Kinshasa.

It's been another quiet week on the CBFZ compound. It even went quiet for a bit over the river in Brazzaville, where they've been taking pot-shots at one another for a week or two. It seems that the loyal opposition was not too happy with the way that the election went. Visitors, like Derek Rumbol, who have had to come to Kinshasa via Brazzaville, have been obliged to run the gauntlet of the barricades between the airport and the ferry beach. Democracy is still a young and tender plant around these parts.

Talking of plants, there's a lot more planting going on these days. Every odd corner of the compound that is not taken up with buildings, road or lawns has now been planted with manioc by the families that live here. Manioc has a double advantage in that the root provides the staple diet, whereas the leaves are boiled and mixed with ground peanuts or sardines to provide an inexpensive meal.

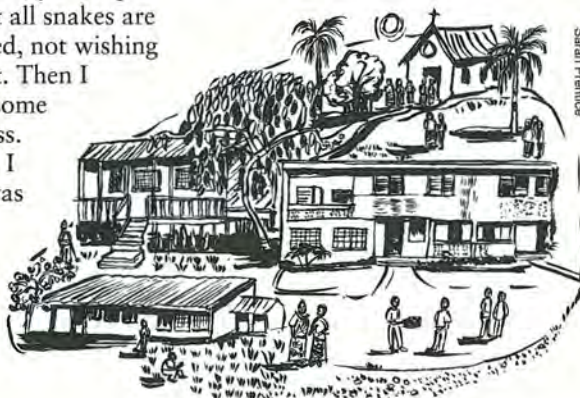
Jean (pronounced as in French), the odd-job man, has finished clearing the long grass outside the compound walls. It's just as well. When handing in the garden tools the other day he said that there were a lot of little snakes in the grass. I asked him if they were poisonous. He said that all snakes are poisonous. I hesitated, not wishing to start an argument. Then I said that I believed some snakes to be harmless.

He looked at me. I could tell what he was thinking. "These white men think they know everything." Changing tack, he said, "They have two heads."



Deanna and Owen Clark now both back in Kinshasa, Zaire

Next month Owen writes about "Not such a quiet week."



My turn to be downright sceptical, but I kept my counsel. He promised to show me one. I agreed.

At the end of the next day, with some satisfaction, he advanced with a cardboard box. He had not so much killed as decimated the creature. I was sad, for it was a harmless blindworm, a legless, eyeless lizard, which burrows in soft soil. When disturbed it wriggles away with a snake-like movement. Its tail being as blunt as its head makes it difficult to tell, when it's not moving, which end is which. Mystery solved. I tried to explain, but he went away muttering.

He's now clearing the stones from the little lane that leads to the church over the road.

I must say they keep busy over there. Nearly every day one or other of their choirs comes to practise in the late afternoon. The women get together on a Tuesday afternoon and a prayer group on two other days, in a little circle outside. On a recent bank holiday the young people were there all day for what they called a day of recollection. They met in the hall, while the women had their own to do in the church.

At the same time the CBFZ was holding its General Assembly in the "glass" room, which has more window than wall down one side. Meals were being prepared there on a three-brick fire outside by women from the different Baptist churches. Regular bee-hive it was! There's been a lot of people through the place since the BMS first built it in 1915. As I say, it's been quiet on the compound, but that isn't to say as the folks round here have been twiddling their thumbs.

Have you been Pipped in the post yet? By now most churches should have been. They ought to have received a letter from their Area or National BMS Representative telling them about the new *Partners in Projects Scheme* (PIPS).

How do you get people involved in mission? Most of us are interested in people with whom we can identify and places we can visualise. The "BMS General Fund", even though it is about the gospel good news for people all around the world, is a turn-off for most of our young people.

So from Albania, through India and Mozambique, to Zaire and Zimbabwe, PIPS has broken up the General Fund into bite sized chunks. Churches can now take up projects like supporting a Thai doctor at Mae Sariang, or assisting in church planting and evange-

tion to their normal giving to the general fund of the BMS.

Missionary Secretary, Mary Walton, felt so much goodwill had been generated that it was important not to lose it. So they have adopted a PIPS project for another £1,000. This will be used to support the work of their link-up missionaries, Stephen and Elizabeth Allford.

The members of the church will be handing in bags of 200 coins, as they did for Fund for the Future, but Mary Walton also intends to "impose taxes" on essential services, like water, telephone and even television. They will be adding a "tax" contribution to their collecting box each time they use a particular service during the week.

The ecumenical fellowship at Panshanger, Welwyn Garden City, have found PIPS to be an ideal means of missionary support. It enables them to focus on an ecumenical project overseas in which

all the denominations represented in the church are involved. So they are supporting the medical work at Ludhiana Hospital, North India, for the second year running.

Another ecumenical church, Loughton Union Church in Essex, has adopted a PIPS project which is supporting the work of the United Theological College

of the West Indies in Jamaica.

Jim Clarke, BMS Representative for Central and Eastern England, reports that during the pilot experiment in two associations "PIPS has enabled those churches which have taken part to increase their giving by just over 25 per cent."

Many churches are already excited by PIPS because they see how their giving is helping real people in real situations. If you would like to join them please get in touch with your local Area or National BMS Representative and ask for a PIPS project.

lism in India. They can help to provide Christian literature in Zaire or support a Brazilian pastor working in Guyana. They can provide the resources to help BMS missionaries in their language study or support social work projects in Brazil.

There is a large variety of projects, large and small and churches can pledge to raise thousands of pounds or just hundreds, according to their size and ability.

The small fellowship of 20 members at Oxlow Lane Baptist Church, Dagenham, raised £1,000 for Fund for the Future in addi-

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0274 487341

pipps.

CALL TO PRAYER

For because he himself has suffered and been tempted, he is able to help those who are tempted. Heb. 2:18

So many in Europe for whom God is remote an idea an ideal a memory from yesterday nothing to do with life as it is lived today.

So many in Europe who search for a faith in the cards, the stars looking for something searching for meaning in the world of today.

Lord, may they find that meaning as they meet him who shares our human life not a distant saviour but one who knows how we feel and who cares.

WEEK

8

February 20 - 26

FRANCE

Two 28:19 Action teams of young people are working in France this year. At Carcassonne in the south-west the team is helping the very small congregation where Ian and Pauline Thomas work. "We have achieved 'fame' after making the headlines in the local newspaper," they report. "After a chance meeting with a journalist in a café, he came to interview us about our involvement in the church and our faith."

The other team is in the northern city of Lille where the Baptist Community is engaged in a social ministry with the homeless and drug

addicts.

"Our main role is as part of the Evangelism Team. We are responsible for the Bus-café and open-air, and the monthly evangelism concerts.

John and Sue Wilson have settled at Morsang-sur-Orge and Neil and Ruth Abbott continue work at Clermont Ferrand.

Chris and Christine Spencer, are now working at Le Havre and not finding things too easy. Robert and Catherine Atkins say they are encouraged by the work at Versailles and report some baptisms. They have been pleased to welcome former colleagues to France, Phil and Rosemary Halliday doing language study at Massy .

WEEK

9

February 27-March 5

NEPAL: UMN GENERAL

This is a time of celebration and rejoicing for the United Mission to Nepal. On Friday it celebrates its 40th Anniversary. We give thanks for the opportunity of witness from a point when there were no Christians in Nepal through a period of transition, to the present day where the number of Christians runs into tens of thousands.

We join the Nepali churches on Saturday for a special day of prayer. We pray with them for the work of the gospel in Nepal.

At UMN Headquarters, Jane Andrews works in the Personnel Department. David and Catherine McLellan, Grace Penney and Jennifer Dorman arriving in Nepal this month to join the language and orientation course.

Jerry and Ruth Clewett are in Kathmandu - Jerry is using his administrative skills in a programme which seeks to rehabilitate displaced Nepalis.

WEEK

10

March 6 - 12

NEPAL: UMN ENGINEERING AND INDUSTRIAL DEVELOPMENT

The UMN 40th anniversary celebrations continue through the weekend. They ask us to observe Sunday as a Day of Prayer for Nepal.

Alison Maclean and Tim Lehane have returned to Nepal and are based at Jajarkot. Tim will be the design engineer for the Khimti Khola hydro power project. Alison hopes to get involved in non-formal education .

Bob and Ruth Ellett are based at Butwal where Bob's skills are used to the full and Ruth is one of two colleagues who care for the needs of those employed on the project.

David Payne is the longest serving BMS worker at Butwal and is looked upon as a key person in management in his capacity of Consultant.

Peter and Valerie Harwood have moved from Kathmandu to Butwal where Peter is General Manager of the Butwal Power Co Ltd. Iain and Karen Gordon are located on this project. Iain is in the Development Consulting Services.

WEEK

11

March 13-19

ZAIRE : HEALTH

Health care and medical services have deteriorated rapidly over the last year because of the general political and economic situation. Poverty breeds illness, especially for children who cannot eat regularly. Health care is expensive and poor fami-

lies have to make the difficult choice of paying for medicine or feeding their children.

We remember those, like Dr Motingea, Medical Co-ordinator for the Baptist Community of the River Zaire, who seek to maintain such services in the face of enormous financial and logistical difficulties.

BMS has few people involved in health and medical work in Zaire. Brenda Earl returned to Pimu Hospital in November to work with Dr Lobo and Gwen Hunter continues as pharmacist at IME Kimpese.

WEEK

12

March 20 - 26

BRAZIL: SAO PAULO

Every day São Paulo attracts hundreds of new families looking for a new life. Most end up in the shanty towns on the outskirts of the city. The BMS office is in São Paulo. Stan and Maureen Porter are busy with office administration and church work. Derek PUNCHARD is BMS Representative for South America and the Caribbean. Frank and Peggy Gouthwaite are looking after the BMS missionary children in the hostel who study at St Paul's British School.

David and Cath Meikle are now working in urban mission among the industrial poor in Sao Bernardo do Campo, Sao Paulo.

Stuart and Georgie Christine are church planting and doing community work in the favelas in Campo Limpo and teaching in the Theological Faculty.

CALL TO PRAYER

1994 Prayer Guide Update
(Week numbers correspond with those in Prayer Guide)

Inside a Baptist Church in Sofia, Bulgaria



General picture of Sofia, Bulgaria



Opposition to Bulgarian Evangelicals

The effects of religious harassment are being felt by many Christians in Bulgaria, including Baptists and several other mainstream evangelical and protestant churches. Churches have had difficulty in obtaining permits for new buildings

and there have been other constraints on religious freedom. Some churches have suddenly been evicted from rented space in public buildings.

It is believed that parts of the Orthodox Church are behind the new crackdown and as a result Baptists, Methodists, Pentecostals and others are finding it increasingly difficult to function. Comparisons are being made with the communist régime.

Evangelical groups are described as "sects" says Theo Angelov, President of the Baptist Union of Bulgaria. The most fierce attacks have been made through the media.

Evangelical churches have been accused of making their way into Bulgaria, a Christian country, and leading people astray from the right faith (Orthodox Christianity). One article implied that evangelical pastors were giving

bribes to state officials.

"Here is the Mafia: the evangelical meetings are supported by high officials and politicians directly against the interest of the state and society."

Another article, by Nickolay Slatinsky, talked about the negative influence of these "sects". "Sects ruin the character, they brainwash, destroy the mind and break up the values of Bulgarians... The awful calamity is that along with many of these sects and behind the cover of faith come drugs, organised crime, terrorist groups and money laundering... We need to restore good relations with related Orthodox churches in Russia, Greece and Romania."

It is impossible for evangelical churches to answer these charges. Every attempt to publish articles and to speak on radio or television has been refused.

People have been incited to use violence against evangelical pastors. Already there have been warnings by teachers to children of believers and memories are being revived of the terrible persecution against evangelical Christians during the period of communist rule. However, Protestant and evangelical leaders are determined to defend the rights of their members and, if necessary, to appeal for the help of their respective international organisations.

Two Baptist denominations in Sweden have written in protest to the Parliament and Government of Bulgaria calling attention to Article 18 of the UN Human Rights Declaration. They affirmed their "respect for the Orthodox Church and only seek similar respect for Evangelical Christians in Bulgaria. Sweden is a Protestant country, but we respect and support the Orthodox churches in Sweden including the Bulgarian Orthodox Church."

The letter ends with the appeal: "To secure the rights of the Baptists and other Evangelical Churches as Christian minorities. It is a normal European standard." ■

FEDERATION DES EGLISES EVANGELIQUES BAPTISTES DE FRANCE

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LES CÈDRES



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Patient arriving at Ruhea Clinic, Bangladesh

Ruheha Clinic

After a period of uncertainty, the small Bangladesh Baptist Sangha clinic and community health programme in Ruhea is showing signs of growth and stability.

The medical officer, Dr Masiur Rahman, was recently married to Doli, a medical student in her third year. She had never met Christians personally until she came to the reception arranged by clinic staff. There she was thrilled and impressed that God could be addressed in such a personal way. She gladly accepted a copy of the New Testament.

A small team of nine village health workers have completed their first year's training. One is a Christian, Upen Das, an older man who has struggled academically yet is greatly respected by his village health committee and the 671 families in his area of Kosalgao.

Pray for him as he witnesses through his work. The one lady is Azima Begum caring for the 720 families in the Senihari area of whom 570 are children under five.

The team is under attack from those who seek to destroy what is good and wholesome. Do

pray for them, especially Paul the administrator and Timothy the senior paramedical workers as they co-ordinate the work. ■



Milli Singhe (left) the nutrition teacher at Ruhea Clinic.

pray for them, especially Paul the administrator and Timothy the senior paramedical workers as they co-ordinate the work. ■

Angus and Carol MacNeill



We've said our farewells to Angus and Carol MacNeill, both at General Committee and at Didcot. But they are not really leaving the BMS family. Angus has handed over his responsibilities as Overseas Secretary to the Director of Operations and the Director for missionaries and David Wilson has taken over from Carol as BMS Medical Officer. Now they look forward to a new phase in their missionary career, this time in Thailand.

"We felt that, over the last six or seven years that are left to us in the normal working life, perhaps God was going to give us the opportunity to do something just a little different - not necessarily less important or more important, just to do something a little bit different in the service of his Kingdom, and hopefully with the BMS," Angus told the BMS General Committee back in November.

He said that over the past twelve years his horizons had been widened. "I've visited and spent time in over 20 countries. It has enabled me to meet many fascinating people and learn from them. I have learnt lessons of team leadership that will stand me in good stead in days to come.

"I've also been encouraged by the Society's ability to live and cope with change. It's the characteristic of a living organism to be able to adapt to new situations."

Looking to the future he predicted that the Society would have to grapple with two main issues. "There is the whole question of co-operation in mission with partner bodies and what this will mean for the life and the structures of the Society. And then there is the question of closer links within the UK Baptist family and what that will mean to the way in which the BMS functions.

"I have been puzzled many times by the foolishness of the gospel of Christ. We have to come back to the central facts of God's action in the birth, life, death, resurrection, ascension and coming again of Jesus in order to get a perspective of the mission. As an organisation, no matter how efficient we are and how well structured, no matter how well organised, no matter how wealthy, we are insignificant in global terms. But as a fellowship of people bound together in the cause of the gospel we are potential world shakers for the power of God's Spirit within us."

Angus painted the picture of an elderly African woman returning to her village with a basket on her back laden with produce from the garden "barefooted, fairly dirty, trudging home in the middle of nowhere. What does the gospel of Jesus Christ mean for her? She is going back into her village to live and die there. What does the good news of Jesus Christ mean to her? What have I to say to her and to the wounded of this world? We are not bringing to them economic advantage necessarily. We are bringing the life giving message of God's love in Jesus Christ to them. What does it mean? How can we do it?

"I have brought that picture back many times to enable me to readjust my focus and my perspective. Hopefully that is also the best thing for the Society."

Angus and Carol were missionaries in Zaire from 1960-73. Returning to Scotland, Angus became minister of Kilmarnock Baptist Church and then, for a brief period, 1981-82, he became BMS Scottish Representative before being appointed BMS Overseas Secretary in 1982.

PLAYING WITH WORDS

The article "Playing with Words" (Nov/Dec Herald) was certainly aptly titled. David Quinney Mee makes some valid points but his attitude to Scripture is disturbing.

He describes a group of poor El Salvadoran Christians discussing the parable in which Jesus described the "Feast in the Kingdom of Heaven" (Luke 14:15-24). The conclusion they reached was that the master of the feast is what Jesus is not like!

David Mee seems not unduly worried by this. He seems to be arguing that it is best to let people read into the text anything which seems relevant to them; that it is not the appropriate to look for the original meaning of the Bible passage because:

1. The uneducated poor have no hope of finding it;
2. Even if they did, they wouldn't be able to apply it to their 20th century existence, and
3. The original message doesn't matter anyway.

I believe he is wrong on all three counts.

If the original message of the passage does not matter, why bother to study the Bible at all? Why not discuss instead the Book of Mormon, or Loyla's Spiritual Exercises, or Winnie the Pooh?

If the Bible is God's Word, then to say that its original message is not what matters is to say that truth does not matter and God's will does not matter.

Neither is it true that uneducated but earnest searchers for truth cannot find for themselves the intended message of a great deal of the Bible even without the assistance of dictionaries and commentaries. That patronising view was rejected in the Reformation. In fact the necessary clues are often internal and all that is required for much basic exegesis is a good translation, an ability to read or listen carefully and an ability to think straight. "Digging" is not usually required and there is certainly no need for any "golden box." That was merely a Roman Catholic invention. It is not usually lack of education which prevents accurate exegesis; it is more often an inappropriate approach to Scripture, an unwillingness to face unwelcome truth or just sheer mental laziness. The El

Salvadoran group could not have gone so far awry in their interpretation of Luke 14 if they had listened to verse 15. Perhaps they preferred not to. And perhaps, by failing to point out such things, their leaders have encouraged them to follow not the Biblical Jesus but one of their own fabrication.

Once the original message of a passage is understood it is not usually difficult to see its present-day significance. What God was like in the first century is what He is still like and the transference of principles of behaviour is largely a matter of prayerful, honest-hearted common-sense. Just because a person cannot read does not mean he cannot think.

It is the original, intended meaning of the Bible which is the Word of God, the Bread of spiritual life needed by rich and poor alike. Christian leaders who

fail to point people towards this truth are letting them eat husks; building the temple of God with hay and straw. There is also a Biblical term for claiming that God's Word says what in fact it does not say. It is called taking the name of the Lord in vain. I do not think the founders of the BMS would have approved of such "playing with words."

Brenda MacGregor

*Saltcoats Baptist Church
West Kilbride Scotland*

View Point

THANK YOU

I have just found time quietly to read my copy of your magazine (Herald Nov/Dec) and felt I'd like to write and congratulate you on such a challenging copy. I thought "Playing with Words" by David Quinney Mee was brilliantly written and such a challenge to we "stick in the mud" British Christians. Many of the other articles were very good too.

It is only recently (since retiring as Church Treasurer and Deacon) that I've found new outlets for my use of time and thank you for your magazine that makes missionary work come alive.

Marjorie Towner (Mrs)

Fleet, Hampshire.

WOMEN'S PROJECT 94

A resource for the whole church!

MOVING MOUNTAINS

creating opportunities for the poor in Nepal

The Women's Project for 1994 focuses on a day in the life of a rural Nepali woman. It illustrates the difficult, laborious nature of her daily work - although with interest and humour.

The "mountains" which must be moved are those of ignorance and illiteracy, poor health and the isolation of

many Nepali people in this mountainous country.

The project aims to raise £30,000 for the work BMS is supporting in Nepal, concentrating on education and bridge building among the Tamang people in the Dharding area of the country.

As ever, there is a project booklet full of information,

ideas for fundraising, Bible study, worship material, drama and the stories of Nepali people. Slides will be available to set the scene.

Moving Mountains will be available at this year's Baptist Assembly. To reserve yours contact Christine Neilson at Baptist House.



Repatriated community in El Salvador

EL SALVADOR

Death squads are once again carrying out assassinations in El Salvador. The suspicion is that certain extreme right-wing groups are trying to wreck the peace accord.

In a letter to President Cristiani, Konrad Raiser, General Secretary of the World Council of Churches, has called for an end to the current political violence.

"The WCC is profoundly concerned about the recent assassinations and other cruel forms of violence carried out in recent days by death squads against prominent members of the political opposition in El Salvador," he wrote.

He called on the president to bring to justice those responsible for such criminal acts which "inflict pain and fear upon Salvadoran families and communities, and raise the spectre of renewed dangerous political instability at a critical moment of Central American history."

Karl Raiser reminded President Cristiani of earlier correspondence when the President said that his government was firmly committed to work for economic and social justice. Raiser also referred to Cristiani's speech to the United Nations where he said peace is possible when a culture of violence has been changed to a culture of

peace.

"Events of recent days show dramatically that this has not been achieved. We implore you to put your own words into action, to bring an end to the violence, dismantle the death squads and bring to justice those responsible for these violations of the right to life."

CLEAN HANDS

A group of 500 intellectuals have called on Brazilian society to "start a true operation Clean Hands" to end official corruption.

Referring to a similar anti-corruption campaign in Italy with the same name, the intellectuals issued, on November 17, a resolution saying democratic institutions are once again being tried in Brazil.

More than 30 congressional representatives, ministers, ex-ministers and former officials, governors and other political leaders are under investigation by the legislature for alleged involvement in an enormous corruption network.

The congressional commission investigating manipulation of the national budget revealed that in the

NEWS VIEW

last four years more than \$100 million was transferred to representatives' personal accounts.

STAMPS FOR BMS

Mr Mason has now relinquished his responsibility for the Kiloware aspect of the BMS Stamp Bureau. Discussion are taking place to find a successor but for the time being stamps should be sent to Didcot and not to Malvern.

We are very grateful to Mr Mason for all the hard work he has put into this task.



Students at IBLA, Budapest.

TRANSFER OF IBLA

The International Baptist Lay Academy (IBLA) in Hungary, is moving its lay training programme from the Hungarian Baptist Theological Academy in Budapest to a new site just outside the city limits. The new location is in the building of the Baptist Church of Szigetszentmiklos.

IBLA Director, Errol Simmons, hopes the transfer will be completed by September. For the last few years BMS has provided several members of the IBLA staff.

CHECK OUT

ARRIVALS

Jean and Mike Gardiner
from Brazil

DEPARTURES

Heather and Ryder Rogers
to Albania
Kathy and Martin Hewitt
to Brazil
Jenny Dorman
to Nepal
Grace Penney
to Nepal
Catherine and David McLellan
to Nepal
Ann Bothamley
to India
Susan and James Grote
to El Salvador
Rosimar and Tim Deller
to Brazil
Lidia and John Pullin
to Brazil
Millie Hallett
(volunteer) to India
Julie Pickering
(volunteer) to IBLA, Hungary
Gill Thurgood
(volunteer) to Albania
Moir and Andrew Tullis
(volunteers) to Nicaragua
Sarah and Chris Mattock
to Italy (language study)
Rosemary and Phil Halliday
to France (language study)
Tim Lehane and Alison Maclean
to Nepal
Chris and Marion Collicot
to Brazil

VISITS

Derek Rumbol
to Angola, Mozambique and Zimbabwe
Eric Watson
to Brazil
Peter Dewi Richards
to Nepal and Thailand
John Passmore
to Belgium and France
Reg Harvey
to Germany
David Coffey
to Germany
Stephen Gaukroger
to Albania

ACKNOWLEDGEMENTS

Legacies	
Grace Helen Newell	109.83
Lilian E Harris	100.00
Miss E Allender	200.00
Mrs Annie Talbot	590.96
Mrs Olive Taylor	3,000.00
Miss C M Morgan	200.00
Mrs M H MacLaine	251.43
Miss Hilda E Sacker	100.00
L Pearson	500.00
May C Pailthorpe	600.00
K M Reeves	1,000.00
Miss M L Hawkins	100.00
Mrs Grace Whitnell	6,852.48
Mary Turnbull	50.59
Florence G Cann	52,000.00
B Padwick	3,000.00
Elsie Horne	50.00
P Bowler's parents	25,000.00
Mrs Olive Taylor	1,065.65
Dr M J Hawkins	1,465.59
Nelly Haddow Majors	110.00
George Arthur Waite	1,096.60
Ethel Nancy Pellowe	500.00
Irene G Spence	1,800.00
Est of Revd H t Barnfield	500.00
Mrs O G Spoor	4,800.00
Eva Waggott	767.50
Dorothy Louise Fisk	4,782.27
Miss M Turnbull	50.59

General Work
Via Sue Evans: £10.00; via Sue Evans: £5.00; Relief Fund: £50.00; Anon: £50.00; via Charities Trust: £28.50; Relief Fund: £13.00; Scotland: £3.00; Manchester: £25.00; Wiltshire: £100.00; Anon: £5.00; Swaffham: £15.00; GAYE: £60.67; Haywards Heath: £5.00; Operation Agri: £50.00; Anon Bath: £100.00; Anon: £50.00; Fund for the Future: £100; Anon: £200.00; Ebbw Vale: £50.00; Relief fund: £100.00; Women's Project, E London: £10.00; via Charities Trust: £19.00; GAYE: £60.67.



1001 THINGS TO DO WITH A BMS GLOBE

Examples 1-9

If it's full of coins:

- 1 Use it as a handy paper-weight in a draughty office.
- 2 Keep paper clips in the top.

If it's still empty:

- 3 Fill it with water and arrange snowdrops in the slot.
- 4 Remove the base and give it to the baby to encourage crawling.
- 5 Put a light bulb inside and use it as a night light.
- 6 Bung up the slot with chewing gum and use it as a buoy for your toy boats in the bath.
- 7 Take off the bottom, fill it with pasta dough and create fun pasta shapes.
- 8 Put your pet mouse inside and use it as a roll ball.
- 9 Return it to the BMS. That's a thought!

Each globe costs BMS about £2.60.

If you are not making GOOD use of them, that money is going to waste.

We are anxious to cut back the cost of providing collecting boxes so if there are any unused globes amongst the members of your church, or hidden in a cupboard in the vestry, will you please search them out and return them to Didcot with the key. We can then make them available to others - to fill with coins.

VIEW



LONG HISTORY OF VIOLENCE

In a recently published book, *The Sad History of Children in Brazil*, the authors claim that violence against Brazilian children dates back to the arrival of the Portuguese in about 1500.

The first major act of violence was when the Jesuits brought Portuguese orphans to Brazil to serve the interest of evangelisation. At the same time indigenous children were being massacred as the native population resisted the advance of European colonialism.

While the children of the first large hacienda owners had private tutors from abroad, children of slaves lived in conditions of violence during the colonial period. Even after the freeing of the slaves, vio-

lence against black Brazilian children continued.

The growth of violence against children in the last few years prompted Congress to set up a Parliamentary Investigative Commission to study the situation of minors. The Commission discovered that in 1990 alone 1,826 minors were murdered, the majority, 918, in Sao Paulo.

The Commission identified 77 people, twelve of them military personnel, as responsible for killing minors. Despite the Commission's warnings, the killing of street children continues, especially in Rio de Janeiro - 306 in 1991, 242 in 1992, and 320 in the first five months of 1993.

But street children are not just victims of physical violence. They suffer other types of abuse. There are an estimated 500,000 child prostitutes in Brazil. Slave labour too oppresses hundreds of children.

LONG LIVE RIO

At the stroke of noon on December 17, 1993, thousands of people dressed in white filled the streets of Rio de Janeiro for two minutes silence. They were protesting at the daily violence which plagues the city.

The protestors wanted to give a "slap in the face of violence" and reclaim Rio's traditional title as the Marvellous City.

The city's image has been tarnished by sensational killings, including the murder of eight street children sleeping near a central church and the massacre of 24 residents of the poor district of Vigario Geral. In both cases former police agents are the prime suspects.



Glyn Jones leading worship

ALBANIA FEVER

Camberley Baptist church and its satellite congregations have caught Albania fever reports Chris Russell, the minister.

It all began when "Dr Glyn Jones and his wife Gill were valedicted in July and set off for Tirana. The church receives frequent letters keeping them in touch with matters for prayer and with any practical needs. Such is the love of the members for this inspiring and courageous couple that they are doing whatever they can to support them."

The missionary committee organised an Albanian evening. Stephen and Elizabeth Allford, newly returned from Albania, were able to update people by means of slides and a talk. There was also an exhibition of Albanian crafts.

"The surprise highlight was a telephone call between Chris Russell and Glyn Jones which was amplified through the PA



Bible study group in Albania

system. Glyn was able to answer questions put to him by the people there."

Chris Russell believes that "it requires enormous courage for a couple in their mid-50s to say 'yes' to the call of God when it takes them from the relative comfort of the western way of life into the frustrations and deprivations of Albania, to try to learn an incredibly difficult language and to spread the Word of God as they go about their practical work at Tirana University.

"So the members and friends of Camberley Baptist Church and other link churches will continue to support them in prayer and in any other way they can."



Perceptive readers will have noticed that two photographs were transposed in last month's magazine. We apologise to Phil Commons and the Welsh ladies for the confusion.

M A K I N G W A V E S M A K I N G W A V E S M A K I N G W A V E S

M A K I N G W A V E S

ONE CHURCH AMONGST MANY

Many others will give answers about our emphasis on believer's baptism, or the church meeting, or the importance of the Bible, or separation from the state. I only want to say - to be a Baptist is to belong to a tradition which is a small, but not insignificant, part of the whole Christian church in the world.



What is the meaning of this fact, that Christianity has come down to us in "denominational" packages? That I happen to have been born into a Baptist family, and my neighbour next door happens to have been born into a Roman Catholic family - so we worship in different styles, with different ideas about ministry, communion, authority; but believe in the same God revealed in the same Jesus Christ?

I must start from these convictions: that God is at work at different times and in different ways through all these churches; that as at best we see through a glass darkly, no one has all the truth; that all the churches are constantly in need of reformation through the Spirit (*semper reformada*); that different churches emphasise different aspects of the whole truth; that one learns a lot through experiencing another church tradition, which may correct some of the narrowness of one's own. And above all that it cannot be God's will that the Christian faith is represented in the world by such a myriad of churches, which to the outsider often seem to be competing rather than co-operating with one another; and which leave people confused about the differences between "faiths" and "denominations" - Buddhists and Baptists, Muslims and Methodists.

But at the same time we have realised that in nature and in the church there is great value in diversity. So the question for the 21st century is - having realised (through the ecumenical movement) in the 20th century that we are fundamentally one in Jesus Christ - how can we move towards a better expression of "unity-in-diversity" in the 21st?

Lots of people are working on this question locally, particularly in England, in 700 local Ecumenical Projects and many similar efforts in co-operation; meanwhile the rising generation is asking not "is it Baptist?" but "is it alive - does it relate to my world at all?"

Roger Nunn is a Baptist minister who serves as Field Officer for Churches Together in England.

Videos

Videos from **BMS**

BAPTIST MISSIONARY SOCIETY

Videos to purchase or to hire
The following all have individual hire
rates, or are available to purchase.

* Please note: if purchasing videos,
please add £1.00 to the price to cover
post and packing. Hire charges include
production, packing and postage costs
and VAT.

VIDEOS TO PURCHASE OR HIRE

Monsters, Monkeys and a Big Big Spider

featuring Roy Castle reading five
stories from around the world
which reflect the gospel in action.
Each story is approximately nine
minutes long. Suitable for 5-11
year olds.

BV4 45 minutes
£5 to hire, £12.50 to buy

Xpect

designed for young people. A news
magazine style video which chal-
lenges the need for mission today.
It recounts William Carey's foot-
steps in India and asks searching
questions about mission. Also fea-
tures interview with BMS Action
Team volunteer members.

BV2 21 minutes
£5 to hire, £9.50 to buy

Crossing Bridges

shot in seven different countries,
looking at issues facing the church
and how BMS is helping to meet
some of those needs in the 1990s.

BV3 24 minutes
£5 to hire, £9.50 to buy

A Weaver's Son

is a historical biographical look at
the life of William Carey, a shoe-
maker and founder member of the
BMS. A shortened version was
shown on BBC2 early in 1993.

BV1 56 minutes
£9 to hire, £19.95 to buy.

Videos

Baptist Missionary Society PO Box 49 Didcot
Oxon OX11 8XA BMS is a registered charity

VIDEOS TO HIRE

Adventures in Unity

about the Church of North India
drawing together Christians from
different denominations. This video
explores the ministry of reaching
people both spiritually and physi-
cally.

VHS49 29 mins
£3 to hire

But I'll be eaten up by Lions

Aimed at the younger person it
takes a humorous look at ideas
about missionary service and realis-
tically answers many questions in
the minds of people today.

VHS02 23 mins
£3 to hire

The Piplal Tree

Looking at the varied work of the
United Mission to Nepal of which
BMS is a member

VHS48 23 mins
£3 to hire

28:19 The Challenge

Steve Chalke and Martyn Joseph
ask questions about the relevance of
mission today and explore how to
put Jesus' words in action.

VHS03 15 mins
£3 to hire

Driven by the Wind

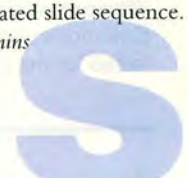
A video to accompany the 1993
BMS Annual Report.

VHS09 12 mins
£3 to hire

No Longer Passing By

This looks at the Church in Brazil
as it focuses on the many social
needs of the community in which
it is based. It serves as an effective
pictorial reminder of God's love in
action. A narrated slide sequence.

VHS158 13 mins
£3 to hire



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It would be helpful to give an alternative title(s)

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Alternative Date
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