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A side road in Umuarama still causes transport difficulties.

After the frontier

by Brian Taylor
B.M.S. missionary in Brazil

The frontier

The town of Umuarama is featured in the B.M.S. film "Always on the Frontier" which was produced in 1966. Nearly a decade later the small frontier town that was on the edge of the forest, now finds the only forest left is in its parks. The town has grown to 50,000 and the frontier atmosphere has gone. Gone too the pioneer spirit which is characteristic of a people on the move. Dreams of adventure are now lived out in the living rooms of the people as they sit before their television sets. The majority have sat down.

Mission strategy

The B.M.S. policy has been of the planting and founding of churches, making ready for the calling of Brazilian pastors and the training of lay workers. This policy has born fruit in the forming of many churches and in new lives born in Christ.

Past days of rapid growth

The church in Umuarama, from the early days of its founding in 1960 with 90 members, grew

to be 500 with seven congregations (small churches for which it was responsible) in the surrounding towns and villages. Arthur and Kathleen Elder, Brunton and Sheila Scott and David and Doris Doonan, have worked with the church. The direct missionary involvement finished in 1969. They were days of tremendous opportunity. Conditions were favourable for rapid church expansion. Not only were things going well in Umuarama but generally all churches had rapid growth. It is not surprising that the growth brought with it its own problems.

Problems develop

From 1971-74 the church in Umuarama passed through three very traumatic years of internal self criticism and destruction, involving at one stage the intervention of the local court. In 1974 the church was left with about 150 members and only one congregation. The church was very discouraged and without a testimony. The church was no longer able to support or call a pastor. The church asked for help again and the missionary returned. This has happened in Cianorte, Umuarama, and in Cascavel; the missionaries returning, because of divisions. What are the reasons which led to the return of the missionary?

Urbanization

These days of migration from the north of



After morning Sunday school at the Umuarama Baptist church.

Brazil to Paraná have finished. The frontier has moved westward and northwards to the Amazon area.

We now have a redistribution of people. A few years ago the land could support many families, today the land is tired and supports less. As in all developing countries the value of prime crops has dropped and this has affected the poorer people. Growing families need education and only the towns can offer these facilities, hence a move to the towns. Generally the towns have been able to absorb this movement, but many people have had to go to the

largest cities where the industrialization offers more jobs.

Congregations that were the outposts of the churches have lost out in the redistribution of the people. The most talented have moved. The city churches looked to the daughter churches for financial support, now it is the city churches that have to help the daughter churches.

Time has gone

Like many other towns Umuarama now has the difficulties in communicating the gospel in conditions less favourable than a few years ago.



Children who attended the Holiday Bible Club at Umuarama.

The TV with its nightly serial programmes has captured the people. Adults as well as the young are caught up in the need to study at night schools. Many members are giving all their spare time and money to these studies. It used to be said that in Brazil time was friendship. In the past there was time to make friends, now the time has gone.

Church background

In the days of great opportunity the dominant factor of church life was evangelism: it is not surprising that the rapid growth brought with it its own problems. The colleges could not train pastors quick enough, lay training courses helped fill the gap. Young churches were made from young Christians. Doctrinal issues were important and there was a proliferation of new denominations.

Insecure ministry

The ministry is less secure here than in the British Isles. A pastor who for some reason or another enters into conflict with his church has no area superintendent to turn to for help; either for help in respect to his own problem or as regards seeking a move to another church.

Economic fluctuations generally effect the church and a church may easily find itself in debt in its efforts to support its minister.

When some or all of these things combine, a church which would in other circumstances pass

a difficult time, falls; the forces to destroy become stronger than those to unite it.

Changing ministry

As missionaries we have in times of great opportunity been able to sustain a ministry over large areas. Times have changed and we now have a slower rate of growth, and the emergence of a teaching and pastoral ministry, compared to a primary evangelistic ministry of a few years ago. It would seem that this type of ministry has to be to smaller units. Those smaller units must find greater means to pay their pastors reasonable remuneration and to give the pastor the conditions to keep up his studies and to develop his spiritual life.

Creation not evolution

Praise God the church does not depend on evolutionary principle. God is a God who creates; creates life in the individual and so too in His church. The church here in Umuarama has seen difficult days, but is coming into a newness of life. The frontier of exploration and migration has moved, but we are always on the other type of frontier, where God meets man and man finds God. On this frontier, there is always the struggle of Satan against God and it is reflected in the life of the church. What a privilege we all have to be on the frontier with God in the saving of men and women and the establishing of the church.



Brother Urias teaches the men's class at the All Age Sunday School at Umuarama.



The Rev. J. D. Williams (above) is the General Secretary of the Australian Baptist Missionary Society. In the following article he introduces readers of the Missionary Herald to the history and present work of the Australian B.M.S.

Australian Baptists are not really Australians! They are Victorians, or South Australians, or New South Welshmen or whatever their State may be. Their first loyalty is to the Baptist Union of their own particular State of the Commonwealth of Australia. The Baptist Union of Australia is a combination of State Baptist Unions, in which the members as such of the churches have no really effective part. But there are two truly Australian Baptist organizations which are fully accepted by the Baptists of all States as belonging to them. They are the Board of Christian Education and the Australian Baptist Missionary Society.

In 1913 Baptists of the six State Unions, each of whom was working in Bengal along side British and New Zealand Baptists, began to

work as a unity. Bengal has changed a great deal since those days. It is now West Bengal, a turbulent mainly Hindu state of India, and Bangladesh, a state secular in name but almost exclusively Muslim. In the north of Bangladesh, Australian Baptists co-operate with the Garo Baptist Union of some 5,000 members and they work with the Bangladesh Baptist Union in the districts of Mymensingh and Pabna. There is no need to tell a British Baptist public of the problems that beset Baptists in Bangladesh and the twenty-one Australian missionaries working with them.

New Guinea

In 1949 Australian Baptists commenced their most spectacular piece of missionary enterprise when the first of their missionaries went to New Guinea, our nearest northern neighbour. In a quarter of a century the Church has grown to over 12,000 members. The twenty-fifth anniversary was marked by the conjunction of two events clearly showing the over-ruling of God. A remarkable revival broke out; it led to deepening of the spiritual life of the members, to the conversion of many people and all without the excesses that sometimes accompany such events. The fact is that the twenty-fifth anniversary was also marked by the publication of the New Testament in Enga. That book was the standard by which the church evaluated the phenomena of the revival. There are fifty-five A.B.M.S. missionaries in Papua New Guinea.

Papua New Guinea is a self-governing nation facing imminent independence and the stress in church and the community generally is on "localization"—Papua New Guinea people taking responsibility for their own affairs. The A.B.M.S. is in the process of transferring control to the Western Highlands Baptist Union. Strong Enga church leadership is providing mature guidance in a critical period of the church's development. The Sepik Baptist Union at Telefomin is seeing plans materialize for new outreach to remote tribesmen in untouched areas. A Baptist witness is being maintained in Mt. Hagen, Lae, Kieta and Port Moresby and a wider urban ministry is being considered.

Stone age

In the rugged mountains of Irian Jaya which can be reached only by M.A.F. planes there is



House building in Irian Jaya.

the Dani Baptist Church, the largest church to come from A.B.M.S. work. The first missionaries from Australia went to these stone age people in 1956 when the country was still ruled by the Netherlands. The Danis are an independent, energetic, capable people who, having responded to the Gospel, have become active evangelists. The birth and growth of the Church was no easy affair for the opposition was fierce and the Church had its martyrs. Today with over 13,500 members the Church has its own missionary outreach among more primitive and remote people who are turning to Christ. The Dani Baptist Union has 96 churches. There are twenty missionaries in the area and a new mission station will be opened at Yugwa this year.

Africa and Asia

A.B.M.S. missionaries serve in the rural area just south of the copper belt in Zambia. In 1968 Australians were invited to work among the Lambas by the South African Baptists who entered the area in 1913. The nineteen Australian missionaries work in partnership with the Northern Baptist Association of Zambia through a vigorous Regional Bible School programme which strengthens the church at grass roots levels.

The A.B.M.S. works in partnership with the

American Baptists in Thailand and Hong Kong. In Hong Kong Dr. John Olley lectures at the Chinese University of Hong Kong. Miss June Sutton conducts a growing programme for young people. This year a missionary family will go to Northern Thailand to work with the tribal peoples; two nurses work at Sangklaburi with an American doctor; a teacher serves at the school in Chiang Mai. There is an open field of big potential in Thailand.

There are already two A.B.M.S. missionaries in Kupang in Timor with two more ready to go. It is planned to send staff to Makassar, and also Java to work with the Baptist Union of Indonesia. This is the newest venture of the A.B.M.S.

At the beginning of 1975, a total of 135 missionaries represented Australian Baptists in six countries. This number includes those on the field, on furlough or leave of absence, in language study or awaiting entry. In addition there were 25 candidates training in Australia for missionary service with the A.B.M.S.

Partnership

The central objective of the A.B.M.S. is to establish strong indigenous Baptist churches that will evangelize their own people. The

greater proportion of our staff are involved in evangelistic or pastoral ministries, while other missionaries work as doctors, nurses and pharmacists, teachers, agriculturists, administrators and builders.

Our largest field in terms of staff numbers is Papua, New Guinea, which has 55 missionaries. The fastest-growing field is Thailand, where the staff level over the past year has more than trebled, and Australian Baptist involvement in Indonesia will also broaden significantly in 1975. In Thailand and Hong Kong, our missionaries are seconded to work with the Board of International Ministries of the American Baptist Churches and in Assam we retain strong fraternal links with churches where A.B.M.S. missionaries once worked.

On the fields, the work is administered by a partnership of national churches and missionaries, who serve as members of the church.

Home organization

At home, the A.B.M.S. is responsible to the Australian Churches through its Board which fully represents the States and which meets every August. Central Committee, which is also fully representative of all States, meets bi-

monthly to deal with Mission business between Board meetings. The Headquarters staff handles the day-to-day management of the Mission's work under the direction of the Board and Central Committee.

The Baptist Union of each State appoints a Missionary Committee which represents the A.B.M.S. in the State concerned.

Increasing budget

In the churches there is strong support for denominational missionary work. From a membership of 49,713, over \$390,590 was contributed in 1974. The budget for 1975 represents an increase of 19% on the previous year.

It would be fair to say that the people recognize that such blessings as have come, derive from the goodness of God who uses His people despite their follies. There is a mood of healthy self-examination and a deep desire to discern truly God's will and to be obedient to it. God is doing great things and we bless Him for it. We ask that He may use us more effectively in the problem areas and that He may lead us into new ventures where Christ's presence will be demonstrated and His honour upheld.



A church service at Telefomin, New Guinea.

A N G



On 21 February the Revs. H. F. Drake and F. J. Grenfell re-entered Angola. They visited areas where the B.M.S. hopes to serve again.

(above left) The first service at Calambata after almost fourteen years.

(above centre) A baptism at Kinsakala near Damba.

(above right) Outside the Sao Salvador hospital.

(left) The church at



O L A



Cuilo Futa, one of the two that remain standing out of more than 200 churches prior to 1961.

(left) The B.M.S. takes possession again of Calambata.

(right) The Sao Salvador church building.

(below left) A service in the Sao Salvador church.

(below right) Some of the people who have been in hiding in the forest for fourteen years.



Baptists share in a growing Church

by Frank Wells
B.M.S. Overseas Regional Representative

THE Church of North India, formed in 1970 by six uniting churches, is a growing church in that, since then other churches have joined it, and also because of the addition of new converts from Hinduism and animism.

To take the first point, there were present at the inauguration of the C.N.I. in Nagpur in 1970 representatives of some churches who were not at that time engaged in joining with it. The Rev. George Sharp of the (British) Disciples of Christ was one such representative. Soon after the inauguration, the churches founded by the Disciples of Christ Mission in Bihar joined the Diocese of Chota Nagpur.

In Orissa, where the great majority of the Baptist Churches joined the C.N.I. there is a mission from Australia known as the Queensland Evangelical Mission. Last year the church in Baripada formed by this group joined the C.N.I. Cuttack Diocese of which Bishop J. K. Mohanty is the Bishop.

In Calcutta the Scots Kirk, which was largely a congregation for business people in the city recently entered the united church.

In February 1974, 64 of our Baptist churches in the West Dinajpur District joined the Durgapur Diocese. Earlier five Baptist churches in the Jalpaiguri District joined the Darjeeling Diocese. In this way there has been a slow but steady accession to the C.N.I. of other churches.

The next very large union will, it is hoped, be between the C.N.I. and the C.S.I. Talks are proceeding between these two united churches. When that union takes place it is likely that the Methodist Church of South Asia, and the Mar Thoma church of South India will also unite to form one very large Church of India. Obviously this is still some years ahead.

The other way in which the church of North India is growing is through converts from Hinduism and animism. There are five dioceses in the C.N.I. in which the Christian church is growing fairly quickly. These are Chota Nagpur, Andaman and Nicobar Islands, Durgapur, Cuttack and Sambalpur. The first two are areas of ex-Anglican work and the last three where the B.M.S. had been working with Baptist churches. All five are now in the C.N.I.

In Chota Nagpur, tribal Santali Christians are active in Evangelistic outreach. The same is true of the West Dinajpur District of the Durgapur Diocese.

In the Andaman and Nicobar Islands the Church is growing quickly among aboriginal tribesmen. No foreign missionaries are allowed there because of the area's strategic importance.

Bishop Srinivasan tours extensively and reports that the churches are largely self supporting. The church members often give their offerings in coconuts. Before the service it is commonplace to see a large pile of coconuts at the church door.

Turning to Orissa, we can give thanks that in the Sambalpur District the Church is still growing among the poor weaver folk, despite great hardship due to famine in 1974/75. There is a flourishing youth work and the Silver Jubilee of the Balangir Christian Endeavour Society was enthusiastically celebrated. Representatives from other C.E. groups in the area attended.

We have come to expect reports of Church growth from the Phulbani District (Kond Hills) in the Cuttack Diocese. This is still the case in the Balliguda pastorate union where tribal Konds are becoming Christians, leaving behind their ancestral gods and fetishes.

Really exciting progress is being made in the West Ganjam Pastorate Union, where an experienced presbyter, The Revd. Dharendra Mohanty reports a growing church of 3,000 members among tribal Sauras and Konds. Fifty-two churches have been organized and the membership is still growing.

We ask your prayers for the C.N.I. and in particular for these growing areas.

In spite of heavy rain the children come to the Holiday Bible Club at the Francisco Beltrao Baptist Church.



There is slow but encouraging growth

by Frank Vaughan,
B.M.S. Missionary in Brazil

Francisco Beltrão is one of the newest areas to be tackled by Baptists in the south-west of Paraná. With money from the Baptist "State Missions Fund" and from other generous helpers, the chapel was built and is now in regular use as a meeting place for our small congregation.

At long last we are now able to have a Sunday evening service here in Francisco Beltrão. Until February last we had to visit *Renascença* every Sunday, remaining for the evening. Now we have a resident evangelist in *Renascença* to share the responsibility.

Slow going

Eliezer and Maria Gomes have settled down well in *Renascença* and have begun reaching children with the Gospel. Eliezer is the product of the Bible Institute Extension Course, main-

tained in Cianorte. He has completed six years of the fortnightly sessions and correspondence course with the final stage of three years "Superior" level before him. Now, in his turn, on Fridays, he teaches Baptist doctrine to a small group in Francisco Beltrão who have begun the first year of the Course.

Since we arrived here in 1972, we have been torn between our allegiance to the work in *Renascença* and the opportunities for new outreach in Francisco Beltrão. So far we seem to have made little progress. There are still only five other Baptists besides ourselves and the Sunday School has not blossomed forth as we hoped three years ago. Nevertheless we take comfort from the fact that we know more people here and have more contacts than we had in the town of Cascavel, where the church grew to a membership of close on four hundred before we left it in the hands of a Brazilian pastor.

Call to the suburbs

The comparison between the two churches is interesting. In Cascavel the membership was largely of the farm folk in the congregations outside the town. The city provided only thirty to forty members at that time. Here we are at rock bottom and have to work hard to win adherents or visitors. We do not have to go out visiting distant congregations. The people are here, 15,000 of them within three miles! We



are doing the same as many active Christians in Britain; the difference being language, culture and climate.

It is worthwhile noting that whereas many Brazilians are going north to open up the jungle and farm the land of Amazonas, many more are gravitating towards the established towns and cities. There is a need for full time Christian workers in the suburbs of Curitiba and growing interior towns, which must be equally as great as that for the new agricultural frontiers. Thankfully, missionaries, pastors and evangelists

Eliezer and Maria Gomes (above), the evangelist and his wife at Renascença.



Alfredo and Zali Karklin with their four boys and other children, including Judy and Anne Vaughan.

are still coming forward for all sorts of Christian work. Most of the folk here are of European descent, Italian, German, Polish and Latvian.

Alfredo Karklin and his family are fairly typical of the descendants of earlier Latvian settlers in this region. He has worked on the land all his life, developing also some talent in vehicle repairs. If anyone requires a lorry pulled out of a ditch or a vehicle for heavy freight, they come to Alfredo of the Baptist church and they may be sure of a helping hand. Alfredo, and Zeli his wife, have lived in the Renascença area for twenty years. They can remember when the land was covered with tall trees and the shrub infested with snakes, leopards tapirs and other wild animals. With the increase of cultivation for soya and with the construction of an asphalt road, wild animals are rare. However, snakes are not yet extinct.

Scattered but united

Last November a new Association of Baptist churches were formed for the south-west of Paraná. It was organized to promote communication and fellowship between the scattered groups of Baptists in the region. The first meeting in Pato Branco was a resounding success. Bus loads arrived from Guarapuava (where Keith and Barbara Hodges work), and from this end of the line, Francisco Beltrão and Renascença. In Pato Branco, John and Valerie Furmage did a good job arranging accom-

modation and food. Later, in March, Renascença was the host for the second meeting of the Association. To founder members of the Renascença church, like Teodoro Bumbier, it must have given considerable pleasure welcoming so many to fellowship in the humble chapel which he sacrificed to build.

Our Association ranges over 200 miles and our groups are small, but we count ourselves rich in having three missionary couples and three evangelists to serve the area. Physically and humanly speaking we are well set for the future. We believe that the Lord has called us to work in this region. All that remains is the Lord's blessing on our labours. Pray for us brethren.

Founder members (Latvian) with Dorothy Vaughan in the chapel entrance at Renascença. (Including Teodoro, wearing spectacles.)



Go to the ant

Christine Farrer, B.M.S. missionary in Zaire, interprets a well known text in the light of what she has seen in Zaire.

"Go to the ant . . . consider her ways." (Proverbs 6: 6) They are a nuisance, there is no doubt about that. You leave a loaf of bread out for half an hour, or fail to put the top on something properly, and the ants will find it! You can

kill them in their hundreds, and hundreds more will take their place.

But watching them, one soon realizes that there is a pattern and purpose in their scurrying around and in going to and from their nests, they march in surprisingly organized ranks. To see a group of five or six ants ranged around a breadcrumb, as evenly as spokes in a wheel, carrying their burden which is often larger than all of them together, is a fascinating

sight and a challenging example of teamwork. To see an anthill, as tall as a man, built by these tiny creatures, shows what can be achieved by working together with a common purpose.

Do I need to detail the parallels we can draw here with the Church of God, and the work of His Kingdom? I think not, but how often do we really experience this fellowship in service and this unerring purpose in our work for our Lord?

Missionary Record

Arrivals

- 26 February. Miss J. T. Smith from Serkawn, Mizoram, India.
7 March. Mr. D. W. Andrews from Pimu, Zaire.
17 March. Rev. A. Ferreira from Curitiba, Brazil, via Portugal.
23 March. Dr. E. Marsh from Berhampur, India.

Departures

- 27 February. Miss V. A. Green for Ngombe Lutete, Zaire.
2 March. Miss A. Weir for Okhaldhunga, Nepal.
4 March. Miss L. M. Fuller for Mbanza Ngungu, Zaire.
9 March. Miss E. Staple for I.M.E., Kimpese, Zaire.

Death

- 11 October. In Calcutta, Mrs. Niroj B. Das (widow of Kritish Chandra Das, India Home Missionary 1924-55) age 78.

Acknowledgements

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25th February, 1975 to 21 March, 1975

General Work: Anon., £5.00; Anon., £5.00; Anon. (Prove Me), £5.00; Anon., £6.00; Anon. (Brian), £4.00; Anon., £20.00; Anon., £3.00; Anon., £2.00; Anon., £2.00; Anon., £70.00; "Guildford", £25.00.

Agriculture Work: Anon. (A Baptist), £1.00.

Relief Work: Anon. (A Baptist), £1.00; Anon., £1.00; Anon., £10.00; Anon., £1.00; Anon., £30.00; Anon., £5.00; Anon., £10.00; Anon., £2.00.

Chandraghona Appeal: Anon., £1.00; Anon., £2.00; Anon. (Prove Me), £5.00.

World Poverty: Anon. (R.P.), £2.00.

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A problem and an answer

by Christine Farrer
of Pimu, Zaire

Problem: You live in a village 50 miles from the nearest hospital; you are sick and you want to see the doctor. You possess no vehicle, and you must take with you some luggage, a mat to sleep on and one or two cooking pots. Vehicles rarely come through your village and when they do there is often no room in them for passengers. What do you do?

Solution: You walk and carry your luggage on your head.

In the rural areas of Zaire, walking is still one of the main means of getting around and people will walk miles to come to the hospital, to visit their family, to go to school. If someone is too sick to walk to hospital, relatives carry them in a hammock slung between poles. Women walk into the forest, and return laden with firewood, carried on their heads or their backs. They go to the river and return carrying the family's drinking water for the day and probably have a baby strapped on their backs as well.

By bike

More and more people are now owning bicycles which make travelling much quicker, though pedalling in the hot sun is hard work, especially over a long distance. Moped-type cycles

are also becoming more common and these have the advantages of bicycles without the same amount of hard work. The main advantages are the low cost of upkeep compared with four-wheel vehicles and the fact that they can be driven along roads which are impassable to cars and lorries. One of the disadvantages is that there is of course no protection against sun or rain. For getting about locally, however, they are a great help to nationals and to foreigners alike.

We do not see many "ordinary" cars in this part of the country; with the unmade, rough roads, they would soon be wrecks! Landrovers and lorries are the usual type of vehicles. Lorries are owned, mainly by business companies and they carry goods and give lifts to people. Sometimes they are so full I wonder how they move at all! Landrovers can negotiate some of the most uneven roads, though at times

Group at the Leprosy Village, Pimu, Zaire.



even landrovers land in a ditch or in a stream! They remain, however, the best four-wheeled vehicle for all round use in this sort of area.

By boat

So much for land travel. What about going by boat? In a country which is riddled with waterways, river travel is important. Dug-out canoes of anything up to 12 ft. in length can be seen at almost any time, and I am filled with admiration at the way women and children, often quite small children, paddle these canoes. They do it single handed, often against a strong current. Having had a go myself, I know it is not as easy as it looks. Steamers make long distance journeys on the big rivers, transporting heavy goods and people.

Because of the vastness of the country, internal air travel is developing for those who can afford it. It is possible to do in four hours by air a journey which takes six days by boat, making the remoter areas far less cut off from the capital and other cities.

Land, sea and air: the big differences in the means of travel about which I have written show something of the differences which exist in this country, from the simple village woman, walking barefoot along a jungle track, carrying her goods on her head, to the government official or business man boarding a plane, briefcase in hand, to travel the length of the land. So different, yet all citizens of the same country and playing their part in its life and development.

A Quem Honra, Honra!



The Ferreira family—from left to right—Ana Maria, Daniel, Pastor Avelino, Ana, Samuel and Ruth.

The above title, photograph and caption appeared first in the Paraná Baptist. There followed a full page tribute to Avelino Ferreira by the president of the Paraná Baptist Convention, Mauro Seraphim.

The tribute, headed "Honour to whom honour is due", marked the end of Avelino's term as executive secretary and treasurer of the Paraná Baptist Convention. Reference was made to his work at Igreja and Cianorte, and to the difficulties he had faced when appointed secretary five years ago.

Mauro Seraphim, recalling that Avelino is a missionary of the Baptist Missionary Society said that he was Portuguese by birth, but Brazilian in character. He then referred to the fact that Avelino was just reaching his jubilee, completing 25 years of service with the B.M.S.

Avelino Ferreira was welcomed at the March Committee of the B.M.S. He visited a number of churches on deputation, attended the annual meetings of the B.M.S. in Liverpool and returned to Brazil in mid-May.

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Missionaries at home gathering for the deputation in the Cardiff area. Back row (l to r) Rev. E. S. Smith, Misses E. Staple, B. Cooke, J. Bell. Second row (l to r) Misses E. Motley, E. Waggott, P. Tuckett, D. West, M. Hopkins, Rev. A. S. Clement. Front row (l to r) Misses A. Garner, E. Lewis, M. White, Mrs. W. Angove (Auxiliary President).

Missionaries overseas gathering for their missionaries' retreat in Calcutta. Back row (l to r) Rev. Derek Prime, minister Charlotte Chapel, Edinburgh, (Retreat Leader) Rev. F. Wells, Misses L. Quy, J. Knapman, Mrs. Koshy, Miss P. James, Bishop Mohanty, Mr. L. Hazelton, Miss J. Smith, Mrs. Hazelton. Second row (l to r) Miss M. Smith, Dr. E. Burrows, Misses J. Sargent, M. Johnstone, J. Westlake, Dr. Vera Morgan, Misses D. Mount, M. Mills. Front row (l to r) Mrs. J. Burrows, Mrs. C. Hampshire, Miss M. Painter, Mr. D. Hampshire.

