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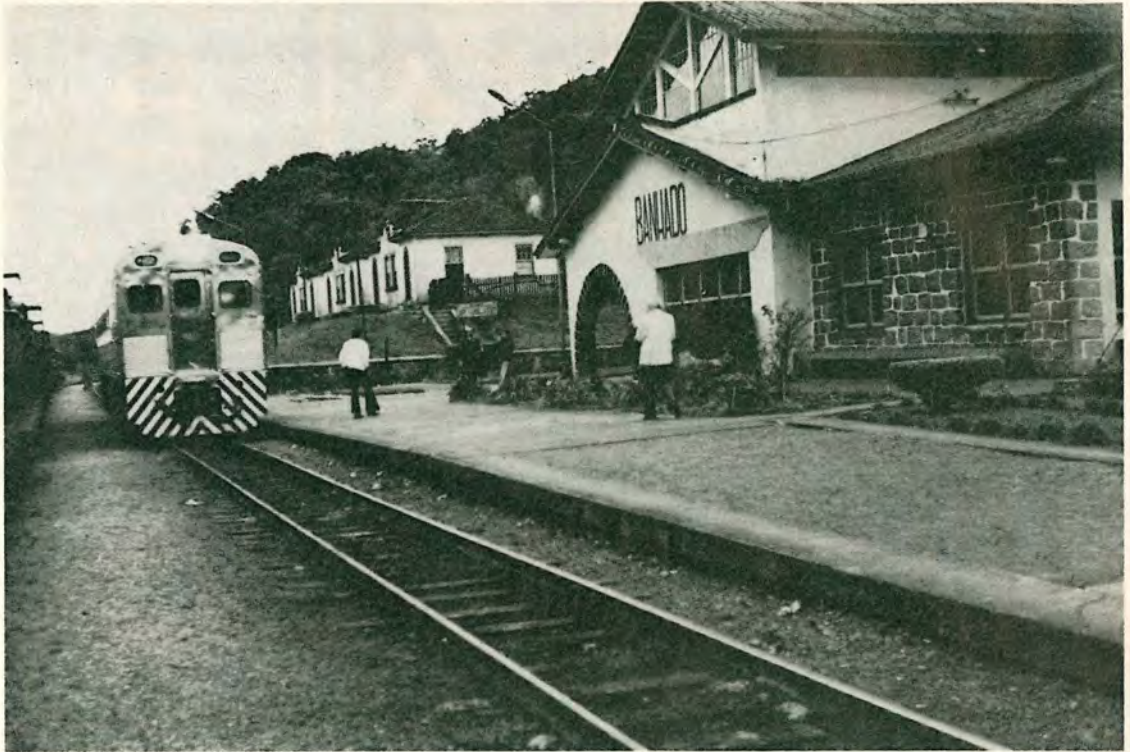
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THE MONTHLY MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

JUNE 1974





A diesel train on its way from Curitiba to Paranaguá, Paraná (photo E. G. T. Madge)

CURITIBA Churches join together for evangelism

The area covered by metropolitan Curitiba extends from the Paraná State boundary with Santa Catarina in the south to that with the São Paulo State in the north. It includes the busy city itself and also the many surrounding country towns, isolated settlements and deserted mountains and forested stretches.

Over this area is scattered the Baptist community grouped together as an association of Baptist churches. These churches vary as much as the area itself, some are relatively large, and count their members by the hundreds, others are

small, and their membership is of twenty or thirty.

The First Baptist Church in Curitiba brings together in the city centre many professional, middle class folk of suburban culture. It has a long history of evangelistic activity and many of the other churches of the city owe their existence to the vision of the First Church.

The Baptist Church in the suburb of Boqueirão, consists, on the other hand, of builders' labourers, factory hands, and school children. Other towns, again, have no Baptist work at all. The variety among the churches is reflected in the variety of the ministry, some churches support full time pastors, others help towards the support of part time pastors, others again have the benefit of part time missionary ministry, still others depend entirely on untrained lay leadership. In some cases pastors are supported partly by a local church and partly by some paid work in the Paraná Convention office or in the Baptist training college.

There is, among the Baptist community, a great measure of sympathetic comradeship which expresses itself in occasional mutual support for the activities of other Baptist churches. But there are certain negative factors which give added urgency to the work of the Association.

Strength for the weak

Many of the churches are small (in number of members) and weak (financially). Their leadership is consequently part time and voluntary. It can be administratively inefficient. If that is so then activities are dispirited and unencouraging, and unlikely to attract outsiders.

Efforts have been made, in the past, to organize active co-operation between the churches, specially to strengthen the weaker churches and to co-ordinate evangelistic activity between them. These efforts have never been very successful because there has been no one to give time to such promotion (for the Association has no funds to pay a full time worker).

It also needs to be said that the religious atmosphere of Curitiba (as of the south of Parana in general) is very different from that of the north and west of the State, the difference reflecting the difference in racial origin of the two sections of the population.

Curitiba and southern Parana in general are characterized by a northern-European indifference to religion, and consequently by the maintenance of formal religious traditions (Catholic and Lutheran) as against the religious ferment which characterizes the racial and cultural potpourri of darker skinned central and north Brazil, which has 'spilled over' into northern and western Parana.

B.M.S. help is needed

Thus, in brief, Curitiba is an apparently unpromising field (as compared, that is to say, with other Brazilian areas) in which the Baptist churches, to some extent, seem to reflect the religious stagnation of the region.

These factors make imperative some dynamic initiative on the part of the churches together, an initiative to combat their shortcomings and actively to commend the Gospel of Jesus Christ



The countryside seen from a diesel train on its way from Curitiba, Parana.

(photo E. G. T. Madge)

to the outside world. This is why, for Curitiba, B.M.S. support for the local association of churches is so important and, indeed, could be decisive.

But what can the Association do? At present we are involved in sounding out possibilities, getting to know the churches, and in planning for the future. The Association has its elected



The skyscrapers of Curitiba stand out from the surrounding countryside. (photo A. S. Clement)

officers who are responsible for the oversight of the work. The Executive Secretary of the Association is responsible for the putting into effect of the officers' decisions. The visits of the Secretary to the local churches and the monthly meeting of workers for prayer and study will be the basis for the building up of the fellowship between the churches.

Evangelism

But beyond the cultivation of the sense of fellowship there is much that can be done. The Association has departments of Religious Education and Music. These will be active in the promotion of training programmes for Sunday School teachers, Youth Leaders and local church choirs. There is also a Youth Department which organizes activities of all sorts in which the youth of all the local churches participate.

However, it is in the field of evangelism that the Association can make its greatest contribution. Plans for a simultaneous evangelistic campaign in September of this year are already taking shape. But this campaign will be simply

the training ground for a big, united campaign, perhaps in September of 1975.

The simultaneous campaign this year will call into being the extensive organization of committees which will be necessary for the campaign of 1975. The committees responsible for Spiritual Preparation, Promotion, Propaganda, Preachers, Receptionists, Counsellors, Literature, Music, Follow Up, and so on, enthusing with the success of this year's campaign will be only too eager to go forward to the even greater challenge of next year, with the possibilities that it offers of creating enthusiastic, vibrant, local churches through which Christ himself may be more effectively able to speak.

It is this vision which must be fostered and these plans which must be put into effect if all the Baptist churches in Curitiba are to be helped adequately to a greater worthiness of their calling as windows on the Kingdom of God. It is for this that the B.M.S. accepted the invitation to place a man in this position as Executive Secretary of the Association and it is for this that we need your prayers.

Brazilian Neighbours

If you are working among children and young people you will be interested to know that the B.M.S. Young People's Department has now produced a pack for use in your organization.

Further details are given in the advertisement on the back page.

Please draw this notice to the attention of Sunday School teachers and particularly Sunday School leaders.

CURITIBA

One church, the first of many

by Pastor M. G. Terxeira

On 13 May this year the First Baptist Church, Curitiba, celebrated the 60th anniversary of its formation. The occasion was marked by a thanksgiving service and the laying of the foundation stone for a new church hall and Sunday school building which will be built this year with money raised as an anniversary offering.

The history of the church began on 11 April 1913, with the arrival in Curitiba of Pastor Manoel Virginio de Souza and his large family. At the time there were just two Baptist churches and about 200 Baptists in the State of Paraná. Pastor Manoel used his home as an evangelism centre and soon attracted many people to hear the message of the Gospel.

Formed

In January 1914 a missionary, Robert Petigrew, also moved to Curitiba and he played a key role in planning the formation of the church. On Sunday, 13 May 1914, a special evening service was held at which the

church was formally founded. Before the act of foundation Robert Petigrew baptized three people, two of whom were Pastor Manoel's daughters. These two daughters and a further four are still members of the church. Dr. Sofonias de Souza, one of Pastor Manoel's sons is one of the church leaders.

During its first ten years the church changed its meeting place several times but eventually settled for the current site, which is on one of the main avenues in the city. A campaign to buy the site was launched in 1919 by A. B. Deter, a Southern Baptist Missionary. On the 15 April, 1923 he laid the foundation stone of the new church building which was eventually inaugurated on the 1 January, 1924. Later the church acquired an excellent property adjacent to the main building and it is on that site where the building to mark the anniversary will be built. It will

include an underground car-park, 20 Sunday-school rooms, a hall to seat up to 1500 people and there will be recreational facilities on the roof.

In its 60 years of existence the First Baptist Church has organized other churches in the capital and is currently maintaining five missions in the city, with a view to helping them become churches. One of these works is led by Michael Wotton, a B.M.S. Missionary. He began the work in his own house, but a house has recently been rented which will serve as a meeting place until such time as it is possible to build a more suitable building on the excellent property which the First Baptist Church acquired in that area of the city.

Giving

From the First Baptist Church have come many fine pastors and leaders of the Baptist denomination in Brazil.

The First Baptist Church, Curitiba, Parana.

(photo A. S. Clement)



The church makes a point of giving financial support to both State and National Baptist work. Thus 16% of the regular offerings go to this end, apart from the special offerings for local, State, National and Foreign Missions. The monthly income of the church is more than £1400 and we receive this in offerings and not through other money raising efforts.

The church has at present 1037 members on its membership roll, but many of them are now living in other cities. Others rarely attend. We are reviewing our membership records and are trying to discover how many people are actively co-operating in the work of the church and its five missions.

Challenged

There are many students in the church and last year twelve of them completed their degrees

and fifteen others entered University. This reflects the stimulating intellectual atmosphere of Curitiba which attracts students from all over the south of Brazil.

During its sixty years of existence the church has enjoyed the guidance of the following pastors: Robert Petigrew, A. B. Deter, Guilherme Butler, Albert Luper, Djama Cunha, João Emilio Henck, A. Ben Oliver, Walter Kaschel, Artur Goncalves, Harald Schaly, Joao Henrique Diedan, Richard Thomas Plampin, Cornélio Dorta Bernardes, Avelino Ferreira and on 17 February, 1973, the present pastor took office.

Both the church and the city represent a great challenge for a full time ministry because the range of activities and opportunities is wide. Apart from preparation for preaching and teaching, the pastor needs time

to attend to the administration of the church and to make visits to people's homes, hospitals and other institutions. He needs to give time to the many people who come to him in his office. He needs to make periodic visits to the various mission churches which the First Baptist Church is helping. There is no time to even consider other activities parallel to the exercise of the pastoral ministry.

There are those who would recognize the great human and economic potential of the First Baptist Church, but this of course is not enough because what is more important is the direction and enabling of the Holy Spirit so that each member of the church can be a faithful witness of Christ at all times and in all places.

Here is a request for whoever reads this article: please pray for us.

Kettering and Serampore are linked again

by Reginald Spooner

Early in January 1974 Dr. J. D. Hughey, of the Foreign Mission Board of the American Southern Baptist Convention, was entertained by the members of the Kettering and District Fellowship of Baptist Churches at the commencement of a Missionary Tour through 21 countries.

Knowing of Dr. Hughey's plan to visit India and of his responsibility to deliver the Convocation Address at Serampore College, the Mayor of Kettering, Councillor Barrie Chambers, presented him with an Insignia of the Kettering

Borough Coat of Arms. The Armorial Bearings include blue wavy lines, which are "heraldic foundations" symbolising the formation of the Baptist Missionary Society at the Mission House in Lower Street, Kettering, in 1792.

In a recent letter to the Rev. R. H. Spooner of the Fuller Church, Dr. Hughey reports on the success of his visit to Serampore. He writes: "At the beginning of my Address I gave greetings from your people from the Mayor of Kettering, and I presented to the Master of Serampore College the copy of the Kettering Seal. It was a good way to begin, just as the visit to Kettering was a good way to begin this Missionary journey".

Thus further links have been forged between the present day American, British and Indian Baptists in honour of the great work of William Carey and the Baptist Missionary Society.

YOUNG PEOPLE JOIN THE CHURCH

Palm Sunday marked the 10th Anniversary of the Green Park Free Church of New Delhi, India. On that day five young people, including two from Africa and one from Burma, witnessed to their faith in Jesus Christ in Baptism. Later in the week, on Maundy Thursday, six more young people joined the church on their profession of faith in our Lord.

During the past year, while a number of members have left Delhi, the membership of the church has grown from 329 to 394. We praise God for the ongoing work of His Holy Spirit and ask you to pray that all may be faithful and able in the ministry of the church.

PRAYER DOES MEAN A GREAT DEAL TO MISSIONARIES OVERSEAS

Peter Schweir is on the point of returning home after two years as an agriculturist in Zaire. His testimony will encourage those who share in the work of the church overseas through the ministry of prayer.

"It was exactly two years ago that B.M.S. accepted me for missionary service in Zaire. Those two years have passed very quickly. I would like to thank every one of you for your continued prayers for me. It would be very hard for me to explain how much value your prayers have been to me in the Lord's work these past two years. The Lord has been very good to me and has blessed and guided in all I have sought to do for Him. Jesus certainly is a wonderful Saviour and He reigns in my heart.

I have just completed teaching another student who seems very interested in agriculture. He has just gone back to his village to start practising what he has learnt, so I hope he is a good agricultural example to those around him and then we may get a few more students.

The rabbits are not doing very well at the moment as I recently had some trouble with feed and lost nearly half of them. The garden is doing well and we have recently introduced a new variety of beans and also sunflowers (which we use for rabbit and chicken feed). Both the beans and the sunflowers are doing tremendous things. We have now started refunding the money to people who buy eggs from us if they hatch them

out under their own hens. This is catching on fast and lots of people are now hatching English chicks.

I have naturally learnt much in my two years here both spiritually and in my work. Here it is just the same as at home, it is not just by preaching that Christ is made known but in the lives we live and the work we do. So may we walk with the Lord in the light of His Word. I have gone through times of loneliness, depression and disappointment, as well as happiness, joy and times of great blessing, but praise the Lord He is with me all the time and always sees me through.

The school of which Samuel Monpongo the director has been building for the past seven years, was dedicated on 25 January. The outside shell and roof are now finished. The dedication service was very nice and the Lord was uplifted and praised."

PRAY FOR THE SECRETARY OF ZAIRE'S BAPTISTS

In October 1973 a service was held at Bloomsbury Baptist Church, London, to bid farewell to, and to seek God's guidance for, the Rev. Mfwilwakanda Nlongi. The Rev. Mfwilwakanda was leaving to take up his appointment as General Secretary of the Baptist Community of the River Zaire. The following report from Derek Rumbol gives an indication of the life he leads.

"The General Secretary, The Rev. Mfwilwakanda, has had a hectic debut. In addition to ascertaining the general state of the work, the relationships between people, the spiritual temperature of the Church, the organization and finance, etc., etc., he has had numerous visitors at the office and at home. (His house is right beside the office.) He has also visited our four regions for pastoral reasons and for committee meetings.

If you find on the map in the Prayer Guide, Kisangani, Lisala, Tondo, Bolobo, Ngombe Lutete, Nlemvo and Kinshasa; if you could appreciate the uncertainty over air and boat timetables and the fatigue caused by long hot journeys, and sometimes by committees going on far into the night, then you would join with us in the prayer that God's strength may be found by him to be sufficient for each day."



CURITIBA

A house church needs a new home

by Michael Wotton

HAS any city in Britain trebled its population within the last ten years? That is just what has happened in Curitiba. Eight million people live in the State of Paraná (an area larger in extent than the British Isles); close on a million of these live in Curitiba, the capital.

Some of those who trek hopefully to Curitiba in quest of an easier life are disappointed and end up in one of the slums, building little shacks on the oozing mud of a river bank amid desperate poverty and primitive living conditions. Other areas of the city are wealthy and well to do with all the marks of an affluent society, each home with two large cars, colour T.V., a full-time maid and, probably, a small country estate for week-

ends. In between these two extremes, the majority toil and struggle to improve their lot, or simply to make ends meet. Curitiba is a city of stark contrasts.

Fairly close to the city centre is a huge, new suburb; only twelve years ago this area was open country with a few scattered houses; now it is thickly populated, well-to-do, expensive and few plots of land remain vacant. In Brazil the type of person who lives in such an area is difficult to reach for Christ; the evangelical churches have tended to fight shy of the more prosperous suburbs of Curitiba, to work in other areas where conversions come more easily. The result is that in this huge and spiritually needy area there is no Baptist work or witness and no evangelical church, apart from two or three very tiny causes.

There is one fact that needs to be stressed. Most British Baptists seem to believe that conversions come easily in Brazil. That is not true. A few years ago in the towns of north west Paraná, there was a great movement of the Spirit of God and conversions were plentiful. This took place mainly in the country districts and the new mushrooming towns, where the coffee bush was replacing the tangled under-



growth of the untrodden forest. But the older towns of Paraná have never seen such a response to the preaching of the good news. After my several years in the home ministry, I would say that evangelism in Curitiba today is no easier than evangelism in Britain; nor, I would stress, is it any harder!

So in this challenging situation, to which the Lord led us in September 1972, how does one start and what does one do? Our strategy has been three fold:

1. I write a neighbourhood newsletter called "Boas Novas" (Good News), which goes out regularly (roughly every other month) to the 3,000 homes immediately around us, free of charge. It is attractively printed, contains a gospel message and offers our pastoral help to all and sundry. This newsletter has borne considerable fruit: through it a number of strangers have come to our home, asking for prayer, a visit or spiritual guidance. We are indebted to the Youth Fellowship of the First Church of Curitiba who have enthusiastically undertaken the massive task of delivery.

2. A door to door neighbourhood census, again being undertaken by the Youth Fellowship,



looking mainly for lapsed Christians, so that my wife and I can make follow up visits to selected homes. This work too has borne fruit. One grandmother, who was excluded from membership of a Baptist church about thirty years ago and who has never darkened a church door since, now never misses our Sunday services.

3. My wife and I do as much visiting ourselves as we can fit in. We find that doors are open to receive us. People we visit often tell us of an



Top left: A street scene in Curitiba, Paraná.

(photo A. S. Clement)

Left: A Sunday School class meet in the Memorial Church at Curitiba, Paraná.

(photo D. W. Doonan)

Above: Framed in an archway of the abbey ruins at Curitiba there can be seen part of the modern city, above which towers a typical Paraná pine.

(photo A. S. Clement)

acquaintance who is ill or in need of prayer and so the circle widens. Indeed we already have more useful contacts than time allows us to follow up. This work of visiting has been almost entirely to non Christians; almost invariably we can read a few verses of scripture and offer prayer.

The first service

Then in December 1972 we began a Sunday School. From small beginnings it has now grown to a weekly attendance of fifteen to twenty five children, the record being thirty seven. Not one of these children comes from a Christian home. Their 'religious background' is nominal catholic, spiritualist, or none. The class of the juniors (the 11-13 age group) is particularly strong. The four teachers are young members of the First Church, while my wife is the leader of the school.

In April 1973 we began in our home a Sunday evening service for adults. We well remember that first evening, when we wondered if anybody at all would turn up. But throughout April, May, and June, we rarely had fewer than ten adults and sometimes fifteen to twenty, with many more on special occasions. The next three months, winter months in Brazil, were unusually cold and miserable, with seven consecutive Sundays of rain. Attendances dropped! During October and November attendances picked up again and ever since then, with rare exceptions, our large living room has been well filled, often uncomfortably so! Indeed on several Sundays we have had an overflow in our hall and dining room.

The exciting thing is that nearly all these people live nearby and very, very few of them are Christians. We are reaching people right outside the church.

Recently four of our young people received Christ. All four came from homes that have great problems and where there is no Christian influence whatever, so this is a glorious victory for the gospel. Two older ladies are seriously interested in church membership.

Because of our home being our church building and the consequent pressure on space, Curitiba's First Baptist Church (of which we are a "congregation", or daughter church) agreed to rent a house for us near by as a church building. In February this year a suitable house

was found and at the time of writing (March) the house was being redecorated. We hope to hold the inaugural service in April, when the distinguished minister of the First Church, Pastor Marcilio Gomes Teixeira, will preach.

We have used no pressurized methods of evangelism, but have simply endeavoured to love people and to care for them in all their variety of human need. Throughout our visiting and contacts we have ministered in our suburb to the normal spate of pastoral needs and problems that any minister encounters, ranging from routine visiting of the sick and elderly to a large family whose father committed adultery with a teenage girl, and who had been in grave danger of being murdered by the girl's father and angry relatives, (a circumstance not uncommon here).

The varied ministry

We have ministered to the bewildered grief stricken parents of teenage girls driven to breakdown through drug taking. We have ministered to the dying and the bereaved, to the burdened and the sin sick. We have ministered to the family of a compulsive gambler, to alcoholics and to the mentally disturbed. We have ministered to aggressive Catholics, misguided spiritualists and those who prefer fortune telling and black magic to the Lord God.

Such is life in this superficially respectable, "well to do" suburb; whatever the outward appearances, the emotional and the spiritual needs remain the same. In fact, it is just like your town. What we are profoundly grateful for is that no front door has been closed against us or against Him who still offers Himself as the Way, the Truth and the Life.

After only eighteen months in this suburb, we are very aware of being right at the beginning of the task and of having hardly scratched the surface. But it has been clear to us from the beginning that this is where the Lord wants us to be. It has often been challenging, often uphill, often demanding all the patience we have, but at the same time immensely satisfying. The Lord has been active here and that is all that matters. With confidence we look to the future of this work because it is not ours, but His.

CURITIBA

The church that began on the jungle's edge

by Pastor Mauro Serafim

MANY years ago the suburb of Curitiba today known as CAJURU was known as Boca do Mato, or Jungle's Edge.

During the days of the Curitiba Carnival in 1935, the organist with three other members of the First Baptist Church of Curitiba decided to go to the Jungle's Edge and hold an open air meeting. On the highest hill of the suburb hymns were sung, stories were told to the children and the gospel was preached; and the seed was sown and the seed was good.

So it was that the Schmidt family was reached by God's grace and their home became the official meeting place of a Sunday School. Their vision of a promising future resulted in the acquisition of a piece of land adjacent to their house, made possible through the cooperation of the believers such as Senhor Leocadio Costa. This property where the Cajuru church began is to be found today beside the Federal High-



Rev. Mauro Serafim (left) with Rev. Avelino Ferreira. (photo A. S. Clement)

way linking Curitiba to Porto Alegre in the South and São Paulo to the North.

Life begins

On 26 May 1938, the suburb of Cajuru experienced great joy when it received the first Baptist Church, what was indeed to be the only church in the area for many years. The Pastor, although acting only as Moderator, was the young John Emilio Henck, who in the vigour of youth, caused the 'first love' which marks all young Christians and young churches, to throb with life. The Church began with 21 members and grew steadily to have over 300 members at one point of its history.

With the growth of the Church its buildings became small. Under a new Pastor, Paulo Gailit, a new phase in its ministry began. The church building was enlarged and Sunday School class rooms were added. The church which began

as the result of a missionary spirit of a few believers was from the beginning a missionary church.

New preaching points and outstations were organized in other suburbs of Curitiba such as Capão de Imbuia, Bacacheri, and Novas Oficinas, and in the neighbouring town of Rio Branco. Three of these outstations are today Baptist churches. The Cajuru church used the medium of radio to spread the gospel. Under the guidance of the pastor's son a radio programme carried the Good News to the whole state of Parana and into the neighbouring state of Santa Catarina. Here a church resulted directly from the programme in the area of Taquaral.

As the church continued to grow so the need for a larger building became obvious. The old property was disappropriated by the Council and a new piece of land was acquired. Under the dynamic leadership of Pastor Gailit a huge building

was erected which is still the largest Baptist Church building in Curitiba. Later other pastors carried on the ministry at Cajuru, notably Pastor Horst Treumann and latterly Mauro Serafim.

Today the daughter churches of Bacacheri and Capão de Imbuia are strong churches each reaching out into other suburbs of Curitiba under their own pastors, exactly as their "mother" had done. Pastor Horst Treumann at Bacacheri and pastor Samuel Lagos Mallo at Capão de Imbuia, both naturalized Brazilians, carry on the evangelism begun by the Cajuru church. But Cajuru continues untiring in its own outreach. Under Mauro Serafim the church has outstations in the suburbs of Novas Oficinas, Jardim das



An older suburb of Curitiba, Parana.

(photo A. S. Clement)

Americas and others. In the latter there already exists a church building and a worshipping community. Atuba and Taruma are other challenges to the Cajuru fellowship whose

life has always been characterized by a missionary spirit.

"Blessed are the feet of those who carry the good tidings, who announce Salvation".

"thanks be to God, who giveth us the victory"

Robert Veysey de Carle
Thompson, O.B.E.

Veysey Thompson was a child of keen Christian parents. He was educated at Dulwich College where his father was Art Master, and proceeded immediately after short army service to Regent's Park College, London.

During the first ten years of

his Congo service he was linked with W. B. Frame (1896-1937) and because of this stood close to the earlier pioneers. From him Veysey learned not only to understand and speak with fluency the Kikongo language, but also to appreciate the traditions and culture of the people; an understanding of which is essential to the presentation of the Gospel. On the retirement of W. B. Frame in 1937 Veysey succeeded him in the leadership of the Kibentele church until 1944 when he was transferred to Ngombe Lutete (Wathen) where he remained until 1952.

During those years he was called to short periods of service of a different kind that were important in preparing him for a wider and more

influential contribution to the service of all Protestant Missions in the whole of Congo. The first was his three year term as a member of the intermission staff of the Pastors' Training College (E.P.I.) at Kimpese. He also served for a while in the Congo Protestant Council Secretariat. Later he was elected unanimously to the office of General Secretary of that Council, a post that he filled with great credit until his retirement and return to England in 1961. His service to the British community in Kinshasa was recognized by the award of the O.B.E.

In 1971 he was elected an Honorary Member of the General Committee of the B.M.S. He died on 26 February, aged 74.



A reminder of the devastation left by the cyclone in Bangladesh in 1970.

(photo Associated Press)

Frank Wells, recently returned from Bangladesh has seen that

Disaster means opportunity

Bangladesh, a country that has all too frequently been visited by disaster, is in several places proving that "disaster means opportunity". Actually the phrase is that of David Stockley, a B.M.S. missionary who has worked in the country since 1952. At present he and his wife, Joyce, are working as advisers to the Rangunia Thana Central Cooperative Association in South Bangladesh.

The Stockleys became associated with the Cooperative in 1967. In that year David Stockley was setting up the farm of the Leprosy Home and Hospital, Chandraghona. In the October of that year a disastrous flood covered the rice-growing area to the West of the Hospital. This is within the area covered by the Rangunia Cooperative today. Crops worth 1,800,000 takas

(taka roughly 5p) were swamped. The normal answer to a catastrophe of this magnitude would have been to ask for and receive government relief, probably to the value of about 100,000 takas.

At this time, however, an ex-government officer, Mr. Mabubul Alam, who had been a high ranking officer in the Diplomatic Service, was living near the hospital. He persuaded the people not to ask for aid, but, by replanting their lands, to go for a much higher yield with new strains of rice. It was to David Stockley that Mr. Alam turned for the technical advice that would enable him to fulfil his promise to the people.

Provisionally, David Stockley was no stranger to the high-yielding I.R.R.I. (International Rice Research Institute) Varieties of rice which had been developed in the Philippines, in fact, he had been growing these very I.R.R.I. types of rice on the farm, and was familiar with the new techniques required.

A third leader, Mr. Mantosh Das, a local businessman, threw in his lot with the new project. A gifted dramatist, Mr. Das bent his energies to popularizing the new techniques

through drama. He helped organize all the village primary co-operative societies.

Alam, Stockley and Das formed a leadership trio which has transformed the 134 square miles of the Rangunia Thana area, and indeed other areas of Bangladesh as well.

David Stockley, as the Technical Adviser, had to teach the villagers the new methods and convince them that the new methods were not only viable but highly profitable as well. This meant teaching in classes for farmers where the importance of the correct use of the proper fertilizers could be described, as well as new methods of planting. The Thana Development Centre, Rangunia, was used for teaching sessions, and the Central Cooperative, resulting from the need to administer the primary societies of the new project, was located there.

A village bard called Kobi, a type familiar in most Asian villages for his intoning of the classics or religious lyrics, was recruited to sing the virtues, not of long dead heroes, but I.R.R.I. rice, fertilizers such as uria phosphate and potash, and the importance of plant protection. Through these methods the new techniques took hold and the harvest was more than four times the value of the rice crop that had been lost by flood.

There could be no turning back now. The whole cultivation of the Rangunia Thana area was transformed, and it was through the Central Cooperative that new ideas spread to the villages in which the village Primary Cooperatives were formed. Imported fertilizers are bulk purchased from the Government and resold to the co-operators. Like all imports to Bangladesh, these are expensive, yet to grow the I.R.R.I. rice fertilizers are essential. To enable them to buy the uria, phosphate and potash, and seeds, the Cooperatives gave loans to the farmers, which were repaid from the bumper harvests.

Much of David Stockley's work in 1968 was devoted to the promotion of the new I.R.R.I. seeds. In 1969, the Central Cooperative invited David Stockley to become official adviser and to reside, not in Chandraghona but in Rangunia six miles to the west.

David Stockley was now responsible, not to the Baptist Union, but to Rangunia Central

Co-operative, which consists almost entirely of Muslim farmers. David and Joyce would argue that they are not less but more committed to world mission because of the change they have made.

It is true that direct, traditional, confrontation type evangelism is inappropriate in the new situation to which they have been invited, for a specific task. But this does not mean that they duck opportunities of witness as they occur. Nevertheless most of their work in agricultural extension takes them into Muslim villages where their time is taken up in explaining the I.R.R.I. programme, improved vegetable culture, and the introduction of breed poultry, in fact, all matters relating to, life.

Believing that all life is the concern of God, the Stockleys rightly hold that village uplift is also part of the good news they have to proclaim.

One disaster had led to a new opportunity in the Rangunia area; in 1970 a more fearsome tragedy overtook the southern districts of the country. In November a tidal bore swept inland and devastated the offshore islands and much of the Noakhalli District. Once more, Mr. Mubabul Alam, Mr. Monotosh Das and the Stockleys were in the field. Noakhalli lies about 100 miles North of Rangunia. Travelling by land rover (a gift of Operation Agri), they were in the forefront of the relief workers. A devastated, muddy plain met their eyes, littered with the corpses of animals and human beings. Over 500,000 people had died, whole villages perished.

For the survivors the message was the same as Rangunia cultivators had heard. "The answer to this problem lies with you. Use the fertilizers, plant the high yielding varieties of rice, other crops and vegetables, and restore your stricken countryside". Again classes were held for local leaders and shocked farmers persuaded to form village cooperatives.

At the right moment, men were available to head the new Cooperative Societies. A chartered accountant, on leave in the area, was one, an employee of a High Commission was another; they stayed in the District and became the secretaries of Cooperatives. Today the Noakhalli District produces more abundantly than other Districts of Bangladesh. Once more disaster had been God's opportunity.



David Stockley standing by the land rover on the farm at Chandraghona, Bangladesh.

A further more horrible blow was to follow. In March of 1971, after rejecting the request of the Bengalis for a greater share in the administration of the country, the Pakistan Army "cracked down" on the defenceless populace. On 26 March, a Bengali Government in exile declared Bangladesh to be an independent state. For nine months the people of Bangladesh suffered a cruel and protracted agony. The fact that the B.M.S. missionaries stayed with the Bengalis will always be remembered.

For most of the emergency, the Stockleys were in Rangunia. Travel was not easy at this time, but the fact that they were with the people doing all they could to help them won for them the confidence of local people which could not have been built up in a decade. Once the country was liberated again, the work of extension work was taken to the surrounding villages.

Operation Agri had provided four incubators heated by kerosene for village use. With these machines the Stockleys helped Mr. Das begin his chicken project. Improved types of birds, White Leghorns, Rhode Island Reds and a cross between these two were propagated and "deep litter" hen houses built with local materials. Local villagers in Colonypana built similar hen houses and took the birds. The scheme is already showing a profit.

Joyce Stockley is also assisting the Central Cooperative. A trained nurse, Joyce works among the women and teaches them home

science, public health, and the rudiments of Cooperation. She is also the meeting point for twelve lady managers of the newly-formed women's cooperatives, as they begin their cooperative activities and business. This meeting and lobbying is still necessary for women in Bangladesh, which is a man orientated society.

Where will all this lead? Rangunia long ago changed from a rice deficient to a rice surplus area. Mr. Mabubul Alam is now the vice-chairman of the Bangladesh Academy for Rural Development at Comilla (a widely influential Institution), but still a frequent visitor to Rangunia, Mr. Das is chairman of the Chittagong Federation of Thana Central Cooperative Association, and a Director of the National Federation, but still Adviser to Rangunia, and living next door to the Stockleys in Rangunia. David Stockley is invited by government to visit and help to train students in all colleges in the country, whose students are involved with the Grow More Food Campaigns.

David and Joyce tour extensively and cooperate with all agencies at work in Bangladesh which promote agriculture such as C.O.R.R. (Christian Organization for Relief and Rehabilitation), C.C.D.B. (Christian Council for Development of Bangladesh), Mennonite Relief and Lutheran World Service.

In supporting the Stockleys, B.M.S. and Operation Agri are making a significant contribution to the building of a nation.

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the country, and its people, with special reference to the life of Baptists in Parana and the work being undertaken by B.M.S. missionaries.

The pack is especially suitable for teachers and children using the "Partners in Learning" syllabus theme on Latin America (July 1974); or as resource material for any series of lessons featuring Baptist work in Brazil.

The pack is now available and may be ordered from B.M.S. Young People's Department, price 50p (including postage).

The story of the spread of the gospel, through the witness of B.M.S. missionaries working with the Christian church overseas, is told in the Annual Report of the Baptist Missionary Society entitled

LET LIGHT SHINE

(2 Corinthians 4: 6)

Copies of the Report, price 15p, including postage, are now available through the

Publications Department,
Baptist Missionary Society,
93 Gloucester Place,
London, W1H 4AA.

Missionary Record

Arrivals

- 7 March. Mr. and Mrs. G. I. Pitkethly and two children from Kimpese, Zaire.
23 March. Rev. F. S. and Mrs. Vaughan and family from Francisco Beltrao, Brazil.

Departures

- 12 March. Miss C. Farrer for Pimu, Zaire.
25 March. Mr. and Mrs. J. Mellor and family for Tondo, Zaire.

Death

- 28 March. Mrs. Clara Ethel French (widow of Rev. W. E. French), aged 87, (B.M.S. India 1913-1950).

Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address. (5th March, 1974 to 28th March, 1974)
General Work: Anon. (O.A.P., Cardiff) £10.00; Anon., £7.00; Anon., £4.00.
Relief Work: Anon., £2.00.

LEGACIES

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Miss A. Anderson	203.00
Mrs. E. Bamford	1,016.66
Miss C. J. Cook	564.51
Mrs. G. O. Dingle	375.00
Mrs. M. M. Dodd	100.00
Miss F. Goodwyn	1,439.00
W. Hawkes	5.00
Mrs. E. B. Humphreys	2,291.47
B. R. Mills	198.93
E. K. Monkley	150.00
R. M. M. Pretlove	15.00
Miss O. G. Pye-Smith	1,500.00
Miss A. M. Robinson	136.30

	£
Mrs. Roderick	100.00
Miss E. R. Smith	521.09
William Thomas	896.54
Miss D. M. Timmins	150.00
Mr. C. Wilshe	690.60
Miss D. M. Woodman	500.00

In the Missionary Record column each month we publish the names of missionaries travelling to and from the British Isles for furlough. The cost of all this travel is increasing and has to be met from the budget of the Baptist Missionary Society.

This is just a small part of the financial responsibility which the B.M.S. accepts for all of its missionaries from the day they are appointed. Contributions to the General Fund are therefore a direct gift to missionaries working in our name overseas. Such gifts are needed regularly now.

A way of planning a gift for the future is by making provision for the Society in your will. The Legacies column published each month is an indication of the number of people who make this thoughtful preparation.

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