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Missionary

# HERALD

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# NEW WORKER



## IN BANGLADESH

Born in October 1955 in South Staffordshire, Clinton Bennett was brought up in the Church of England. In his early teens he started to attend the Baptist Sunday school at Lawrence, New South Wales, Australia, where he came to know the Lord in a

personal way and was baptized in October 1970. Leaving school at 16 he started work in the New South Wales Civil Service, Sydney, where he joined the Dulwich Hill Baptist Church.

Here he began to feel that he was being called into the ministry and, wanting nothing of it, he tried, like Jonah, to 'flee from the presence of the Lord'. Eighteen months and many thousands of miles later he found himself saying, 'Lord, let not my will but thine be done' as, in September 1974, from Fordhouses Baptist Church, Wolverhampton, he was accepted for training at the Northern Baptist College, Manchester.

Clinton graduated BA(Theol) from the university and says, 'It was a great joy for me personally when, last year, united with my parents for the first time in five years, Fordhouses hosted my service of ordination to the ministry. During my training I became aware of the urgent need for trained pastors in Bangladesh, but at first felt that my ministry would be in the UK and made no equation between this need and myself. Yet the more I thought and prayed about the situation in Bangladesh, the more I came to believe that this work was for me.'

Last month Clinton left for Bangladesh, via Australia, to serve there as a minister of the gospel and to use his knowledge of Islam in the difficult task of winning Muslims for Christ.

# BOOK REVIEW



## EDUCATION FOR MINISTRY

by Norman Moon

Published by Bristol Baptist College £3.00

This book has been published in celebration of the tercentenary of Bristol Baptist College. In 1679 an elder of the Broadmead church, Edward Terrill, resolved that he would leave a sum of money at his death to be used in support of a minister whose main task would be to train men for the Baptist ministry. From that humble beginning has grown the present Bristol Baptist College, the oldest surviving Free Church College.

In those early days dissenters were a persecuted people and denied a university education. Edward Terrill determined to overcome, in a measure, these frustrations to providing an educated ministry for the Baptist community. This book divides the 300 years into six periods and considers how the work of training men for the ministry, both at home and overseas, grew beyond the bequest of one man to the involvement of the denomination as a whole. It shows how the abilities of notable men were used by God to expand and broaden the work right up to the present day, when the College faces the challenge of a chapter of its history which is 'set in a period of almost dramatic social change'.

This is an interesting and readable account of the College's history, although in some places dates seem to obtrude. It shows what importance Baptists have always given to training men for mission at home and overseas.

AEE

## MISSIONARY MOVEMENTS

### Arrivals

Mrs S B Christine on 26 April from Jaciara, Brazil.

Rev N B McVicar on 30 April from short term of service in India.

Miss K Ince on 18 May from Pimu, Zaire.

Mr L Alexander on 18 May from Pimu, Zaire.

Miss B R McLean on 20 May from Lapsibot, Nepal.

Miss J Brown on 20 May from Amp Pipal, Nepal.

### Departures

Rev G E Myhill on 3 May for Nova Londrina, Brazil.

Mrs L Hinchin on 3 May for Sao Paulo, Brazil.

Dr E J Marsh on 8 May for Berhampur, India.

Rev and Mrs P M Goodall on 9 May for Colombo, Sri Lanka.

Mrs S B Christine on 22 May for Jaciara, Brazil.

### Death

In Worthing, on 12 May, Miss Hilda Katherine Halls, aged 91 (India Mission 1920-1951).

## ACKNOWLEDGEMENTS

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(21 April-16 May 1979)

**General Work:** Anon (Dyfed): £50.00; Anon (FAE Aberdeen): £10.00; Anon (Cymro): £10.00; Anon: £1.00; Anon: 50p; Anon: £5.00; Anon: £100.00; Anon: £7.00; Anon: £5.00; Anon (EMW): £5.00; Anon (April): £10.00.

**Medical Work:** Anon: £5.00; Anon: £50.00.

**Nurses' Project:** Anon: £10.00.

### Legacies

	£	p
Mrs M M Allen	2,747.38	
Mrs V Baker	4,900.00	
Mrs M Champion	100.00	
Moses Davies	4,000.00	
Frank Illingworth	41.06	
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# COMMENT

In this country practically no one stops to query if there will be an adequate supply of food in the shops. A poor harvest in these islands may put up the prices in the shops a little but it would not cut off the supply. With our affluence and our ability to earn foreign currency the world is our market and we can stock our deep freezers with food purchased far and wide.

However, with the steeply rising costs of fuel and fuel products even we may find the cost of food rising steeply and occasionally we might experience some anxiety. But this would in no way bring starvation to these shores for pressure would be brought to bear on employers and government to raise wages in order to maintain our standard of living.

**'No man is an island'**

Should this happen, then perhaps there are very few who would appreciate that this would adversely affect the poor in other countries, that it would be detrimental to those for whom hunger is an ever present reality. To maintain our standard of living would increase the cost of our manufactured goods which are needed in most third world countries and so inflation would be even greater in those places than at present. Further it is not within the power of most people overseas to demand increased wages to meet rising costs.

The Christian Medical Commission of the World Council of Churches has said, 'If we were to single out one concern that deserves maximum stress — especially during this International Year of the Child — it would be the matter of nutrition.

'As the year began, authorities such as the Food and Agriculture Organization and the World Food Council stated that the per-capita production of food in many parts of the world is dropping, and that the situation is likely to continue to be very serious, with local food shortages for some years to come.

'It is estimated that the number of people

suffering from chronic malnutrition has risen to 455 million. Children — the most at risk to fall victim to hunger and malnutrition — are the most vulnerable group among the chronically malnourished.

'It is well known that the average expectancy of life in many countries overseas is no more than 40 or 50 years of age. What is not so well known, however, is that these figures are what they are because of the high mortality rate among children especially among the under-fives. The major contributing factor, indeed the direct cause in the majority of these deaths, is malnutrition.

'A great deal can, and must, be done to break these patterns.' One of the ways is to help mothers to feed themselves better during their pregnancies for it has been shown conclusively that to do so gives an ability to their child, when it is born, to resist the infectious diseases of its early years.

This does not necessarily mean enabling the mothers to have more food in bulk, but to have a better balanced diet and to be prepared to use foods which perhaps are not traditional in their areas.

**A joint effort**

The task of the agricultural missionary, together with his medical colleague, is to persuade people to adopt better methods of hygiene, and better husbandry of the land. Together they consider the nutritional deficiencies that are present in the local diets and how to introduce items which will balance and supplement the normal fare.

This is a long-term task, for a people cannot be expected overnight to change habits which the centuries have given them. Patiently, lovingly, in the name of the Master who said, 'You give them something to eat' (Matthew 14:16) our colleagues are seeking, with the people of Zaire, India, Bangladesh and Brazil, to overcome tremendous difficulties and provide a nourishment which will satisfy the body and a food which will feed the soul.

# TASK AT TONDO

Experimental set up to test solar panel

by Jack Norwood

Tondo, I am told, is a beautiful place; a wide, calm lake enclosed by palm tree woods. Its beauty is regrettably partial for the last article about Tondo in the *Missionary Herald* was headed 'Njala', the local word for hunger. John Mellor, the BMS agricultural missionary at Tondo, reported that deaths from malnutrition were a part of normal life in the area. He also warned us that the situation was likely to worsen. The people are dependent on food that they can buy, fish and game that they catch, and crops that they grow. Inflation and poverty are limiting their purchases; the forest and lakes are providing fewer resources as too much is demanded of them; agriculture is not expanding to meet the need. The situation at present is distressing.

In response, the BMS and Operation Agri are mounting a project to establish a chicken breeding station at Tondo. Chickens can add valuable protein to the diet of the people and will find most of their own food. The chickens will even eat the termites for a bonus. We have already helped to develop an incubator and brooder plant at CEDECO, Kimpese, about 500 miles down river, where Ian Pitkethly worked. At present CEDECO is now running without a BMS missionary although there is a Canadian Baptist, Allen Knight. The last figures I have, showed a hatch of 66,000 chicks in 1977. We must praise God for the progress at CEDECO and look to Him for guidance in the task at Tondo.

## Conditions call for a new approach

But Tondo will be a more difficult task. There is no electricity and all the large incubators available are dependent on electricity. John Mellor has used small paraffin-fired incubators but these have not been very successful, due to the combined effects of a climate with both high humidity and high temperature. The incubators therefore need to be specially designed for the conditions.

When John was home on furlough late last year we had a 'think tank' on these problems,

out of which has emerged a design for a 200-egg incubator heated by a solar-water heater. This model is nearly finished and is on test at Southend. The temperature is controlled to within a degree and we are now working on the humidity. At the time of writing we have not yet hatched a chick but I hope we will have done by the time this article is published.

But even this incubator will only meet a small proportion of John's target. His need is to hatch thousands not hundreds. The next step is the Mark 2, a 2,000-egg model complete with fans and egg-turning gear. The eggs are set in trays that fit in racks, with a large slow-turning fan circulating the air. A large tank of water will warm the incoming air at night and cool it by day. We have found a church to adopt this project and during the summer the parts will be made in garages, home workshops and church halls.

## Sharing out the work

This sort of do-it-yourself work may seem novel but missionaries have always been jacks-of-all-trades, engaging in building and engineering if necessary. Dr Bentley who sailed for Zaire in 1879 was described as a handyman as well as an explorer, scholar and missionary. He made an incubator. If this is part of a missionary's work then it is logical in these days of better communications for some of our handymen at home to share in the work. One advantage is that the information in libraries, and the advice of experts and firms, are both more accessible at home. I would not like to create the impression that amateur standards are sufficient. In some aspects professional specification is necessary, in other aspects it is a disadvantage. Western industrial methods are not always the best and simpler, hand-made articles are often more appropriate. We, and by that I mean my fellow Baptists and I, need to study these problems. The plans for Tondo hatchery illustrate our thinking.

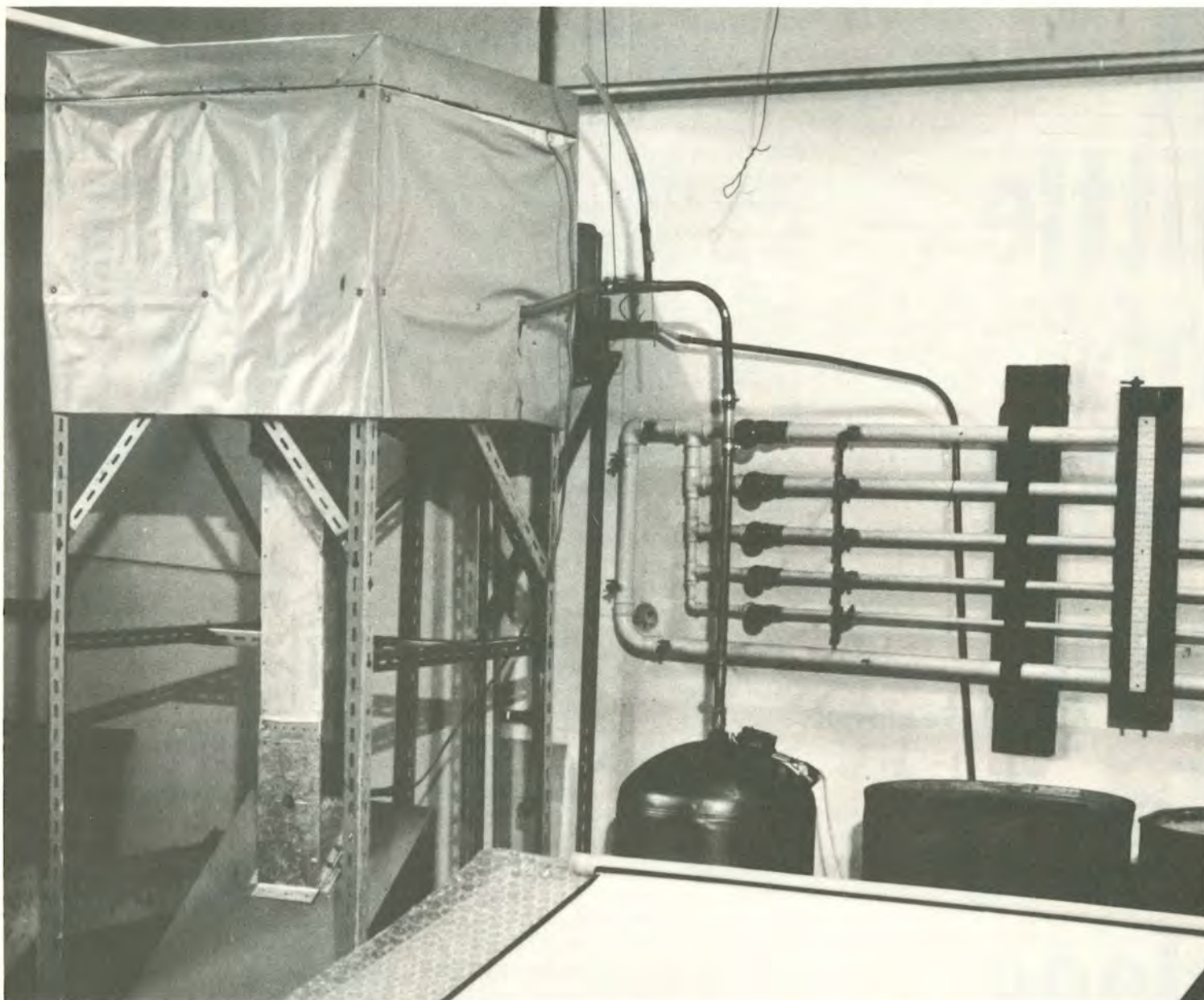
The plant will have two large solar-heat collectors that provide hot water which is

stored in a 200-gallon tank. This water is then circulated by gravity to the incubators and humidity correctors. Then we need a building about the size of a bungalow that will be constructed with locally made blocks. Into this go the tanks and incubators, and we will need to have large pipes because we have no pumps. If it rains for long periods then a wood-fired boiler, instead of the solar panels, will supply hot water. Electricity for the fans will come from a bank of solar cells. These are expensive so we can only afford a low wattage which is just sufficient for the normal operation of the incubators. Any additional current will come from a wood-fired, steam-engined generator to top up the batteries. Steam engines and gravity circulation are Victorian concepts. Solar cells and transistorized instruments will be the modern technology. We are choosing the most appropriate method, whatever its age or source.

## A bumper hatch — or was it?

All this technical stuff should not conceal the very human aspirations behind this endeavour. In the middle of our cold winter Dale Long took the hatch off one of John's paraffin incubators in Tondo and counted 73 chicks. He was overjoyed, 73 chicks from 140 eggs. Dale is a young American volunteer who helped John Mellor. On this occasion he wrote, 'Praise the Lord, all done by prayer.' It certainly was a better hatch than normal.

I sat in my lounge in Southend watching 'Tomorrow's World', my feet on a fitted carpet, the boiler burning north sea gas. I thought of Dale and his efforts out there in Tondo and our situation here in England. There, is hunger; here, butter mountains: there, an energy famine; here, gas, electricity and oil in such plenty that we do not use it wisely. We have remote-controlled colour television. They have insufficient technology to hatch a reasonable number of chicks. Could I join with Dale in his prayer for better hatching? I admit to some dilemma. Can you have a crooked wall and pray that it will not fall? Surely you should knock it



down and pray for skill to erect it upright? Can you ask for God's blessing on a lame incubator when really a little of our technology is needed? Would the rich man in Luke 16 have been saved if he had prayed for Lazarus? These are questions that I intend to leave you to answer. My response was to change from being interested to being involved, and from being involved to being committed. Prayer moves men as well as mountains and I freely admit to being moved.

Solar water-heaters, solar cells and steam engines are methods of obtaining energy without importing expensive petrol and diesel. Zaire is one of those countries which has suffered most from the effects of oil prices. They cannot compete with wealthy nations for the oil that is available. Tondo is not the only place where we could help. When I met Brenda Earl, a BMS nurse on furlough from Lower Zaire, she told me that

at Pimu they would light a fire and put a pot on to heat water for sterilizing instruments. Apart from being inconvenient this must take valuable time. We with our central heating plants should be concerned about this. We then discussed the possibilities of solar water heating. She also told me that her diet was largely corned beef, sardines and local fruit, and that now there is no corned beef. If we look at other BMS stations we see similar problems over light and heat now that obtaining paraffin and diesel has become so difficult. These are but a few of the situations that the BMS is having to contend with in Zaire.

#### **The Lord is pleased to use us**

Tondo alone is going to take a lot of BMS resources in personnel, finance and time. Amongst the staff will be John and Rena Mellor, now in their ninth year and therefore experienced missionaries; Tata Loleka, the local headman whom John has recruited for

project foreman; Mark Pitkethly, a young BMS volunteer; and a Zairian staff of about eight local workers. In early 1980 I will join the team and hope to spend a year working on this and similar projects. Back home there will be a score or more of Operation Agri helpers making equipment and keeping us supplied with gear. And at the foundation of it all the Church will maintain its work with prayer and support. Thank you all for making this task possible.

When this incubator task is finished, it will be but one more step in the work of John Mellor's project. He has other ideas planned. But what will be the effect on the food situation? Looking at Zaire, let alone other countries, the problem seems too large. Tondo is a big job for us, but it is small compared with the problem. There was a similar situation in Galilee when a little was used to feed many. We serve the same Lord.

# A little of what you fancy does you good

Well, probably it would if you were in the fortunate position of being able to choose your menu, but when your crops do not yield because of drought, when the fish in the streams are few and when you cannot afford to buy food at the market or in the shops, then you have no choice. You certainly cannot get what you fancy, and probably the little you get is not going to do you much good. This, of course, is the situation in many of the countries of the Third World.

In our own country most people know what is meant by a well balanced diet, and although there are many people who are concerned with the nutritional value of the food which they eat, yet our main problems are concerned with those who eat too much or perhaps those who earnestly seek a slim figure and starve themselves into illness. So great, in fact, is the variety of foods available that we can have the luxury of wide choice deciding, for example, whether we should for preference and for the benefit of our heart spread on our bread either animal fat or vegetable oils!

## Television brings it home

It is surely very difficult for us in this country to understand what it means to be undernourished or malnourished. Statistics which tell us that 60% of the population in less developed countries is malnourished or badly fed, are too abstract for many to appreciate, but when we see on TV pictures of children wizened from lack of food, or swollen miserable children suffering from kwashiorkor, we realize it as a human problem which affects families like our own.

It must be realized that it is not only in times of famine or when families are driven from their homes as refugees that children suffer in this way, but for many years now wherever missionaries of our Society have been working such sad despondent children have been seen: for at best most people in underprivileged countries are living at starvation level and the slightest change in their circumstances, due to adverse weather conditions affecting their crops or illness diminishing their resistance, can precipitate conditions which unless treated may leave permanent disability or may even be fatal.

Prevention is still better than cure and many of such illnesses consequent upon malnutrition are preventable: to make this point clear, let us think of two severe conditions, one of which is tragically all too often seen in Bangladesh and the other condition more often seen in Zaire.



In Bangladesh it is estimated that there are perhaps one million blind people. Many of these need not be blind at all, especially the younger ones where smallpox and measles have caused scarring of the surface of the eye, a condition which could have been prevented by proper immunization. On the other hand, a considerable number of these cases of blindness in children are due to deficiency of Vitamin A during the vulnerable early years of life. This condition is known as xerophthalmia, when the clear surface of the eye becomes opaque, ulcers appear on the diseased tissue and blindness ensues.

## Rice and lentils — little else

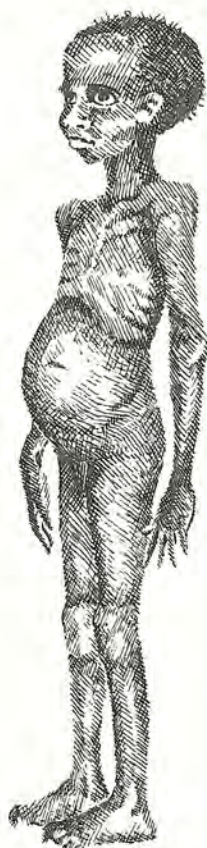
As has been rightly said, 'it is only in statistics that people go blind in their millions' and for each person who goes blind it is a personal tragedy of immeasurable significance. In Bangladesh for many blind children the future holds nothing but to beg for alms and swell the crowds of beggars thronging the airports and stations; for a girl there is certainly very little hope of marriage. Medical teams providing prophylactic Vitamin A to welfare clinics have greatly reduced the incidence of blindness, but this vitamin deficiency is only part of the general picture of malnutrition which manifests itself in many ways. How poverty stricken and lacking in nourishing food the village people of Bangladesh are, is reflected in the words of Sue Headlam of Chandraghona hospital as she visits people in their homes:

'They have nothing and are quite touched

that we've come to visit them in their little mud hut with its grass roof and a certain soft beauty of its own. And half understand as we tell them that we've come from the Christian hospital to bring them medical aid, teach them nutrition and tell them of Jesus who loves them and wants them to be whole. Only one room, mats to sleep on, a few cooking pots. All they possess. And their food is just as simple — rice and dahl (lentils) and vegetables. Rarely an egg, never a chicken (for it costs four days' wages) and occasionally fish. A month ago we received milk powder from the Salvation Army which we rationed out to the most needy. We gave each mother two cups of powdered milk to feed her child. Mita came to us weighing only 10½ lbs although she was three years old. In one week she gained seven ounces and now weighs 11 lbs.'

#### Pot-bellied but not fat

But the most tragic picture is of those, particularly in Africa, who suffer from kwashiorkor, a West African word meaning 'the red boy', so called because the skin of the sick child alters from the normal black or dark brown to become light brown or of a reddish hue: the alternative name for kwashiorkor is protein-calorie malnutrition which at once gives a clue to its cause. It occurs mainly in children who, after being weaned from breast feeding either have totally inadequate protein food or have some illness such as measles, which prevents them from benefiting from the food which is given to them. The pathetic figure of a child, motionless and unsmiling with lack-lustre pallid skin, with swollen face and body, is a picture which one cannot easily forget. He appears and is intensely miserable and unless he is treated adequately with high protein food and multivitamin supplement, he will die. Such are the most severe cases of malnutrition which are being seen not only



amongst the Angolan refugee population in the region of Lower Zaire, but increasingly in the capital city of Kinshasa where bad social conditions and the high price of food make it impossible for parents who may themselves be unemployed to care for their children as they would wish.

Not all are so ill as that, but thousands have chronic health and are more vulnerable to disease because of malnutrition. Let us think of what Georgina Mackenzie has to say as she works at Bolobo in Zaire:

'Our children's ward has been constantly full over the last months — children suffering from fevers, bronchitis and so on, but ALL of them suffering from malnutrition. Basic foods are hard to get and expensive. Some children appear quite fat at first glance and then you see that they have swollen stomachs caused by lack of protein in the diet. They are anaemic, they lack necessary vitamins and often stodgy carbohydrate is all they eat — if they are fortunate. The problem is an increasing one, not helped by the economic situation of the country. In July I drew up a plan, on paper, of nutritional rehabilitation, ie, not only of curing them whilst in hospital, but also of trying to ensure that they wouldn't fall back into the same state once they returned to their homes. This should involve a nutritious diet to overcome the initial malnutrition and then a gradual programme of teaching the mothers how

to use what is available to feed the child at home. But where to obtain the supplies? Letters to Oxfam were well received and passed on to UNICEF too, and just this week I have heard that they have granted us several tons of milk powder, fats and vitamins.'

#### Education in the name of Christ

And so, in Bangladesh and Zaire, milk powder and other things to supplement the deficient diet are being distributed, but this can only be a short-term measure. The long-term programme must be of education; the evil triumvirate of malnutrition, poverty and disease can only be fought by a united effort between medical and agricultural resources aiming at community development and betterment. But you may ask, 'With such a vast need what success can we expect from the small resources of a missionary society?' Much the same has often been said of medical work: 'What contribution can be made with such limited resources?' Christian medical work does not seek to do everything — it cannot — but it can show how we think such work ought to be done. And so with work in agricultural projects and in nutrition, an example can be set in caring in the name of Christ.

Teaching new methods of agriculture, suggesting new ways of food preparation and introducing new kinds of food are tasks which need great patience and a willingness to work with people at village level. Old habits die hard and one cannot expect them to change their way of living and eating habits overnight, nor should one, for ideally the task of education is to show how the best use may be made of the food which they are able to grow, of the fish they are able to catch and the animals they are able to breed. This is the task of those who work with Operation Agri and in co-operation with medical teams one can visualize some progress being made.

Is this a vision which can never become a reality? It is certainly something to aim for and an obligation which is set upon those of us who are so favoured. As ever it is a question of money, personnel and the will to do what in Christ's name should be done.

#### To ponder

One last word, as you sit down to eat your balanced diet — your meat and two veg, with apple tart and custard to follow — reflect on the fact that it is estimated that an average Englishman consumes in one year the resources in food, energy and raw materials that must last an average Indian his lifetime.



# Beetle For Burundi, Tra

by John and Brenda Chudley

Brrr brrr, brrr brrr. The telephone rings and I call out to John, 'That could be Stan Crees' (Equipment purchasing officer for Operation Agri). Sure enough it was. 'Stan here, John, there are some incubator parts that need to go air freight to Kinshasa for John Mellor. Can they please go with the landrover parts you have at your place?' 'No problem at all, Stan, we'll pick them up and get them put on the air waybill.' These items were duly flown out a few days later.

It is more than likely you are wondering who we are and what we are doing. We will try and explain a little of how we came to be involved with Operation Agri and mission throughout the world.

## Go to the land I will show you

Back in 1972 the Lord clearly spoke to us and said He wanted us for service, to give up our home and take a step in faith. As we tried to obey this call He opened up the way for us to go for a short term with the World Evangelization Crusade to Gambia, West Africa.

We learnt to share, in a small way, what God has done for us. We spoke at the clinic, led Bible studies and were involved in practical things. John dealt with agricultural work and Brenda taught needlework and housekeeping. While doing these things we learnt a little about Africa, about its needs, its customs, its road conditions and its communications.

On our return to this country we were led to offer to the Africa Inland Mission and went to the Sudan with their 'Across' (Africa Committee for the Rehabilitation of Southern Sudan) programme. This was very different. No beach, for one thing! There we quickly learnt about broken down landrovers and how to put them right with no spares. Another problem was trying to get folk to change the batteries in their radio before they got too low. How could one get clean fuel and all the other things which heat, dust and frayed tempers conspired to frustrate? There were very few roads and in some parts none at all. Fuel was only

available in drums when it could be got up from Kenya on a plane which was scheduled to come twice a month. More often than not it was only once and frequently not at all. How important letters are at these times.

## What next?

We really thank God for all the experiences we had out there. The months went by very quickly and we came home a little older, wiser, and greyer. What would God have us do next?

We tried to settle down but did not feel too happy. Gradually the Lord showed us what we had to do and why it had not been possible for us to return to the Sudan.

After we had been home some four months we received a call from Dr Bendor Samuels of Wycliffe, asking if we could find a good landrover. The Summer Institute of Linguistics had obtained permission to go into the Sudan and do linguistic work for which they required a vehicle. When we had found a vehicle it would need strengthening and extra parts fitted to it.

What a challenge this was and how excited we felt. Much searching uncovered a blue hard top. She was not a pretty sight but the mileage was low. We informed Wycliffe and got the go ahead. We towed her into our garden and began to expend much love and hard work on that vehicle. (Last year we saw it, still going strong, in Juba.)

## It begins to snowball

We had barely finished it before Wycliffe said, 'Can you find us another?' The next one we found was grey and in a fair condition. She got the same treatment as the first. But as we finished these vehicles we were faced with the question of shipment. We knew little or nothing about shipping, about custom regulations, VAT, or Bills of Lading. Then one of those meetings took place which some would term chance, but we believe was planned by God. An 'Across' worker said, 'I know a fellow in a shipping office who will be happy to give you any help you



Ford Transit given by the Boys' Brigade for use in



Landrover for use in Bangladesh



# Transit For Zaire



in Kinshasa



need.' So the vehicles were shipped with much prayer for their safe journey through Mombasa and up to Juba and, praise the Lord, they arrived without too many problems.

'Across' then wrote to us asking if we could obtain some spares and tyres for them? They also needed some replacement vehicles. Could we find some, prepare them and ship them with as little delay as possible?

### No longer a spare-time job

These calls for help were coming quicker than we expected. It was obvious we could not continue to do this work in our spare time, working all evenings and weekends. If John gave up his job, how could we manage and would the work last? All sorts of problems came to mind. But we believed God was calling us to do this full time and we could trust Him.

When John left his employment his boss clearly did not think he would survive. 'You can always come back,' he said. Then Brenda left her part time post and we were really on our way. The little bedroom was turned into an office and equipped with a typewriter and filing cabinet. Unimatco Ltd was launched to supply and ship equipment overseas to missions and relief agencies. Then the letters began to come in. Africa Inland Mission (America) wrote requesting a landrover but adding that they only had £2,000. Could we find a really good vehicle, do it up, and ship it out? 'We need spares for our vehicle, can you send them out?' 'We need some Grundfos pumps for our wells at the hospital in Yemen.' 'Do you know anything about Ford generators?' 'We urgently need spares for Niger.' 'We require tractors for Gambia – washing machines for India – mowers for Yemen – gear boxes for Nepal! The letters kept coming in. Calls from Nairobi, Denmark, Holland and the States.

### Workers together

We made visits to missionary societies in London. BMS Operation Agri needed some

parts, a secondhand landrover for CECO at Kimpese, Zaire, and spares for John Mellor at Tondo. We learnt about the Zaire Protestant Relief Agency, and the problem of clearing things through the port of Matadi, Zaire.

Coming up to date, we were very thrilled this year with two special vehicles. The first was a Ford Transit which Operation Agri asked us to get for David Stockley's work in Bangladesh. The second was a lovely yellow Ford transit for Kinshasa, Zaire, subscribed for by the Boys' Brigade Junior Section by means of their 1978 Christmas appeal. Brenda was particularly thrilled about the last vehicle because for many years she worked with the BB. Our prayer is that these two vehicles will be used greatly in the Lord's work.

Our trips to Africa have made us aware how important it is to get the right equipment for the particular country and the particular jobs. How important it is, too, to get the documentation right to avoid unnecessary delays and frustration. Of course, there are occasions when things go wrong. We were asked to find an ambulance landrover for BMS work at Dinajpur, Bangladesh. It was to be given by Tear Fund for village clinic and dispensary work. The vehicle had to be collected from Pilchers, near Brighton. On the way back the windscreen wipers broke down. Then the horn failed to function and lastly a tyre punctured! On another occasion we found a lovely Volkswagen Beetle for a missionary in Burundi. We had just collected it and were taking it for a service when BANG, the windscreen shattered only a few days before it was due to be shipped.

Two years ago we had quite an experience using a furniture removing van to collect a jungle buster and Massey Ferguson tractor from Norfolk and getting to the docks. This shipment was to Zaire for Operation Agri.

So we are privileged to take a share in the Lord's work overseas by finding, preparing and shipping equipment and vehicles to all parts to speed the work of the gospel.

# HELPING FARMERS TO HELP THEMSELVES

by Allen Knight, working in Kimpese with the Canadian BMS

We bumped along in the landrover on the way to our destination some 12 miles out of Kimpese. In the back of the vehicle was our precious cargo; not a supply of vaccines or even a sick patient needing treatment, but three bits of wood and scrap metal. Not very precious, you may think, and it is true that the three items had been made from an old bicycle wheel, seed tin, oil drum, and pieces of wood and steel. But these three simple tools represented about £50 in money and a saving of many hours in someone's time and effort.

We were from the Community Development Centre (CEDECO) at Kimpese and had been invited by one of the village churches to demonstrate some of the small tools manufactured at the Centre. The church turned out to be a simple building made of boards produced in the local sawmill and with an earth floor. We were pleased to see

about 120 people gathered for the service, including some refugees from Angola.

## **Bread, wine and a groundnut sheller!**

I had intended to demonstrate first the groundnut sheller, but immediately this presented a problem. With the machine on the floor it was impossible for everyone to see clearly how it worked. So I looked around for a table but, as in most village churches, there was only one, namely the communion table. The pastor quickly sensed my predicament and signalled to me that we could use the table if we protected it with some sacks. This we did and before long the machine stood on the communion table for all to see, and the folks eagerly awaited the demonstration.

A minute later the demonstration was over. One of our students had filled the machine to the correct level with unshelled groundnuts

and in just 60 seconds a mound of shells and nuts had collected underneath. I took a handful of the mixture and invited each person in the front row to look for broken nuts – they found none! In one minute the machine had shelled as many groundnuts as a woman with her fingers could do in 32 minutes – and not one broken grain. There was much applause!

Next we all trooped outside to continue the demonstrations in a nearby garden. First it was the turn of the wheel hoe. This consisted of a used bicycle wheel without its tyre, wooden handles and a choice of points, thus giving the tool a dual purpose. With the piece of steel five centimetres wide a furrow for seeding could be opened, while the attachment of the duckfoot point, 15-20 cms wide, made the hoe suitable for weeding.

One of the students demonstrated the use of the machine to open a furrow, after which the pastor's wife took a handful of the shelled groundnuts and quickly completed the seeding by hand. After seeding two rows, she herself took the machine and with little effort had soon covered over with soil the two rows of seed. In the villages most crops are seeded without rows which makes the task of weeding impossible with any other tool than the hand hoe. Again the folks gathered around were greatly impressed as they watched how the wheel hoe, fitted with the duckfoot, could weed in one day what would take six days with the usual hoe. More applause!

## **Music while you work**

Last to be demonstrated was the maize planter. This consisted of a steel point attached to two boards of wood, with a seed hopper made from an old seed tin and a device to regulate the number of seeds per hole made from an old oil drum. Again, the machine had been put together from very basic materials but proved itself highly efficient. The audience watched intently as a student jabbed the tool into the soil with the boards open, then closed the handles and removed the point from the soil. As he moved



*A groundnut sheller*



on to repeat the procedure he compressed the soil around the first seed to facilitate germination. All very easy! In fact this tool was so simple to operate that one of the deacons took up the machine, quickly learned the stages involved and invented a rhythmic song to accompany the procedure: 'Open, jab, close, lift: open, jab, close, lift.' Before long the whole congregation were joining in and clapping their hands — work had never been so enjoyable!

Back to the church we went where the pastor announced with excitement that the occasion called for a hymn of thanksgiving to God: *Nki a matondo tu vana* — 'What great thanks we must give to the Lord for all His gifts to us.' The pastor remarked that this was the first time that anyone had cared enough for them to come and show them how farm work could be made easier with these tools. There was great rejoicing among the people that day.

You might well have expected that at the Centre the following day there would have been a crowd of people from that village placing orders for the simple tools. But rarely does it work that way in practice. The groundnut sheller costs about £20, the wheel hoe £15 and the maize planter £12 (£16 with a fertilizer attachment). When a family's total income is only £40-£50 a year, how can they be expected to use half of their total annual income to purchase even one machine?

#### **Instant buying is a rare occasion**

Obviously it would be preferable for village people to learn to make these machines themselves, or at least most of the component parts. Perhaps a subsidy for a period of two or three years might be justified, especially where the machines were to be used by communities or churches. But, for the moment, demonstrations must be repeated two or three times and the new technology must be talked over at length, even figuring in the pastor's sermons. Perhaps two years after a demonstration the first villager will appear with a request for one or more of the

small tools. Miracles do happen, however, and when our Director, Citizen Mbula, had completed a demonstration of the tools at a church conference at Ngombe Lutete, the church there bought all the tools that had been demonstrated that day. Praise God!

Going back to the time of the Centre's beginnings in 1966, the Lord had clearly shown us even then that we had to include Appropriate Technology as one of the departments of CEDECO. Not one penny has been received from groups either inside or outside Zaire for developing the small tools programme. We recognize that the seminar on small tools held at CEDECO in 1974 was subsidized, but the development of the section has taken place using profits from the chickens, gardens and nurseries. CEDECO also acknowledges the contribution of Ian Pitkethly in developing the hatchery and indeed the entire poultry programme, with the loyal backing of Operation Agri. In order to subsidize the small tools programme, electric incubators with a capacity of 2,000 eggs are manufactured and sold at a profit and the profits are also used from the sale of garden seeds which are imported and packaged by students at CEDECO. In this way we carry on the Lord's work. Further, the involvement of US AID in the programme

has made possible the appointment of Mr Buckley Lai as technical adviser.

Some of the recent developments include animal traction, a rice thresher powered by a foot pedal and nylon rope, and a wheelbarrow using poles from the forest with a wooden wheel and axle, the wheel being protected by a band of a used tyre. Not long ago 20 maize shellers were sent to a project in North Shaba Province. CEDECO does not anticipate building a large central factory for the development of the programme; rather it is hoped that small village factories will be set up where most of the components of the tools will be made, leaving only some of the more difficult elements to be made at CEDECO.

#### **Big stick days are gone**

Certainly the bottleneck in the programme at present is in getting the people to use the tools. It is no easy matter to make the village people aware that these new tools exist and furthermore to convince them of their worth. CEDECO does not believe in imposing new methods and new technology using the big stick of the colonial era. Rather the methods of Christ show us that we must

*continued overleaf*

# HELPING FARMERS TO HELP THEMSELVES

*continued from previous page*



*A simple irrigation pump*

have much patience in dealing with the village people and their traditional ways of farming. When villagers do not immediately accept what we have to offer, this is no justification for referring to them as lazy or inconsiderate of their wives.

What is interesting in the programme is the fact that it is the men who are the first to use the small tools, even tho' the women are the ones who actually do all the gardening. This has also been true of CEDECO's chicks, insecticides and fertilizers. Show a man that there is money to be made through gardening, small tools, fertilizers, composting and farming on the contour, and within months, you will find that the new ways of farming have quickly spread. In Angola, the introduction of the plough and oxen, and their use not just in turning over the soil but also in ridging and weeding, have made it possible for women to be released from the drudgery of the hoe and thus give their priority to the home and production of food in their gardens.

## **All part of the gospel**

Appropriate or Intermediate Technology has been accepted by the Church of Christ in Zaire as one of the departments of the church. Furthermore CEDECO has

been accepted as a model to follow in the introduction of other community development projects in Zaire whether under the church or secular agencies. We have shown that it is not necessary to spend millions of pounds in building a centre. Likewise it is not necessary to spend hundreds of pounds in training someone to return to his village and pass on to his neighbours the tools, seeds and new equipment that he has learnt to make and use. At present, Angolan refugees are being trained in the manufacture and use of the new tools and Tata João Baptiste is already a competent and skilled carpenter and iron worker. When the day comes that these refugees can return to their homeland, several workshops could be set up immediately in that country.

There are those who attempt to convince us that the small tools programme, like the chickens, garden seeds and grafted fruit trees, is not a part of evangelism and hence is not justified as an outreach of the church. I look at our soil conservation programme, the garden and seed programme and likewise the small tools programme, not as baits to bring men and women into the fellowship of the church, but as dramatic proclamations in themselves of the gospel of Christ. God surely cares for the poor, the under-privileged,

the despised and rejected of society, the refugees, the malnourished and those who are crushed by the burdens of debt. The Church of Jesus Christ, then, does not dare to neglect the peasant farmer any longer. Given the necessary motivation and equipment, and the realization of what he can become as a child of God, as a provider for his family and as a steward of what the Lord has placed in his hands, the peasant farmer, too, can become an efficient producer of food and a pillar of the local church.

## **Good things are for sharing**

In the village of Kumbi, about 15 miles from CEDECO, the refugees who in 1976 came back to Zaire from Angola are providing food for the new refugees who continue to come over the border, fleeing from tyranny, guns and slave labour. This food is being produced in part using tools that CEDECO has provided. Pastor Carlos, a Methodist pastor from Angola and himself a refugee, is an important member of the extension team of the Centre. He has already recruited four students who have been trained at CEDECO in the use of small tools, gardening, poultry and soil conservation. When the refugees return to their own country, it is anticipated that they will take with them some of the new methods of agriculture — the small tools, garden seeds and fertilizers — to help their fellow villagers who have not had the opportunity to learn these new ways of farming.

Citizen Mbula, Director of CEDECO and himself a student of Ian Pitkethly, has remarked how at Kumbi the Christians are reaching out to help those who are not Christians, and Angolan refugees are involved in passing on the new technology to their Zairian friends and neighbours. If we are followers of Christ, then the new ideas, the small tools, chickens, fertilizers, seeds, etc, cannot be kept for ourselves. We must pass them on with the prayer in our hearts that something of the love of Christ may be passed on with them. Surely the Lord has done wonderful things for us at CEDECO for which we are glad.

# WHITE DUCK FENDS FOR ITSELF

Earlier in the year Brazil missionaries, John and Valerie Furge, left their work at Pato Branco (White Duck) in capable hands and moved on to a new work, still in the South West Association of Paraná, at Dois Vizinhos (Two Neighbours). About the church at Pato Branco, John writes:

'By the time BMS missionaries arrived in Pato Branco in 1971, a weak lay-led work in the town had largely crumbled. When we came in 1973 our first task was to try and secure what little remained of this earlier work. Our principal inheritance was the shell of a building in one of the town's housing areas. We set to work painting this and started on a programme of vigorous evangelism. There were no instant results but slow, solid progress was made.

'Then a building in the town centre was obtained and a further front of the work was opened which over the years has proved the more fruitful. Also about this time we were joined by a full-time lay worker, Antonio Ari dos Santos. This meant that the work progressed more rapidly and, in addition, I was able to give some time to the other churches in the area in helping to build up a strong, though small, association. In this I worked alongside Frank Vaughan at Francisco Beltrão and Keith Hodges in Guarapuava, both of whom later moved to new fields of endeavour.



*Baptism at Pato Branco*

'Meanwhile the work in Pato Branco continued to progress and much literature was distributed. Eventually it became clear that more than this was needed and, with the help of "Feed the Minds", we opened a Christian bookshop. Since the time when we first came to this difficult area of the South West, the tempo has quickened somewhat and we rejoiced to see five people baptized on 11 February this year. There is also a Boys' Brigade at Pato Branco which is the first company in Brazil, the first in South America and the first Portuguese-speaking company in the world.

'By invitation of the South West Association we now find ourselves in a new situation in

Dois Vizinhos, and are attempting to open up a congregation in this strategic town. In Pato Branco the work continues under the leadership of Antonio Ari dos Santos, who is himself the fruit of BMS work. He was converted at Guarapuava under the ministry of David Martin, now the Young People's Secretary of the BMS. To date, the congregation in Pato Branco has 28 members and a number of preaching points in the region. At the suggestion of the Association it is soon to be organized as a church, which will be wholly self-supporting and fully co-operating in the work of the Baptist Convention, thus fulfilling BMS strategy in Brazil.'



*Members and congregation of Pato Branco church*



*Antonio Ari dos Santos*

# THE MISSIONARY TRADITION AT BRISTOL BAPTIST COLLEGE

by Norman Moon, senior tutor and librarian  
at the College

As the College celebrates the 300th anniversary of its foundation in 1679, we are mindful of the 1400 students who have served the cause of Christ throughout the world in 35 countries. This includes 170 who have worked with the Baptist Missionary Society.

## Men at the foundations

Four of the 13 men who founded the BMS in 1792 were educated at the College – John Sutcliff, Samuel Pearce, Thomas Blundel and William Staughton. The spiritual awakening that created the Society in Northamptonshire owed much to the evangelical Calvinism which had marked the life of the churches in the West Country and of successive Principals of Bristol College: Bernard Foskett, Hugh Evans and Caleb Evans, who said at his ordination in 1767 –

'I receive this glorious, heart-cheering doctrine as well worthy of all acceptation.'

Dr John Ryland went to Bristol in the year that Carey sailed for India and he, with Andrew Fuller and John Sutcliff, 'held the ropes'. As Principal of Bristol College, Ryland was in a position to provide able and evangelical ministers to serve the Mission.

A succession of scholarly men from Bristol led the College at Serampore beginning with Joshua Marshman and then William Yates, both of whom brought distinguished gifts as Bible translators. When William Ward was on furlough in 1821 he came to the College in search of someone to assist in the work at Serampore. As he met our students in the common room his approving eye fell on a Scot, John Mack. After further studies at the University of Edinburgh, Mack became Professor at Serampore, and published scientific works in Bengali.

Others of Ryland's men pioneered evangelistic work in India, Ceylon, Burma and Java. Among them were second generation missionaries: William, son of Samuel Pearce, and Eustace, nephew of William Carey. William Robinson, from Sutcliff's church at Olney, heard the call to missionary service through the visit of a missionary student, John Chamberlain. Robinson served first in India then Bhutan (whence in 1974 the College received a student) and then for many years in Java and Sumatra. He completed his service – 47 years in all – at Calcutta and then Dacca. Descendents of William

Robinson who have served the Society in this century are J D Raw (India) and his son, W Murray Raw, last year's Chairman.

## Setting the captives free

In response to the disquieting reports that were coming from the West Indies concerning the way Baptist churches were being repressed by the planters, Ryland, having consulted with William Wilberforce, encouraged several of his men to serve in the island. John Rowe and James Coultard and Thomas Burchell went in succession. Burchell, along with William Knibb, was engaged in the conflict with the white slave owners for the liberation of the slaves. When Calabar Baptist College was founded in Jamaica in 1844, Joshua Tinson became the first Principal. He was succeeded through the years by a number of other Bristol men including Ernest Price, David Davies and Keith Tucker.

Bristol men also had quite a significant share in the development of the work in China. J S Whitewright, Dr Evan Morgan, Samuel Couling, E C Nickalls, E W Burt and Frank Madeley between them gave over 230 years of service. In this century their work was



*The College on its present site*



*The College chapel*

continued by many others, notably, H R Williamson, H H Rowley and Ernest Madge, but Thomas Underwood and his wife were martyred in the Boxer Rebellion in 1900, after only four years in China. One of the most notable missionaries from Bristol was George Grenfell who came from the Heneage Street Church in Birmingham. The story of his exploits in Africa, in charting the course of the Congo river in his steamship 'The Peace' and laying the foundation for the chain of mission stations along it, is now well known. For this work he received the Founders' Gold Medal of the Royal Geographical Society and the Belgian Order of Leopold (Chevalier). His compass and his charts are among the many exhibits in the missionary display at the College today. A continuing succession of men from Bristol followed him, many of whom died very soon after beginning their work, on account of the treacherous climate, but others were spared to serve for many years.

Work in lesser known fields, sponsored by the BMS in Victorian times, includes Italy, where John Wall spent his life as an evangelist, and Japan where Dr George Eaves served for a decade.

#### **Many have played a part**

Through the years a succession of Bristol men have taken their place with others from

the other British Colleges in the service of the BMS including, in the more recent decades, work in Brazil. Within the life of the College, support for colleagues who have responded to the call for overseas mission has been continuously maintained through the prayer meetings held by the students, which have been a notable feature of College life. For more than 100 years the students also have been responsible for fostering interest in the BMS in village churches through the College and Villages Missionary Auxiliary, which raises several hundreds of pounds each year.

Others who have 'held the ropes' include six secretaries of the Society, also George Hawker, Grenfell's friend and biographer who, as minister of Camden Road church, London, built up the outstanding missionary tradition.

Gwenyth Hubble came from the Mission House to College in 1937 and became, later, Principal of Carey Hall. Here for 15 years following the Second World War, she exercised a profound influence on the minds and spirits of a generation of women dedicated to serve the World Church.

Three missionaries who have died recently exemplified the continuing missionary tradition of this College. Eric Sutton Smith

worked first with the Mission in China and then, after a period as Chaplain at Eltham College, served in Sri Lanka. Harold Nicklin and Arthur Selwood gave long service in India and Bangladesh.

Thus throughout the years the succession of Bristol men have taken their place with others from the other colleges in mission overseas. Nowadays a number serve first in pastorates in this country, some for many years; Peter Goodall recently left for service in Sri Lanka. It has also been an enrichment to the College to receive several students from the field who have come to study in Bristol; among them is Martin Adhikary who recently completed his course and has now returned to his native Bangladesh.

#### **The work goes on**

The College, the churches and the Missionary Society rejoice in the vision of Edward Terrill who, in 1679, provided for the education of ministers, happily expended to serve the world in a way he could scarcely have dreamed possible. Thanks to the continuing support of succeeding generations in our churches, men and women have been prepared for mission at home and overseas. Future generations will benefit from the Terrill Tercentenary Fund now being raised to help those not receiving educational awards.



### A BOAT FOR THE LORD



Bangladesh is a country of innumerable rivers and streams. These waterways present a problem to anyone wishing to take the gospel to the people of Bangladesh. But a group of young Christians have come up with a solution to the problem. They have pooled their resources and bought a small boat.

Now they get about the country much more easily and share the Good News of Jesus Christ with the people of Bangladesh through literature provided by the Bible Societies.

The young coxswain skilfully manoeuvres the boat among the many other craft plying the busy rivers. Now and again he will draw alongside another vessel to enable his colleagues to distribute portions of Scripture and talk about their Lord.

The photographs show two boats awaiting the team's visit and one of the young men giving out literature as he steps momentarily on to a neighbouring vessel.

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