

Missionary

# HERALD

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Bamboos of different kinds grow abundantly throughout Mizoram. The importance of bamboo to the Mizo people cannot be overemphasized. T H Lewin here describes its use:

'The bamboo is literally his staff of life. He builds his house of the bamboo; he fertilizes his field with its ashes; of its stem he makes vessels in which to carry water; with two bits of bamboo he can produce fire; its young and succulent shoots provide a dainty dinner dish; and he weaves his sleeping mat of fine slips thereof. The instruments with which his women weave their cotton are of bamboo. He makes drinking cups of it, and his head at night rests on a bamboo pillow; his forts are built of it; he catches fish, makes baskets and stools, and thatches his house with the help of the bamboo. He smokes from a pipe of bamboo; and from bamboo ashes he obtains his potash.'

(T H Lewin, 1870, *Wild Races of South-Eastern India*, W H Allen and Co, London.)



# THE TRIBE IS TRANSFORMED

Mizoram (literally, 'Land of the Mizos') is a small but strategic state in N E India, bordered on the east by Burma and on the west by Bangladesh. The inhabitants of the land are some 350,000 mountain tribesmen. In 1890 at the time of the British conquest, these people were referred to by various names such as Kuki, Chin, Lusei, Lushai and Shendu. The British chose to call them all 'Lushai', an Anglicized form of 'Lusei', the

name of the principal tribe. They are now known as 'Mizo' which is a comprehensive name for all the sub-tribes.

## 'Irreclaimable savages'

Before the coming of Christianity to this land the Mizo people were notorious for their head-hunting expeditions and were described by Calcutta newspapers as 'irreclaimable savages'. They believed that the world in

which they lived was full of evil spirits, to whose malignant influence were ascribed all the diseases and sufferings which affected mankind. It was to appease such evil spirits that numerous animal sacrifices were offered.

The Mizo people, in the pre-Christian era, were totally illiterate. There was no written form of the language. According to a popular oral tradition, they claimed that they were once given a written language by God, as were other races, in the form of a parchment. But they did not keep it carefully and a dog came and ate it up! The Mizo society was a patriarchal one. Women seemed to have no status whatsoever and a man was at liberty to replace his wife if he thought she no longer served his purpose. Each Mizo village was built on a hill top, probably for reasons of health and security, and was ruled by its own chief, the father-figure of the village. Warfare between different villages, clans and tribes was all too common.

It was into this situation that the two Baptist pioneer missionaries entered in 1894. The way had been opened up for them by two military expeditions, which resulted in the subjugation of most of the country by 1893 and the beginning of British rule. Back in England, a millionaire by the name of Robert Arthington had heard about the untamed hill tribes who were quite unreached by the gospel and his interest in these needy people was kindled. He organized a missionary society of his own called 'The Arthington Aborigines Mission' and two of the 13 missionaries who set sail for India became the pioneer missionaries to the Mizos.

*continued on page 84*



*Villagers from Tawipui, South Mizo, in old Lushai war dress*

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Rev H F Drake, OBE

## Editor

Rev A E Easter

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Rev (Mrs) A W Thomas

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Nepal  
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Zaire

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The aim of every missionary society must surely be to plant in every country in which it is privileged to work an indigenous Church, meeting the needs and aspirations of that country's people and putting at the service of Christ the riches of its culture and insights, a Church patterned on its Lord and not just an imitation of ecclesiastical designs imported from another part of the world. The task of every missionary is to bring to Christ men and women who, redeemed by His grace, will themselves become fishers of men propagating the people of God.

### The indigenous Church stands alone

This goal and this strategy have been successfully achieved in Mizoram, once known as the Lushai Hills. Due to political decisions it is no longer permitted for expatriates to reside in, or even visit, this militarily sensitive region of India and since 1977, when our last missionary left, the Mizo people alone have been responsible for the Christian witness in these parts.

From the inception of the work of Christ in the Lushai Hills, at the beginning of this century, there has been a ready response to the gospel which resulted in a very large proportion of the people accepting the Christian faith. The area also achieved one of the highest literacy rates in India.

### A far reaching witness to Christ

Joan Smith, now Nursing Superintendent at the Moorshead Memorial Hospital at Udayagiri in Orissa, was the last of our missionaries to work in Mizoram and for many years she was attached to the hospital at Serkawn, near Lunglei. The medical work is, of course, a very important part of the Church's witness to the compassionate grace of Christ in Mizoram and we had hoped to include in this issue an up-to-date account of that work and its hopes for the future, but due to postal difficulties that has not been possible. We would, however, hope to include it later.

Not only has the Baptist community of Mizoram actively maintained and advanced the Christian witness in that state, sacrificially supporting its institutions, it has also formed the Zoram Baptist Mission, reaching out with the gospel to surrounding states and even as far afield as Bombay, to the effect that today it has some 30 missionaries.

It is interesting to note that Joan Smith so won the affection of the Mizo people and was so regarded as one of them that there are those who now look upon her as one of their missionaries to Orissa.

### Fulfilment of part of the vision

It is nearly 200 years since William Carey stepped ashore in India with a vision of claiming that vast country for Jesus Christ. One path he took to the fulfilment of that venture was to engage in translation of the Scriptures into as many of India's languages as possible. Much of the progress of the Church in Mizoram is due to the fact that it has the Scriptures in its own tongue and that so many of its members are able to read the Bible for themselves. How it would have delighted Carey's heart to see one outcome of his humble beginnings in the self-governing, self-supporting and self-propagating Baptist community of Mizoram.

# THE TRIBE IS TRANSFORMED

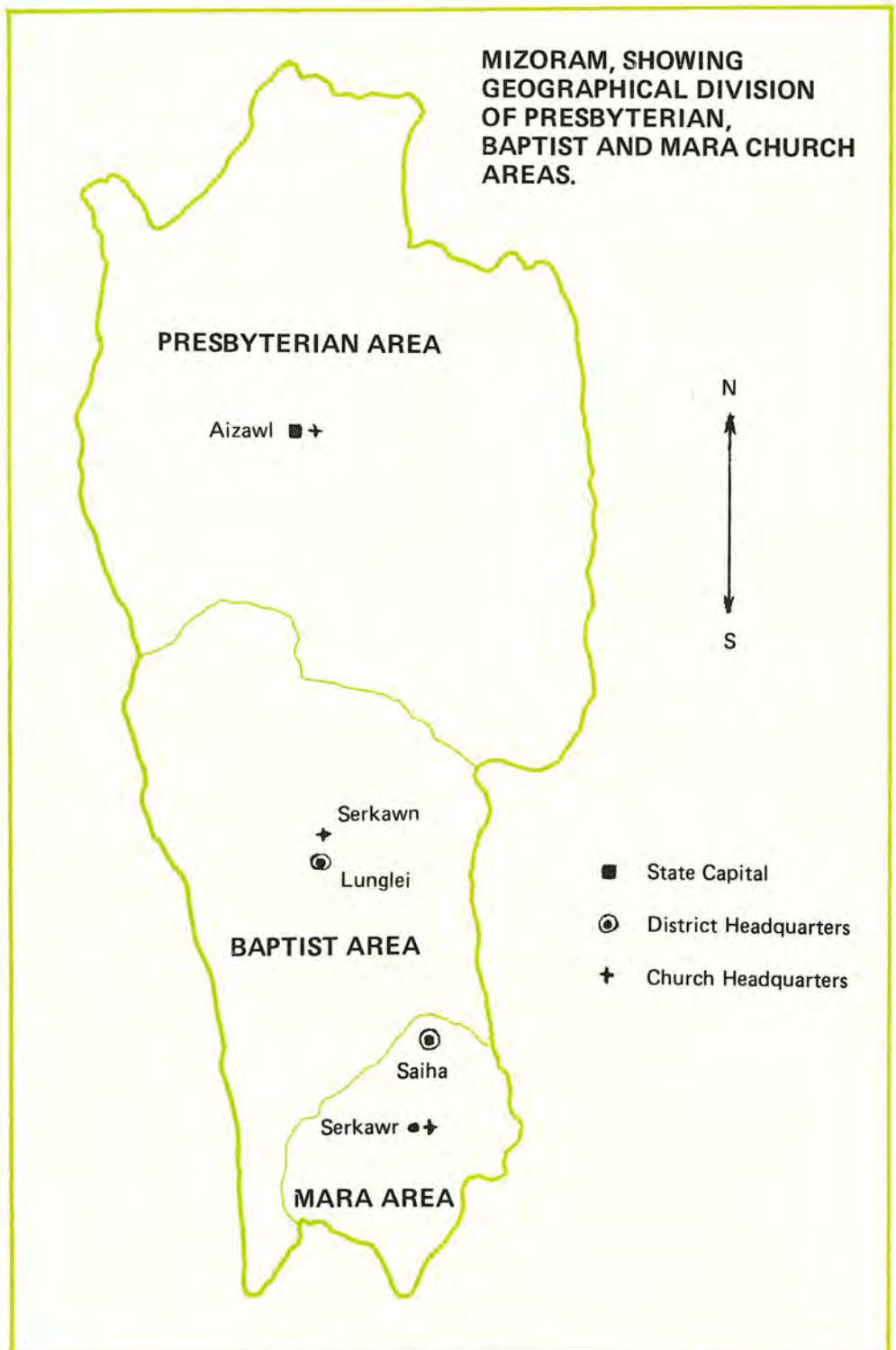
*continued from page 82*

One of these was Rev J H Lorrain, a young telegraphist in the London Post Office. The other was his life-long comrade and friend, Rev F W Savidge, a graduate and schoolmaster. After much difficulty they eventually arrived on 11 January 1894 at Fort Aizawl in the north, where the British were building their administrative headquarters.

## Confrontation at night

The pioneers' first night at Aizawl was certainly memorable. During the night they were awakened by the noise of footsteps approaching their tent. After a tense pause there came the whisper, 'Sirs, sirs, have you a gun?' For a moment they did not know what to answer. If they said 'No', the head-hunter could easily increase his collection by two. If they said 'Yes', it would be a lie and it was hardly fitting for missionaries to tell lies. After another tense pause they replied truthfully that they had no gun, and the inquirer went away. The next morning they heard the simple explanation. A deer had come into the village and because the British Government had disarmed them, they had no means of shooting it. They figured that the newcomers, being British, would have guns and so they were trying to borrow one in order to kill the deer.

That night was a crucial one for these two missionaries. Had they lied on that occasion they would have lost their credibility when they came to preach the gospel. Instead they trusted the Mizos implicitly and were honest in all their dealings with them. By their simple kindness and medical services they soon won the Mizos' confidence. They went on to learn and reduce their language to writing and, with the help of two Mizo boys, translated the Gospels of Luke and John and the Acts of the Apostles. They wrote a 'Grammar and Dictionary' containing 7,000 words which was published in 1898 and became the foundation of all educational



# GROWTH IN THE MIZO CHURCH

by K T Chungnunga, General Secretary of the Baptist Church of Mizoram.

work in the Mizo Hills. They also started a school.

However, Lorrain and Savidge knew that they could not remain for long amongst the Mizo people as Arthington's missionaries. After four years in the North Lushai Hills, as they were then called, they handed over the work to a couple of men from the Welsh Presbyterian Mission, who were ever grateful for the foundation that Lorrain and Savidge had laid. These two Welsh missionaries had the whole of the Mizo Hills as their field of service until 1903 when Lorrain and Savidge returned to their beloved land, this time as missionaries of the BMS. On 13 March they arrived at Lunglei, the new BMS station in the south. By this time there were already 125 Christians in South Mizo alone, fruits of the seed of the gospel sown nine years earlier when they had first arrived at Aizawl in the north.

## A transformed people

It was from these beginnings that the head-hunters became soul winners. Within just 60 years the whole Mizo tribe has left its traditional animistic religion and has embraced Christianity as its faith. In 1898 the first Mizo put his trust in Christ as Saviour and Lord. Since then self-supporting, self-governing and self-propagating churches have been established. In the north is the Presbyterian Church of Mizoram, in the south the Baptist Church of Mizoram, and a small portion of the extreme south is occupied by the Mara Independent Evangelical Church. The Mizo society, which at the beginning of this century was non-literate, has become one of the most advanced societies in India, so transformed that by 1965 the Mizos could aspire to stand as an independent nation. For all this, to God be the glory.

*Leaders of the Lawngtlai Church, about 70 km from Serkawn*

Baptist families	8,755
Baptist community members	52,829
Communicant members	30,229
Ordained ministers	41
Church elders	742
Churches	228
Pastorates	24
Sunday schools	220
Sunday school scholars	19,864
Sunday school teachers	1,818

When Lorrain and Savidge arrived at Lunglei in 1903, there were 125 Christians in the southern part of Mizoram. Altogether in Mizoram there were 161 Christians at this time, 41 of whom were baptized. From the 1978 statistics above we can see that the land of the Mizos has come a long way in terms of church growth.

Perhaps one of the most striking points about the statistics is the discrepancy between the number of churches and the number of pastorates. This is explained in that each pastor in Mizoram is responsible for nine or

ten churches. The figure for ordained ministers also needs some explanation. This figure includes not only pastors but missionaries, office staff and others as well.

## Shortage of ministers

In fact, we are always short of ordained ministers. Some years back our Assembly decided that only the older students should be accepted for theological training under the sponsorship of the Assembly. This has meant that candidates are not forthcoming from our young people. Almost all our ordained pastors are holders of LTh, BTh and BD degrees and there are only two who have gained doctoral degrees. Those who have joined the ministry are thirsty for higher study in India and overseas. As well as the restrictions of the training policy, some of the ordained pastors have felt called of God to serve in our mission field. These two factors have resulted in four pastorates being vacant at present.

*continued overleaf*



# GROWTH IN THE MIZO CHURCH

*continued from previous page*

Another area of the Mizoram Church which is not strong is the people's giving. Some Mizo Baptists give regularly, many more are irregular and do not understand the meaning and purpose of their gifts. In the latter part of 1979 a campaign of Christian giving was launched and we hope this will bring good results. There is certainly room for progress.

The funds are mainly divided into two. There is the *Pathian Ram Zauna* (PRZ) which may be called the general fund, then there is a second fund for the Zoram Baptist Mission (ZBM), this money being used for the outreach programme outside Mizoram. In 1978 we received the equivalent of £42,529 for PRZ and £29,406 for ZBM. The total giving that year amounted to £71,935.

### Large building project

With regard to property, all the mission buildings which were built around 1919 have been maintained, but they are thoroughly



*Church members of the Riang tribe at Saibawh village*

outdated. They were built with local timbers and bamboos, and tin roofing. As they do not meet the present requirements in size and standard, the Assembly has embarked on a large building project for the institutions and offices. The new high school has been completed and new hospital buildings are under construction. One new office building has been started but still more offices are required for the headquarters staff. I thank

God for bringing the Baptist Church of Mizoram to this stage through many problems, including political upheaval since 1966.

*Thalai Kristian Pawl* (TKP) is the name under which comes youth work. While some of our young people are driven away from Christ through love of the world and drug problems, others are zealous for their Lord. Campaigns and camping are organized from time to time, and a good number of young people have been helped through them and have come to find new life. In 1978 the TKP raised funds amounting to £5,392. Of this, £1,500 went towards the ZBM work and £1,389 to the Serkawn Christian Hospital. Another £744 was used in the TKP singing ministry. Our Mizo young people love to sing and take every opportunity to do so both within and outside Mizoram. The Mizo Baptist choir gladly accepted an invitation to sing at the First Asian Baptist Congress held in Hyderabad, India.

In every Baptist church in Mizoram there is a women's group. The Mizo women are active and enthusiastic in all their efforts. Like the TKP the women also raised a considerable sum of money, £4,812, in 1978. These amounts were in addition to the total giving of the Assembly mentioned earlier. £1,236 was given to ZBM, £1,222 for the Christian Hospital and another £111 for the



*Outpatients' department, Serkawn hospital*



*Delegates at a Chakma village on the way to Vaseitlang*

orphanage. Last year the women decided to build Pi Chhumi Memorial House\* with a budget of £2,778. The house is now under construction and hopefully will be completed in the near future.

#### **Evangelization of fellow tribals**

One other area of the Church's work which must be mentioned is that of home mission. By this I mean the evangelization of the non-Mizo people in Mizoram. Of these there are over 30,000. The majority are Chakmas – some 25,000 – who are as yet ignorant of the gospel, speaking their own dialect and following their own way of life. The non-Chakmas, however, are responsive and many of them have become Christians. Amongst the non-Mizo tribal people, the Baptist Church of Mizoram maintains one boarding middle school and 12 primary schools.

In 1978 it was decided that a mission should be formed to concentrate on Chakmas alone. At the end of last year I travelled in the Chakma area visiting some of their villages. In one of these there was not a single Christian. This grieved me and I felt very much ashamed that we as Mizos were not fulfilling our responsibility to our neighbours,

\*Pi (Mrs) Chhumi carried on the work of the orphanage when BMS missionary Miss E M Chapman left Mizoram.

the Chakmas. These people are mostly from the Chittagong Hill Tracts and Tripura. When Mizoram became a Union Territory they were given an autonomous District Council, but they have not been able to manage themselves properly. They are still very backward and have no written language, but for those who do not wish to learn the Mizo alphabet it is intended to introduce the Roman script for writing their dialect. They

live mostly along the line of the international border between Bangladesh and India, and claim to follow the Buddhist religion which can be called Animistic Buddhism. We trust that the Mizo Church will gladly accept her responsibility for these people and that many will confess the Lord Jesus Christ as Saviour.

#### **The inexpressible gift**

Lastly, I thank God for bringing the gospel to us through the Baptist pioneers, and for all the prayer and material support we have received from the BMS. The greatest gift which the Mizo people have ever received is the gospel of Jesus Christ. The Mizos could never have been what they are now without the transforming power of their Lord. Light and life eternal have become theirs. It is our prayer that the Mizo Baptist Church will be the means of spiritual blessing to others who do not know the Saviour Jesus Christ.



*Chandmery Baptist Church choir having walked 500 kms to visit Archhuang*

# MIZO BAPTISTS REACH OUT

by Dr C L Hminga

The work of Zoram Baptist Mission (the Mission Department of the Baptist Church of Mizoram) has been growing steadily since it was founded 13 years ago. Last year eight new missionaries were sent out while two short-term missionaries completed their service. To give you some idea of the work of ZBM, come with me now on a mental tour of the mission field.

## The Rabha Church grows

In Assam there are four ZBM stations, one of these being the mission headquarters at Debitola where one couple and two nursing sisters work. In addition to a dispensary and a primary school, last year a new bookroom

and a student hostel were built on the compound. The main work in Assam is among the Rabhas, and the Rabha Church continues to grow in number and quality. There is now a Rabha Baptist Union with 16 local churches and a community of some 1,500 Christians. The Union is supporting a staff of one full-time secretary, one full-time pastor, two part-time pastors and a full-time evangelist.

At Dhubri, the headquarters of Goalpara District, there is one missionary couple. This town's people are mostly Muslim and Hindu and up to now have been resistant to the gospel. There have been a few baptisms in the past but our missionary there has recently been trying to reach out to the surrounding villages. We rejoice that the Rajbougshi tribes are becoming more receptive, and that one small village of 20 houses has accepted Christ. We hope and pray that the whole Rajbougshi tribe may soon be brought to the Lord.

## Reaching the Nepalis

In West Bengal ZBM has two stations. One is Birpara where we have two couples, one looking after the evangelistic work and another doing educational work. We have one English medium school and one Nepali primary school. The main goal of the Birpara mission is to reach the 200,000 and more Nepali settlers in the area. Several baptisms among these people last year indicate that the Nepalis are receptive to the gospel in spite of their Hindu background.

The other station in West Bengal is amongst the Rabha people there. During the past two years six villages have become Christian and we have every hope that in time all the Rabhas in West Bengal will come to know Christ. A missionary nurse has been stationed in the first Christian village, after several cases of death during childbirth due to lack of medical help.



*Crossing a log bridge on the way to an area church council*

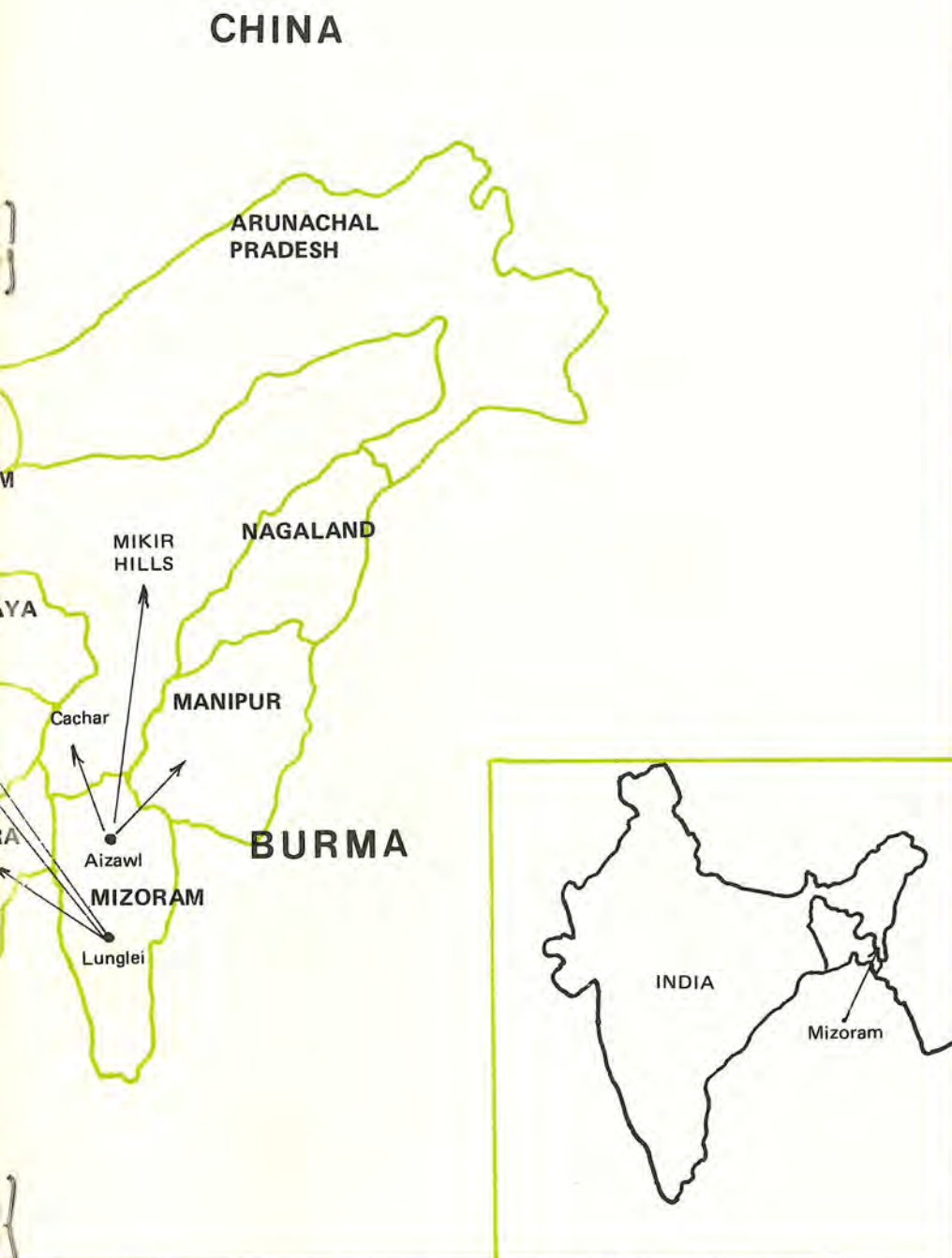
## BANGLADESH

Reports from Tripura continue to be encouraging. In spite of the communist government in the state, no real harassment has been experienced by our 18 missionaries (29 including wives). ZBM was appointed to Tripura to evangelize the 12 small Mizo sub-tribes. Some of these tribes numbered just a few hundred, others amounted to over 10,000 and all had a different dialect. However, they were eager to learn and adopt Mizo as their common language. During the past eight years of ZBM work in Tripura, some 15 churches have been planted. It is our aim that all the Mizo tribes will come to a knowledge of Christ as their Saviour.





WHERE MIZO MISSIONARIES ARE WORKING



One of the Tripura missionaries is working amongst the non-Mizo tribe of Noatia. Last year over 200 believers from this tribe were baptized, and our missionaries are now faced with the task of teaching these new Christians. ZBM is giving training to several prospective leaders, but the number of educated people in this tribe is still very small.

**Princess seeks after Christ**

In Bhutan, ZBM missionary Rev Siamliana, who is working with the Leprosy Mission, had the joy of baptizing the first six believers last November. These people are citizens of Bhutan but Nepali by race. There are more

people, including the Bhutan Princess, who are eager to know more about the Christian faith. The Princess, by her own request, worked for a few months in one of the dispensaries opened by the Leprosy Mission. Let us continue to pray that Bhutan may soon be an open country to the gospel.

The newest field of ZBM work is Korkuland. The Korku tribe, of about 200,000 members, lives right in the centre of India, in Maharashtra and Madhya Pradesh. The Conservative Baptist Foreign Mission Society, which started work among the Korkus in 1945, became convinced that the

time had come for Indian tribal Christians to evangelize their fellow tribals. Among the tribal Christians, Mizos were their first choice. So, at the invitation of the said mission, endorsed by the Baptist Church Association, ZBM sent two missionary couples to work among the Korkus.

The two families arrived there in early January 1979. One family settled in Maharashtra and the other in Madhya Pradesh. They are working in partnership with the Conservative Baptist missionaries from the USA and leaders of the Baptist Church Association in Maharashtra. Before they could start their work they had to spend some months learning Hindi and Korku. At the time of their arrival there were only 20 Korku Christians. We pray that this number will soon be multiplied as the Korkus become new people in Christ. Most of the national Christians in the fields where ZBM works are very poor, and our missionaries are serving people who live in famine conditions. Both the ZBM missionaries and the people amongst whom they work covet the prayer support of the Baptist churches in Britain.

**Not to be found wanting**

Regarding financial support, we praise the Lord that the churches in Mizoram have been able to meet the requirements of the ZBM work. The budget for 1979 was over £30,000, while this year's budget is nearer £40,000. We rejoice that last year the amount given by the churches, together with the balance of the previous year, exceeded the budget sum. So we face 1980 with confidence that the Lord will provide for all our needs, both financial and with regard to personnel. If another Macedonian call were to come this year, my prayer is that we should not be found wanting.

# THE UTMOST FOR THE HIGHEST

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by K L Rokhuma, Principal of the Christian High School, Serkawn.

Encouraged by the good and lasting results of the Serkawn Mission Middle School, which succeeded in producing important leaders in the Church and country, many of whom are now holding the reins of government, there was a popular demand as far back as the 1950's for opening a Mission High School. However, it was only in the sixties that the demand of the church members could be fulfilled.

After long years of hope and despair, Serkawn Christian High School was opened on 8 February 1961 with just 26 pupils on the roll. The Rev R F Tucker, who had earlier served for some time at Serkawn before going to work in New Delhi, returned to become the school's founder principal. In the first two years Mrs Tucker also helped on the staff as an honorary part-time teacher. Then in August 1962 the Tuckers suddenly left the school and the following month Mr K L Rokhuma, the seniormost teacher, took up the position of principal and has been heading the staff in this capacity ever since.

## Critical year

The year 1963 was a critical year for the school as the missionary principal had left and there was some uncertainty about

the school's future, particularly with a fully-fledged government high school just two miles away. Naturally, the enrolment dropped sharply but by 1964 the situation had improved and the enrolment increased considerably. Since then, numbers have been gradually increasing each year, with the result that the school can no longer take all prospective candidates and selection tests are conducted to select the right children for admission.

Now, after 19 years, the school has become a well-established high school with more than 300 pupils on the roll. Last year there were 319 pupils (193 boys and 126 girls) and a teaching staff of 10, including the principal. The teachers are well qualified and dedicated to their work, and there is a good team spirit among them. The school has become one of the best high schools in Mizoram. Strict discipline has been maintained and the examination results are good. In 1978 one of the boys from the school secured 6th place in the High School Leaving Certificate Examination conducted by the Mizoram Board of School Education. He obtained the highest marks in English (81%) in the whole of Mizoram.

The main purpose of the school is 'to help children towards an all-round development of their personality in all its aspects and to prepare them for leadership in the Church and country'. Therefore, apart from mental development, much stress is laid, too, on the moral, spiritual, emotional and physical well-being of the children.

Sports and games, debates, dramatics and music all find their place in the curriculum. In the last five years two of the school's pupils have obtained the first place in the State Level Recitation Competition and Students' Science Seminars held at Aizawl. Quite a number have secured high positions in the district level competitions. In sports, too, the school was declared a champion school in 1977 and 1978. Last year it achieved second place.

## Personal encounter with God

Character building occupies a place of pride in the school programme. This is regarded as one of the main duties of the school. Besides daily morning assembly, conducted jointly by teachers and pupils, and Scripture lessons, special efforts are also made in this area. Each year a few days are set aside for the spiritual development of the children. Meetings are arranged to enable them to have the opportunity of experiencing a personal encounter with God while still at school. It is the conviction of the staff that a genuine personal relationship with God is the best foundation for building a good, moral character in our young people. The Bible, too, enjoins the young people to remember their Creator in the days of their youth (Ecclesiastes 12:1).

The school has a boys' hostel attached to it, which is a very old building, in urgent need of repair or reconstruction. Last year there were 30 boys in the hostel. Examination results of the hostel boys are much better on the whole than those of the day scholars.



*High School students on work project*



*High School building*

*Principal and staff of High School*

While staying in the hostel, a number of boys have found God there, while others have been spiritually strengthened from the Christian teaching. Last year Mr C K Mawia, one of the school's teachers, took over as warden of the hostel. Also last year, Mrs Mawia obtained her BEd (first class) from the Mizoram Institute of Education, Aizawl. It is hoped that the couple will make a good team in looking after the hostel and in helping to mould the character of the boys in their care.

#### **Rebuilding the school**

Regarding the school itself, the old building which was reportedly built around 1905 was pulled down in May 1978. It bore a plaque with the following inscription: 'To the glory of God this building was erected with part of the money given by the late Robert Arthington of Leeds, England.' This building housed the well-known Serkawn Middle School until the government took it over and shifted it to its nearby site in 1952. It was a small building which could not accommodate even half of the high school classes and was too old for housing an institution. Hence it was decided to rebuild the school.



The foundation stone for the new building was laid on 8 May 1974 by the late Rev Zathanga, at that time the oldest living pastor of the Baptist Church of Mizoram. At one stage the construction work could not be expedited owing to non-availability of building materials and funds. However, the BMS came to our aid and gifted a sum of money towards the building. We are really grateful to the BMS and to the Government of Mizoram for sharing another major portion of the cost of the building. Without these handsome gifts, and the help of the Baptist Assembly, it would not have been possible to finish the work. The new structure is a double-storied building with reinforced concrete posts and beams, cement/brick

walls and tinned roof. The U-shaped building includes a good-sized hall and has an area where the children can play many different sports and games.

The motto of the Christian High School, Serkawn is 'The Utmost for the Highest'. This means, the utmost for the highest level of achievement in all possible areas, and more importantly, the utmost for the Highest One whom we worship. The teachers and pupils are trying their best to live up to this lofty ideal. They need and covet the prayer support of the churches to fulfil this important goal they have set themselves to accomplish for God and the country.

# DEMAND FOR THE PRINTED WORD

by V L Ngena, manager of the Assembly Press and Bookroom.

The building for the press and bookroom at Serkawn was erected in 1927. At first it served as the office of Rev J H Lorrain who, with the help of the first Mizo Baptist pastors, undertook to translate the Bible into their language. In June 1937 a Mr Sadler of London donated the first printing press. This was just a small press and was looked after by Rev F J Raper, one of the missionaries in the South Lushai Hills, as it was then called. The first print was produced in February 1938.

## Need for a second building

Since the time when the printing press was

installed, little by little the building has been extended. The bamboo walls have been repaired again and again. Now the building is too small for the press and bookroom and there is no more room for extension. This means that, at present, the room of the manager and the office assistant has to be crammed with parcels of books, paper and other equipment. The church is urging for another building to be put up, for which the BMS is requested to contribute part of the required estimated expenditure.

Regarding the printing press, various religious books, published from time to time by the

Church Literature Committee, have been printed. Also printed at the press since 1946 is the churches' monthly magazine, *Kohhran Beng* ('The Ear of the Church'). This magazine has enabled the local churches to know what other churches have been doing.

## Demand for more literature

The need for Bible tracts and Christian literature has increased greatly both in Mizoram itself and the neighbouring states. The demand is such that our press machines are not really able to cope with it. We have just one small hand press, three treadle printing machines and one flat bed printing



## LOOK OUT FOR

In the BBC 4 programme, Songs of Praise, on 8 June Michael Putman, treasurer of Operation Agri, will be interviewed about his recent visit to the agricultural project at Tondo, Zaire.

press, which was bought only a little while ago. Other presses, whose outreach covers different areas, are well ahead of us in terms of buildings and equipment. They receive considerable help from world organizations in building bookrooms and in buying modern printing and allied machines, such as off-set presses, linotype, monotype machines, stitching and block-making machines. In comparison, the jobs we undertake are labour-consuming and slowly done. We are still in the bullock cart age while other presses are in the sputnik age.

Production, then, is slow, cost of production

is high and the spread of Christian literature is seriously hampered. There are vast areas to be supplied with literature. If we had the means to produce material more easily, our outreach could extend to the Chittagong Hill Tracts people and the Chakmas in Bangladesh, the Chins in the Chin Hills of Burma, and the Maras and the Kampalets in Burma. We are realizing more and more the effectiveness of literature in evangelism. We are aware, too, that the needs continue to increase. Please pray for us as we seek ways in which we can more effectively meet the demand and so make known our Saviour.



Baptist Church office and work on new one

# IN TRANSIT

by Carolyn Green, written while she and Stephen were studying in Belgium.

After the first gasps of amazement, or the hardly suppressed murmurs of 'I suppose it's natural coming from a missionary family', people get used to the idea that we shall be leaving Britain and going overseas.

Let me explain. Steve is a doctor, I have been trained as a teacher and we have two small children. We have been Christians for quite a few years and felt that God wanted us to serve Him overseas. The time since Steve's qualifying we spent in obtaining experience not only in medicine, but also, we hoped, in areas relevant to full-time Christian service. Everything seemed to fall into place, and we offered to the BMS knowing that there were great needs for doctors in Zaire.

### Whisked off across the sea

In our case the first thing that happened after being accepted for service was instant transportation. No, not as you might expect to the wilds of mosquito-infested Zaire, but to that strange and foreign land of Belgium. 'Ah,' I hear you say, 'just across the Channel, that must be fun!' Well, I must say it has been a marvellous six months and a great preparation for the exercise of that quality essential to all missionary personnel — adaptability.

I shall only mention in passing the joys of travel by tram and metro; the delicious cheeses and fresh bread that made up our diet over the initial weeks; and the traumas of obtaining identity cards, having medicals, and standing for hours in queues waiting to have the car insured.

For Steve a course in Tropical Medicine at Antwerp was the main aim, and for both of us to convert O' level French into a living language. The children were enrolled at the

*continued overleaf*

## IN TRANSIT

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local school and plunged into a total immersion course on Belgian life and language. Initial worries on their behalf were soon allayed as we realized that children the world over, once in a sandpit together or making paper and paste pictures, soon get over cultural difficulties. It still galls us to hear Andrew and Barney's perfect French and to realize they are picking up the language without any effort.

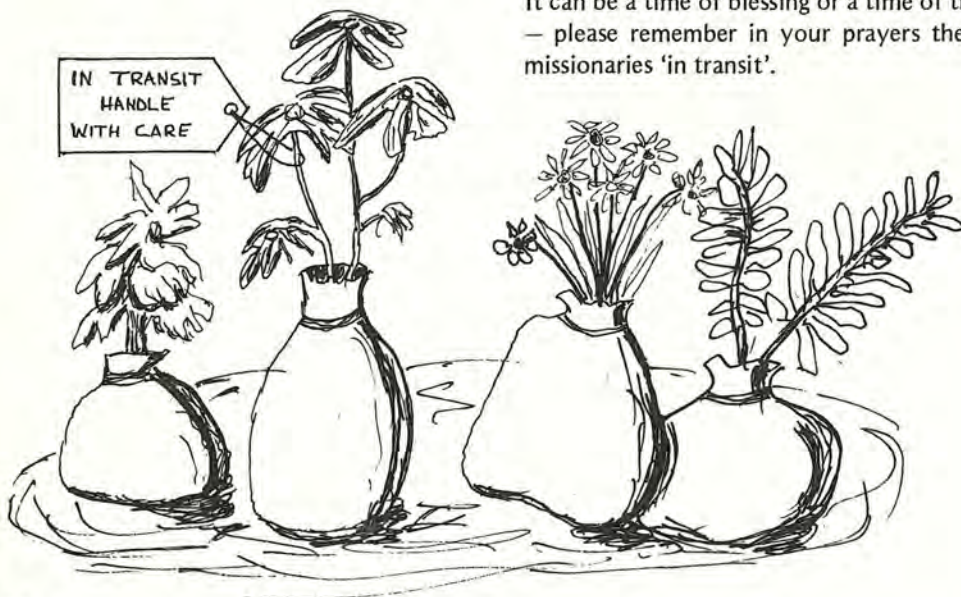
Here in Brussels there are many missionaries from Europe and America who are planning to serve the Lord in French-speaking Africa. It has been a great joy to get to know some of these folk and to begin to realize how enriching it is to share in someone else's culture.

Being involved with a Belgian church has opened our eyes to the immense difficulties experienced by evangelical Christians in a country more materialistic and pagan even than our own. There are so few Christian books in French because it is not worth publishing new original French writing for a Protestant group of about 1.5 million.

### Eager to get rooted

In many ways we are a family 'in transit', although the Lord has graciously allowed us to feel very much at home here. The picture that comes into my mind is that of rows of plants sitting outside a garden centre, each plant with its allocation of soil tied round its roots in a black plastic bag. Here, in Belgium, we feel like these plants. We have been growing and being fed in a greenhouse (our home church in Britain) and are now waiting to be transported elsewhere. We hope we shall soon be planted and able to bear fruit in whichever corner of Zaire God chooses for us.

Please remember those of us who are not yet actually on the mission field. Coming to Belgium for us as a family has been an extremely happy and rewarding experience. For others it has been lonely and quite a hard time — being apart from home churches, struggling for the first time with a foreign language and feeling 'foreign' even though our skins are the same colour as the natives' and the weather is just as wet as at home. Belgium is, however, where 'going abroad' begins for those of us with Africa in mind. It can be a time of blessing or a time of trial — please remember in your prayers the missionaries 'in transit'.



## NEW WORKERS

### IN ZAIRE

**Stephen Green** comes from a family with strong Baptist connections both in the home ministry and on the mission field. He made a commitment to Christ at 15, and at 16 felt a definite call to work overseas. This confirmed in his mind his desire to do medicine which he studied at St Andrew's and Dundee universities. It was at St Andrew's that he met **Carolyn** who was reading physiology. Carolyn was brought up in a Brethren Meeting in Edinburgh and was baptized when she was 11.

They were active in the Christian Union in St Andrew's and both served on the committee. In 1972 they were married and lived in Fife, Dundee, and Northallerton before going to Leeds, where they joined South Parade Baptist Church. There they were very much involved in the young people's work.

When Stephen obtained his postgraduate exams they both felt clearly called by God to apply for service with the BMS. After completing a course of Tropical Medicine in Belgium, Stephen and Carolyn left in April for Zaire. They were to spend a short while at the Kimpese hospital before moving upriver to Pimu. They have two children, Andrew, aged 6, and Barnabas aged 3.

Those in Belgium at present:

- Doug and Helen Drysdale, and Esther (1 year old). Doug hopes to use his handyman skills in Zaire, so he and Helen are brushing up their French.
- Jill Hewitt, doing a course in Tropical Medicine in preparation for work at Pimu Hospital.

## NOTES TO USE WITH YOUR PRAYER GUIDE

**Barbara Bond** (Sunday 1 June) is at present looking after the office for missionaries' affairs at Dacca while Sue Le Quesne is on furlough.

**Rev K T Chungnunga** (Thursday 12 June) is now Secretary of the Mizoram Baptist Missionary Society and its number of missionaries has gone up to 30.

**Anna Weir** (Monday 16 June) when she returns from furlough will be stationed at Tansen.

**Christine Eaton** (Thursday 19 June) is not working in the engineering office. She runs a craft class for the women of Butwal, Cliff, as well as being at Butwal, is also engaged with a new project at Jumla, seven days' walk away.

**Flora Morgan** (Tuesday 1 July) is now on furlough.

**Rev Fred Drake**, Overseas Secretary, is now on a tour of Zaire.

## IN BRAZIL

**David and Patricia Holmwood**, both of non-Christian families, accepted Christ into their hearts and lives while they were teenagers. They were subsequently baptized. Their joint involvement with missionary groups blossomed after they were married in 1961. While members of Muswell Hill Baptist Church, London, the Lord called David in 1971 from industrial management (and Patricia from nursing) to the pastoral and evangelistic ministry. In obedience to His voice they stepped out in faith and trusted Him to provide. They learnt much in a student pastorate at Stockwood Free Church, on a new housing estate, while David was attending Bristol Baptist College.

In 1975 the Lord directed them to Fillebrook Baptist Church in East London, an established church of about 100 years. This deepened their commitment to Christ while extending their experience considerably in many areas. During the past two years Patricia was involved in social work, with a sheltered housing scheme and the local hospital.

Last year David eagerly looked forward to receiving his ministerial certificate at the Annual Baptist Assembly. Then at the BMS rally the Lord spoke to him about service in Brazil, as David Doonan quoted from Revelation chapter 3, 'I have set before you an open door, which no man can shut.'

Hearing His voice, David and Patricia tried the doors and as they did so the Lord confirmed His call to them. At the time of going to print they were awaiting visas to leave for Brazil with their three children, Christopher (11), Jonathan (7) and Fiona (5).

*Stephen and Carolyn Green with  
Barnabas (3) and Andrew (6)*

*David and Patricia Holmwood*





After reading her February issue of *Look!* magazine, Heather Reed (age 11) immediately set to work on an idea she had for the competition. The theme of that issue was 'Look at the poor' and for the competition the children were asked to make a poster depicting some of God's good gifts for which we can say 'Thank you'. Heather's entry, shown here, won her the prize for that month. With Heather are Miss Sylvia Hewlitt, missionary secretary and Rev Harry Godden, minister of her church, Eltham Park Baptist, London. Any church interested in receiving the juniors' magazine, *Look!* is invited to write in to the BMS for a free sample copy.

#### ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.

(16 February-19 March 1980)

**General Work:** Anon: £6.00; Anon: £10.00; Anon (Cymro): £5.00; Anon (Luton): £20.00; Anon (Stamps): £31.64; Anon: £6.00; Anon: £30.00; Anon (Cymro): £5.00; Anon: £6.00; Anon (Cymro): £5.00; Anon: £2.00; Anon (Cymro): £5.00; Anon (Zaire): £10.00; Anon (MLW): £32.00; Anon (Cymro): £7.00; Anon (FAE - Aberdeen): £10.00.

**Gift & Self Denial:** Anon (MD): £15.00.

**Medical Work:** Anon (Bexhill): £500.00.

**Young People's Project:** Anon: £10.00.

#### Legacies

Mr P L Ayriss  
Winifred J Blenkinsopp  
Mrs H M Coutts  
Mrs E A Gray  
Miss G V Hirst  
Miss M Lawrence  
Mrs F McKenzie  
Sybil Joan Reynolds  
Mrs E Roser  
Muriel Stott Trust  
Miss D Stanley  
Kenneth Moir Toone  
Miss J S Whitaker  
Miss E Williams

#### MISSIONARY MOVEMENTS

##### Arrivals

Mr L Wallace on 26 February from Dinajpur, Bangladesh.

£ p Miss L J Carr on 1 March from Upoto, Zaire.  
50.00

2,775.12 Rev A Ferreira on 14 March from Curitiba, Brazil.  
1,353.33

##### Departure

500.00 Miss A Flippance on 18 March for Binga, Zaire.  
9,425.05

##### Death

20.00 In Worthing, on 17 March, Miss Dorothy Jessie  
17.97 Curtis, aged 89 (China Mission 1916-47; Sri  
600.00 Lanka Mission 1949-54).  
300.00

1,015.21 In Sutton, on 23 March, Mrs Emily Williamson,  
3,000.00 widow of Dr H R Williamson, aged 97 (China  
100.00 Mission 1910-38).