

MISSIONARY

HERALD

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AGRICULTURE AND DEVELOPMENT



AUGUST 1983

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Cover Picture
Frank Gouthwaite examining
passion fruit

We share in the work of the
Church in:

Angola	Nepal
Bangladesh	Sri Lanka
Brazil	Tanzania
India	Trinidad
Jamaica	Zaire

COMMENT

It appears that the United Nations is quietly abandoning its decade of sanitation and clean water. If this is true then it is a tragedy of horrific proportions. The truth is that six out of seven people do not have a clean supply of water available in their homes. This is more than a matter of inconvenience, because 80 per cent of the world's illness is caused by impure water. The major illness worldwide today is dehydration brought about by diarrhoea, and once again malaria is on the increase.

Yet we understand the frustrations which the United Nations has been experiencing. The cost of promoting the programme is proving to be prohibitive. But it is the inability of people to understand the need for effective sanitation and for clean water which is the main stumbling-block.

Ideas need to be changed

This was the point mentioned by our Overseas Secretary Angus MacNeill when he spoke to the Missionary Rally at Eastleigh in June. The Society in conjunction with Operation Agri is seeking to provide clean water for the people of Tondo. 'Steve Mantle is there trying to win people over to the pump. But unless they change their ideas,' said Mr MacNeill, 'the pumps will fall into disuse.'

It is not just a question of ignorance which can be overcome by education in health and hygiene. In some parts of the world, where our missionaries are working, religious objections have been raised to the use of simple toilets.

Of course all this is not new to this Society. Ever since we became involved in development work we have been facing such problems. Indeed as you read some of the articles in this edition of the *Herald* some of these frustrations will emerge.

Total Care

While we are concerned to minister to the needs of people it has to be a concern for their *total* needs. Clean water and medicine, programmes of agriculture and rural development are important, and we need to be involved. But we cannot put our faith in them alone, because they are so often designed to cope with symptoms and not the real problems to be found in the hearts of men.

So all that we do needs to be permeated by our faith in Jesus Christ. Total care means reaching out to people in Him, because he has the ability to reach into their hearts to change them.

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93/97 Gloucester Place, London W1H 4AA
Tel: 01-935 1482

General Secretary
Rev R G S Harvey

Overseas Secretary
Rev A T MacNeill

Editor
Rev D E Pountain

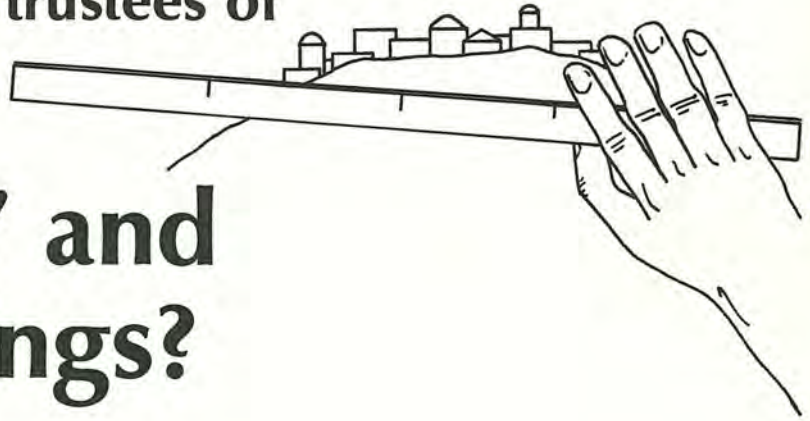
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God's new people are the trustees of blessings for all mankind



When are 'rest' and 'peace' bad things?

by Bill Ashley Smith

Zechariah's first vision is of God's investigators, in the form of four horses. They bring back reports that the whole world *sitteth still and is at rest* (Zech. 1:11, King James' Vs) or *is still and at peace* (NEB). Far from rejoicing over this news of universal peace and rest, the angel sends up a cry of anguish to God.

How long wilt Thou not have mercy...?

For this rest and peace is, it appears, a complete lack of action against the evils of the world.

God announces his cure: it is to restore his Chosen People (1:16-17). Zechariah's hearers thought they knew what this meant. They would again dwell in safety, surrounded by the wall of Jerusalem, enjoying a life regulated according to God's excellent Law.

Not exclusive

Zechariah's next vision corrects any such cosy idea. The man with the tape measure (2:1), delighted and honoured no doubt to have found such an important job, is busy mapping out the limits of the restored Jerusalem. 'Run!' cries the angel to his colleague. The man must be stopped. No walls! God's new People are not to be exclusive. Their defence is God alone (2:5). Everyone is to share the blessings. Foreigners will even become members of God's People (2:11).

Trustees

Here, then, is our calling. God's New People, we are the trustees of blessings for all mankind. Zechariah does not



entail these blessings, but we know that we have

... to announce good news to the poor, to proclaim release for prisoners and recovery of sight for the blind; to let the broken victims go free to proclaim the year of the Lord's favour.

The healing, educational, evangelistic, agricultural and other work of the BMS is exactly this.

And these blessings are for everyone. The needy next door neighbour and the successful businessman equally with the Bangladeshi peasant and the famous politician. So Christians plant and maintain churches throughout the world: the saving work of Christ is proclaimed, the hungry and the afflicted are succoured.

The Successful Way

But how can all this be achieved? Shall we go for political power? Then we can impose laws which give fair shares to all, which prevent oppression and which guarantee co-operation. Or shall we amass funds with which we can feed the hungry, tend the sick, give all a living wage, and buy out the exploiters? Such activities are not to be neglected, but Zechariah points to the only finally successful way:

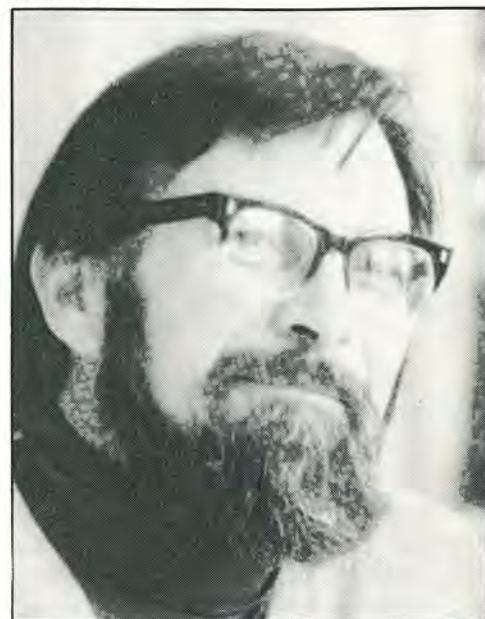
Not by might, nor by power, but by my spirit, says the Lord of Hosts (4:6).

So it is that our BMS missionaries are enabled to work out the message of hope for the whole man, the message committed to God's People — doing so by unselfseeking, often unthanked work, of a kind possible only for those in whom the Spirit of God is enthroned.



The Jumla project takes shape

Allan Davies



THE PROJECT AT JUMLA

In the first of six articles Allan Davies introduces us to the development project in Western Nepal to which Operation Agri has given £10,000 this year.

The name 'Jumla' has different meanings for different people. To some 'Jumla' will mean nothing. They will never have heard it mentioned or read the word anywhere. To others it is the name of a quaint, picturesque town on the trekking route to a beautiful lake in the Himalayas. To yet others it signifies a highly expensive and ill-advised exercise in Christian mission. To growing numbers of informed Christians 'Jumla' describes an imaginative, exciting and practical expression of the love of Jesus Christ pouring out to needy people in one of the world's poorest countries, Nepal.

Jumla is the name of one of the five districts of the Karnali Zone in the Far Western Development Region of the Hindu Kingdom of Nepal. It houses the administrative headquarters of the Zone at Kalanga Bazaar — a remote and difficult posting for government officers

more used to the comforts of the rapidly developing capital city of Kathmandu.

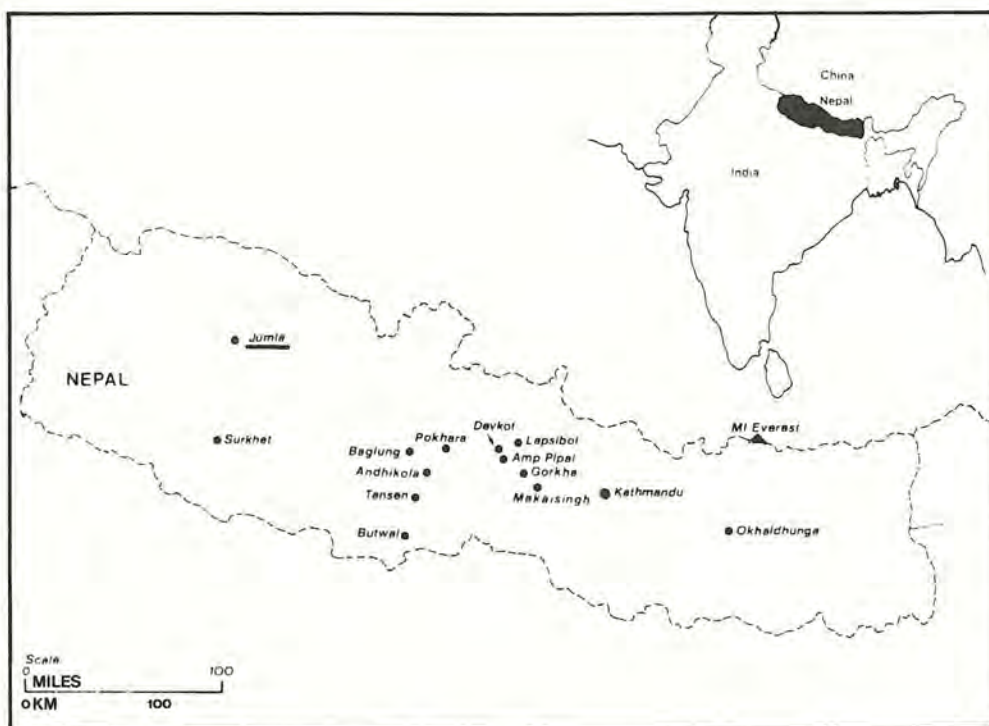
Kalanga is a garrison town strategically located on the Tila River, where the main caravan routes from Dolpa District in the east and Mugu and Humla Districts in the north converge and continue westwards and southwards along the river valley towards the plains of India.

Tibet lies little more than a steady week's trek to the north. The nearest motorable track lies about six days' hard trekking to the south at Surkhet — super heroes of the mission have managed to cover the distance in three days! One and a half hours bumping along in a small aeroplane clutching a brown paper bag and praying hard is far more to be preferred than trudging up and down mountains for days on end, dawn to dusk, to be followed by bone-shaking truck and bus rides for interminable hours.

Pressing on with confidence

The very remoteness of Jumla makes the Jumla Project expensive. People and materials for building cost large amounts of money to transport and the good stewardship of donor agency and missionary society funding has caused much heart searching. There was a great deal of discussion and argument before the project was accepted by the mission as feasible and many of the original questions continue to be asked. The experiences of the past two years confirm that the decision to adopt the project was correct even though there have been periods of doubt. Lack of finance has delayed the construction programme, but the increased donations during recent months allows the United Mission to Nepal to press on with renewed confidence that the agreement with His Majesty's Government of Nepal will be honoured.

During the late Seventies the government asked the United Mission to Nepal to build a boarding school at Jumla similar to the Boys' Boarding School at Pokhara in Gandaki Zone. Discussions over a long period of time, including those resulting from the visit of a mission team to the district, led to an



acceptance that the mission would build and staff a technical trade school, and plans for a boarding high school were shelved.

An Agreement was signed in 1980 that the UMN would serve the people in Nepal by providing the facilities for training Junior Health Workers, Agricultural Assistants and Construction Trade Sub-Overseers cum Surveyors as these 'trades' had already been determined by government researchers as necessary to aid the development of the Karnali Zone. By mid-1980 temporary quarters had been rented in Kalanga, some staff and students had been recruited, and the school opened with agriculture and construction trade students. Health trade students began their training in mid-1981. The school buildings are still a long way from being completed but the first group of students will graduate by mid-1980.

The Karnali Technical School (KTS) lies on the main road to Mugu and Jumla Districts, one hour to the north of Kalanga Bazaar. It sits on the south facing slope of a promontary flanked by two valleys. In the larger valley on the west is the project's sawmill powered by electricity generated by a water driven turbine.

A delightful situation

In the eastern valley flows a clear mountain stream — the school's source

of water. Pine clad mountains form a spectacular backdrop to the stone buildings with their shingle or slate roofs, especially when covered with snow. The scene southwards is of a valley widening as it meets the valley of the western flowing Tila River. Small, flat-roofed houses of nearby villages fit the hillsides. Here and there are modern, shining metal roofs with others far down in Kalanga beyond well tended fields. The bazaar is dominated by the dome of the temple and the reddish prayer flags draping the two pine tree-trunk flag poles. The miniscule village of Bhoragaon is almost invisible at the foot of another massive mountain across the river. A delightful situation for a school which is designed to blend naturally with the landscape.

As the school buildings grow so the activities of the staff and the students are accepted by the people of the Jumla District — slowly but surely. As the students' training practices evolve so the community benefits. The school, to effect the development of the area, must become an integral part of the community. Health Trade students require clients to put into practice their newly acquired skills, so community health clinics have been set up in villages within three or four hours' walk of the school. Students help at the local hospital, the Mother and Child Health Clinic in Kalanga Bazaar and the Family Planning Clinic. Agriculture Trade students teach and encourage improved farming techniques as well as good

animal husbandry as they build up good community relations with local people and collaborate with the government's Agriculture Centre's officers. Construction Trade students teach and encourage safer and more healthy house design, the more efficient use of building materials and use their surveying skills to map large tracts of hillside for the reforestation programme of the Forestry Department. Thus the programme of the project grows larger as people realize the skills and expertise available to them because of the existence of the school. People benefit as they adapt to better methods of living and working; they grow healthier and wealthier, appreciate more the joy of being alive in a glorious world.

Why have you come?

As people appreciate the benefits they enjoy as the result of the work of the school, such as piped, clean drinking water in their villages, they want to know what persuades men and women from other countries to live and work among them. They want to know what convinces United Mission to Nepal personnel to live in conditions far inferior to what is available to them in their own countries. The very idea of helping others for no other reason than to express care and concern is alien to the majority of Nepali people; if one does 'a good work' it is to gain credit with the gods for one's own benefit, not for the benefit of others. As questions are asked so the love of Jesus can be shared; His selflessness, His loving concern for people in need, His care for men and women as they are and where they are. They hear the good news of Jesus and God the Holy Spirit begins His work of reconciliation as He brings men and women into a right relationship with God the Father.

'Jumla' is more than another Christian aid project, it is Jesus once again pouring out His love sacrificially to His people through His people. In Jumla Jesus is triumphantly alive, loving and revealing Himself; unchanging as He changes men and women in a rapidly changing world.





Veronica Campbell

February 5th dawned. It was sunny as we had hoped. The long-awaited Opening Day for the new School buildings had arrived. There had been much activity since the last builder had departed: the ground between the two buildings had been cleared and levelled; truck-loads of sand had been spread so that a marquee could be erected and the ground not become a sea of mud should it rain. Everything was ready; the last paper decorations were in place. Someone had been despatched to escort the chief guest, the Director of the Bangladesh Children's Academy, to the school in

Veronica Campbell reports on the opening of the new buildings for the school for blind girls in Dhaka.

A new chapter in the training of blind girls

time for the Opening and everyone was in a state of excitement and anticipation. The Sangha President and officers arrived

early and many of the invited guests were present when Mrs Khanom arrived and we went to the hostel building for her to cut the white ribbon and officially declare the buildings open. The tour of the two blocks which followed; the speeches and then the concert by the blind girls went off smoothly and happily and it was a memorable day. We were all very thankful and relieved!

Now, after two months, the buildings are being enjoyed by girls and staff alike and gradually outstanding work is being done. More furniture has been made and a path has been laid inside the grounds. This will be essential once the rains begin as otherwise the lovely mini-bus, received by the school last August, will get stuck in the mud! Efforts are still being urgently made to get the Gas Company to lay the gas line to our school. The cost of the firewood is so much more expensive.

A joy to work in

The vocational training section and carpet workshop are now housed in one long ground-floor room. It is so light and airy and a joy to work in after the tin shed which got so hot in the hot weather. The classrooms too are so airy, particularly those on the first floor, that



Blind women learning to crochet



Veronica Campbell speaking at the opening of the school

joined in March. In addition she has extra responsibilities in the hostel because a medically trained woman has still not been found, who can become matron of the hostel. Besides the school duties and responsibilities she has a home and family of five children, aged five to 17 to care for.

Facing other problems

The school has opportunities to help blind teenaged girls, who often come for the first time to the school in their teens. Some have very difficult problems in addition to their blindness, and helping them can take up a lot of time outside school hours. Many of the blind women working in the carpet workshop are one-parent families, struggling with one or more small children with no State social benefits or expertise to help them. We are fortunate that the Christian teachers on the staff take a share in helping. When a former Christian pupil of the school, who had run away from home one year ago and married a Muslim blind man, returned to us for help, two teachers willingly took her in to their home and have brought her back to a Christian way of living. She had been married three times in that year and finally her own mother had turned her away when she went back home. She is now coming daily to work in the vocational training section.

February 5th was the Opening Day of the new school buildings, but it was only the opening of a new chapter in the ongoing task of training and helping blind girls and women to become useful members of society, participating fully in life.

we wonder whether fans will even be needed! The girls appreciate the greater space they have for playing in and are waiting for the grass to grow. The wide verandahs of the hostel building give plenty of space for games and will be especially appreciated in the Rainy season. We are glad to have a purpose-built kitchen and dining room. The girls can now easily go and wash their own plates and plastic glass after each meal; all part of their training to become self-reliant and useful.

We can easily accommodate 75 girls in the hostel. At the time of writing we have 49 girls. Five of these now go outside to an ordinary sighted girls' high school, nearby. Four girls are in classes seven and eight, and one, prevented from taking her school leaving exam two years ago when blinded by acid, has now been enrolled in class nine and begun her two year course again. We are grateful to the headmistress of that Girls' High School who has welcomed the girls. It was truly an answer to prayer when we went to discuss the girls' enrolment and found that the headmistress had had experience in helping a young blind man with his struggle to gain a higher education, and so was completely sympathetic to our request that our girls attend her school. There was no need to convince her that they could cope!

Curious neighbours

The girls have mobility training inside the school grounds and some are using the long white cane. However, when we took a group of girls outside the school to practice what they had learnt along the mud road they were swamped by curious neighbours, young and old, who blocked the way and made the practice impossible! Just one of the additional handicaps a blind person faces when trying to become independent in Bangladesh.

Since we are now registered with the Social Welfare Department our teachers are benefiting from being able to join short courses for teachers of the blind officially. Two have been on a course giving training in the use of Abacus for teaching mathematics to blind children, and two attended a one month's general course of training. We hope that two of the teachers can come to England in January 1984 to attend a course of training which is held for overseas teachers of the blind.

Mrs Monju Samaddar is in charge of the school and has the responsibility of giving training to a new teacher who

'God's saving health among all nations'

TOTAL CARE

NOTES FROM TONDO

PRIMARY HEALTH care is the subject of great activity in all our hospitals these days, and it plays a large part in the 'Saving Health of all nations'. But our vision should go beyond Primary Health Care to the Total Care of each individual, both healthwise and spiritually too.

How can we accomplish this and what are we doing about it in Tondo and district? As far as Primary Health Care is concerned we are working together with the State in creating Health Centres in all the districts which can reach out to the outlying and often isolated villages. We aim to have a trained nurse at each centre with a staff of three, a trained

midwife, health promoter, who is responsible for the agri work in the village, and an untrained nurse to help in the dispensary.

Also included in Primary Health Care are vaccination, provision of clean water, building toilets and family planning. Steve Mantell is working on the water project and at the moment is waiting for equipment to arrive from the UK. Habitat American building project are building good toilets for each of their houses. We do have a family planning programme in Tondo, the trouble with this is that they are keen to take the pill after eight or ten children, but those who have only three

or four do not want to go on the pill! So much is needed in teaching, and we hope that with the new nurse, who has come to Tondo as a Primary Health Care worker, these classes will be possible.

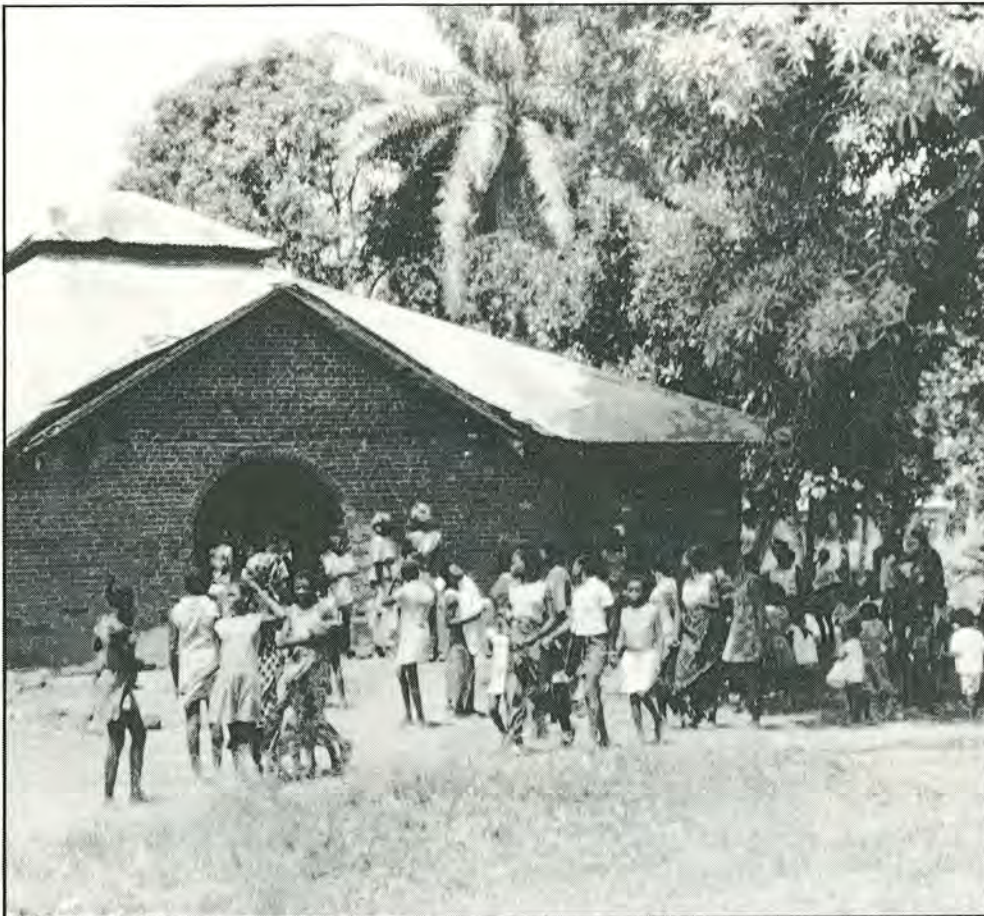
Medical Work

If we are to aim for Total Care, this also includes curative medical work as well, and this is where the hospital itself operates. It is no good preaching Primary Health Care when they see their children, or relatives, dying of other diseases or surgical emergencies, which require immediate treatment, because if these go untreated they will have no confidence in Primary Health Care. Our Zairian doctor left in April to take over as Regional Medical Supervisor. However we have Cit. Ikoma who can operate, so we shall still be able to provide this service to the people.

Total Care also includes Feeding the Mind, and this is where Christian education comes in, although owing to a shortage of staff we have many teachers in our schools who are not dedicated Christians. Dan, one of the American Habitat workers has started a Bible Class with the teenagers and this is going very well. School work here is hampered by lack of money to provide necessary equipment needed to give an efficient education to the children.

Evangelism

Total Care also includes evangelism, and indeed is included in all the departments. Here we have John and Rena Mellor who are full-time evangelists. Whereas we can witness locally with the people we come into contact with daily, they are free to travel around preaching the gospel. ▶



The Tondo church fellowship



Mary Hitchings

Mary Hitchings, who writes about Tondo in her latest payer letter, finishes her 'active' missionary career soon. She was appointed in 1954 and has been an outstanding missionary. The highest Government Official in the area, the 'Chef du Region', testifies that Mary saved him when he was a child affected by dysentery. She is also loved by the 'pygmies', those who have always been difficult to reach with the Gospel.

Here in her letter she gives a good, comprehensive picture of the total work in Tondo ministering to body, mind and spirit.

So every missionary has an important part to play in giving Total Care. Like the cogs in a wheel, each cog is important. John and Rena could not give Total Care on their own, and vice versa. We are all working together as a team. It is no use preaching good feeding to the mothers, when they see their children dying of starvation. We must feed them and teach them at the same time.

One evening we had another little baby brought in from the district, they said it was born in the morning and the mother died of a retained placenta. So we have 'Andrew' added to our list. At the moment all the relatives have abandoned him, but we hope they will return when the immediate shock of the mother's death has passed. There is one member of the family who could feed him as her baby has also died, but although she is an aunt, she refuses. He weighs two kilos.

The Agricultural Work continues to help folk grow better crops.



Tondo Hospital

THE AGRICULTURAL work of Ian Morris and Roger Foster has taken an upturn for the better. They have split up the workload between them, Ian dealing with the chickens and experimental crop work, while Roger is pushing extension work with paddy rice.

The end of 1982 saw the completion of the new hen house and half of the grain drying floor. A reasonable crop of peanuts was harvested, but unfortunately the dryland rice, recently planted, failed due to six weeks with no rain.

There are several goals for the coming year. It is hoped for two more buildings, one a food store for the hens, and the other a grain/seed store. There will be an experimental field for other crops like a new type of tomato, beans and onions. It is also hoped to replace many of the old palm trees and fruit trees with new ones.

Roger Foster plans to extend his rice work into more of the surrounding villages. The chicken side of the project is being kept to a minimum as the large incubator continues to function very badly, spoiling many batches of eggs. To keep the losses down they have been selling half the eggs — the grand total of 20 on a reasonable day. This means that at least some protein is passed on to the people. Many villagers would like to have some of Tondo's chicks, but they are put off by the £1 cost for a four week old chick, the high mortality, and

by the fact that they are very easily stolen because they are free range.

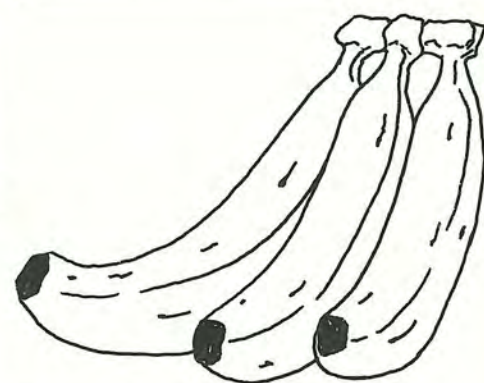
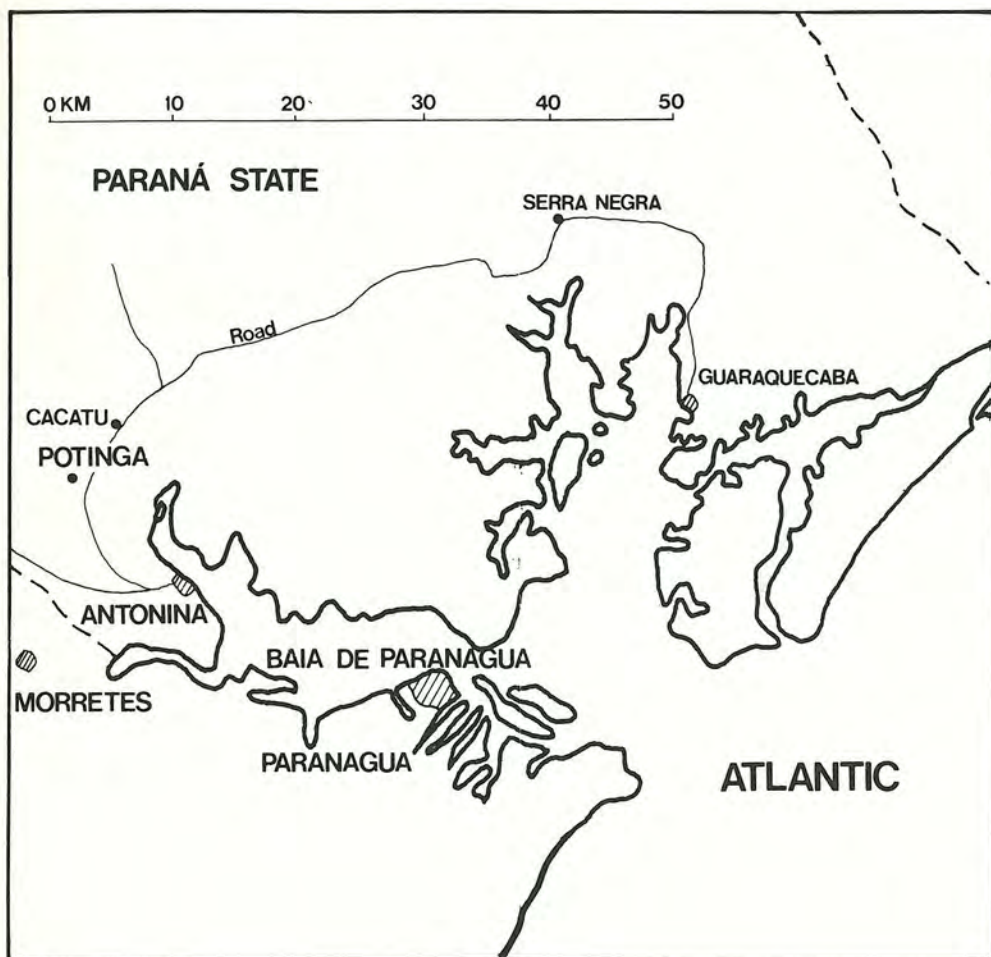
Probably the most successful way to rear the chicks is to put fertile eggs under a local broody hen. Please pray that Ian and Roger will have clear guidance as to the future direction of the project.

The Water Project

Steve Mantle and his wife Isabel have recently arrived in Tondo. Isabel is a nurse and is helping in the hospital. Steve is working on the water project, which unfortunately is in the waiting stage. The material for the project was shipped out last November, but by the end of June had not yet arrived. Steve is spending his time doing the very valuable work of protecting the existing water sources.

Steve Mantle





Rural development means getting people to work together. Frank Gouthwaite explains.

THE BAPTIST Rural Development Centre had its official opening in 1979, although we had been working on the 'agricultural project' since the beginning of 1977. We chose the name because we felt that the people of the area around Potinga needed to develop in all sorts of inter-related ways which could not all be described as 'agricultural'.

Let us take an example. In 1978 I was standing, with Aristides, in what could be meadow land near the bank of the River Assumgui, except that the grass was four feet high and among it were some rather yellowish looking banana plants about five and a half feet high.

Held to ransom

'What do you think of the idea of cutting the grass down and maybe putting a bit of fertilizer round the plants?' I suggested.

'Wonderful idea,' said Aristides, 'but it wouldn't pay.'

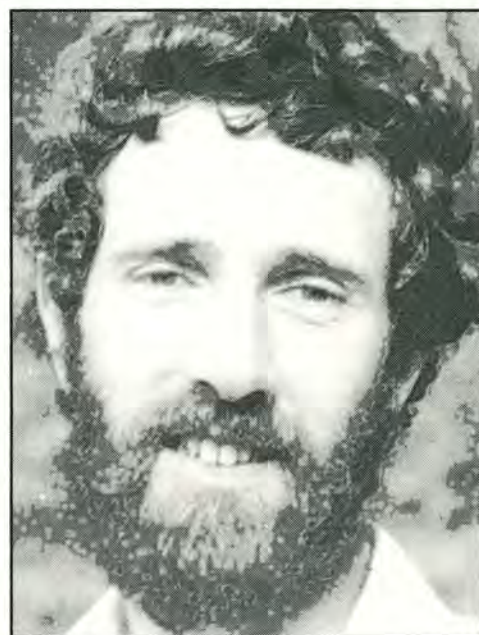
'Oh yes? Why not?'

'The price we get for our bananas wouldn't pay the costs.'

Morretes



MESSING THE PEOPLE'S ENERGIES



Frank Gouthwaite

At last the banana lorry arrives

'Why do you think that is?' I asked.

'The middlemen hold us to ransom. They offer us £10 for five hundredweight of bananas and say "Take it or leave it. If you don't want to sell it at that price, I can leave them sitting at the roadside. It's no skin off my nose".'

Other people are able to tell the same story. In 1979 I found out about a recently formed marketing association based in the town of Morretes, about 60 km from Potinga. The Association has two lorries, a controlled environment banana ripening store and a 'box' — a selling point at the market complex outside Curitiba, the state capital, 80 km from Morretes. The Association does not buy the members' produce, but tries to sell the produce, taking a 20 per cent cut to cover its costs and giving the rest to the farmer.

I arranged to sell some of Aristides' and his friends' bananas through the Association, and on the agreed day I went along to help to box and load them for the journey. Aristides had his ready cut and waiting by the roadside, covered with banana leaves to protect them from the sun. There was no sign of the lorry.

They always come in the end

'I reckon it'll come tomorrow,' said Aristides.

'Oh yes?' I remark, with just a faint trace of scepticism in my voice.

'I think so. They often come a day or two late, but they always come in the end.'

Mind you, he is referring to the normal banana traders. He has not been using the Association behind my back.

'Okay, we'll hang on then.'

I suppressed the urge to drive off furiously to Morretes to find out what was going on. It was not until 1982 that a telephone was installed in Tagaçaba, helping my fraying nerves and saving BMS petrol. But that was not much use in 1979.

The scene was repeated the following day, Wednesday, but when the lorry still failed to appear on Thursday morning my patience broke and I burnt 25 litres of petrol to find out what was going on.

'Ah well, the lorry only got back from Curitiba at 12 o'clock on Tuesday, and then it had to pick up things around here and by then it was too late.'

'What about yesterday?'

'Well yesterday it had to go to Curitiba again and then it had to distribute empty boxes to people round here who'd ordered them for their vegetable and banana production.'

'And today?'

'Well the lorry hasn't got back from Curitiba yet, but I'll send it out to Assungui as soon as it does.'

'You're sure? You're not going to find its got all sorts of things to do round here all of a sudden?'

'Oh no! What gave you that idea?'

Stoney silence.

I drove back to Assungui and sure enough the lorry turned up. We boxed the bananas together and the lorry took them off to Morretes to mature before going for sale in Curitiba. ▶

Living hand-to-mouth

Aristides finally got his money about a month later. It was more than he usually got from the middlemen, but not much more. Many of the small farmers live such a hand-to-mouth existence that they found it difficult to survive for the month until their money arrived.

We arranged another three banana trips before Peggy and I went on furlough in 1980, but the difficulties continued. The lorry failed to appear at the appointed hour and had to be fetched. The prices too failed to live up to those quoted by the Association.

In June 1981 a grant from Operation Agri enabled CEBADER to buy its own lorry. The chief reason for the lorry was to ensure supplies of food for the farm animals, but we were happy to use it to carry bananas as well. We bought another 400 boxes, on top of the 400

we had bought in 1979, to make sure we could always keep one set in Potinga, or thereabouts, while the other set was on its way to or from Curitiba. So we were able to overcome the problems of the Association's overworked lorries. We were unlucky on a couple of trips, when prices were hit by competition from the grape harvest coming in from Santa Catarina. Aristides and his friends felt it was not paying and gave up. But I felt this was rather precipitate, and I persuaded the CEBADER committee to approve a three month trial scheme in which we bought people's bananas and then sold them through the Association to prove to the doubters that it really worked.

Stopping the haemorrhage

On the second trip our lorry failed to return with empty boxes — there was a 'shortage' and other people needed them! So the bananas had to be sent loose to be boxed in Morretes. Some bananas were damaged in transit, some were left to rot in Morretes, some were not sold in Curitiba because the Association's selling point had been

moved and no one could find it. After three months we had lost £500 and felt that there was no evidence that the Association could either control its boxes or overcome the problems that the box shortage created, so the haemorrhage was stopped.

In the meantime, since November 1981, I and another member of the CEBADER committee, Pastor Guiné, had been promoting the idea of co-operating to overcome common problems among the various communities which we serve. Some members of the committee felt that we should set up our own co-operative completely separate from the Morretes Association. I felt that if the Association, with its equipment, its position closer to Curitiba, its structure, and at least some of its members well qualified was having difficulties, how much worse would it be for us, drawing on the resources of the rural churches where no one would have more than four years of schooling. I therefore favoured pooling our resources with those of the Association. Others felt that it would be dangerous to form close ties with a secular organization. In either case, we were agreed that any co-operative depends on co-operation and that people needed to look at their problems together to see if they could arrive at a joint plan of action.

Only two or three came

We held a series of meetings in different communities. Sometimes the response was appalling, with one, two or three people present from a community of about 200 adults. Sometimes it was a reasonable attendance of ten to twenty people. Many problems were discussed, including high prices in the local shops, nowhere to buy seeds, fertilizers or tools, low prices for their produce, lack of medical services, schools and dentists, the need for a bus service and the need for machinery for land clearance and ploughing. One person even mentioned the need for advice on agricultural methods, but the overwhelming majority felt that by far the greatest need was for roads — both the repair of existing ones, which had become impassable, and the construction of new side roads. People can produce bananas, but unless there are passable roads close to the

Construction new road in the Litoral



plantation it is not worth their while humping them up to five kilometres to the nearest road or port.

We talked to various officials and discovered that a rural improvement programme would be shortly under way and that this would include road building and improvement. I spent the following months measuring routes, estimating water flows where streams have to be crossed, seeing where land filling or drainage would be necessary and also counting the number of people who would be served by a given road, how much they already produced and how much they would produce if the road were opened.

We presented this information to the authorities and spent a long time chivvying. In the end it only remained to persuade the mayor to exchange a prestige road he had set his heart on for the roads we were requesting that would actually benefit the small farmers the programme was intended to help.

Pastor Guiné had to work hard on his friend the mayor to change his plan, but eventually he succeeded. When he brought the news to the CEBADER committee we thanked God with the hymn *Vecendo Vem Jesus* — 'Jesus is winning', sung to the tune of John Brown's body — for the power of evil, self-seeking, corruption of the Godly aim of serving the poor farmers of the area had been overcome by the Holy Spirit's speaking to the Mayor's conscience. The Lord's people had faced him with the wrong he was planning, and prayed.

Just before we came on furlough, at the beginning of March, we discovered that although the Mayor had abandoned his prestige road, he had substituted only one of 'our' roads plus a number of others. So the struggle continues, both in our absence and, we expect, on our return. We also feel the need to give our attention to the other questions that have been raised at the meetings, especially those of health, education and pastoral care. Always, however, we recognize the importance of harnessing the people's energies to work together for that which is their priority. But how do you do that when you only get two or three to a meeting?



Banana stems collected from farms

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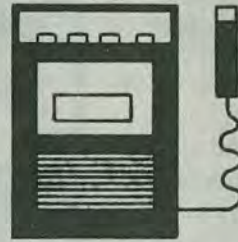
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Warm Welcome to General Committee from Eastleigh

THE BMS General Committee went to Eastleigh in June and received a marvellous welcome from both the borough and the churches.

The Mayor, Councillor Clifford Simpkins delayed his holiday in order to be present at the opening session and also to receive Committee members at the Town Hall reception.

'We have been impressed by the way we have been made welcome,' BMS Chairman the Rev Alberic Clement told the Mayor.

One of the ideas of holding the General Committee once each year outside London is to enable local churches to learn about the work at first hand. Missionaries and committee members stay in the homes of local Baptists and have the opportunity to share BMS news with their hosts.

This year many members of the Southern Baptist Association Churches packed Eastleigh Union Baptist Church for the final rally, taking the opportunity to hear about the work overseas and to participate in the farewelling of missionaries as they prepared to leave the country.

However Southampton District Baptists gave as well as received. After the Mayor's reception in the Town Hall, Shirley Baptist's Music Group presented 'Glory', a musical about the work of the Salvation Army 100 years ago.

The Scottish representatives relaxing between sessions



BMS Chairman Alberic Clement opening the General Committee

Recognise The Need Now!

WE ARE in danger of storing up greater problems for next year unless the churches are prepared to increase their giving.

This was the warning which BMS Treasurer, Arthur Garman gave to the General Committee at Eastleigh.

In fact the churches have responded in an increase in giving which is matching the inflation rate in the United Kingdom, but the Society is working in countries where the rate of inflation can be more than 100 per cent.

'At the moment our concern is that we have a 4.2 per cent rise in giving, instead of the 14.6 per cent which is needed,' said Mr Garman.

'We are already eight months into the Society's year, and in the quiet holiday period the giving slows down.'

'If the giving is maintained at the present rate we could end

up with a short-fall of £150,000. In addition, because of the fall in value of the pound, we shall need to increase missionary allowances in Zaire in order to maintain their value. This will increase spending by £14,000 this year and more next.'

'We must urge our churches to recognize the need.'



BMS Treasurer Arthur Garman



New missionaries valedicted at final rally

Working Together

IT is always a great joy to hear news at first hand from abroad, and General Committee members are always eager to hear what our missionaries have to relate about their work. But at Eastleigh they also had the privilege of listening to a Zairian national, Pastor Bombimbo, talk about his work at Pimu.

Pastor Bombimbo has just completed a course of study in Switzerland, and he was able to thank the committee for helping him through its scholarship grants.

He was then asked by the Rev Angus MacNeill about the joys of being a pastor in Zaire.

'I am a pastor in my own language area,' he said, 'and I understand the spiritual needs of the people, but as I preach I encounter hardness of heart.'

'The area in which I work is large, and so the work is hard. There is one other pastor 72km from Pimu, and another centre 45km away which has no pastor at all. So it is difficult.'

Mr MacNeill wondered if there were any problems working with missionaries.

'I have not had any problems,' he said. 'But we are a family, and like all families there are occasional frictions. Sometimes in the church when missionaries take a stand, there can be difficulties, but they are not serious.'

'What about the future?' asked Mr MacNeill.

'I hope that the collaboration between the CBFZ and the BMS will continue and grow.'

'When I was in Switzerland my colleagues asked me whether missionaries were still needed now that the church in Africa has come of age. I said that this was a false idea. We still have need of missionaries and we hope to work together with the BMS — but not with the BMS as senior partner.'

Famine Relief for India

FOR some time we have been receiving news of famine in India. The need appears to be as widespread as in Ethiopia, which has received a great deal of publicity recently.

Last year the Society made a grant towards flood relief in Sambalpur, Orissa. Since then there has been hardly any rain and so the BMS has made a further grant of £5,000 from the relief fund to help those affected.

The Rev Dr Lal Hmingha, Secretary of the Mizoram Baptist Churches, in North East India, visited Mission House in June on his way to the USA. He told of how drought and famine have also hit South Mizoram. A grant of £2,000 from the relief fund has been sent to them also.

True Partners

THE SOCIETY has a new NAME. No it is still the BMS. NAME stands for New Aids for Missionary Education.

The Rev Reg Harvey explained what it was all about to the BMS General Committee.

'We are producing material for this coming autumn under the title 'True Partners'. It looks to our co-operation as British Baptists with Christians in the Asian countries of Bangladesh, India, Nepal, and Sri Lanka.'

The new material will be focused on five Sundays of the

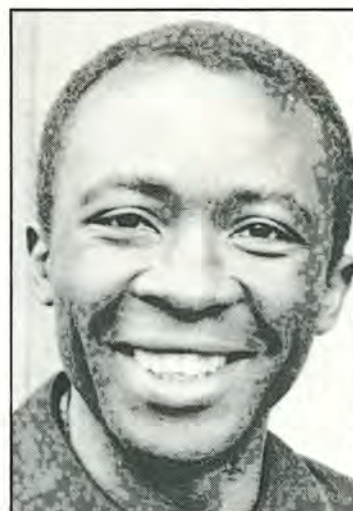
church year, beginning with the Society's birthday on October 2.

'We shall be looking at different aspects of our partnership in Asia,' Mr Harvey said. 'Partnership with Baptist Churches, with a United Church, with other Missionary societies, and with the church in those areas where we are no longer able to have missionaries.'

The range of aids will include material for Sunday worship and for midweek activities. The first samples will be sent to ministers at the beginning of September.



General Secretary explaining 'True Partners' to the General Committee



Pastor Bombimbo



Derek Mucklow BMS Vice Chairman

Whales at Greenbelt

IF LAST year's experience is anything to go by, visitors to Greenbelt this month are in for a whale of a time. At least those who enter, literally, through the 'jaws' of the missionary marquee are in for a Jonah type experience.

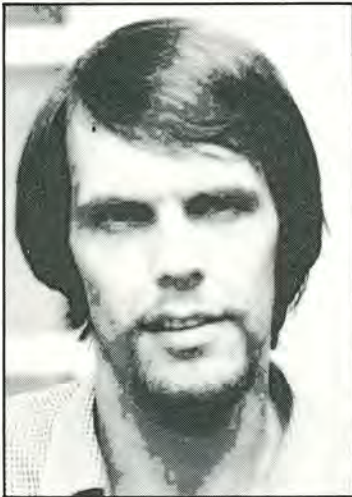
This year the BMS is joining six other missionary societies to present an exhibition in a marquee named the 'Principality of Whales'. The whole idea is to link the experience with missionary Jonah. Present day missionaries will be spending three days with thousands of young people and hoping to encourage those who God is calling to serve Him today.

Apart from the very full exhibition presenting a worldwide need, there will be a free drinks area beside the stage for indoor drama and music.

If you are visiting Greenbelt this year from 26 to 29 August you will be welcome to the 'Principality of Whales'. Look out also for the two street theatre groups with many sketches performing in the unlikely parts of the Greenbelt complex. And look out for the sign!



Greenbelt last year



OUR BMS man at Greenbelt this year is Martin Pearse. He is the son of former BMS missionaries in India. He is a keen Summer Schooler and has worked on the staff for many years.

Martin is a community development officer in local authority housing estates in North Kensington.

He will be sharing responsibility with the representatives of other societies in answering the questions of visitors to the missionary marquee which will be open from 10 a.m. until 5 p.m. each day.

She is Something Special

Years ago, I noticed a small group of Indian nuns, of a slightly different caste of feature from Bengali girls, pass the old Baptist Mission Press, Calcutta, every morning. I asked the works manager, Panchu Babu, who they were. He said they were on their way to Mother Teresa's home for the sick and dying, which was not far from the Press. Mother Teresa had not been 'picked up' by the high-powered Roman Catholic publicity machine, to become the world figure that she is — and rightly so — today.

Everyone in Christendom knows of Mother Teresa; a slightly built little woman. There must be something special about those who look as if a breath of wind will blow them away. But their looks belie them. Take May Hazelton, of the BMS; or Queenie, once with the CMS; or even earlier, Sister Zoe de la Croix, who passed through the 'sacred' portals of large offices in what was once known as Calcutta's Wall Street, in search of those in high places who would put their hands in their pockets and give money to further her work for sick children. Word used to pass from lip to lip, 'Look out, Sister Zoe's on the warpath'. Burra-sahibs almost trembled.

Why do I write of May Hazelton? For as long as I can remember Calcutta (only 45 years), May Hazelton has toiled for the poor, the sick and the afflicted, but especially for children, chiefly Anglo-Indian

children, whom she has taught, day in, day out.

When I last heard from Ruth Villa, Park Circus, where she lives, May was still at it, ferreting around, no doubt, in that familiar territory of Rifle Road, Tiljala, and possibly the fastness of Dum Dum, taking Sunday Schools — any day of the week.

May is a one-man-band — or should be one-person-band, these days?

Over the years, she has now one priceless asset: if any situation ever gets out of hand, May knows the people to whom she can turn for help.

In all this work, May has the support of her husband, Len, son of a Baptist minister, who was well-known in his day in Oxford and in the West Country. Len joined the staff of the Society in 1938 and married May in 1944.

Almost without a break, they have made their home in Calcutta, which they know like the back of their respective hands.

B G ELLIS



Len and May Hazelton

Since this article was prepared, Len and May Hazelton have finally retired and have returned to Britain. With them we rejoice in their years of service and pray that they may have a happy retirement.

Q's Q's Q's *by Deba*

In a recent prayer letter from a missionary I read these words, and they have haunted me ever since.

Prayer is hard work — or should be. It is not a form of easy meditation, nor is it a gentle relaxation. The greatest men and women of prayer have been the most disciplined of people. The true men and women of prayer work hard at their task. They are not ashamed to be emotionally involved with what they do. They refuse to give up or be discouraged. They are constant and consecrated, committed and concentrated. They are happy to battle in secret, content to win unnoticed by all but God. They change the world, they overcome obstacles and bring victory to God's people. But it is costly.

I compare my prayer life with the challenge of these words, and it seems so poor and miserly. Something tacked on at the end of a busy day when I am tired and it seems restful and comforting?

Lord I am sorry, I just have not got time to pray today. Lord you understand. Lord, bless the missionaries.

Not much emotional involvement in that. It sounds more as if I am trying to appease my own guilty conscience.

Yes, going overseas as a missionary is tough. It is costly. There are new problems, challenges, temptations to be met and overcome in God's grace, and through His strength alone. For each one it probably means discovering a side of the character and personality that he never knew before that he possessed. This can be very shattering and traumatic.

But where is all this leading us? Does it mean that we here in the home country have the easier part? In many ways, particularly on a human level the answer must be 'yes'. But wait a minute, what was the last phrase? — *it is costly*. An aspect of our lives here in the affluent west that should be costly is our prayer life. Now perhaps we are getting somewhere. Our part in the mission of God worldwide has its tough part, and there is a price to be paid if we are fulfilling our part properly, if we are true men and women of prayer.

The challenge comes to us loud and

clear from our representatives who have gone overseas —

We and our missionary colleagues need you to support us and are so grateful for those who do so.

It is good to know that you still remember us and pray for us. Without that knowledge we'd be back on the next plane.

So the question we have to answer is, 'How much of our life are we prepared to give in costly prayer?'

MISSIONARY TROUBLES

Welcome to our church. It's the usual order of service, but we've got 3 infants for dedication. It's family worship and parade; so, the children will be staying in. We have a prize-giving and we must finish by twelve. I do hope that's all right with you.



EDM

BOOK REVIEW

'Christ's Lordship and Religious Pluralism'

edited by Gerald H Anderson and T F Stranksy CSP

Orbis Books, SPCK £5.50

THE INTRODUCTION of this book reminds us that the first Christian missionaries penetrated a world full of religions (gods many and lords many), therefore the question of religious pluralism has been with the Church for over nineteen centuries. The apostles proclaimed Jesus Christ as Saviour and Lord. His was the name above every name (Phil. 2:10, 11) and every tongue must confess Him as Lord. Yet even in the New Testament there is recognition that God has not left himself without a witness to Gentiles and pagans (Acts 14:17) and Paul argues for some kind of natural revelation in Romans chapters 1 and 2. Since the first century, with varying degrees of success, the Christian Church has sought to continue its God-given mission of redemption for the whole world.

So far so good. But, argue the various writers of this collection of papers, what ought to be our attitude to the non-Christian religions, many of which have failed to wither away, and some of which, with new aggressiveness, are adopting their mission to the world

conflicting with Christian missions? We may hide our heads in the sand, living in a nominally Christian country, but we cannot forget that Christians are a minority in the world today. Do we simply regard adherents of other religions as 'pagan' and simply fodder for evangelism? Have we anything to receive from them? Can we without compromising our claims for the Lordship of Christ, enter into mutually profitable dialogue?

These are just a few of the major questions we must consider, and this book opens up the various disturbing challenges very effectively. These papers were originally given at an ecumenical conference in America in 1979, and it was a happy thought to publish them in this book and assure them of a wider audience.

The list of contributors includes four Baptists plus two other conservative-evangelicals, and as they, with Roman Catholics, Orthodox, Presbyterians wrestle with deep questions, it becomes obvious that Christianity cannot present

a united front to the pluralistic religions of the world. Inevitably, with so many contributors, there is no consensus, but the debate is carried forward with frankness, erudition, and great courtesy and love.

I warmly commend this book. It would make an excellent basis for church study groups, conferences, and Ministers' Fraternal. It is a disturbing book for evangelicals, but worth reading if only for the papers written by the evangelical contributors.

For me, in any consideration of the world's major religions, the basic question is not 'do they mediate some form of genuine revelation of God?', but 'how do they define sin, and what remedy do they offer?' When we move from revelation to soteriology, the claims of the apostles for the supremacy and finality of Christ are clearly as valid as ever. But the other major faiths have much to say, and we ought to be prepared, with humility to listen.

RON ARMSTRONG.

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MISSIONARY MOVEMENTS

Arrivals

Mrs H Laver and children on 4 June from Dhaka, Bangladesh
Mr and Mrs O Clark and family on 6 June from Kinshasa, Zaire
Mrs Y Wheeler and children on 8 June from Chittagong, Bangladesh
Mrs N Passmore and children on 11 June from Khulna, Bangladesh
Mrs G Myhill on 15 June from Nova Lodrina, Brazil
Dr A and Mrs Hopkins and family on 17 June from Pimu, Zaire
Miss J Ramsbottom on 21 June from Kinshasa, Zaire
Miss C Cox on 27 June from Kinshasa, Zaire

Miss C Whitmee on 26 June from Balangir, India
Dr S and Mrs Stagles and family on 4 July from Yakusu, Zaire
Rev V and Mrs Lewis on 6 July from Kinshasa, Zaire
Mr D Wheeler and Julian on 6 July from Chittagong, Bangladesh
Miss C Preston on 6 July from Chandraghona, Bangladesh
Mr J Passmore on 9 July from Khulna, Bangladesh

Rev J and Mrs Watson and twins on 4 July for Barisal, Bangladesh
Miss M Bishop on 10 July for Yakusu, Zaire
Rev R and Mrs Draycott and family on 11 July for Campinas, Brazil
Mr and Mrs A Davies and Gareth on 12 July for Jumla, Nepal

Departures

Mr and Mrs M Cranefield on 31 May for IME, Kimpese, Zaire
Rev A and Mrs Goodman and Benny on 7 June for Binga, Zaire
Rev J K Skirrow on 27 June for Serampore, India

Births

On 31 May in Zaire to **Mr and Mrs M Sansom**, a daughter, **Anne-Marie**
 On 27 June in Gillingham to **Mr and Mrs M Godfrey**, a daughter, **Maria Elizabeth**
 On 11 July in Zaire to **Mr and Mrs D Davies**, a daughter, **Sarah Rhiannon**

PRAYER GUIDE NOTES

Mr and Mrs Barratt are the wardens of South Lodge Worthing (3 August)

Gerald and Margaret Hemp's furlough has been delayed (14 August)

Frank and Peggy Gouthwaite (23 August) are on furlough

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously. (23 May-21 June 1983)

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