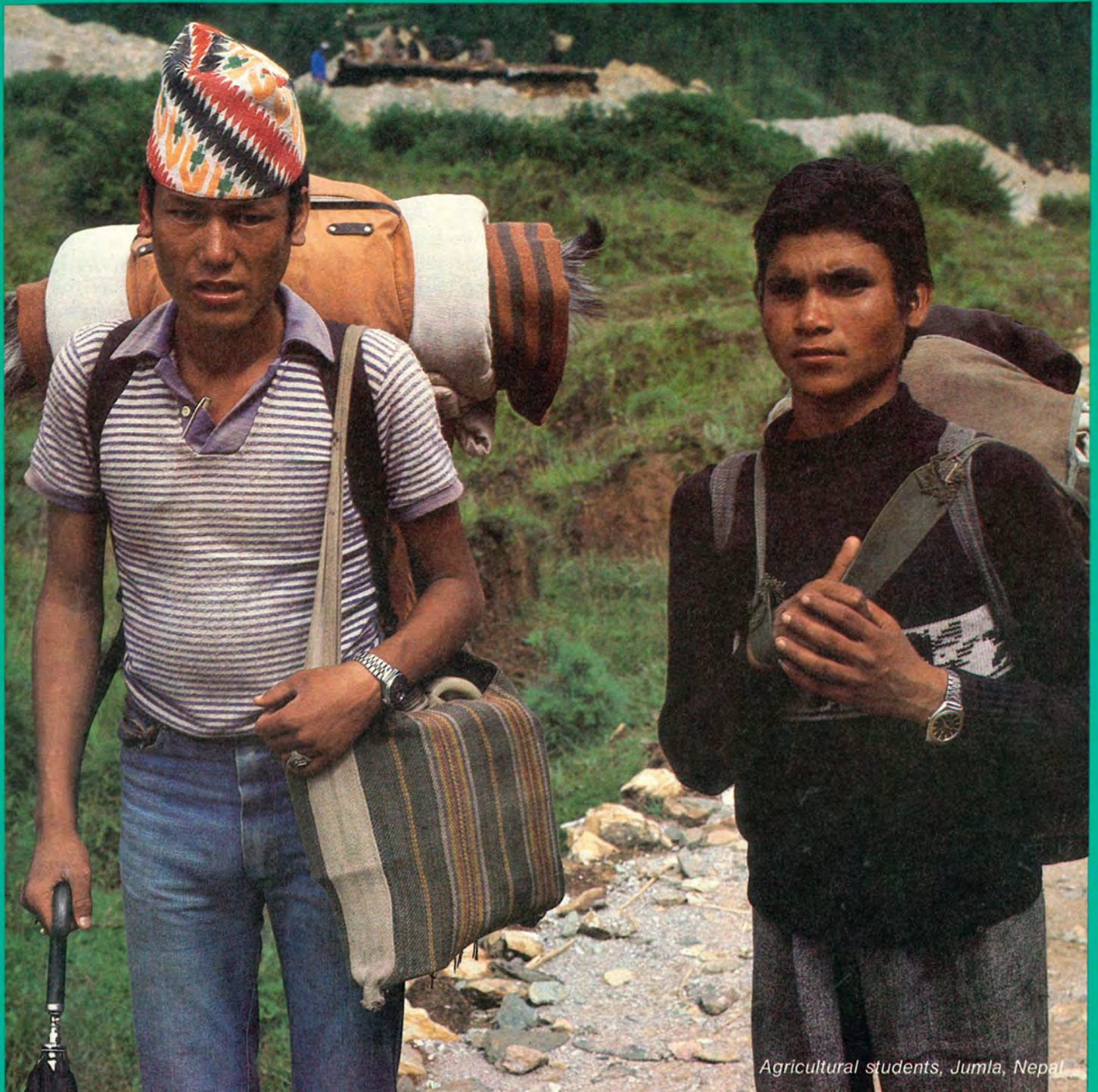


MISSIONARY

HERALD

THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

AUGUST 1984 PRICE 20p



Agricultural students, Jumla, Nepal



Agriculture and Rural Development



AUGUST 1984

IN THIS ISSUE

- 143 **ANDHI KHOLA PROJECT**
Development of Hydro-electric scheme
by Mike and Linda Wheller
- 147 **THOUGHTS IN TRANSIT**
by Dr Stephen Green
on his way back to Zaire
- 149 **WHO CARES ABOUT HALF A MARK?**
continuing story
by Ian Wilson
- 150 **CONSERVATION AND CONSCIENCE**
by Peter Cousins
- 152 **AGRICULTURE AT NTONDO**
Roger Foster tells of catering for the needs of the whole-man
- 154 **LESSON IN PATRIOTISM**
Book review
- 155 **COMMENTS, QUESTIONS, QUOTES**
by Deka
- 156 **MISSIONTALK**
News and views from home and abroad
- 158 **CALL TO PRAYER**
Guide for Home, Zaire, and Brazil
- 159 **'LITTLE HELP'**
by Bernard Ellis
- 159 **MISSIONARY MOVEMENTS ETC**

We share in the work of the Church in:

Angola	Nepal
Bangladesh	Sri Lanka
Brazil	Tanzania
India	Trinidad
Jamaica	Zaire

COMMENT

AS usual, this August edition of the *Herald* is devoted to articles concerned with agriculture and rural development. It is an opportunity therefore to ask certain questions about our ability, in what is after all a middle-class, comparatively rich, western church situation, to share anything with the poverty-stricken church in the Third World.

In April, Kenith David wrote in the *International Review of Mission* that the church in the west 'cannot claim to share or identify with the experience of material poverty, though — rather defensively — it claims spiritual poverty. It cannot claim to share the oppression and degradation of people and churches in the South, because it fails to recognize the oppression within its own institutions and nations. It cannot claim to share the devastating results of exploitation as do the poor, because indirectly it is the beneficiary of such exploitation.'

Do gooders

David points out that from guilt and concern we have shared some inadequate financial resources, but that so many strings have been attached that it has proved a 'divisive form of sharing'. He criticizes too the selection of personnel who go to work in Third World Countries. 'The assortment of do-gooders, empire builders, flagbearers and insensitive and insecure people, together with a minority of genuinely dedicated people, has not promoted true sharing.'

Kenith David suggests that any sharing in the future will depend on whether we can 'develop the ability, the gift, the grace to receive'. 'We have for so long,' he says, 'been in the role of giver that we have developed a pride that precludes the desire or ability to receive'.

Much to learn

There is much to learn from the Church in the Third World. It is beginning to express the Gospel in the varied cultural forms of different countries, and so enabling us to the Gospel in a new light. It has experienced, and continues to experience suffering and pain and the agony of the cross. It is able then to share with us 'an Easter faith, which has got everything to do with uprising and little with spiritual upliftment'.

Can we learn to give in a spirit of true partnership? Not from a position of patronising superiority, but from the situation of knowing that there is just as much to receive from our brothers and sisters in Christ overseas. It is often much harder to be those who receive than those who give.

MISSIONARY HERALD

THE MAGAZINE OF
THE BAPTIST MISSIONARY SOCIETY
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

© 1984 Baptist Missionary Society
Photoset and printed by
Stanley L Hunt (Printers) Ltd
Rushden, Northamptonshire

Enquiries about service to:
Miss J A Maple
ISSN 0264-1372

'Development without Christ is incomplete' say Mike and Linda Wheller as they describe an exciting hydro-electric scheme in Nepal.

Andhi Khola Project

THE rickety Nepali 'Express' bus slowly climbs up the gradient of a high ridge. The weary tourist looking out of the right side-window of the bus can see, 1,000 feet below him, the blue waters of the Kali Gandaki River. Eighty kilometres and three and a half hours behind him to the south on a twisting precarious road is the hot and dusty lowland industrial town of Butwal, 80 km ahead is his goal – the mountain trekking town of Pokhara in central Nepal. A shriek from the bus's horn announces that he has arrived in

Galyang village, a few glimpses of mud and stone houses, dirty children wearing only vest or woolly hat, curious dark eyes staring back into his, perhaps a splash of colour from the flowering bush at the tea-shop, then it is gone, and as the bus descends the other side of the ridge he may see, between the packed passengers on his left, the Andhi Khola river.

That was the Andhi Khola Project that was! To the tourist, possibly of no lasting

memory, but to many people involved with it, the most interesting project that the United Mission to Nepal (UMN) is involved in. The tourist has gone but suppose you have the opportunity to stop and look around. Before long you will meet in Galyang a number of foreigners (UMNers) living amongst the people, and they no doubt will point out the geographical features which encourage them to come and live in somewhat primitive conditions. At Galyang, the Andhi Khola and Kali Gandaki rivers are separated by a mere mile horizontally, but the water of the former must flow in a 40 mile loop to reach the other side of Galyang. During that interval it joins the Gandaki and descends about 800 feet.

A good site

This geographical feature was spotted 20 years ago by a UMN Electrical Engineer, in his journeys on foot to Pokhara, as being a good site for a Hydro-Electricity Scheme. He often thought about the possibilities, but the scheme became practical only with the opening of the Butwal-Pokhara road and the gaining of tunnelling experience by some UMN engineers on a smaller Hydro scheme at Butwal. Negotiations with the government and obtaining funds also took a while, but now the project has been underway for almost two years.

Take a walk round the corner and down a narrow dirt road cut by hand into the side of a hot southern slope by some of the 150 strong local construction work force. On the way you will pass retaining walls at places where there is high risk of land-slip. After ten minutes walking will be seen recently constructed houses, office and storehouse, all of simple construction, perched high on terraces. Having passed a workshop, perhaps some women carrying stones, and a ropeway lifting material up from the river, the Shaft Site comes into view. A notice – 'Hard Hat Area' and the din of compressors confirm that this is where the heavy work takes place. Here a horizontal tunnel 1,400 yards long is being blasted through the ridge to the Andhi Khola and a vertical drop shaft is being excavated 780 feet deep to a subterranean power house. From the lower Kali Gandaki river another horizontal tunnel, 1,100 yards long and called the Tail Race, is being driven to



Nepali 'Express' at Galyang Bazaar

connect with the bottom of the Drop Shaft. The Tail Race is a key work area, but if you wish to see it you will need to be fit for the steep climb and equipped with a full water bottle! Just the normal walk into work for the Nepali workers though!

Generating electricity

Water will be diverted by a small dam from the Andhi Khola into the tunnels and drop shaft to drive the turbines and it will finally discharge into the Kali Gandaki. Electricity generated will be about 5,000 kilowatts and the project cost about £4,000,000 half funded by the Government. Like much of the equipment the turbines will be second-hand ones shipped from Norway, the home country of that electrical engineer. Electricity transmission lines will also be run from here into the surrounding countryside.

If this project were limited to supplying 5,000 KW it would be just another 'Aid' Project of no special significance even though the electricity is an important contribution to the Nepali economy. The exciting thing about this project is that it looks way beyond the construction site and into the lives of people. People of Nepal are generally poor and under-privileged. This area is no exception. It is over-populated; has a high infant mortality rate; is under-productive in



Checking steel rods – some broke while bending

food; the forests have been totally destroyed by the necessities of cultivation, fodder and firewood; sanitation is poor; clean drinking water scarce; and about 25 per cent of the men seek employment elsewhere – mostly in India. The landscape is beautiful but scarred by the hand of man struggling to survive from day-to-day. A supply of electricity will do little by itself to change these things, indeed if care is not exercised, it could make matters worse.

An integrated project

To quote from the Socio-Economic Survey Report:

'The proposed Andhi Khola Project will be an integrated rural development project consisting of hydro-electric plant, a rural electrification programme, irrigation, reforestation and erosion control, and the development of agriculture and employment opportunities in the area to help the people achieve self-sufficiency.'

At a typical lunch time several of the Project personnel can be met at the tea shop (a thatched structure supported by rough poles and mud and wattle walls) enterprisingly built by a Nepali family, just a few yards

away from the office, to supply *daal-bhaat* and *tarkari* (lentils, rice and vegetables) to the staff.

The project is enthusiastically led by Duane Poppe (American) from TEAR Fund. He is a civil engineer by profession but involved more with community relations, whilst his British wife Joy has encouraged the development of crafts locally, including embroidery on traditionally woven cloth, she also prepared the Socio-Economic Survey previously mentioned. There is a high emphasis on living among the people, to communicate with them and to find out what their needs are. The missionaries are dispersed to live in Nepali houses in the surrounding villages so that they identify with the people and enable the villagers to help themselves.

Contaminated water

David and Rosemary Cooke from Australia have started on agriculture, reforestation (his first seedlings are ready for planting out), and drinking water systems. The main problems with the latter are more political than technical as he has to gain the co-operation of all the people whose land the pipes cross, or who might have been using the water, and then at the distribution end there will be disagreements as to where the taps should be placed. One village may bear a grudge against another and so



Entering the Drop Shaft area – Hard Hats a must

object to sharing their water with the other. However, the following quote from the Survey indicates how worthwhile the trouble is: 'Usually the water source is a *kuwa*, a hollowed out basin into which water seeps slowly, and is heavily contaminated. . . .

Measurements made showed that, at Tulsī Bhanjyang *kuwa*, people waited on average one hour in line for their turn and then each pot took fifteen minutes to fill.' Can you imagine how your standards of hygiene might drop under those circumstances? In all this David is ably assisted by Devi his Nepali overseer.

Working on the Hydro Scheme is Tom Haggerty with his wife Elaine from the Methodist church in Canada, also Gene and Grace Fox from the USA World Concern, living up on the other side of the Andhi Khola with their new baby boy. Adrian Slater from TEAR Fund UK is in charge of organising the construction, having taken over from another Australian Ken Brookes.

Community motivation

Ernie Thiesson from Canada has been working on an irrigation scheme utilizing part of the water taken throughout the



Men and women excavating foundations

Hydro Scheme Tunnel ultimately bringing 600 hectares (two square miles) under regular cultivation and possibly almost tripling the food output of the area covered if all goes well. Again community motivation is the key to this kind of work to ensure that the people can themselves operate and maintain the

system. For this purpose a co-operative is being formed and a novel scheme implemented to share the benefits fairly between the landless and those that have land. So often development benefits the 'haves' rather than the 'have nots'.

Plans for the future include non-formal education, pit-latrines programme, and expansion of the reforestation activities and the establishment of rural cottage industries based on the new supply of electricity.

The on-going construction design responsibility is in the capable hands of Ian Curtis, of TEAR Fund UK. He, with his wife Marion, and two children, has been well received in a village almost a mile distant. This is where my own connection with the project lies, and Ian relates to me as Design Office Co-ordinator in Butwal and he looks for design and drafting support from this office. BMS colleagues in the Butwal office also include Cliff Eaton giving architectural expertise, and David Payne applying his methodical approach to material technology. The Drinking Water Schemes are also supported from the Butwal based office by Delos McCauley who is from the USA.

The Butwal connection does not end with the Design Office. The construction work is being done by Himal Hydro (Private) Limited, a construction company



Sawing wood

being developed and managed by UMN, and their head office is in Butwal, thus much of the administration and ordering of material is done from here.

Other UMN related companies are involved — Butwal Engineering Works is manufacturing and overhauling many of the mechanical items. A new company, Nepal Hydro and Electrical is being formed, initially to overhaul the Andhi Khola turbines and subsequently to manufacture new turbines in Nepal. Butwal Power Company is the UMN firm owning the construction part of the Andhi Khola Project and will operate the plant after the construction is complete.

New technology

New technologies are being developed through the Project. A pilot galvanizing plant, partly funded by the Project, has been successfully operated and now a larger capacity plant is being constructed to galvanize steel electricity transmission

towers for use on the Project, the towers themselves being developed by the UMN companies. Cement stabilized soil building blocks have been tried by the construction team and David Payne, and whilst they did not prove to be economic in this project, useful information has been obtained. A special water pump has been developed. A simple ropeway for transporting materials without roads has been put into operation and it is hoped that experience gained here will be of future benefit. Different ways of using the electricity are being investigated, in electrical heat storage cookers for example, and future ideas include electrically firing roofing tiles. Some of these technologies may not be viable but others will 'catch on', develop and be adapted until they become an accepted part of life.

Along with new technologies come new skills, sometimes for the missionaries as well as the Nepalis. Again the Project

encourages the development of such skills through on-the-job training and accepting the additional cost that high proportions of personnel under training involves. Our own office, for example, employs two trainee draughtsmen and three recently qualified design technicians/overseers and we are trying to employ a Nepali engineer. The long term plans for Himal Hydro are that all UMN staff should eventually be replaced by Nepalis working upwards through the system, and the Project provides work that should strengthen the financial and technical base of the company so that it is hoped that ultimately there will be a genuinely Nepali company capable of constructing such schemes.

An added dimension

The Andhi Khola Project recognizes the need not to impose some pieces of modern technology into a simple society but to assist that society in developing a broad and balanced approach.

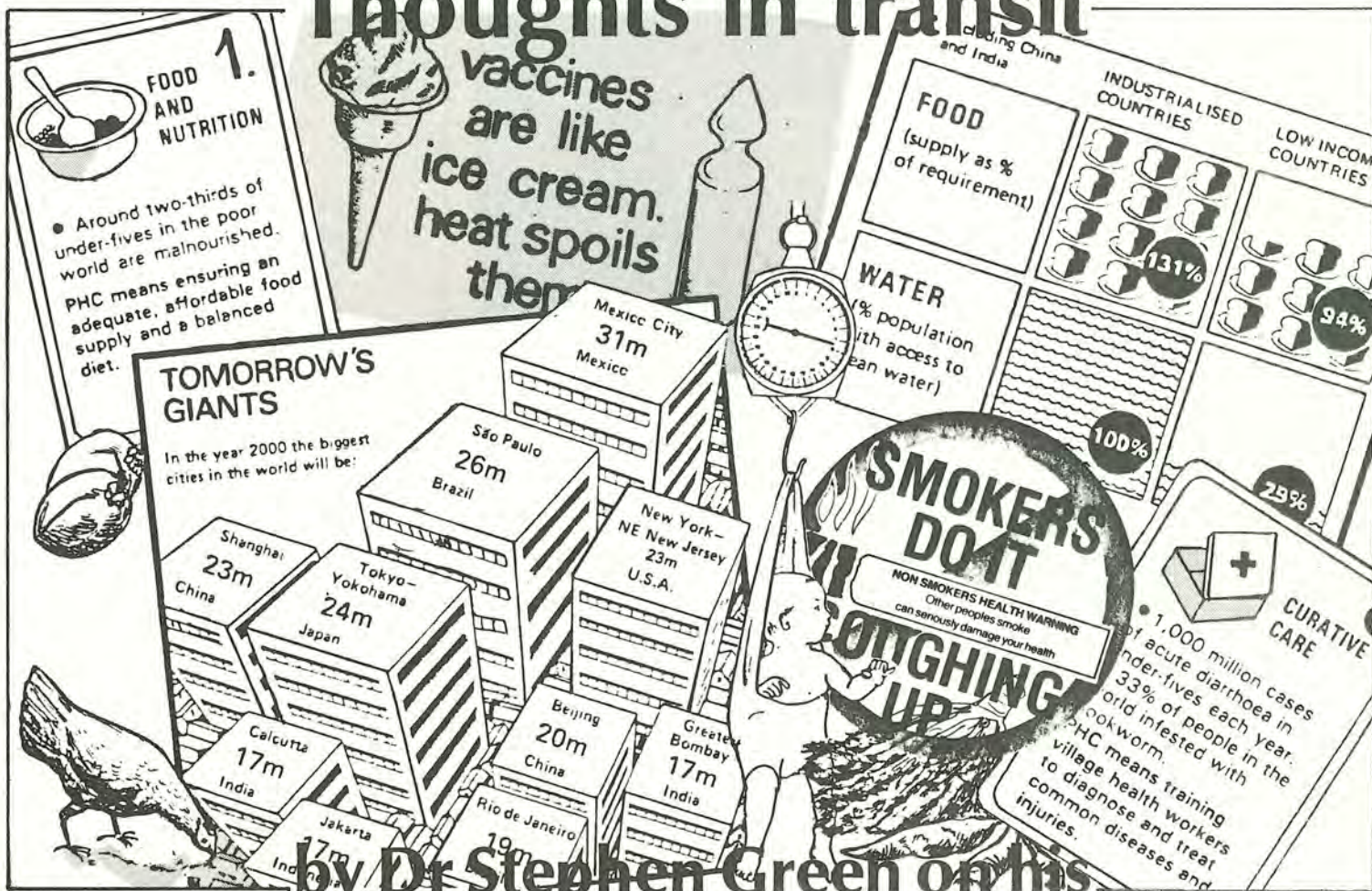
Development is not an isolated event but a complex inter-relationship of many far reaching events some of which will strengthen the society whilst others may weaken it. The Christian development worker can bring an added dimension to this development 'soup'. Christian principles of love, justice and forgiveness can be demonstrated in the lives of the missionaries and applied to the work itself such as in the distribution of the irrigation benefits previously mentioned.

Established ways and attitudes die hard, the caste system, so unjust in principle and nationally retarding in practice, still rules in the area of relationships, and places power and influence in the hands of a few. It needs to be replaced, not simply with 'Western' attitudes or other political 'solutions' but by the Spirit changing the lives of people from within. Development without Christ is incomplete, like bandaging a wound without cleaning it. Nepal is a deeply wounded country, development 'Band-Aids' are many but relatively few cleanse the wounds. The law of this country does not permit us to preach the Gospel by word. Please pray that the Holy Spirit will work powerfully in the lives of the missionaries so that they preach through their living and that those who have become believers will mature in Christ and develop His Church here.



Galyang bazaar

Thoughts in transit



by Dr Stephen Green on his way back to Kimpese, Zaire.

A transit lounge is probably quite an appropriate place to sit down and review the differences between the developed and developing countries. Here we are leaving the pace and materialism of Britain for the heat, the slower pace and the struggle for survival that typifies life in the Third World.

Since 1980 I've been confronted by the hard reality of that struggle. Villagers battling against rampant inflation and ecological disaster which culminates in widespread malnutrition. In the Third World one child dies every two seconds from malnutrition and for every one that dies another six live on in hunger and misery that will forever be etched on their lives. But malnutrition leads to reduced resistance against infection and so millions die from diseases which are merely inconvenient in the West. For example one child dies every six seconds from diarrhoea (equivalent to the number of children born in the USA, UK, Sweden and the Netherlands each year where diarrhoea is nothing more

than a nuisance). Measles is a dreadful killing disease and worm infections aggravate the situation even more. The result of all this is that in many parts of the Third World only half the children born will reach the age of fifteen. Add to that the economic problems that these countries face, who suffer from the world recession even more than we do, and you have a recipe for disaster.

The amount of money available for the health budget in these countries is miniscule when compared with our own spending: \$11 per capita per year as opposed to \$250. In fact we in the West spend more on tranquillisers than the total health expenditure for the 65 poorest countries of the world.

Problems in Britain

However not all the problems are overseas, isolated from us except when we are reminded by an OXFAM poster. Here at home we have startling problems: massive unemployment,

poverty and racism (10-20 per cent below the supplementary level), military expenditure representing the major area of growth in public expenditure, the greatest cuts in public grants being in overseas aid. We are still trying to find the reason why 50 per cent more babies die in winter than in summer and why the mortality in social class V is higher than in Social class I and yet we spend £25,000 on one heart transplant. Why is more money spent on promoting one brand of cigarettes than promoting health in Scotland?

When faced with all these problems a sense of helplessness and frustration creeps in as we sense their magnitude. Perhaps we echo the feeling of Willie Brandt who wrote the paper, 'The powerlessness of the powerful'. Should we have anything to say or do as Christians? Do we join the apathetic fatalist and throw up our hands in resignation or just come to terms with a guilty conscience by giving donations to support those who go?



Brazilian boy at well

I am convinced that as Christians we cannot afford to sit back and let others do what we should be doing. As David Sheppard said in a recent Dimpleby lecture on BBC television, '... by doing and saying nothing we are being political — by supporting the status quo.' Earlier he stated that 'some are worried that (social action) will carry us away from spiritual things'. That indeed has been my worry but as I read through the Gospels and parts of the Old Testament I see that social concern for justice must be an integral part of our spiritual life.

Equipped to serve

Christ's mission was to bring justice and liberty as part of the Kingdom of God. What impresses me about Christ was the time he spent communing with his Father. These times were to equip him to serve. And we too have been called to serve. I have seen some groups where the worship has impressed and inspired me but where there has been little or no concern for the immediate community. Surely their worship becomes little more than spiritual self-gratification because it results in no action. I believe Lewis Misselbrook has said, 'Why are we here on earth? Is it just to worship God? No — for we will do that much better in heaven. Is it to have fellowship with others? No — Our fellowship will be so much greater in heaven. No he has left us here for one reason and that is to win souls for Christ.'

Conversely there is the group that

spends all its time on social action and has little time for the spiritual activities of worship and Bible study. They end up exhausted because they have to act in their own strength instead of drawing on the eternal resources. No, the two must go together. Evangelism and community concern should be an inevitable result of our corporate spiritual life.

Of course, the Israelites had to be reminded of this in such passages as Isaiah 58 and Micah 6:8 when the people were reminded that true fasting involved dealing with injustice and oppression, hunger and poverty. This was an outward sign of someone walking with God.

But what can we do practically? I think that there are three things that we can start doing:

- 1) keep ourselves informed of what is happening in our local community and the world about us.
- 2) Make a commitment to prayer, giving money, time and emotion to bring about change.
- 3) be prepared for sacrifice — maybe taking a lower standard of living, maybe making a fulltime commitment or service.

Almost certainly we will be drawn into areas of conflict as Jesus was with the authorities of His day, but like Him we will be acting on divine authority and so can be confident in what we do.

Who can

Ian Wilson continues his series on education in Zaire.

FEW British teachers are unaware that their charges would often prefer to be watching TV or playing football rather than learning about chemical equations or irregular French verbs. Motivated by various factors, including an assumption that education is necessary and passing exams can be useful, the pupils tend to knuckle down to the boring bits and look forward to the lessons they find interesting.

The same applies in Zaïre, except that the motivation to pass the 'A' levels is even stronger and the singlemindedness with which that aim is pursued pushes learning from curiosity or for enjoyment even further into the background.

One thing which hits most missionaries is

the importance the pupils attach to marks for homework and tests. One is besieged by urgings to accept this answer or give an extra half mark for another. Your explanations of why their answer is wrong and your insistence that you always take exception to individualistic spelling techniques are really missing the point. They know their answer is wrong, but that doesn't mean they wouldn't like to persuade you to award them an extra mark or two towards their yearly total.

There lies the root of marks neurosis. All homework and test marks are added up, together with the twice yearly exam marks, to give the year's total for each subject and an overall percentage for all subjects together. Serious illness or other

cast-iron excuse apart, an overall percentage of less than 50% means you say goodbye to the school for good, or at least repeat that class. Even if you pass overall, you still have to pass a resit exam in any subject you failed badly to avoid doing the year over again. Those are the government rules, and the British missionaries have to lump the system if they don't like it.

Failure

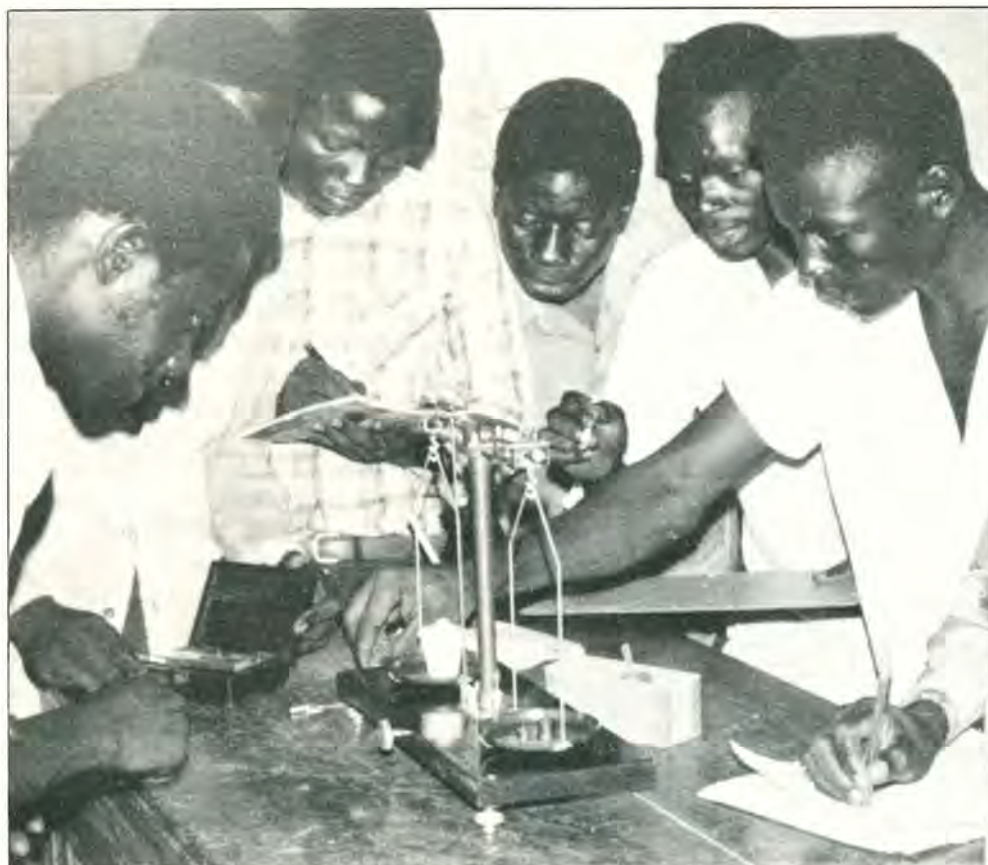
What do you tell your family when you arrive home with a report which says you cannot return to the school for the following year? Even if you slaved away every minute, the report probably accuses you of lack of effort. Nobody would suggest that you lack ability or intelligence or aptitude for a particular subject; that would be to insult your nature rather than merely comment on your actions. To excuse your results to the family it might be easier to suggest that the headmaster never liked you, or that you had bad luck, or even that someone in the class must have been using magic against you. You may even believe it yourself.

What Next?

So, the family investment didn't work out and you must earn your own living. Will you really have to return to the village, to living in a mud hut and the yearly clearing of a field in the forest for your wife to plant the manioc, while you engage in fishing or hunting trips with your brothers? Perhaps your education will just mean that you'll persuade your wife to grow some peanuts to keep the children from protein deficiency, and that you'll encourage her to take them to be immunised and examined when the hospital send a 'kilo' team. Maybe you'll grow some coffee as a cash-crop, or get the agricultural missionary to help you start a rice field. But your old school friends are headed for the big city. Could you make a success of some small-scale trading between Kinshasa and your local villages? Or is there no distant relation who could fix you up with an office job on your limited academic qualifications?

Life is not easy. You're tempted to try your hand at forgery on the school report and to try to get into an easier school in another town. . . .

es about half a mark?



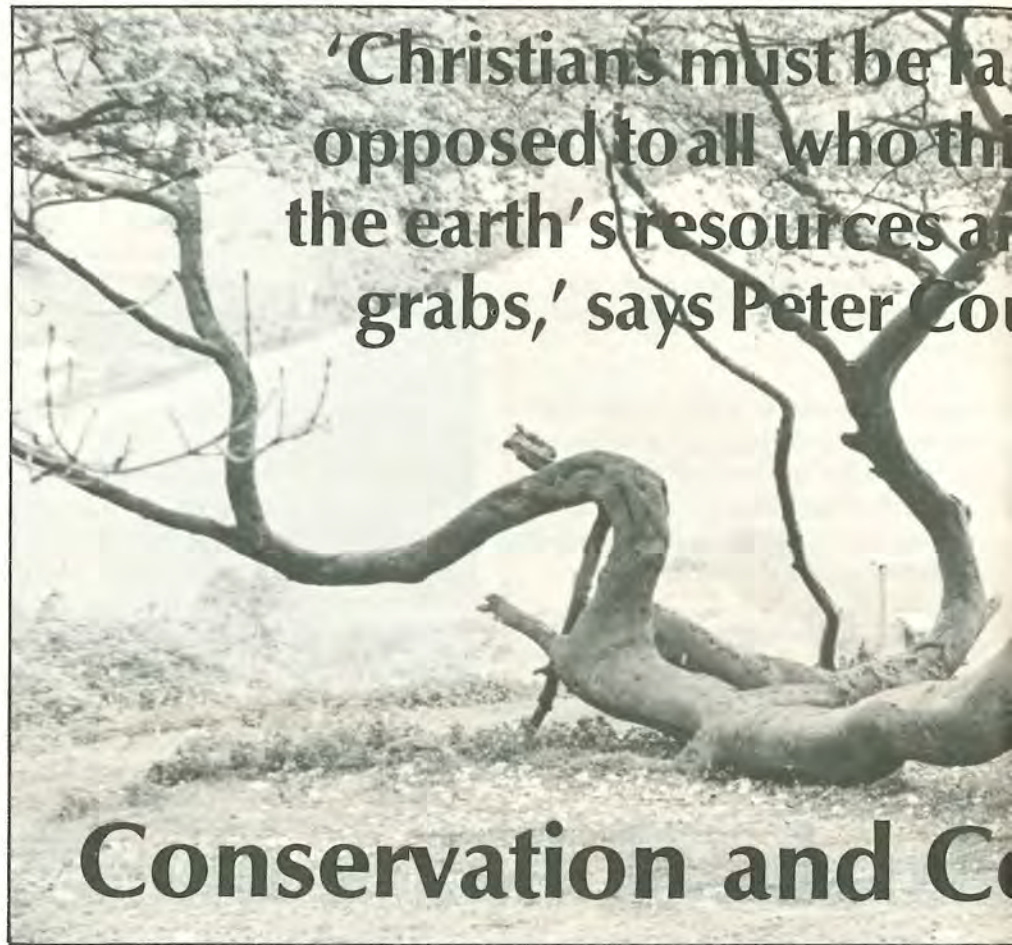
'Marks in the chemistry practical exam are also important!'

THERE is no doubt that the whole problem of conservation deserves the most serious attention by Christians and I am glad to see that many are getting involved in the subject. One of the highlights of my recent furlough has been to hear one of my heroes, Dr David Bellamy waxing eloquent on the subject. I am convinced that all of us are cheering him on his crusade for a more considered use of our vast natural resources, of which the Amazon Forest is one of our greatest.

Inevitably, the Brazilian government has come in for heavy criticism of late, and I cannot deny that it has been a just criticism. But I am rather perturbed by what I detect is often a smug nationalistic superiority in the attitudes of some, although by no means all, of the critics. Complaints make mention of the Brazilian government's riding roughshod over the democratic aspirations of its people, of favouring the rich at the expense of the poor, of squandering natural resources in order to keep the economy buoyant and of myopically spoiling its biological assets in order to make economic gains.

Britain is guilty too

Fair enough, I suppose to some extent it depends on your political persuasion, and there are those who would disagree with me but I cannot help but observe that in my opinion those very charges could be levelled against the British Government, too. Oil is pumped out of



'Christians must be radically opposed to all who think the earth's resources are up for grabs,' says Peter Collier

Conservation and Capitalism

the North Sea as fast as it can to help provide Social Security for the millions of unemployed, while the sea on the other side of our island is polluted by radioactive discharges. Is it not the truth that, as Christians, we find ourselves radically opposed to all organizations, be they capitalist or communist (in the sphere of conservation I see no difference), who think that the earth's resources are up for grabs and the devil

take the hindmost? Greed and the Gospel are implacable and immutable enemies and we know on which side we stand. Let us take a global stance against greed and not merely attack one foreign government, easy target though it may be.

But I have another anxiety, which is of a more personal note. We live in a town that has come into being over the last twelve years or so. It stands just inside the Amazon Forest and indeed, is still ringed by it. Travelling round Britain for the last four months on furlough I have encountered interest in the question of conservation, especially following on the plethora of television documentaries that there have been on the subject. Occasionally I have met hostility and one student in Edinburgh seemed to hold me personally responsible for the 'decade of destruction'! I can assure her that the puny tree that I once chopped down to lever my car out of a mud-trap was a spindly sapling of little rarity and value.

Now, I am a pastor, and not a biologist. My calling is to people and I seek, as God gives me strength, to bring those I meet to follow Christ, whatever that will mean for them and which ever path He chooses to lead them down. I appreciate



Tractors used to pull trees down



improved their lot in life. In any case, they reflect an attitude that is imbedded deep in Brazilian thinking. For example: 'Shaking Amazonia out of its lethargy, turning it upside down, developing it makes no sense unless it is done for the benefit of man.' (Helder Camara *Revolution through Peace* 1971.)

Brazilians see the wealth of Amazonas as a possible exit from an economic dead-end. Can I really blame them for it? If the attitudes are to change they will be changed by Brazilian experts rather than an obscure foreign pastor in some outbank town buried in the heart of Mato Grosso. I was thrilled recently to see a public demonstration in Cuaibá by a group of Brazilian forestry engineers who were protesting about the desecration of the Pantanal – one of Brazil's richest ecological treasures, a gigantic swampland on the western borders. Their voice was a thousand times more effective than mine would ever be. Their protests and others like them pressed the government to lead a massive anti-poaching drive in the National Park.

pedestal. As a missionary I am expected to be all things to all men. I try to be as far as my gifts and calling allow me, but I am limited in what I alone can do. Forgive me for saying it, but do not our church members sometimes expect too much of their missionaries? Some would want me to preach the Gospel, heal the sick, feed the hungry, conserve the forest, foster a new economic order and still find time to come and talk about it on furlough!

I have learned to be myself, follow on as Jesus leads me and applaud loudly those millions of Christians who are doing what I would dearly love to but cannot. Being a Christian is to be part of a great team. I am putting together a short slide/tape presentation on the work we have been involved in over the last two years. It is a simple record of one man's thankfulness to God for the people He has given to me in a small and growing church. It, too, only mentions the subject of conservation in passing, partly because I do not have the photographic resources to do the subject justice (although I hope to put something together in the future) and also because I love sharing what God has taught me in some rich and exciting years of my life in Mato Grosso. Let us never be so overwhelmed by problems that we cease to say 'thankyou' to God.

that the Amazonian settlers are not the most popular of classes in the eyes of some in his country. At the very least, I can point out that neither were the tax collectors and sinners everybody's favourite in Jesus' day, but that didn't stop Him giving His time, love and message to them.

Refugees from recession

However, I can go further than that. I do not, in all conscience, feel irate at the presence, in the southern fringes of the rain forest, of so many thousand people. Now don't get me wrong. There is an awful lot that I have seen that revolts me and angers me, but most of the folk I minister to are poorer rural settlers, or folk in the town that live by commerce and its products. They are refugees from a recession that has bitten deep into the lives of Brazilians.

A recent letter in the *Herald* mentioned that the poorer are getting poorer. In fact statistics show that nearly all Brazilians are getting poorer in real terms. The poorer folk have less to fall back on. Can I honestly blame them if they see a new hope in migration to Mato Grosso? That hope sometimes proves to be an illusion, but not always, and many have

Part of a team

Perhaps my discomfort in part comes from being placed too often on a



One of many sawmills which crop up in area being cleared



Ian Morris with 'Winged Beans' — all parts are edible and have high protein

Agriculture at Ntondo

'This is a work which caters for the needs of the whole-man' says Roger Foster.

AFTER being in existence for nearly a hundred years, the church at Ntondo is now supported by four organisations, namely Habitat (an American mission providing housing), Mennonites (an American mission supplying teachers to the secondary school), BMS and the Baptist Community of the River Zaire.

Between them these four organisations cater for a broad cross-section of the community's needs. These include, housing, teaching, agriculture, evangelism,

medical and water supplies. Ntondo is an exciting example of how Christ aims to cater not just for one aspect of a person's development but for the needs of the 'whole man'.

Poultry

This project has been rapidly expanding its work at Ntondo. From the poultry built up by John Mellor, a forward-looking solar powered incubator has

been installed and run, albeit intermittently over a period of three-and-a-half years. The conclusion we drew from use of this prototype designed by Jack Norwood of Southend Polytechnic was that the smaller, 200 egg model was the most suitable for our situation. The larger, 2,000 egg version requires modification to minimise electricity consumption and would be ideal where a reliable generator or intermittent mains supply (eg near towns and cities) is available.

Results also isolated various other problem areas. Namely that a sale of pullets to farmers was not worthwhile since these produced lovely big, productive birds, that were all sterile — they were too large to be served by the local Bantam-sized cockerels. The sale of month-old chicks was not ideal due to enormous fatalities after sale. Chicks at this age still need some mothering — skills not appreciated by the average Zairean farmer.

As a result the aim has been to sell only young cockerels. These will cross with village hens to produce a crossbred chicken in the first generation. Ian Morris is taking this thinking a stage further and supplying cross rather than pure bred poultry.

The economic climate has changed a lot in the fifteen years of the poultry work, meaning that:

- a) if feed is bought, then hens compete with humans for that food. This is uneconomic and so numbers are limited to those which can scratch a living around the house (usually five or six).
- b) Theft is discouraging many producers.
- c) Annual epidemics of Newcastle's disease wipe out whole populations of non-vaccinated stock.

Rice

The region's low-lying swamps may occupy as much as half the land area. These have had no value up to present except for providing small fish and thatching materials. The rice project is an attempt to bring this resource into agricultural production.

Careful selection of a site for soil type and flooding characteristic enables rice to be planted without the need for complex ground levelling, drainage ditches and walls. Trial plots have been set up over an area the size of Wales to test farmers' interest and provide a demonstration of the techniques. A suitable site has damp soil at sowing (end of dry season) then floods for the next three months and dries out again ready for harvest.

Rice is something of a luxury food at present in the villages because of its cost. This makes it a good source of food or cash for a farmer who can easily sell it in any town.

Research

Ian Morris has set up small trial plots to test a large number of new crops, and varieties of existing crops. As soon as a promising plant is found it can be multiplied for field-scale trials followed by dissemination onto farms.

Crops under test include —

- a) Maize trial. Varieties with resistance to the newly arrived 'streak virus' are being sought.
- b) Manioc trials (also known as cassava or tapioca). As with maize a mosaic virus has recently been devastating yields of this staple food. Maize by contrast is a cash crop.
- c) Vegetable trials on tomatoes, peppers and various high protein beans. These are all backyard crops as opposed to field crops. Trials test the plants suitability as well as techniques of composting, adding woodash and mulching. These techniques involve too much labour at present to be practical on a field scale.
- d) Soil restorers such as the locaens tree. These fast growing leguminous trees can grow as much as twenty feet per year. Rain forest soils, unlike our own, depend for their fertility on the total amount of growing matter at the time of field clearance (the taller the forest the better). The field is cut, dried and burnt releasing minerals in the ash and nitrogen as the sun is able to heat up the humus in the soil. Population

pressure is eroding the traditional 15 year shifting cultivation cycle and five or less years are all that is allowed for the forest's rejuvenation. Fast growing trees will help alleviate this problem.

Training

Training of Zairian staff has been unspectacular, with most benefit being to those farmers who have been able to adopt some new ideas. Staff divide themselves into two categories:

- a) unskilled, casual labour drawn from the semi-nomadic pygmies.
- b) trained staff drawn from the Bantu but who, like the pygmies often remain in the work for only a short time.

Family pressures cause some to pilfer; sometimes the local gossip can make situations intolerable for all but the strongest characters; and personality clashes can occur with the everchanging white staff. To date training has provided a foreman, tractor and landrover drivers, and stockman but attempts to train a higher level all-round mechanic and an extension worker have not been successful.

If anybody has any tips on the selection

and training of staff I'd be pleased to hear from them.

Extension

The decision to keep two white staff on the project has made a big difference. Now Dave Knight looks after the work at Ntondo while Ian visits villages and does extension work. This extension also provides the vital feedback from farmers that will give the work its direction for the future. This was brought home by the example (mentioned earlier) of the project hens which were too big for village cockerels!

Extension is also aided by a seminar where a representative from each village trying out new techniques is sent to Ntondo for further talks and demonstrations.

Ntondo is a fast-growing community whose economy is becoming less and less farm orientated. Many men are employed fishing or on the mission while women's gardens become poorer due to land shortage. Food is being brought in from outlying rural villages. It is here that the agricultural work will have its greatest effect in the future and so the need to get out and about with extension work is paramount.



Roger Foster and colleague drying last night's catch over a slow fire

Keith Clements has been acquainted with the writings of Dietrich Bonhoeffer for many years and shown a deep understanding of his theological contribution to our contemporary thinking. Many have misunderstood Bonhoeffer and used his writings to their own ends. He can so be used because his thought was adventurous, probing and often experimental. Yet it was this

Keith Clements is right. It did send a shock through the nation and brought out a rash of patriotism in most unlikely people. The book very wisely shows that patriotism is a Christian (for Bonhoeffer that means essentially a human) virtue. We are urged not to leave patriotism to the national front, perhaps even sing, 'I vow to thee, my country' without embarrassment. I can see that love of

Bonhoeffer himself had read it, he might have seen himself and asked, 'Who am I?', because already Keith Clements is fashioning him to fit the thesis. 'Who am I?' he might have asked, 'A true patriot or a spy? One who loves his country or one who prays for its defeat? A loyal citizen or a conspirator for the assassination of the head of state?'

Subsequent chapters take up the themes of the importance of country, the necessity for loving the real and not some image of reality, the acceptance both of the heritage and the guilt and even the way in which a truly international man, embracing true ecumenism, can and must be a true patriot. The title of the book is taken up in the last chapter. Keith Clements offers us a patriotism for today.

What emerges is something highly acceptable. The blemishes are seen, the guilt accepted and the Englishman learns humbly from the German who gave his life for his country, not by fighting but by dying. He loved Germany more than Hitler ever did, whose talk of a thousand year Reich was merely a love of self and power. The dialogue has happened. The author rests his case at the end in that verity of Thomas Traherne, 'Never was anything in the world loved too much, but many things have been loved in a false way, and all in too short a measure.' Country must surely be included in this. Bonhoeffer has helped us to love country with an appropriate kind of love, in the knowledge that this man 'died for his country as a result of the clarity and passion with which he viewed his people under God'.

So far as Bonhoeffer is concerned, this book is approved, it even has the imprimatur of an approving *Foreword* by Eberhard Bethge.

So far, as Patriotism is concerned, it has its problems, expressed clearly enough in the author's last words: 'As yet, we are at a disadvantage in trying to express this patriotism for today. We have had to discard the old language and symbolism as unreal. The new poetry, hymnody and ceremony have yet to arise. One day, if sufficient people tread this way, the new words and tunes and images will come. For the present, let us keep on walking.'

EDWIN ROBERTSON

A LESSON IN PATRIOTISM

Keith W. Clements, 'A Patriotism for Today: Dialogue with Dietrich Bonhoeffer'

Published by Bristol Baptist College, 184 pp, Paperback, 1984

thinking that took the churches of the world into a real dialogue with the problems of a world after the Second World War and enabled many theologians to handle adequately the Christian response to nuclear warfare.

If Keith Clements had written a book on 'The Church and the Bomb: A Dialogue with Dietrich Bonhoeffer', I should have read it with confidence and pleasure. But this book put me at once on my guard! I think it was I who first associated Bonhoeffer with 'patriotism' when I called the third volume of his papers, which I had edited and translated, *True Patriotism*. But I had not until now faced up to the implications of that title. Keith Clements has forced me to do that and it was not entirely a pleasant experience!

First, he concentrated my attention on the Falklands. As I personally regard that incident as a rather shameful one in our national history, I was not ready to be taught a lesson on patriotism from it.

country is the cradle for love of all mankind. Keith Clements quotes Daniel Jenkins: 'If a man cannot love his own kith and kin whom he sees, how can he love the international community, or for that matter the universal church, whom he does not see.' That is the type of problem Keith Clement sets himself — genuine love for one's country, which is not based upon the hatred of others. He does it in converse with Dietrich Bonhoeffer, whom he knows well. The book reads a little like those imaginary conversations which we used to broadcast — between two people who never met, but could have done. Keith Clements brings his thoughts about patriotism, a little too coloured by the Falklands, and comes into dialogue with Dietrich Bonhoeffer caught in the web of Nazi Germany.

To enable us to follow this strange dialogue, he gives us an excellent sketch of Dietrich Bonhoeffer in a chapter called, *True Patriot* — a good portrait. If

COMMENTS QUESTIONS QUOTES

By DEKA

I suppose this might be called the 'instant' generation — instant coffee, soup, puddings, potatoes, and so on — the list is nearly endless.

But it is not only foods. With the aid of modern techniques and scientific development so much information is available on a computer at the touch of a button. Telecommunications can bring us an almost instant answer to queries. Does this affect our whole attitude to life, and so do we become impatient with situations where things do not proceed quickly, and development takes time?

With our western background, and all the facilities that we enjoy — and take for granted — it is easy to forget what long processes of development lie behind our understanding of parliamentary democracy, modern agricultural methods, religious liberty. They all took TIME.

Q Q Q Q Q

A comment in a recent prayer letter from Brazil set my mind running along these lines. This was it:

*There are many things we would like to see happening in Brazil — in some cases because we simply do not understand the situation some of these hopes are badly placed. But even where our yearnings are legitimate we have to admit that **time is a vital factor** in all this. . . . But within our situation, including that of our churches, are the seeds of hope. Give us time and your prayers and we'll get there.*

That is not just true of Brazil, but also of

other countries where the BMS is a working, sharing partner.

Development takes place, and should do, in all aspects of our life, as well as in practical and theoretical matters pertaining to all of us. A baby gradually grows and develops physically and mentally into a 'grown-up' person. To be a well balanced person able to cope with life, this will have included learning and acquiring an astonishing amount of facts and information, the ability to reason, think, decide, talk, communicate and generally to take part in society. But there is more to it than that isn't there?

Q Q Q Q Q

Another sentence from the letter quoted above:

Thankfully, we have already seen improvements in academic standards —

and well so because I find theological reflection no less demanding and challenging in Brazil. But I think much more is needed and we have often left the question of spiritual development and personal growth virtually untouched. What concerns me is to see folk growing not only in knowledge and comprehension (though I see these things to be vital), but also as people, as leaders and as servants of the Lord.

Yes, our desire and prayer is that all may grow up to full maturity in Christ — that takes TIME also. We know that we have still got so much to learn, we still make mistakes, misunderstand, hurt people — then have to ask their forgiveness and beg their patience.

Do we give time to people, places, situations, so that development may take place, and not be hindered by our well-meaning but perhaps impatient desire for results?

BAPTIST INSURANCE

YOUR COMPANY

FOR

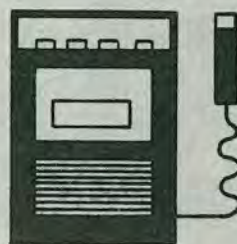
YOUR INSURANCE

Write:

The Baptist Insurance Co. Ltd.
4 Southampton Row,
London WC1B 4AB

or ring:

01-405 4084



ALREADY well into their first term of missionary service at Upoto in Zaire are Mark and Pauline Godfrey. They are teaching in the Secondary School.

Members of Thornhill Baptist Church, Southampton, they came to the BMS from different directions. Pauline's father is Baptist minister, Tom Rogers and she has been brought up in a Baptist environment.

'Ever since I was very young,' she says, 'I have had a strong concern for the work of the church overseas. In my teens I rejected the idea that this might be a "call", feeling that it could be put down to obvious sentimental reasons. Yet it persisted

and at Summer School in 1979 I was challenged to put my concern into action.'

Mark was a confirmed member of the Church of England, but he joined Thornhill Baptist Church in 1982. He says, 'In my time in the Covenanters it was instilled in me that my gifts should be used for God. Until I went to University I told myself that the time had not yet come. But there I was challenged to get up and do something and the need of the Third World was brought home to me. However I could always find a reason against full-time missionary work. It was in November 1981 that my wife and I were challenged to take a step to find out what God wanted for us.'

Religious Groups seek peace

LEADERS of the different religious communities in Sri Lanka met at the beginning of May to talk about peace. Buddhist, Hindu, Christian and Islamic representatives decided to observe May 14 as a day of devotion and dedication to national peace

and goodwill.

The aim of the meeting was to prevent a recurrence of the violence of last year and to find ways of curbing crime and eradicating the drug menace.

The cost of living in Zaire

THE cost of living in Zaire is spelt out in a recent letter from Martin and Lorraine Sansom who are working at Upoto.

'This month,' they say, 'a primary school head was paid 1400 zaires, that is about £28. The salary is the same no matter how large the school or how many years a person has worked. A gallon of petrol now costs Z160 or nearly nine days of his salary. A 60kg sack of rice now costs Z850, or nearly sixteen days of his salary. A bicycle would cost him the equivalent of two and a half months' pay and a vespa scooter would take four years to buy.

'As you can see the cost of living out there is very high indeed. To buy enough fish for the family for a day would cost him two days' salary and we live near the river. Those who live round a town like Lisala do have the opportunity to hack out a garden from the jungle, but those who live in the big towns like Kinshasa, Mbandaka, or Kisangani must be finding life extremely difficult indeed.'

The work of the church in Zaire has been greatly handicapped by the savage devaluation of the currency, and the support of our prayers is greatly needed.

Day Centre Opens

THE Children's Day Centre at Nova Londrina, Paraná, Brazil was opened in March. 'We filled the centre with every available church pew and as many chairs as would fit in,' reports Gerry Myhill. 'A spot of colour and dignity was added by positioning three flags by the speakers' rostrum, those of the town of Nova Londrina, the State of Paraná and of Brazil.'

'Invitations were sent to all the town authorities, and we were gratified by the number who came — the Mayor, councillors, educationalists, doctors, dentists, lawyers and other professional people all being present. Many of them made use of the opportunity to speak, pledging their official and personal support for the venture.'

'Also present were the Executive Secretary of the Baptist Convention of Paraná, who was the principal speaker, BMS Representative in Brazil, David Doonan and Derek Punched.'

Gerry Myhill says that the buildings make a very fine complex for the work envisaged. There is a large kitchen and dining room, a large hall for activities, two dormitories, bathrooms and toilets and an administration and storage area.

It is now furnished and occupied daily 'by an ever-growing stream of noisy children'. The aim is to help the poor and needy families of the town and to care for those who are handicapped.

British Ambassador's son injured

THE son of the British Ambassador to Zaire suffered a severe accident a few weeks ago. Whilst on a trip in the Upper River Region of Zaire, 18 year old Charlie Bayne dived into the River Zaire from a canoe. He hit his head on an obstruction and was pulled out of the water unconscious.

Fortunately they were not far from Yakusu hospital where help was at hand. He was eventually flown to South Africa for treatment. He has had an operation to fuse the broken

vertebrae in his neck, but he is still paralysed. They hope to get him into a sitting position so that he can use a wheelchair, then he will be flown back to Stoke Mandeville Rehabilitation Centre. It is hoped that he may regain some movement in arms and hands.

Charlie's parents were received into membership of the International Protestant Church in Kinshasa, by its minister Vivian Lewis, just a few days before the accident.

Chinese Christians assure those in Hong Kong

AN eleven member Chinese Christian delegation which visited Hong Kong recently has assured the church there of its future independence. Bishop K H Ting, president of the China Christian Council commented on the expiry of the British lease of Hong Kong in 1997 and said, 'The work of the church building and evangelism in Hong Kong is the right and responsibility of the church in Hong Kong. After 1997, we in the north will continue to stick to

this principle. Church life and work here, and relations the churches in Hong Kong wish to maintain, are to be decided upon by the Hong Kong churches themselves – as they have been in the past. We stand for the continuation of the principal of mutual respect between you and us, each side to try its best to fulfil its task in accordance with its own usual ways, for the growth of our Christian enterprise.'

BMS Garden Party

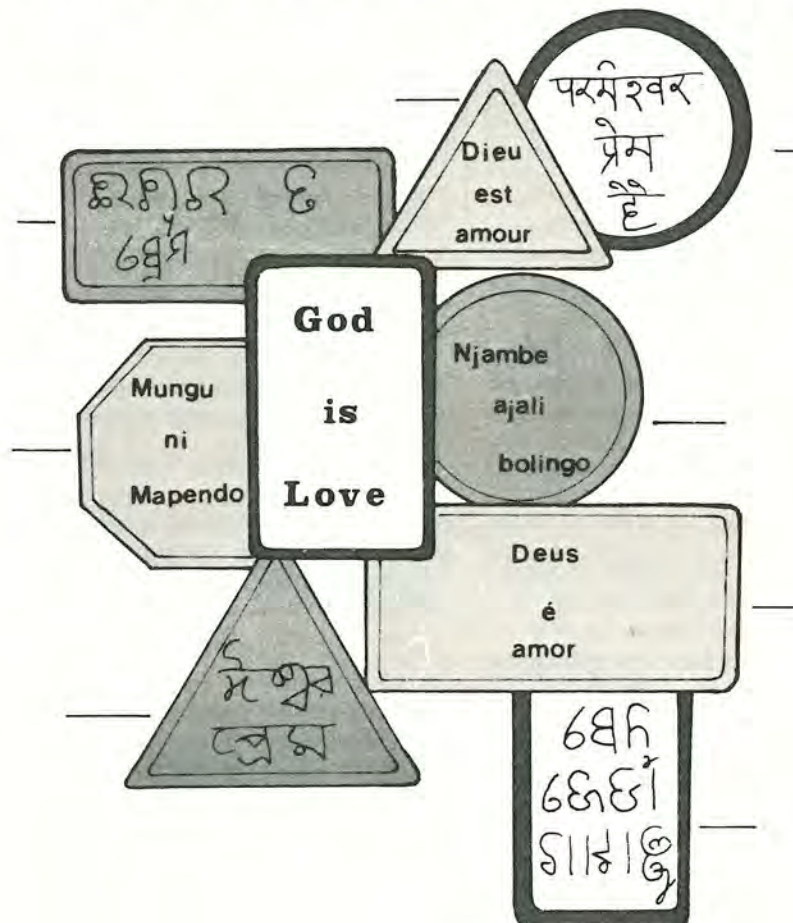
MORE than 100 folk recently attended a BMS Garden Party in Scotland. It was held in a garden loaned by the Edinburgh Medical Missionary Society. BMS Scottish Representative, together with Helen and Douglas Drysdale, who are about to return to Zaire, spoke to three different groups in turn.

Helen and Douglas told the groups how they had come to see that their short term work in Zaire was not yet complete. Ron Armstrong taxed brains by introducing two informative games.

Also present was Dr Reba Macfield. She is one of the doctors at the Chandraghona Hospital in Bangladesh, and she is in Edinburgh doing a six month post-graduate course.

A number of former and retired missionaries were also present. It was a happy time of fun and fellowship and although the occasion was primarily for information, the finances of the Society also benefited.

MAKING IT PLAIN



BMS Women's Project
1984/85



CALL TO

PRAYER

1784 - 1984

Home 29 July - 4 August

DAVID MARTIN, the Young People's Secretary will by now have returned from BWA Youth Congress in Argentina and a visit to Brazil with several young, British Baptists. His return coincides with the beginning of the BMS Summer Holiday Programme. This year there is no overall theme and each team, meeting at Penzance and Eastbourne, will be pursuing its own way to stimulate missionary enthusiasm, and to deepen Christian commitment.

On each of the holidays there are missionaries who are home on furlough and members of the church overseas who are studying in this country. So there is plenty of opportunity present to complete the picture of BMS work.

This month too we remember our retired missionaries and especially those living at South Lodge in Worthing. The article by Len Hazelton in last month's *Herald* gives a picture of the happy life they have.

Zaire - Upper River And Kisangani 5-11 August Upoto And Binga 26 August-1 September

THE district of Kisangani in the very large Upper River Region comprises not only the parishes in the city itself but other parishes in the outlying areas up to 125 kilometres away. There are some relationship difficulties amongst the leaders of some of the churches in Kisangani, and Mary Philpott with the area Superintendent, the Rev B B Mokili is attempting to sort some of them out.

Mary's work involves a lot of travelling as she encourages ladies in the region to learn to read. Classes are held in each parish and in two instances there is outreach to non-Christian women. One class even has a man attending.

Anni Horsfall has continued her teaching work in the Institut Lisanga. At present she is on furlough, which she has arranged to fit in with her teaching and the examinations of her pupils. She hopes to be back in time to prepare them for the 1985 exams.

THE work at Binga has not been easy in recent months. A case of witchcraft involving members of the church and resulting in someone's death took place last year. Alan Goodman has been involved in bringing about reconciliation and healing in a difficult situation. The women's worker, Anne Flippance is home on furlough at the present time. She reports that the Bible study group has doubled in size. The reading classes have been operating without primers and Anne has had to write out sheets by hand.

At Upoto, cutbacks in the school because of the country's economy have left the teachers without any administrative staff. Nicola Beale, who returns home shortly, reports a feeling of discouragement. Valerie Watkins has joined Martin and Lorraine Sansom and Mark and Pauline Godfrey in the BMS team. Ian and Janet Wilson are also just returning to Upoto.

Brazil - Mato Grosso, Mato Grosso Do Sul & Rondônia 12-25 August

IN Cuiaba, Mato Grosso, Eric Westwood is Director of the Theological Institute. He reports on the building of new living accommodation for married students. 'We are greatly encouraged,' he says, 'to see that almost all of the students who have completed the course are now active in the life of the churches'. Keith Hodges is dealing with those who cannot attend college. Supervising a correspondence course he is training lay leaders.

Laura Hinchin is engaged in church work amongst women and children, and is also participating in the 'Telepaz' (telephone peace) service, where people can listen to a taped message, and also at certain times ring a counselling service.

In Rondonopolis Stuart and Georgie Christine, pioneering a new work, have reached their goal of 30 church members by the beginning of the year.

THEOLOGICAL work is also being undertaken by John Clark in Campo Grande, Mato Grosso do Sul. It is the second seminary in the state and both are full of students. Sometimes they wonder how they can all settle in churches, but there is a grand programme for church planting and outreach so the hope is that there will be work for all.

Campo Grande itself is home for many Spanish speaking peoples and work is being done amongst them. There are also many social problems caused by drug traffic which passes through the state from elsewhere in Latin America.

There is a campaign in Brazil at the moment to get people to cultivate their own gardens - something which does not come easily to most Brazilians. The churches are hoping to encourage this in view of the economic need of the nation and the poverty of so many.

Lord Jesus,
Before ever we know or even begin to understand, you are there at the heart of human suffering and need.

In Brazil's growing cities and squalid *favelas*, sharing the lives of those trying to cope with poverty and hopelessness.

In Zaire's struggle to pay its way and where a country's bankruptcy is spelled out in the privations of ordinary people.

Yes Lord, you are there way before us, and we know that you care.

We thank you Lord,
for those who have heard the call to serve in your name in these places
for those who are teaching,
counselling, advising and pastoring,
building up your people in faith
for those who by their service are helping in the development of these countries, bringing new ideas to the growing of crops and the pursuit of rural crafts.

'Little help'

by Bernard Ellis

A CONSTANT puzzle in Calcutta is how the other half live. It is still a puzzle from what friends tell me. The newcomer soon found that they existed or simply died.

Mr Steele, a little Anglo-Indian gentleman, was one of those who existed. He came to an evening service at Lower Circular Road Baptist Church and promptly had an epileptic fit. We attended to him, in the vestry, and sent him on his way, if not rejoicing, then certainly with rupees in his pocket.

It was twenty-five years before I saw him again. And in case anyone thinks that we were uncaring, I should explain that the voluntary first-aid team, that Sunday night, was scattered far and very wide during those twenty-five years.

On to the desk at the old Baptist Mission Press in Calcutta came a pencilled note on a scrap of paper that said, with quiet dignity, 'Sir, can you please give me a little help. Sd. Steele.'

He came into the office and told me what had been happening to him. We arranged for him to call each month, so that he would be given that 'little help'. He was grateful. He must have had several other small sources of income, although there was no such thing as the DHSS: just the Anglo-Indian Association, whose resources were limited.

Some time later, I found him outside St Paul's Cathedral Vicarage. I said to the vicar, John Pothen — now with a large parish in north London — 'I see you know our friend, Mr Steele.' John smiled and said that Mr Steele came to see him for a little help from time to time. And added, 'He has had an epileptic fit in every church in Calcutta.'

And that was how Mr Steele managed to keep body and soul together, with as the song says, 'a little help from my friends'.

At Lower Circular Road we had an occasional visit from an unusual person. She, too, was quite small: a professional beggar-woman. She chirruped like a stuttering Bengali sparrow, in a high-pitched voice. Even our Indian and Anglo-Indian members had some difficulty in following what she said.

Why she came to church at all, I could not understand, especially as the medium had always been English, of which she knew not one word. But she too, came from time to time. And when I thought about it, it must have been simply that she knew she was among friends.

Her regular pitch was outside Sealdah railway station, which has to be seen to be believed. When the monsoon rains came down and the floods came up, the BMS provided her with a roof over her head. When her friends gave her cold weather clothing — the nights could indeed be cold — the BMS took care of it, during the hot weather.

In the fulness of time, she died, with little more than a few rupees, which the BMS kept for her. Her final request was that the Society should give the money to other 'unfortunates', with the warm clothes.

I often think of Mr Steele and the little beggar-woman and am thankful that I belonged to a caring church and a Society which never sent anyone away empty, whenever possible. Of course, there were a few shysters and confidence-tricksters but better to lose a few 'chips' than turn away the truly deserving.

MISSIONARY MOVEMENTS

Arrivals

Mrs N Passmore on 29 May from Khulna, Bangladesh.

Rev J Clarke on 2 June from Campo Grande, Brazil.

Miss S Chalmers on 12 June from Yakusu, Zaire.

Departures

Rev J and Mrs Dyer on 9 June to Rio Negro, Brazil.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously (10 May-13 June).

Legacies

	£
Miss H M Andrews	528.94
Miss L C Cabell	425.97
Mrs L M Holley	12,000.00
Mrs E L Howells	1,000.00
Miss J K Hughes	100.00
Frank Illingworth Trust	37.65
Miss G I Langdon	2,061.28
Mrs M R Legassick	35.00
Miss C Littlefield	100.00
Miss R Mays	4,693.22
Mrs A Miller	100.00
Mr A G Morgan	250.00
Miss E A Saunderson	100.00
Miss C A Thomas	100.00
Mrs F E Wakeley	100.00
Mrs M V White	235.42
Mrs J E M Williams	100.00

General Work

Anon: £3.00; FAE (Aberdeen): £20.00; Cymro: £65.00; Anon: £1.00; Anon: £15.00; Anon: £5.00; Anon: £4.00; Anon: £5.00; Anon: £40.00; Anon: 61p; Anon: £1.21.

Medical Work

Anon: £20.00.

Women's Project

Anon: £1.00; Anon: £10.00; Anon: £5.00.

NOTICE BOARD

HARVEST APPEAL



**BAPTIST MISSIONARY SOCIETY
and OPERATION AGRI/BMM**

for Projects
Posters
Leaflets
Collection envelopes
use order forms

or write to

The Harvest Appeal
341 Bowling Green Road
Bradford
W. Yorkshire

Reach-OUT!

The Young People's
project for 1984/85 starts
this month.

Reaching out with
spiritual teaching and a
healing ministry to serve
people in Bangladesh.

BMS/LBMU AUTUMN MEETING

BLOOMSBURY
CENTRAL
BAPTIST CHURCH
LONDON

Monday
24th September
7 pm

WOMEN'S MISSIONARY CONFERENCE

MISSION HOUSE, LONDON

SATURDAY 17th NOVEMBER 10 am-4pm

£3 — including morning coffee, lunch, afternoon tea

Details from Miss Sue Le Quesne

WOMEN'S MISSIONARY CONFERENCE

NORTHERN COLLEGE
MANCHESTER

SATURDAY 20th OCTOBER 10 am-4pm

£3 — including morning coffee, lunch, afternoon tea
Details from Miss Sue Le Quesne

Further information about any of these notices can
be obtained from: Baptist Missionary Society,
93 Gloucester Place, London W1H 4AA.