

MISSIONARY

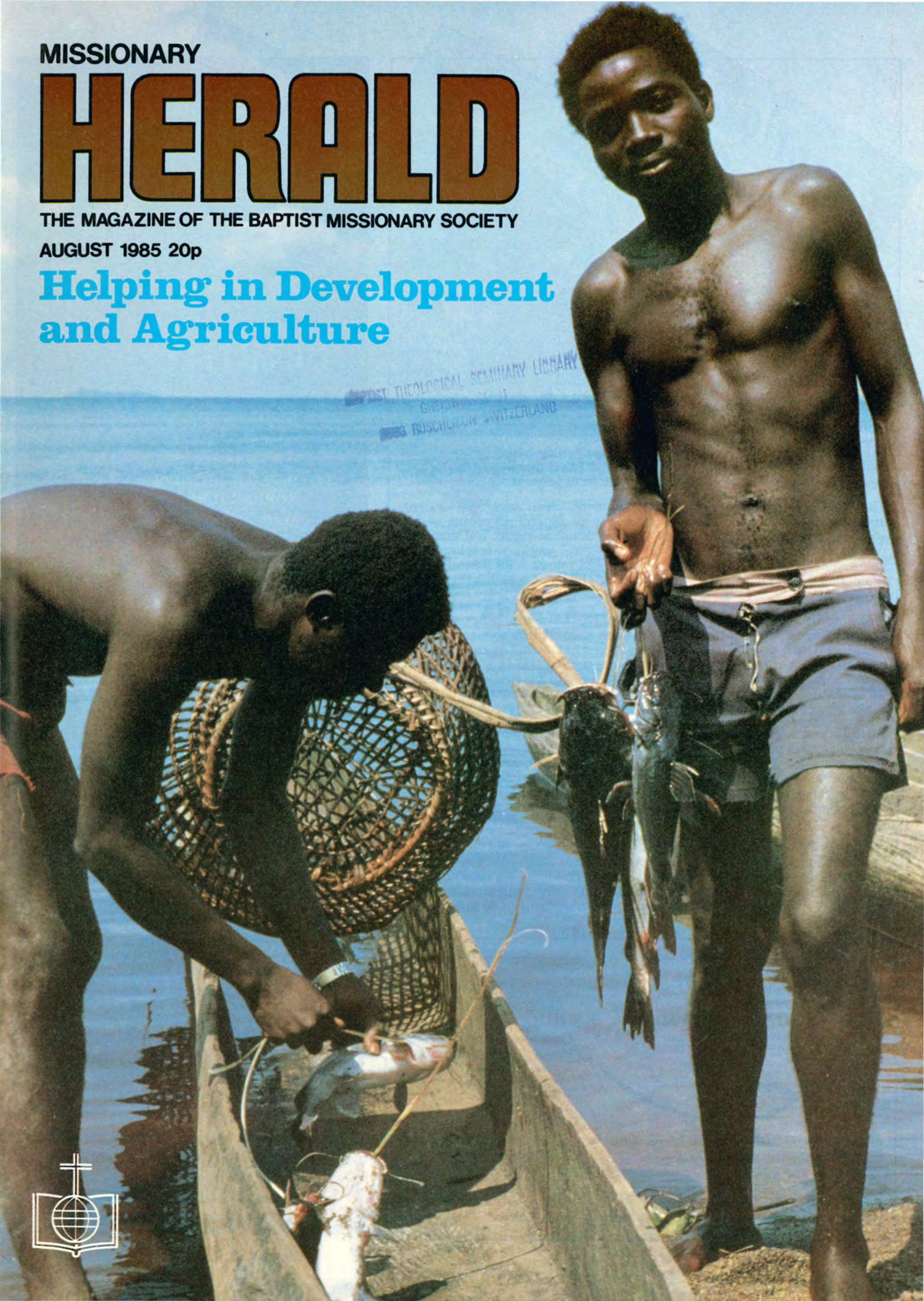
HERALD

THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

AUGUST 1985 20p

**Helping in Development
and Agriculture**

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Editorial Comment

IT would be very easy for a feeling of helpless hopelessness to overcome some of our overseas workers, faced as they are by such appalling need. Where do you begin when a mother brings her malnourished child to hospital asking for medicines to make him better? Do you give concentrated vitamins and for a short while supervise the feeding of a balanced diet? Or do you take time, overworked as you are, to teach patiently what is essential for healthy growth? Even then can you be sure that she has understood, or has she just nodded assent to please you knowing full well that her family cannot afford to buy protein foods?

The sad fact is that until she and others do understand, much of the good work being done by our agricultural projects in promoting better crops and the rearing of better animals will have little effect. Rural people are notoriously conservative and slow to change the practices of generations.

The same is true in other areas of development. Clean water, the hygienic disposal of sewage, vaccination programmes all depend on people understanding what they are all about. It is an uphill struggle, but our BMS personnel are there in the thick of it — medical workers, teachers, agriculturalists, development workers, pastors and others — all part of a team promoting the wholeness of life in body, mind and spirit, which is the heart of the gospel.

'Working to enable the hungry to feed themselves is the most concrete form of action Christians can take to express their love of neighbour,' a Zairian Christian wrote recently. Well we are involved in that, not as an aid agency, but as a missionary society entrusted with the sharing of the good news. Jesus reminds us that 'man cannot live by bread alone' and it is evident in all of our fields that to seek to change a person's material circumstances without also seeking to change him breeds selfishness and injustice.

All those working in the Third World are aware of the enormous complexity of the problems of poverty. You do what you can at the local level — you *must* do what you can — but the problem is not local, not even national, but international. So many countries are crippled by international debts they cannot hope to repay. In Africa the balance of trade works against them. The real value of copper, which affects Zaire, has fallen by 60 per cent over the past ten years.

Africa's famine has awoken sleeping consciences in Britain. But the sending of aid is not enough, however generous. As Christians we need to ask ourselves whether there is anything else we ought to be doing. Do we care about the inequities of world trade which benefit the rich? How many of us have read the *Brandt Report*? What do we expect our government to do about it?

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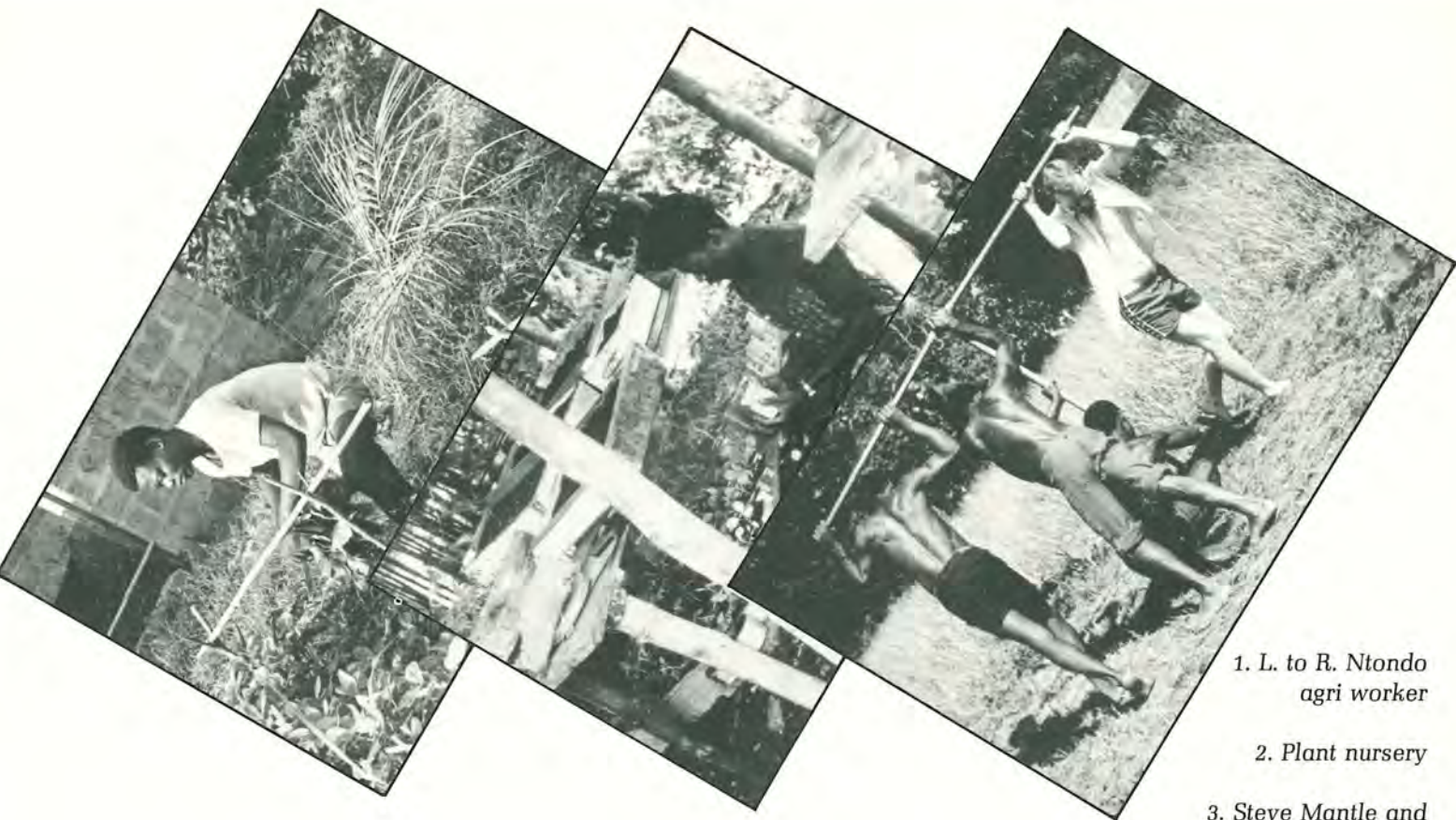
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We share in the work of the Church in:

Angola	India	Sri Lanka
Bangladesh	Jamaica	Trinidad
Brazil	Nepal	Zaire



1. L. to R. Ntondo agri worker

2. Plant nursery

3. Steve Mantle and workers drilling well

Getting out and about

'That's what rural development is all about,' explains Ian Morris

NTONDO is a small, but growing, village of around 2,000 people situated beside Lake Tumba in the Equatorial Region of Zaire. The Baptist Missionary Society has been involved in the work of this area for many years, but recently there has been an increase in the number of missionaries working at Ntondo. All, in their different ways, are involved in the development, both physical and spiritual, of the lives of the people.

Wilma Aitchison's work involves promoting preventative medicine by setting up small clinics in the village of the Ntondo area. Where there are no clinics she is helping to train people to provide a small measure of help and some medicines. She is based at Ntondo hospital with Rosemary Giboney, who is helping to nurse and feed needy children.

Recently started in Ntondo is a water project run by Stephen Mantle. Initially the work was concentrated in Ntondo itself, but interest spread and Stephen has been working in several of the other villages.

John and Rena Mellor's work is concerned with evangelism. They travel into the villages to preach and to encourage the local churches. They also hold teaching groups for the local pastors.

The newest missionary is Stephen Ayres. He is doing the invaluable back-up work of fixing machinery and doing many of the little jobs which are so necessary for the smooth running of life at Ntondo.

The agricultural project, run by David Knight, assisted by Jonathan Cartmell, a

volunteer, has, over the past few years, started to go into the villages rather than wait for people to come into Ntondo itself.

Visiting the people

So it is quite evident that rural development is about getting out into the places where people are. Most missionaries visit the forest villages at some time during their term of service. It is not easy work, and sometimes it is not very rewarding, but over a period of time it is possible to see changes taking place. At first, as in the case of Christian commitment, this may be very slow.

It is so easy to see the instant effect of a new pump or drug, but it may be years before villagers give their lives to Christ. So John and Rena Mellor have a hard task as they travel around the area by Landrover and bike to spread the good news of Jesus Christ.

Wilma Aitchison travels many miles, either by foot or dug-out canoe, which she helps to paddle. She comes back

from these trips sunburnt, and very tired. Helping people in the villages to face their problems is quite an emotional strain.

The water project was subject, early on, to quite a few difficulties. The equipment took nearly one and a half years to arrive. Stephen took advantage of this time to dig wells and to encourage folk to find a clean water supply. Later this year Stephen, Isabel and Naomi are due to move on to Yakusu to set up a water project there leaving the Ntondo project in the hands of a Zairian called Ndeke.

The Agricultural project is known

locally as *Projet Agricole*. We have been visiting the villages situated around Mai Tumba and also some in the interior. These visits are designed to promote the project, demonstrating that it can be of use to the people by providing advice, seeds and chicks. News about the project has spread and many folk have started to visit the main centre in Ntondo to look for seeds and to ask for a visit.

At the moment David Knight is in charge of this very expanding project working with Zairians like Loleka, the foreman, and Loimi the extension worker.

Improving local agriculture



One of the finished pumps

**By
demonstration
and teaching
pastors will be
motivated to
improve local
agriculture
when they
move to
their first
Churches**

AT Kimpese, Michael King is looking for ways to use a large area of land which belongs to CECO. CECO, the Evangelical Centre for Co-operation, is where four different communities work together. There are three primary schools, a secondary school, where Pat Woolhouse teaches, and a Bible School.

Michael is hoping to use 3-400 acres of the 1,000 acres available. The rest will be used for gardens by the workers at CECO.

'The ideal is that all the acres should be used in some way,' says Michael. 'It is not a good Christian witness if it is not used, because some of the local people are having to travel great distances from Kimpese to find land for their gardens.'

As an experiment Michael King is fencing off about 10 acres of fruit trees. Some of these are quite old so he hopes to plant new trees and then to keep goats within the area. Apart from this, one enclosure has been finished and three others are projected for 50-60 goats and sheep.

He is also building up a herd of pigs. One sow, a gift, has just produced its first litter of seven piglets. He hopes to buy in more and to build up to 25 sows. The progeny will be for sale commercially and this will help in a local breeding programme.



Michael King picking improved manioc leaf

Michael is also increasing the flock of poultry. At the moment there are 150 pullets, 120 cockerels, and 150 mixed chicks.

Altogether 45 acres are under the plough, and it is hoped that this will be increased to 70 by September in order to grow rice, maize, soya, manioc, sweet potatoes, peanuts, haricots, alfalfa, fruit trees and some hardwood.

The aim of the agricultural project at Kimpese is not just to find a beneficial use for the land. It is hoped that by demonstration and by teaching the pastors being trained in the Bible School will be motivated to improve local agricultural practices, when they move to their first parishes.

'At the moment I am teaching two hours per week in the Bible School,' Michael reports. 'This will increase to three hours next year and upto six hours, plus practical work, in the future. Also one primary headmaster is interested in my giving help with an agri project.'

'It is my hope that every pastor who leaves the Bible school will take with him to his first situation one decent cockerel and ten hens, and two goats of improved stock. I am looking into the possibility of giving pigs too and improved seeds of manioc, peanuts and maize. Some of the students are interested in growing fruit trees like orange, grapefruit, lemon and mangoes, and in learning how to graft.'



Poultry house at CECO



The Agricultural Centre at Diptipur is right by the bus stop, and so is in a very central position for people to call in to look round the farm or visit the Christian Reading Room. Friday in particular is open day for farmers to look at the various crops being grown.

Diptipur

Gill Ashley-Smith of the Operation Agri publicity team writes about a recent visit to Diptipur in Orissa State, East India

IN January 1985, Russell and I had the privilege of visiting Diptipur during a visit to India. As a member of the Operation Agri Committee, Russell has for a long time had an interest in Diptipur, and in particular in the West Utkal Agricultural Centre, which Operation Agri has supported for many years. The Centre was started and developed by BMS missionaries John Smith and Alan Casebow. Now it is in the hands of Indian Christians, under

the Church of North India. The Director is the Rev Reuben Senapati.

Reuben visited us when studying for a year in Britain, and so we were really looking forward to visiting him in return. He had prepared a very well organized tour for us — an intensive few days of visits to see as much as possible. Here are just a few of the many projects we saw.



Collecting firewood is a major chore, especially as the forests recede and women have to go further and further to find wood. Reuben has plans for a project to plant trees especially suitable for regular cutting.



These goats, descendants of those raised by John Smith and Alan Casebow, produce much more milk than the local breed. But the herd is now depleted and new stock may have to be brought in from Northern India.





We were keen to see the tanks (or reservoirs) which Alan Casebow organized to be built with a massive food-for-work scheme. Tal tank, shown here, is the biggest of the chain of tanks. But, when autumn rains were very poor, this water had to last several months, until the monsoon in June. Several more projects to build tanks and canals have been organized by the agricultural centre, and more still are needed.

This village farmer was trained at the agricultural centre to teach basic literacy. He is paid a small fee to teach about ten people in his own village every evening. When they can read simple sentences, the farm centre gives them simple booklets on poultry rearing and vegetable growing.

A slide and tape set, prepared by Gill and Russell following their visit, will shortly be available. Entitled 'Diptipur – a Vision for Villages', it will be available from Mission House.

The farm centre had now branched into weaving! A man has been appointed to organize a scheme to supply weavers with looms and thread and to buy their cloth. Previously they were getting a hard deal from middle men. The farm centre is negotiating with the government to buy the finished sariees and lungis to sell in state-run craft emporiums. The local weave has a beautiful and distinctive pattern at each end.

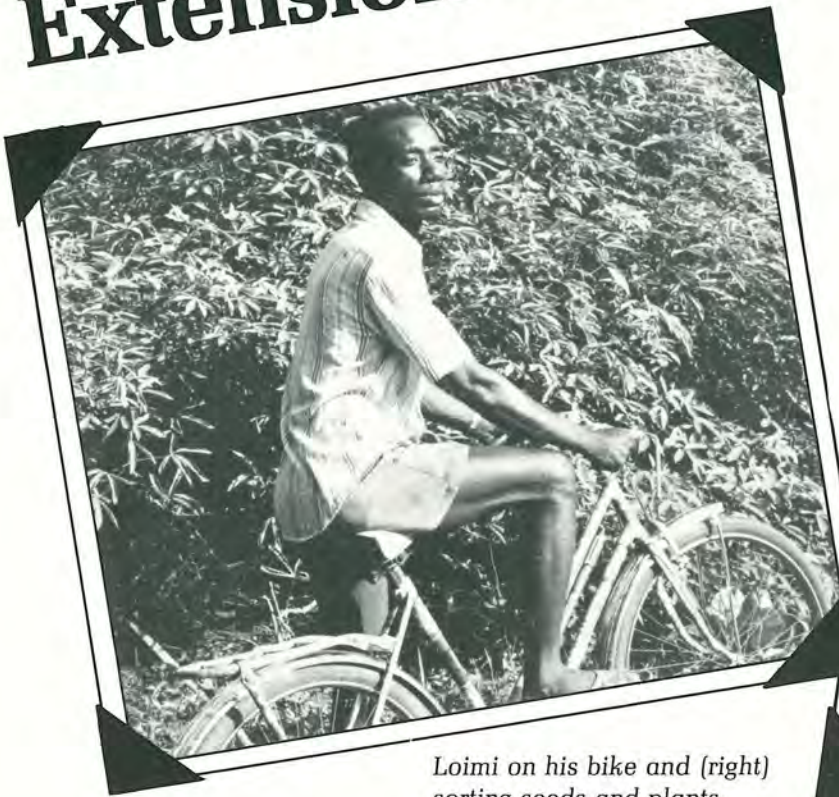


Reuben (right) demonstrates the working of a Chinese-style biogas plant, running on cow manure. The farmer (centre) is holding a gas pipe. His wife was cooking a meal indoors using the methane gas and they also have gas lights. The Indian Government is keen to promote biogas to reduce the pace of deforestation. Reuben may get involved in this but commented that it is of use only to better-off farmers who own a number of cows!



A social centre is at Harlanga in the Kond Hills. Being built by the Church of North India. Kui tribal people will be trained in various skills such as umbrella making, carpentry and blacksmithing. Reuben wants also to start another demonstration farm in this remote area to help the tribal people learn better farming methods.

Extension work



Loimi on his bike and (right) sorting seeds and plants



This slow but rewarding work is described by David Knight

WHY does it take such a long time before we see any changes taking place? Is there any reason to expect agricultural practices to change quickly? After all, ours in Britain took long enough to develop to their present state from the days when we were basically hunters and gatherers as the Zairians were not too long ago.

Today the developing countries have an advantage because the science of agriculture is well advanced in other countries. They can borrow from other people's ideas, technology and experience. They can select suitable crops and livestock from other places to complement their own.

People take a long time to accept new ideas. This is natural because their whole livelihood depends on the food they can grow and changes in farming introduce at least temporary uncertainty about future returns.

More work

Sometimes changes will involve extra work for no apparent reason. 'Why should I bother about fallow periods, soil erosion control, manuring and so on if it takes more work? After all my grandparents didn't give it a thought, when virgin forest surrounded us on all sides and the village itself moved when the ground surrounding it became weak.' At present all we can do is to point to the signs and warn them about what happened in other places where advice came too late.

Infant nutrition is being taught at the hospital and parents are encouraged to grow high protein foods to feed their children instead of the usual fill-belly foods like cassava (tapioca), which contains little but starch. Unfortunately the many infant deaths are blamed not on malnutrition but on black magic.

Some people are quick to change and

keen to be able to see their families better. Others, wisely, like to stand back and watch, while others are purely out to see what they can get.

This is the background against which we work in the Agricultural Project at Ntondo. 'Agricole' is a place where people can come if they want to get advice, seeds or chickens. We also help in processing produce, but much of our work consists of supplying people in the surrounding villages with these things too. Normally one of our missionaries concerns himself with this extension work, along with Loimi Lo Engulu Lianga our head extension worker. The other works alongside the foreman, Tata Loleka Limpia, doing the day to day jobs like building a pigsty, mending the tractor, which has stood idle for a year now, and arranging for a replacement poultry flock after we had to slaughter them following a disease epidemic.

An extraordinary journey

A few highlights from one of Loimi's trips will help you to understand what

David Knight and Loleka in the seed store



Ntondo workers ready to start the day

kind of work he does. This trip was one of his less fruitful but more extraordinary journeys.

Saturday

Set off for Lukolela (150km) by canoe and outboard motor. Spent the night at Ngombe. Distributed seeds of sorghum, cowpea, winged bean, soya, tomato, aubergines and demonstrated how to sow them. Time limited.

Monday

Lukolela. Somebody died. Everything stopped.

Tuesday

Judging by the size of his tomato plants and sorghum, seeds, which were given our representative to plant at the start of the rainy season, had only just been planted – hastily before the visit. Many of the seeds had died because they had been kept too long. The man was given more seed and advised to follow our advice next time or like as not the villagers would elect somebody more responsible to represent them.

Wednesday to Friday

Ill.

Friday

While walking at nightfall, with companions, along the road to Nkonda, came across very fresh elephant dung. 200m later heard an elephant's ear flap once in the darkness. One friend made a loud noise to scare it away and suddenly chaos broke out all around them. In pitch darkness elephants came crashing out of the forest, across the road and back into the trees again both in front and behind. Terrified! The ground itself shook. Mercifully nobody was hurt. Made it safely to a village for the night.

Saturday

Reached Nkondi by foot – 30km.

Sunday

Talked to the congregation after church.

Monday

Village agriculturalist had succeeded in growing sword bean, sorghum, tomatoes and other things in spite of the late rains.

Wednesday

Arrived at Nsopi – 27km.

Thursday

Discovered that the pastor to whom we had given seeds was absent. The seeds had neither been planted nor shared with others. The villagers seemed enthusiastic, but were cross. We advised them to elect another representative.

Friday

Returned to Nkondi.

Saturday

Feet tired. Hitched a lift on a timber truck back to Lukolela. A dangerous ride on the top of some logs.

Sunday – Sunday

Waited a whole week before getting a boat to return from Lukolela.

Sunday – Friday

On a boat going to Mbandaka. No shelter come rain or shine – and it did!

Friday

Extension work life jacket confiscated in a 4 am police raid. They said that Loimi could not afford to buy one so he must have stolen it.

Saturday

Eventually managed to recover life-jacket.

Sunday

Returned to Ntondo by truck.

Most of our village animateurs (agricultural representatives) are more conscientious than those on this trip, and thankfully not all trips are like this one either or Loimi, for one, would refuse to go.

Soon we hope to use the villages, which are most agriculturally advanced, as area centres within our large region. This way we can visit them more often to help with area problems, perhaps using the new extension work motorcycle, which Operation Agri is sending us.

In more and more ways Agricole is trying to provide local people with the means to improve their production of food. Please pray that in return more and more honest, forward looking farmers will find their way to us, because the key to change is in their hands.



Drawing water from new Ntondo well

MISSIONARY activity has always involved us in more than just 'preaching the Gospel'. Whilst medical care and education have been well recognized areas of missionary assistance, the same is not true of our involvement in rural development. The plight of those who live in rural areas of developing countries is now firmly recognized. The question remains: 'What can we do about the extremes of rural deprivation and poverty which constitute an affront to our Christian Faith?' We know that Christ showed true concern for the poor, but translating this concern into action in remote rural areas is no easy task. In one sense it is easier to preach the Good News than, for instance, to improve the yield of maize. The cost of failure is not so immediate or obvious.

The Outsiders

However we view our work in rural development, we come as outsiders — that is, we are neither used to the deprivations of rural life, nor are we poor by any of the standards of the developing world. And immediately, this is our difficulty. We cannot train missionaries in poverty and rural deprivation and yet we expect them to

cope with this 'other world' without some of the support systems available to missionaries in schools and hospitals, even though these are grossly inadequate at times. In one sense medical missionaries may be accepted in their role as outsiders since those in need of medical care choose to accept outside help, in some cases by walking miles through the forest. Outpost medical work is also accepted by many rural people as an important contribution to the improvement of life by outsiders.

This is not nearly so true of our involvement in the agricultural contribution to rural development. The outsider — be he or she a missionary, researcher, aid agency worker, health worker from the distant city or even more distant developed city or even more distant developed country — starts at a disadvantage. In the first place we do not form part of the 'rural pattern of life' with its seasonal rhythms and customs. We can merely observe, take notes or pray, depending upon our inclinations.

Second, the rural world that we enter is totally different from the comfort and services of the urban-based world

RURAL DEVELOPMENT

Keith Bouche Rural Development Loughborough argues against local results and in

where most of us grew up and now live. If the worst happens, we can always return to our urban base. There is no 'escape key' for the rural poor. They are often locked into rural poverty without even a glimmer of hope.

Third, we come without precise knowledge of how to cultivate in a particular environment. However good an agricultural training we may have had, it is unlikely to equip us to cope with floods, droughts, little known diseases, local soil conditions and a host of other impediments to effective husbandry.



Jonathan Cartmell and Loimi examine seeds

RURAL DEVELOPMENT

er, Lecturer in
velopment at
h University,
ooking for quick
stant success.

It is not surprising then, that the harsh realities of rural life tend to overwhelm our well-meaning but tentative endeavours.

Understand Failure

Back home on furlough, the agricultural missionary is faced with another dilemma. Not only is he expected to have saved souls – a spiritual harvest – but also to have increased the harvest of the land – material and economic. It has often been impressed upon the field officer or agricultural missionary touring the home country with the regulation box of transparencies, that 'our people' are



illings



The beginnings
of a new
well, Ntongo

only interested in success stories. For goodness sake do not mention failure. They will not give to the work unless they are told of churches being built and filled, hospitals being erected or, in our case, of barns being filled. We know that reality is very different. More than anything else, rural development is about coping with failure of one sort or another. Our trouble is that we feel guilty about failure. If we find that a rural project has failed, due, for example, to a swarm of locusts, we instinctively feel that our money has been wasted, our resources squandered and that the project should be abandoned.

This is because our whole mode of life is geared to coping with varying degrees of success, not degrees of failure. If we are going to devote time, resources, money, energy and manpower to rural development, we must be perceptive enough to see that the results are likely to be a strange mixture of success and failure. This is

not the place to argue about how we measure success or failure, merely to point out that economic success should not be the chief way of assessing rural projects. After all, Jesus himself warned against 'barn building'.

Teaming up

We also, at least in missionary work, seem to have an *idée fixe* about what the individual can do under that guidance of God. I know that there have been many intrepid missionaries blazing trails through unknown territories – people of incredible strength and fortitude of character. More recently there have been teams of devoted workers combating disease and health problems but it transpires that neither of these approaches is particularly suited to rural development. The reasons begin to emerge when projects are investigated. One of the chief reasons why rural development is so fraught with

difficulties is because it is interdisciplinary in nature. A team of specialists, be they medical or health workers, can concentrate on achieving certain reasonably clearly defined objectives such as the setting up of rural health clinics and dispensaries. A team of electrical engineers can assess the feasibility of bringing electricity to remote settlements – but rural development involves a little of each of these – and more. Since there is more merit (and higher pay) in being a specialist in a developed country, we do not have a ready pool of interdisciplinary expertise on which to draw when it comes to tackling problems of a more general nature in poor rural areas.

Difficult though it may be, it is vital to assemble a small team of say three or four persons with relatively broad expertise to work together in such projects. Unfortunately there seems no particular merit in every aid agency or society (religious or secular) in 'going it alone' in rural development. It too often leads to despondency, inefficiency and disillusionment. Rural problems have no simple solution – they have to be talked through, argued about and experimented upon. From a Christian standpoint, this is even more important. Thinly spread resources are costly and difficult to manage. Encouragement is a vital ingredient in Christian growth, even for the intrepid missionary and this can best be achieved in small team

situations.

Example or enabling

Now here is another debate that has profoundly affected rural development. In essence we may express the matter as follows: Should we show the rural poor what to do by example, by setting up a model farm, inviting them to see how it works and encouraging them to do something similar? Or should we gather the community together and ask them what improvements they want and then attempt to cut through bureaucracy to enable it to happen?

If we say yes to the first question there seems to be a danger of our assuming an order of priority for the rural poor as if they had no voice. Of course they want better food, better water supply, higher yielding crops but none of these may be their first priority. Number one on their list may be the planting of flowering shrubs or the laying out of kerb stones around the village. We may think that they should have different priorities but that is another matter.

We do need to be clear in our mind whether our agricultural missionaries are primarily going to serve or to lead the communities in which they work. Most situations may require a mix of the two approaches. Nevertheless, our perceived priorities are likely to be more attractive to those who give sacrificially to support the work.

Showing the farmer what to do and then helping him to do it appears to be a more positive approach. Asking the peasant farmer what 'he' wants has a distinct flavour of political interference, awakening the peasant to his rights. Thus there are always risks of one sort or another involved in rural development.

Time and Eternity

Unlike some technological, scientific and industrial aspects of development, rural development is a painfully slow process. It reminds me very much of snakes and ladders in which the snakes far outnumber the ladders. There are so many things that can happen to nullify the benefits of rural development. A typical scheme may take four or five years to plan and implement. During that time, policy may change, personnel may change, the economics and politics of a project will alter and external factors such as building a highway through a remote rural area, may require reassessment of the project. The important point here to realise is that quick results, by which I mean satisfactory results in the eyes of the donors, are rarely achieved. Instead, rural development benefits most from fairly modest, but ongoing support over a number of years.

It is encouraging to find that we are beginning to realise that rural development is not a 'one man business' – one missionary struggling against enormous odds to get a project off the ground. Instead inputs are being made at strategically important times in existing rural programmes. There are a number of benefits to be gained by this 'supportive component' approach though I recognise that it may mean talking and co-operating with those whose aims may not ostensibly be in sympathy with our own denominational aims and aspirations.

I am sure that I have raised a number of important issues that need to be carefully and prayerfully thought through before the energy and enthusiasm of our agricultural missionaries evaporate away. In this type of work adequate support systems are essential to aid the field worker. Then I believe, the work of Christ and his Kingdom is also likely to be more effective.



Jonathan Cartmell and Loimi in temporary vehicle workshop

COMMENTS QUESTIONS QUOTES

By DEKA

Accepting an unacceptable situation – is it not criminal that in a world where many have too much, we can say that people selling land and animals in order to eat, going from poverty to abject poverty, is acceptable because it is not as appallingly bad as elsewhere?

That was written about Bangladesh. Do we really know what poverty like that is? It's totally outside the experience of most of us. Look at our fields of corn ripe for harvest. Look at the packed shelves of the supermarkets, perhaps even our own store cupboards, what can, should, must our response be?

Then there have been the cyclone and tidal wave causing such terrible destruction, havoc and loss of life on the islands, especially to the south of Bangladesh. Feelings become almost numb in the face of such disasters, and we experience a sense of helplessness. Questions spring up – why? What, if anything can be done to prevent such terrible loss again? Human suffering on such a scale tends to overwhelm us mentally, but we must not allow ourselves to become hardened.

At present there seem to be so many tragedies affecting so many people in so many different parts of the world. What is all this saying to us?

Q Q Q Q Q

We are called to be witnesses for Christ 'in the world', down in the hurly-burly to be involved where people are, in the midst of the pain and hurt. My thoughts were led along these lines when I read those words, about the new Leprosy hospital at Chandraghona:

It is a lovely building, not built on the top of a hill as the old small hospital was, but down on the roadside, a symbol of the new attitude to leprosy patients; not isolation away from people but treatment and hope of cure like any other disease in the midst of other people.

There are situations, problems from which we tend to draw back; perhaps because of not wanting to be involved or not knowing what to do, or of just feeling that we cannot cope because it might mean making ourselves vulnerable. What would Jesus have done in such situations?

Developments of modern science and therefore a greater understanding of the disease have taken much of the dread and sting out of leprosy. It is a strange paradox of life that often when we go forward and get involved in ways that we have been apprehensive about the imagined difficulties seem to disappear, and we realize our fears were unfounded.

In what areas are we being challenged to go forward with courage?

Q Q Q Q Q

Let me close with a final thought from a recent prayer letter:

Co-operative work has its particular problems, and it is tempting to think that life would be easier if one did not have to work with others. On the other hand, joint ventures can be a visible demonstration of one essential aspect of the Christian message – our unity in Christ, whatever our cultural, racial or denominational origins.

During his last few days with his disciples Jesus' prayer for them was that they might enjoy a unity of faith and purpose based on love for each other. This alone would validate their message to the world. Is it any different for us today?



Touring the hospital at Chandraghona, Neil McVicar, Mr Sushil Adhikari (Pres of BBS), Bob Hart and Jean Westlake



MISSIONTALK

Would you like to visit Mission House?

WE are planning two Open Days, when folk from the churches can meet staff members and see some of the resources available. Come along and get some of your questions answered on —

Saturday 7 December, 1985 — 10.30-12.30
Wednesday 9 April, 1986 — 2.00- 4.00

Please let the Promotion Team know if you or a party from your church are planning to come so that we can make proper arrangements to welcome you.



David Knight in Ntongo agri workshop



Teacher for Zaire

PAUL STUART, a member of Clarence Road Baptist Church, Southend, has now arrived in Zaire and has already begun to teach in the Secondary School at Mbanza Ngungu.

Paul served in the RAF from 1973 until 1979. He first considered the possibility of missionary service after attending a BMS rally at Pontesbury, Shropshire, in 1974, but since he was still only new in the faith, he was counselled to wait a while. In 1977 he became convinced that the call to overseas work was a definite one and he decided to leave the RAF to enter university.

He studied at Aberdeen University and found to his surprise that two of the staff there were ex-missionaries and that Aberdeen was a centre for missionary studies.

After a time of study at Selly Oak, Paul spent three months in Brussels, living with a Belgian widower and his dog, in order to learn French — something he has not found too easy.

At Mbanza Ngungu he was able to spend two or three weeks with Justin Blakebrough, before Justin returned to Britain, and was able to begin his teaching of RE in the school before the end of term.

Stand-by

THE news of the deaths and devastation caused by the recent cyclone in Bangladesh has saddened most of us and not least our missionaries working in that country.

'I offered our services to the Government,' writes Sue Headlam, 'but they have asked us

to be on stand-by. They have enough help just now, but will probably be glad of help later on when the initial enthusiasm has worn off and relief workers have left and there are outbreaks of dysentery. With the monsoon about to break life will be difficult for those living on the islands.'

Mrs Eirlys Williams

MANY of her friends in the Baptist and BMS world will be sad to hear of the very sudden death of Mrs Eirlys Williams, wife of the Reverend E J Williams of Aberystwyth, who was the Welsh Representative of the Baptist Missionary Society in the 60's.

A daughter of the Manse she had always had a very lively interest in the work of the Society. For many years she had diligently seen to the translation and the publication for the Society of the Welsh version of the *Call to Prayer*. And when it was decided to discontinue the publication but rather to include a weekly prayer paragraph in the *Baptist Times*, Mrs Williams readily agreed to do the same for the Welsh Baptist Weekly *Seren Cymru*.

Her knowledge of the work and her interest in the missionaries was obvious to all who read the weekly articles.

Whilst we express our very deep sympathy with Rev E J and with her sister Dilys at 14 Custom House Street, Aberystwyth, Dyfed, we would thank God for her invaluable service to the BMS and to the denomination.

Relief work

AS soon as the Society heard of the disastrous floods in Bangladesh, £3,000 was sent from the BMS Relief Fund. This sum has been added to other contributions which are being pooled by the Church agencies in Bangladesh for relief work.

If any church wishes to take part in offering aid and development to those who are suffering in Bangladesh contributions may be sent to the BMS Relief Fund and should be clearly marked for relief work in Bangladesh.



OPENING CEREMONY OF THE LEPROSY HOSPITAL, CHANDRAGHONA

APRIL 16th was the day for which we had been planning and preparing for months. The preceding few days and nights saw feverish activity to get the new Leprosy Hospital as complete and clean as possible. Even on the morning of the great day, Alison, Evelyne and Mary were on their hands and knees scrubbing the mosaic floors and cleaning toilets.

By 11.30 am all was ready, about 800 guests were gathered in the large canvas tent erected behind the hospital and it was time for the ceremony to begin. And then the heavens opened and it began to rain. It did not just rain, it poured and poured! Here and there water was streaming into the tent (reminiscent of a wet night at the circus!). There were fears that the bamboo supports would give way under the weight of water collecting on the roof, and as we thought of the 200

palm leaf fans we had bought to prevent our guests from being overcome by the heat we wished we had invested in umbrellas.

For half an hour we couldn't move and then as suddenly as it had started the rain stopped, leaving the air cool and the ground refreshed. At last the platform party could take their places, and with the opening song and the traditional garlanding of the guests the ceremony got underway.

After welcoming those who had come, the history of the Leprosy work at Chandraghona was recalled, and tribute paid to those who had gone before. Rev Tophon Sarkar, our pastor, made it clear that it is in the name of Jesus and in obedience to His command that we treat those suffering from Leprosy. Brief speeches followed by the Deputy Commissioner of the Chittagong

Hill Tracts, the Director of the Leprosy Mission in Southern Asia (Dr R H Thangaraj) and the Vice-President of the Bangladesh Baptist Sangha. We then moved to the front entrance of the new building, where after prayer the plaque was unveiled.

There was a genuine air of expectancy and excitement as our guests entered to look around the hospital and then to be served refreshments. When we returned to the hospital in the evening we were surprised to see it decorated with coloured fairy lights. It was a magical start to a unique event, when different tribal groups presented their traditional songs and dances. It was the first time we had seen the Murung bamboo bagpipes performed in public. It was truly a day to remember, for which we thank God.



**MOUNT PLEASANT
BAPTIST CHURCH**

Kettering Road (near Clare Street) Northampton

Interim Minister: Rev. Hugh Reid

SUNDAY, JUNE 16

**BAPTIST MISSIONARY SOCIETY DEPORTATION
SUNDAY**

**11.00 am: Family Church and Service of Holy
Communion**

(Creche for babies)

Preacher Miss Margaret Smith

6.30 pm: Evening Praise

Preacher, Mr. Andrew North (Kinshasa, Zaire)

*This advert appeared in a Northampton newspaper –
rather a drastic way of getting missionaries overseas!*



JONATHAN Cartmell, a volunteer working with the agricultural project at Ntondo, is examining the seed pods of the Lueceana tree.

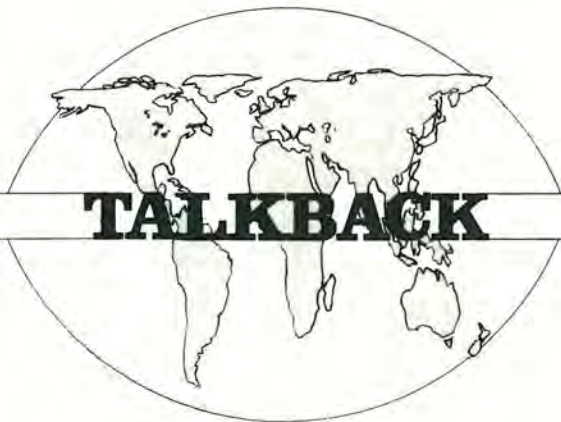
It is a leguminous tree which adds nitrogen to the soil and so helps to rejuvenate spent land. The Zairian practice is to cut and burn the forest to create gardens. Initially the soil is very rich from the accumulation of decayed leaves and potash from the burning.

But after a few years of use and

the leaching away of the goodness by the tropical rains, the gardens have to be left for the forest once more to take over. Normally it would be more than ten years before a garden could be used again. So David Knight is trying to encourage folk to scatter Lueceana seeds over their gardens when they leave them. The trees grow at a rapid rate and can reach a height of 15 to 20 feet within three years, halving the length of the fallow period. They therefore not only renew the soil, but provide a valuable and quick source of firewood.



Mizoram pastors (see prayer section) Dr Lal Hminga centre, front row



The opinions expressed in Talkback letters are those of the correspondents and do not necessarily reflect the policies of the Baptist Missionary Society.

Cross Cultural Mission

From Rev Paul Walker

IT is very pleasing to read in Reg Harvey's May letter and the *Herald's* editorial comment that the Baptist Missionary Society takes seriously the need to make changes in such things as publicity material, election procedures and the way the Society relates to the churches. There are many people who will be glad about this and will feel more enthusiastic about the Society's work as it is seen to develop and adapt to new times and situations.

However, it is most important that these measures are not simply cosmetic. There are many people in our denomination who feel it is high time for a basic reassessment of the Society's motivation for mission in other countries. It can reasonably be argued that with growth in Christian maturity and size of the churches overseas to a point where the 'Two-Thirds World' church is stronger than the church in Britain, the time has come for us to begin to listen and be helped by them.

Perhaps we are seeing the beginning of this in the fact that so much excellent theology and Biblical thinking is

emerging from Asia and Latin America, and the venture whereby ordinary people from Britain are going with the Society to see the situation in which the Society works. All this adds to our humility as we see and learn that we are no longer only teachers but we are in a learning partnership with other Christian peoples. We have much to learn; the Christians of the 'Two-Thirds World' have much to teach.

I wonder if we might take, as a small expression of our humility and willingness to learn, the opportunity to invite Christians from some of the countries in which the Baptist Missionary Society works to come and be 'missionaries' in our churches? The Methodist church operates its World Church in Britain programme very successfully and with great benefit to all.

This approach would, I'm sure, benefit us greatly. It would give real substance to the idea of partnership; it would enliven much commitment to the Society's work and would give the term 'cross-cultural mission' real meaning.

REV PAUL WALKER
Highgate Baptist Church
Birmingham

Let's learn to Christianize

From Dr David Masters

'CHRISTIANITY should be Africanized not Africans Christianized'?! Never! not even if a Ghanaian bishop and Rev Tucker in June's *Missionary Herald* do think it a good idea.

My history books talk about the 'Christianization of England' 1,700 years ago. I thank God that Christianity wasn't just Anglicized for us.

When the Gospel came to England our world view was not very dissimilar to Zaire's before Grenfell. Our world view was 'all embracing' and as the clan struggled to survive in isolated groups in the forest the 'individual had no fundamental or moral choices to make'. The local community decided everything under the satanic direction of the druids. For convenience the missionaries used Latin, the ex colonial tongue so that we could understand for ourselves God's Word and the plan of salvation which would long out-live the colonizers. We learnt that God was a God of love who wanted to meet, with no intermediary but Christ, the personal spiritual needs of all.

Sadly the 'establishment' of the church as in Zaire today, while limiting inter clan squabbles, made us long forget the 'whosoever's' of the New Testament. Nevertheless, we abandoned human sacrifices, forgot the druids, learnt to care for the sick, even if they were strangers, and preserved the scriptures.

Our Baptist forefathers and others began to reread them and rediscovered the joy of the 'whosoever's' and the social freedom and purpose which comes from them. It is no accident that they were leaders of the industrial revolution and social reform by which the 'West' is still characterized. Lord, spare us from the modern Western 'privatized religion' where Christians only enjoy 'embracing' You. But let's not Africanize Christianity so that no 'individual moral choices are valid, so that communities 'embrace' only each other. Doesn't that produce football fan rampages and picket violence?

What about Rev Tucker's second aspect of the African world view which includes the supernatural and does not separate man into body, mind and spirit? This is not strange to the New Testament (1 Cor 11 v 28-30) though when I discuss patients with Zairian pastors their answers do correspond with the Western Church's view of 30 years ago! Perhaps the Kimbanguist sect would have never appeared if we had recognized Simon Kimbangu's spiritual gifts and prevented his social martyrdom at that time.

Thank God that His people in the West are now relearning that there is life beyond science as also are His people in Kinshasa – especially the Bible reading laymen!

By all means teach Zaire's student pastors how to evangelize and provide pastoral care in the present African setting. How sad it is that EBT lacks teachers with pastoral experience (see June *Herald*) but, please, don't Africanize Christianity.

Let's learn together to 'Christianize' – horrible word anyway – Africa and today's West. We might even help third world poverty that way too!

Bolobo, Zaire

DAVID MASTERS



CALL TO

PRAYER

1784 - 1985

Home 4-10 August

IT is 75 years since the first BMS Summer School was held in Folkestone. It is hoped to hold a celebration at Folkestone Baptist Church to commemorate the occasion on 3 and 4 August. Once again the BMS Summer Holiday programme is in full swing, meeting at Eastbourne, Penzance and Pitlochry. Please remember the young people taking part, that they may catch a world Christian vision as they meet with missionaries, nationals from our overseas partner churches and generally enjoy a holiday in an atmosphere of Christian fellowship.

Our thoughts this month are also with our retired missionaries and the staff at South Lodge, Worthing.

Zaire — Pimu, Bosondjo 25-31 August

DURING this year the community health programme centred on Pimu has been reorganized and expanded. This has given the opportunity to re-equip dispensaries, to give closer supervision of their work and to provide in-service training for the nurses.

Adrian Hopkins eyework is expanding both in the hospitals and in clinics held in the surrounding area. Dr Nzongo is making a valuable contribution to the work of the hospital as he takes an increasingly active role in administration and in teaching in the nurses' school.

BMS missionaries at Pimu are, Dr Adrian and Sylvia Hopkins; Cheryl Trundle, Brenda Earl and Yvonne Errington, nurses; and Paul Newns responsible for building and maintenance.

India — Dinajpur and Mizoram 11-17 August

BOTH of the areas we are remembering this week no longer have missionary personnel present, but the BMS partnership with the Christians there is real, maintained through the giving of grants for the work, through scholarships offered for training, and through the ministry of prayer.

The church of Mizoram is alive and strong. It has its own missionary society with folk serving in other parts of India — they have pledged themselves to reaching the other tribal peoples of India — in Bhutan and in Thailand. At Serkawn there is a Bible School, preparing young people for lay work; a hospital, a high school and nursing school and an orphanage. We remember especially the Rev Dr H L Hminga, Secretary of the Mizoram Baptist Church, and Mr K L Rokhama, Principal of Serkawn Christian High School.

In the West Dinajpur area, we think of Bishop Kisku, the churches which belong to the Church of North India, and Mr Hembrom the District Council Secretary. Also churches in the Bengal Baptist Union and the hostels at Balurghat.

Bangladesh — Chandraghona 18-24 August

CHANDRAGHONA continues to be a centre from which Christian love and care are dispensed through a healing ministry. The Christian medical and nursing staff are presented with many opportunities directly to witness to their faith. The opening of the new Leprosy building, already reported in the *Herald*, has strengthened the work of the Leprosy Centre where Evelyn Staerck is sister in charge and Alison McDonald is the Physiotherapist. Dr Bob Hart divides his time between the leprosy work and the Christian Hospital. His colleagues there are Dr

Chowdhury, the Medical Superintendent, and Dr Reba MacField, who is responsible for obstetric and gynaecology work. The newest member of the medical staff is Dr Hazel Salter who has only just arrived in Bangladesh. After their initial language training in Barisal, David and Janet Kerrigan are now in Chandraghona involved in the hospital's administration. We remember too the Rev T K Sarkar, the Hospital Chaplain and pastor and Sister Renu Gain the Superintendent of the Nurses' Training School.

LOVING

Blessed are the poor
... not the penniless
but those whose heart is free.

Blessed are those who mourn
... not those who whimper,
but those who raise their voices.

Blessed are the meek
... not the soft
but those who are patient and tolerant.

Blessed are those who hunger and
thirst for justice
... not those who whine,
but those who struggle.

Blessed are the merciful
... not those who forget,
but those who forgive.

Blessed are the pure in heart
... not those who act like angels,
but those whose life is transparent.

Blessed are the peacemakers
... not those who shun conflict,
but those who face it squarely.

Blessed are those who are persecuted
for justice
... not because they suffer,
... but because they love.

P. Jacob

Taken from *Compartir*, Santiago, Chile

MISSIONARY MOVEMENTS

Arrivals

Dr K Russell on 12 May from IME, Kimpese, Zaire and Ethiopia.

Rev J and Mrs Passmore and family on 29 May from Dhaka, Bangladesh.

Departures

Mr P Stuart on 14 May to Mbanza-Ngungu, Zaire.

Dr H Salter on 20 May to Chandraghona, Bangladesh.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies, and gifts sent anonymously (May 1985).

Legacies

Mr H W Argile	£	100.00
Mr D G Bartholomew		5.74
Mr H E Bate		200.00
Miss V M Coombs		6.00
Mrs K Garfield		100.00
Mrs H C M Hamlin		49.88
Mr F Illingworth		36.00
Dr G Rutherford		34.109.00

Miss E S Savery	200.00
Mr F H Somers	295.63
Miss R Wheeler	250.00

General Work

Anon: £10.00; CYMRO: £29.00; Anon: £25.00; FAE Aberdeen: £10.00; Anon: £2.00; Anon: £5.00; Anon: £30.00; Anon: £5.00; Anon: £18.00; Anon: £40.00; Anon: 90p; Croydon: £5.00.

Medical

OAP : £20.00.

PIN-UP PICTURE

HOW thrilled we were to find Citizen Lombale from Yakusu hospital smiling fullface at us when we took our copy of the June *Herald* from its envelope! We rifled quickly through the pages to find some up-to-date news of him — but in vain. There was no mention even of his name, which was most surprising because of the item about Yakusu in the 'Call to Prayer' section.

One of our old scholars from Yalikina, a riverine village some 100 miles west of Yakusu, he trained as a male nurse in the Medical School. After some years of service with us, he obtained a scholarship to do a year's course in hospital administration at Antwerp. In spite of arriving late because of the vagaries of Zairian transport at the time, and in face of stiff competition from European as well as other African students, Lombale came top of his class and was awarded the coveted gold medal for the best student of his year.

After Independence, he was appointed Administrative Director of the Yakusu hospital and it was in this capacity that he accepted delivery of a fine Land-Rover Ambulance provided by the Boys' Brigade of Great Britain (see the

accompanying photo).

Our hospital and indeed the whole area around Yakusu will always be grateful to Lombale for the astute and daring way he saved the medical equipment at Yalisombo, the Leprosarium on the opposite bank of the river. In August 1964, there were growing rumours that rebel soldiers called Basimba ('the Lions') were invading Zaire from the East and destroying anything to do with whites that they could find. Lombale and a few trusted friends went over to Yalisombo, dug a deep pit in a forest garden behind the dispensary there, lined it with tarpaulins and stacked the microscopes, surgical material, drugs and software at the bottom. They put some protective galvanized iron roofing tins over the pit and then covered it with a thick layer of forest soil in which they planted cassava cuttings. In the steamy heat of that part of the world, the cassava soon sprouted and by the time the Basimba soldiers came to loot the dispensary they only saw what looked like a newly planted garden. Some months later, when the rebellion was over and the Basimba had left, they opened up the pit again and found all the equipment unharmed.

Lombale married the daughter of one of our Yakusu Pastors of the last generation. She and some Christian friends (including the wife of the deputy director at the Hospital) often make evangelistic journeys into the villages to encourage Christian witness among women-folk there.

Thank you for your vivid photo! We're going to frame it and put it on our wall. It's good to be reminded of the continuing witness of these Zairian Christian

leaders as they engage in our Lord's preaching, teaching and healing ministry today.

JOHN AND
NORA CARRINGTON

Salisbury

Thank you for Lombale's story. When we chose the photograph, there was no caption with it, but we thought it was a good one to illustrate Zaire.



Outreach in Jamaica

AN all out evangelistic thrust, to bring 10,000 new members into the fellowship of the Jamaica Baptist Union by December 1986, is the aim of this year's JBU President, the Rev Nevill Callam.

'This target is very reasonable,' he says, 'in light of the fact that there are 276 Baptist Churches across the Island having a combined membership of 40,000.'

'If every four members could reach just one new member for Christ the target would be met.'

At the JBU Assembly meetings concern was expressed about the Union's financial situation as a result of the country's economic plight.

There was particular concern for the need of financial help for the

radio programme, 'Christ for Today', which is produced each week by the JBU.

Also at the Assembly the JBU initiated a Christian Stewardship programme aimed at educating all church members, and in the area of discipleship it is hoped to train 300 people in the next twelve months through a special discipleship programme.

1977 The new Land-Rover ambulance outside our hospital building at Yakusu. Cit Lombale, Administrative-Director of the hospital on the left, Cit Ndembe, Deputy Administrative-Director on the right.

NOTICE BOARD

41 MISSIONARIES WANTED

Angola: Builder/supervisor
Pastor for lay training

Zaire: Pharmacist
Nurses
Teachers
Maintenance/logistics people
Pastors
Theological school teachers
Church workers
Doctors

Brazil: Women church workers
Pastors
Hostel parents

Nepal:

Teachers
Foresters
Engineers
Nurses
Administrators

Sri Lanka:

Pastor for lay training

Bangladesh:

Physiotherapist
Youth worker
Theological teacher
Pastor trained in Islamics

Fuller details from
The Personnel Secretary



**We still need your
help to reach our
target. Have your
young people
joined in?**

BMS/LBMU AUTUMN MEETING

Incoming President Rev Fred Drake
Bloomsbury Baptist Church
London WC1
23 September 7.00 pm

SUMMER SCHOOL REUNION 1910-1985

SATURDAY AND SUNDAY 3-4 AUGUST
FOLKESTONE BAPTIST CHURCH

Details are available from
Rev David Martin

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