

H

M I S S I O N A R Y

Herald



DEVELOPMENT ISSUE · TUNNEL VISIONS – HYDRO-ELECTRICITY IN NEPAL · EL SALVADOR –
THE FACE OF POVERTY · BRAZIL – FARMING AT POTINGA · CAREY AND HORTICULTURE

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MISSIONARY Herald

EDITORIAL COMMENT

Can you feel the excitement? Have you caught the vision? Are we telling the story of God's mission throughout the world in ways that will grip your imagination, stir your heart and make you want to be part of it? There is certainly plenty going on. It is getting harder and harder to find room in these pages to explain about all the new opportunities in Europe, Asia and Latin America, about the need for people to serve in a variety of situations, about helping overseas churches as they catch the missionary vision and want to send missionaries to work in other countries, about ..., well we could go on.

How do we get the message across? When a group of theological students visited us at Baptist House they said their image of the BMS had been transformed. But it took a visit. We said no more than we have been saying in this magazine, in our leaflets, letters and reports and in many other ways. Perhaps it was the involvement, the actual meeting with people and learning first hand about different situations that made the difference. Perhaps it was the openness and sharing of real problems that we invited them to help solve that did the trick. Perhaps it was being made to feel part of the BMS and that their contribution was valued and mattered that gave them a sense of belonging.

All this is why we have embarked on our World Mission Link programme. Churches can now feel this sense of belonging through a special link with missionaries who can lead them into real situations of spiritual and material need. The staff team visits are further opportunities to catch the excitement of mission today and to discover what contribution churches and individuals can make to God's mission.

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Tunnel Visions . . .

The ongoing story of United Mission to Nepal's Hydro-electric power development in Nepal by Tim Lahane.



BUNCH OF AMATEURS, that's all we are really,' was a sentiment heard once or twice at Andhikhola, Galyang, home of UMN's most controversial project, to build a five megawatt hydro-electric power station. Galyang was a perfect site. By tunnelling through a small mountain ridge the Andhikhola river could be joined to another, the Kali Gandaki, falling a height of 250 metres, which could generate electricity.

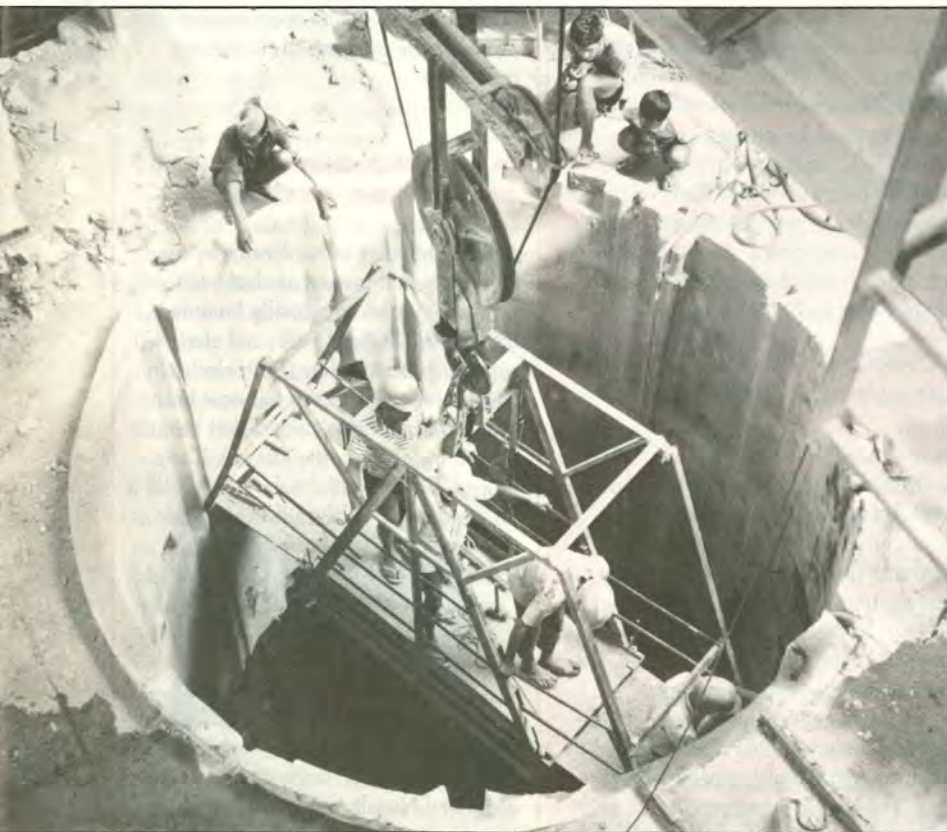
But hang on a minute! Is this what a Christian mission should be doing? Just because something *can* be done doesn't always mean that it *should* be done. In such a poor country, aren't there other problems to be addressed first, like clean water, adequate food, literacy, and basic health care? Is not introducing electricity rather inappropriate? Won't it just benefit the rich people who can afford to buy it? This was one side of the argument. But there is another. . . .

Hydro-electric power — an escape from dependency

Nepal is a very dependent country. Of the government's annual budget, about 60 per cent is donated foreign aid. Of the remainder, a large chunk comes from tourism, and another from remittances sent by Gurkha Soldiers serving abroad. Tourism, as is well known, brings with it quite a lot of unwanted cultural impact. Tourism income can also collapse at times of international crisis, as it did during the Gulf War. The service of the Gurkha soldiers with the British army is set to reduce in line with general army reductions, and also because of the impending handover of Hong Kong to China in 1997. Hong Kong was a major Gurkha posting. As you can see Nepal is dependent on outsiders, one way or another, for almost all of its income.

There is however, one bright light of hope amid this rather depressing picture. Nepal is the *richest* country in the world in one resource — water power potential. It is a country of rivers, big and small, rushing their way from the high Himalayas to the plains. A vision began to crystallise in some people's minds that the mission could undertake to construct hydro-electric power plants, in doing so providing training and employment for local people — and the electricity produced could be distributed to rural communities to replace some of the firewood required for cooking, provide power for small industry, and for pumping water for drinking and irrigation.

It was out of this atmosphere of healthy debate that the Andhikhola



Digging deep for power — United Mission to Nepal

Project was born, an experiment in bringing the benefits of industrial development while trying to avoid the damaging effects, keeping the needs of the local people firmly in our minds. From the outset a component of the project would be addressing basic needs in water supply, sanitation, forestry, agriculture and literacy work. For it was realised that an integrated approach was the best way forward to tackle the multi-faceted problems that poor people face.



After eight years of hard work by a workforce that peaked at about 450 workers, Andhikhola finally hummed into life on 10 April 1991

Our involvement

My job, on joining the Andhikhola project in 1986 was as mechanical engineer for Himal Hydro, the UMN owned tunnelling company, to look after the maintenance department of the construction site. This was a wide ranging job, working alongside about 30 Nepali staff, looking after the mechanical and electrical needs of the widely spread out areas of work, principally being the dam site construction, the tunnels, an underground powerhouse, and the deep vertical dropshaft.

I began this article admitting to a certain degree of self-doubt at times, a feeling that maybe we had bitten off more than we could chew! It is not surprising. Not only was the job big, but we were attempting it with a low technology approach, minimising the use of expensive machinery to maximise the numbers of local people employed. Coupled with this were the problems of working in rural Nepal, the poor communications, and the erratic supplies of basic materials such as wood, cement and fuel. We did our best. That at least can be fairly said. Although completion always seemed far off, the main structures of the project slowly grew up around us.

During my time at the project in 1988, I married Alison. After language study she joined me at Andhikhola and was the tutorial teacher for some of the missionaries' children. Schooling is an important issue to families on the mission field, and many missionaries leave the field due to problems relating to school, so as you can imagine, she was much appreciated. As Alison says of that time, 'It was the happiest year at school I ever had!'

Lifestyle

There was a lot of work to do in Andhikhola, in all the various fields, which led to a fairly large missionary community in the area. From the beginning however there was a policy on lifestyle, that we should not live close together, but rather spaced out into all the villages surrounding the project. The idea was to live simply amongst ordinary village Nepalis, to promote the trust and understanding that is needed if any meaningful 'development' is to take place. The simple living aspect was also an attempt to follow the example of Jesus, to make contact with poor people.



Material possessions can easily become barriers. Of course, everyone's experience is different, but for us it became both a rich and a humbling existence.

Our Nepali neighbours would carry water for us from the tap to fill our water barrel. They would donate food to us – the first new corn, or a pumpkin. Once our landlord's family all got out of bed one night to search out a snake that had invaded our house! We also helped them in the ways we could – providing a small electric light from our battery for our landlord's room during a paraffin shortage. Alison often cut the neighbour children's hair, bound their wounds, and provided the odd aspirin. It was real friendship.

Andhikhola switches on!!

After eight years of hard work by a workforce that peaked at about 450 workers, Andhikhola finally hummed into life on 10 April 1991, and started supplying the local area with electricity. Much of the work force has now been transferred to a new project that has just started to the west, the Jhimruk Khola project. But at Andhikhola there is still a lot of work to do. Rural electrification is



going on in earnest to connect more villages to the electricity supply. A group of trained Nepali motivators are visiting the villages explaining what electricity is, how to use it safely, and they encourage

the use of 'Bijuli dekshi's' (electric cooking pots), available to cook rice and daal (lentils), the Nepali staple foods. The replacement of firewood by electricity for cooking would be a direct help to reduce the amount of trees cut down.

Another major work which will continue for some time is the irrigation project, which uses water taken from the power station tunnel to irrigate land on the Kali Gandaki side of the hill. Until now, this land has been too dry to be very productive. The canals have been extended into two areas so far, and the local farmers are extremely happy, to say the least!

Where two or three are gathered together. . .

Our Nepali Christian friends in Andhikhola were always only a handful of people, many of whom were suffering degrees of persecution because of their Christian faith in this very conservative Hindu country. For many it is like being outcast from family and society, while others have been taken to court for the 'offence' of having converted to Christianity. I remember particularly one colleague who was about to be sent to prison under this charge. How we prayed and prayed for him. Just before he was to report, the whole government was overthrown by the democracy movement, and such 'religious offences' became void. An answer to prayer in a way we could have hardly hoped.

Now, with the new-found freedoms people in Andhikhola have seen films about the life of Jesus - not only is it the first time that many people will have heard the Gospel, but it is the first time they may have seen any film at all!

This was Andhikhola - an experiment in development. It is a project that has had its critics, and for good reasons. But in the end it has been a success. How do I know that? I think it's mostly because of the attitude of the people. They treat us like family when we return. People give unsolicited compliments about the reliability of the drinking water system. Many people had walked through the tunnels on special 'open days' during construction, so they understand what it's all about, and because so many local people worked on it, they call it 'ours'. They have a pride in their work, a dignity in their lives - given to them in large part by Christians with a vision. That is surely a good witness. □

Where do we start?

In the dry north-east of Brazil where Mike and Daveen Wilson work their main question is, 'Which problem do we tackle first?'



Daveen among the crops

After a dry spell, when many crops were lost, more rain came and now there is great rejoicing as the crops begin to be harvested. Every day now we eat fresh beans, corn-on-the-cob, pumpkins and melons of every type.

Mike has experimented on our land with a system where the crops are planted in between rows of leguminous trees, which enrich the soil and protect the young plants from the blazing sun. They will also supplement feed for the animals when the dry season comes.

We have also planted fruit trees: orange, lemon, guava, custard apple, banana,

papaya, coconut and others I don't know the names of in English.

We also hope to encourage the planting of trees in the area. Our biggest success agriculturally has been the sunflowers. We planted them to help feed our chickens,

but everyone liked their showy beauty and wants seeds.

What we would like to do, now that we know the area and the people a bit, is to set some definite goals and work towards them. Please pray for us that we will hear what the people want and what God wants. The needs seem so many and so great.

Where do we start? Infant mortality, which is about 50 per cent? In April, an epidemic killed almost every baby under a year old in Trapiá! Or do we start with illiteracy, which is about 90 per cent, or improving the road, or with nutrition, or raising income? How? □

Poverty has a Woman's Face



David and Rachel
Quinney Mee talking with a
friend

At about 9 am a woman knocked on the door. She had visited the church on various occasions and had even been with us to visit the community in San Roque.

She lives in a small shack made of corrugated tin, rotting wood and plastic sheeting. In the rainy season the dirt floor turns to mud as the rain pours through the holes in the roof and walls.

It's tiny and scarcely offers room for Maria Jesus, her two young daughters and her husband. He is rarely present and it is not always good for the family when he is. He has a 'drink' problem; better to say his many social problems - lack of work, health, housing and the responsibility of a family in a heavily militarised city - have found their unsatisfactory escape in drink, bringing yet more suffering in the family's downward spiral.



Maria Jesus explained her wish to leave the community where she lives. The community council there is working to bring water and electricity to each home. Each family has to make a contribution to the effort. She finds she can't do it. The council put pressure on her, but the embarrassment is too great

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and she is looking for somewhere to move where she won't have to think about the tension of community organisation, even though that will mean no water, no electricity and no basic facilities.

Even the tin and plastic she shelters in

explains David Mee in El Salvador

are not hers so if she leaves she will go with no more than her family, a handful of clothes and a couple of pans and plates. She wondered whether the church would give her a small loan, maybe 100 colones (£6) to buy some basic materials so she could start making and selling hair-bands for children. With that she feels she may be able to survive. Her husband has promised to attend a local group of Alcoholics Anonymous.

At 10 am I went to the church to meet a woman from San Roque who is looking for work. A family we know is looking for domestic help, someone to ease the load of washing, cleaning and ironing now a baby has arrived. The woman I had expected to meet couldn't come. She had to stay at home to look after her sick child. She gave the chance of work to a neighbour who arrived with her young daughter.

Both families live, as all do in San Roque, in homes similar to that of Maria Jesus. The difference is that San Roque is on the side of the volcano, wooded with fruit trees and more space for the families to move around and more privacy.

In the marginal community where Maria Jesus lives, on the edge of the city, only a plastic sheet separates her from the next family. The passage between the rows of houses is wide enough for two people to pass but no more.

Dolores walked the 45 minutes down the track from San Roque, ankle deep in dust that clings to clothes, throats and lungs causing eye and bronchial illnesses for too many. We made arrangements for her to work a few mornings each week, allowing her some income while she continues to run her own home and look after her children. Dolores is six months pregnant.

Half an hour after I had returned home two more women came to the door. They were selling chocolate and milk drinks – door to door saleswomen.

Their income is minimal, meanwhile their children either walk the streets with them or stay at home, unattended. Very few of those children will have the chance to go to nursery, or the luxury of schooling. The possibility of the story being repeated in the children is high.

'Poverty has a woman's face' is the title of an article written by Brunilda Funes in the *Latino* newspaper, which is struggling to survive after its offices were burned down a few months ago.

'In El Salvador economic specialists agree that 90 per cent of families live in poverty and those most intensely affected are families headed by women,' she wrote.

'Norma Sanchez is one amongst thousands of heads of households. Three children and no professional skill mean little chance of economic stability. Just past her 20th birthday her face suggests much more due to the heat of the sun she suffers each day in her work and the premature responsibility she faces.

'For the last two years, since her partner abandoned her, she has sold fruit in the public squares in San Salvador. She is no exception, there are now thousands of women who belong to the so-called 'informal sector' of the economy in an effort to sustain their families. Of the 25 thousand street sellers registered in the Mayor's office, 90 per cent are women who take on, simultaneously, the role of mother and breadwinner.

'The armed conflict that this country has suffered for eleven years and the economic crisis have meant that thousands of men have incorporated in the combat (voluntarily or otherwise), one side or the other, and a massive emigration of others who have left, in search of economic security, principally (and paradoxically) for the United States.

'Women's organisations claim that 70 per cent of the homes of this country are headed by women, and that due to their very low income they are affected more strongly than most by the "structural adjustments" brought in by the government.

'Whilst the official statistics speak optimistically of an economic growth of 3.4 per cent last year and inflation down to 16 per cent in the first months of this year, thousands of families see no improvement to their financial situation.

'Last year I was able to buy milk for my youngest child, now I barely manage to survive,' said Norma.

'For her, as for thousands of other women, the daily work is draining. Her

body shows the characteristic signs of those women who have many pregnancies and little or no attention.

'I had my first daughter when I was 15. Four years later my third son was born.'

'She pointed to the youngest, sleeping in a rustic chair at the side of her basket of fruit. Premature motherhood is common in El Salvador, especially to the poorest. The one maternity hospital that offers free, though desperately inadequate, attention, says 29 per cent of births there are to mothers between the ages of 12 and 19.

'The United Nations claims that 20 per cent of Salvadoran mothers have their first child in adolescence, thus limiting their opportunities. Some investigators claim that greater sex education and appropriate knowledge of contraceptive methods would help lower the burden of

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women. But as in many other poor countries, children become vital to the economic survival of the family or village. With malnutrition, diseases, related to diarrhoea and various other preventable killers, pushing the infant mortality rate up to scarcely believable proportions an assault on these common diseases would save more young lives and reduce the need for so many babies. ▶

'On 8 March, after an ecumenical service on International Women's Day, hundreds of leaders of women's groups and organisations, and communities marched to the centre of the city and made demands of the government to improve the conditions of women and to bring an end to the armed conflict which has already absorbed \$3 billion.

'Until these demands are met, thousands of women, like Norma, will continue to face poverty and the daily weight of being mothers, housewives, heads of households and breadwinners at the same time.'

After the celebrations of International Women's Day, we held an all-night vigil in church on the theme of Peace and the participation of women.

Around 2 o'clock in the morning one of the women led a Bible reflection on the story of the gentile woman who pleaded with Jesus for the healing of her daughter (Matt. 15:21-28). Jesus at first refuses, and not in a very polite way. The argument continues until Jesus is persuaded by the persistence of the woman to open up his mission to this non-Jewish mother in distress.

'What great faith you have!' he says. Her faith? Her persistence, tenacity, courage, argumentativeness; her energy and single-mindedness in seeking what was right and necessary for her sick child.

There are a lot of women here who would recognise that faith, even if their own natural humility and centuries of teaching by a powerful male-dominated culture prevents them from recognising it immediately themselves. It is there in Norma, in Maria Jesus, in the street sellers. It is there in numerous women's organisations like 'Women for Dignity and Life', 'Christian Women's Initiative' and the 'Mothers of the Disappeared'.

It's there in all those initiatives and community movements that know that basic improvements in the opportunities for women are real steps towards a changed community for all.

Would to God that all men, and all structures of power, were even as ready as Jesus to recognise the persistence and struggles of the women in front of us and to be changed by their human demands.

This morning, as I stayed away from a celebration at the other end of the country, thinking that I could do something else, that same faith walked up the street, knocked on the door and demanded attention.

And thank God for that. □



Learning New Ways in Potinga

David Stockley, working on the CEBADER rural development project at Potinga in the state of Paraná, Brazil, reports on the way new techniques are proving successful.

THIS YEAR, WITH sufficient rain, we levelled the mud in our irrigated rice-fields by tractor blade, rotovator and hard work!

The large field by the road we divided into three parts and, again, levelled. Then after reducing the water-level in two plots to one inch from four inches we planted the germinating seed.

We copied a technique we saw in the USA where sprouted seed is sown into standing water. Water kills the weeds, accepts the seed and the sprouts grow through the water. We managed to beat the birds who each year used to take

one-third of our seeds in spite of all precautions. So in the terrace fields and other fields the rice grew high and green.

When I returned to the Litoral after being in the UK on Home Assignment, I visited two Sr. José's, both near neighbours and both farming hills on opposite sides of the road. One is the ex-moderator and choir master at Potinga Baptist Church. He was born and brought up here. The other is a Catholic who moved in with his ten children from north Paraná two years ago.

Both men have been growing manioc on 75 degree slopes. The maximum recommended slope is 15 degrees but there are probably none in the Litoral.

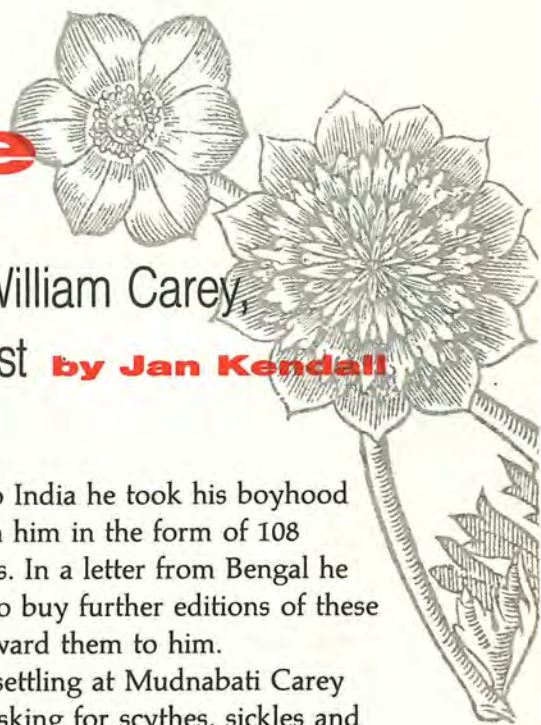


Both of them have done exactly what I suggested. They have stopped burning vegetation and have dragged rubbish and crop waste to make lines across all the hills they have planted. They have planted beans and other crops along the trash line where any eroding soil is caught.

The Catholic planted maize on the line and also planted some between the lines, as normal, and without any protection. When the maize protected by the line of soil-catching rubbish was in flower and ear and looking very healthy the maize planted without the protection was only one-third grown and looking poor and hungry. He was testing my theory. □

All Thy Works Praise

Thee – A brief look at William Carey, the horticulturalist **by Jan Kendall**



EVEN THE MOST brilliant and spiritual of men and women have hobbies and give time to recreational pursuits. William Carey was no exception. His love was botany and natural history – a love which in some ways became an obsession. It has been said that if he had gone to India simply as a naturalist, he would still have made his mark in history. In 1820 he founded the Agri-Horticultural Society of India, and three years later was elected a corresponding member of the Horticultural Society of London, a member of the Geological Society, and a Fellow of the Linnaean Society. Two trees and a herb in Indian botany were named after him: the *Careya arborea* or sal tree which grows in North India and has a teak like wood, the *Careya spherica* and *Careya herbacea*.

His love for botany began when he was a boy at Paulerspury. It is recorded that from the age of eight he would choose 'to read books of science, history, voyages, etc more than the others', and he would scour the nearby fields and woods in search of insects, plants, birds eggs and nests, in fact anything which could be regarded as 'specimens' which he kept in his bedroom – specially converted into a botanical and zoological museum.

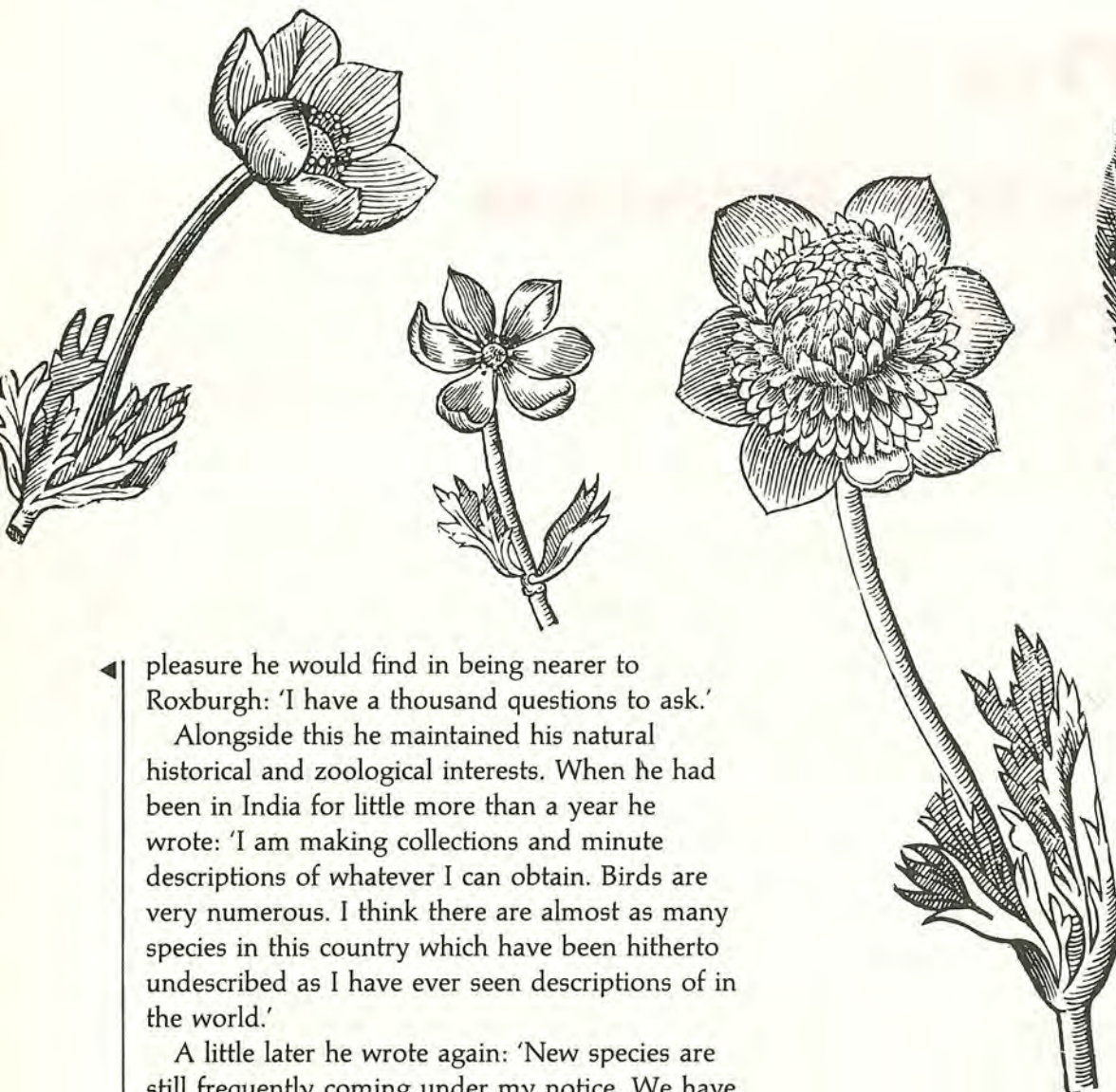
It was about this time too that his uncle Peter, a gardener by trade, came to live in Paulerspury. He had no children of his own so he took a great interest in his nephew, and thus his fondness for flowers developed. During the years he lived at home no corner of the schoolhouse garden was left uncultivated. It is said that his love of flowers became a passion and he simply could not live without them.

When he went to India he took his boyhood love of botany with him in the form of 108 botanical magazines. In a letter from Bengal he asked the Society to buy further editions of these magazines and forward them to him.

Immediately on settling at Mudnabati Carey wrote to England asking for scythes, sickles and plough wheels, as well as a yearly assortment of all garden and flowering seeds, and fruit and other trees. His botanical interests led to an acquaintance with Dr Roxburgh, the superintendent of the East India Company's Botanical Garden in Calcutta, and this soon grew into a warm friendship. They corresponded a great deal. Carey reported to him on the hyacinths, narcissi, irises, amaryllids and tulips he had been growing from his first English consignments. He begged for seeds of coffee, cloves and nutmeg ('My land is poor, but I am preparing special soil for them'). He asked for the exact botanical names of 117 plants and gave

I know not that I ever enjoyed, since leaving Europe, a simple pleasure so exquisite as the sight of this English daisy afforded me.

their Bengali names. He lamented that a third of Roxburgh's recent gifts had perished on the long river journey, but also told of success with patna wheat (less dark than the local variety). When he had to move to Serampore he wrote of the



DR. CAREY'S MALI

pleasure he would find in being nearer to Roxburgh: 'I have a thousand questions to ask.'

Alongside this he maintained his natural historical and zoological interests. When he had been in India for little more than a year he wrote: 'I am making collections and minute descriptions of whatever I can obtain. Birds are very numerous. I think there are almost as many species in this country which have been hitherto undescribed as I have ever seen descriptions of in the world.'

A little later he wrote again: 'New species are still frequently coming under my notice. We have sparrows and water wagtails, one species of crow, ducks, geese, and common fowls, pigeons, teal, ortolans, plovers, snipes, like those in Europe: but others, entirely unlike European birds, would fill a volume. Insects are very numerous. I have about twelve sorts of grylli or grasshoppers and crickets. We have eight or ten sorts of ants. The termes or white ants destroy everything on which they fasten; they would eat through an oak chest in a day or two, and devour all its contents. Butterflies are not so numerous as in England, but I think are all different. Common flies and mosquitoes are abundant. . . . Here are beetles of many species. . . . Scorpions of two sorts. . . . Land crabs in abundance and an amazing number of other kinds of insects.'

It was the garden at Serampore which gave full scope to his 'other love'. It was a piece of land attached to the mission house (at first two

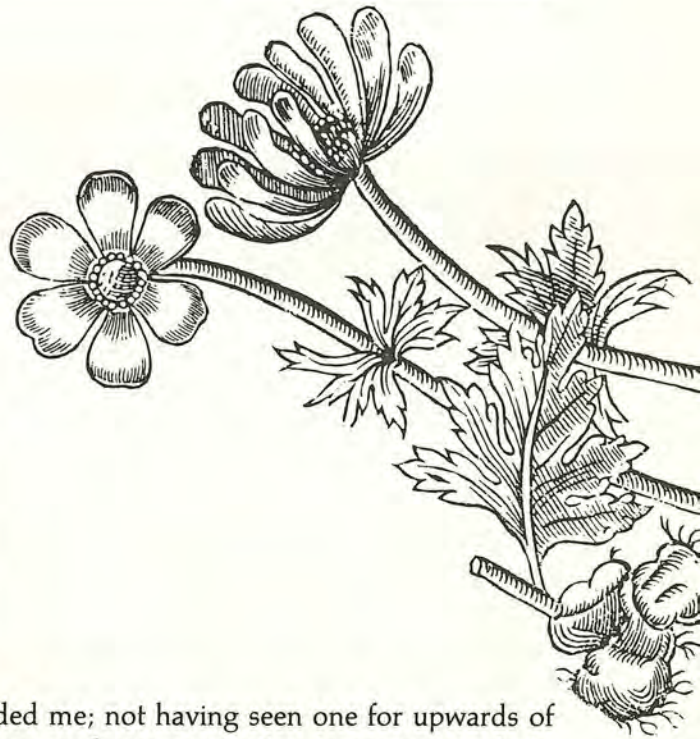
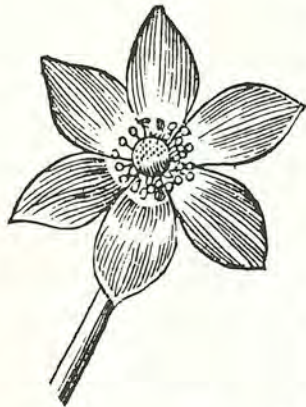
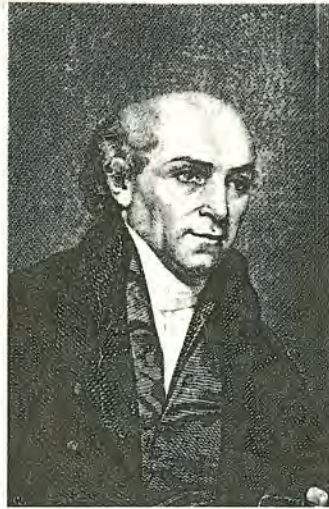
acres in size, and later increased to five) which Carey had laid out and, in time, planted on the Linnaean system. (Linnaeus was a Swedish botanist, born 1707, who systematised the plant kingdom.) The trees were placed to form an avenue, which was known as Carey's Walk.

Lawson, writing in 1814 said: 'His botanic garden is large, with four tanks of water, some of them, perhaps 150 feet square. The principal one is opposite the garden gate, and we descend into it by a wide flight of steps. It is overshadowed by some noble trees. . . . Here we now baptise.'

From the beginning he stocked it with tropical botanical and other non-tropical plants. He cultivated the vine, and such was his success that the grapes from this vine were presented to the Governor-General. The first potatoes ever seen in Bengal were planted by him. Carey himself trained local Indians as gardeners; they followed



I OR GARDENER.



his instructions and learned the Latin names of all the plants.

His son Jonathan wrote of him: 'The science of botany was his constant delight and study; and his fondness for his garden remained to the last. No one was allowed to interfere in the arrangements of this his favourite retreat; and it is here he enjoyed his most pleasant moments of secret devotion and meditation. . . . To disturb the bed or border of the garden was to touch the apple of his eye.'

The story is told of how a Sheffield botanist had sent him a bag of seeds, and anxious that none of the contents should be lost, he shook the bag over some shaded soil, only to find, shortly afterwards to his great joy, an English daisy had sprung up. He wrote, 'I know not that I ever enjoyed, since leaving Europe, a simple pleasure so exquisite as the sight of this English daisy

afforded me; not having seen one for upwards of 30 years, and never expecting to see one again." He often distressed his colleagues by working in his garden with only a straw hat to protect his head from the heat. Once Marshman got Roxburgh to remonstrate with him over this, but Carey replied, 'What does Marshman know about a garden? He only appreciates it as an ox does grass!'

Every possible helper was enlisted to help Carey in his collections. His nephew Jesse wrote: 'I am sending the seeds from Cottesbrook. They appear to me to be a poor collection – not much more than we could call weeds. But you ask for them.' 'Hannah (14) and Carey (8) have gone to Pury Feast,' wrote their Aunt Mary, 'to get you some bluebells, as there are none of that kind here.' A fellow gardener from Paulerspury said he would send 'blubils, kings fingers, jonkils, tilips, (and) snapdragons. Please send word if you want any urbs of any surt. I try to collect for you all seeds that I think will be yousful'.

To Fuller he wrote for 'seeds and stones of English fruits, packed in dry sand, to arrive between September and December'. To Sutcliff: 'Do send me a few tulips, daffodils, snowdrops, lilies, etc. Only they must be put in the hold. Send roots in a net or basket, to be hung up anywhere out of the reach of the salt water.' Again: 'Were you to give a boy a penny (1d) a day to gather seeds of cowslips, violets, daisies, crowfoots, etc and to dig up the roots of bluebells, after they have flowered, you might fill

me a box each quarter.'

And to Jabez his son on the eve of his going to Amboyna as a missionary he gave these instructions: 'Be sure to send me every possible vegetable production. Plant tubers and bulbs in a box so thickly as to touch one another, or hang them dry in a well-covered basket in an airy part of the ship. Send, if you can, two or three hundred of each sort. I shall be glad of the smallest as well as the largest common plants. . . . You must often send the same thing, as it will be ten to one that they arrive alive. Send abundant seeds of every sort in named paper packets in a box or basket secured from the rats. . . . Send me as many live birds as possible; also small quadrupeds, monkeys, etc. Beetles, lizards, frogs, serpents may be put in a small keg of rum.' Jabez obliged by sending seeds, nuts, bulbs, shells, saplings at every opportunity; he also sent cages of brilliant coloured parakeets, wild green pigeons, white cockatoos, birds of paradise, a species of kangaroo and cases and sacks of plants and boxes of shells.

When Dr Roxburgh had to return to England, he recommended that Carey should take charge of the Company's Botanic Garden at Calcutta. In 1812 Carey edited and printed at his own press Roxburgh's *Hortus Bengalensis* a scientific catalogue of the plants in the Company's Garden; Roxburgh died in 1815 and Carey waited to see whether an English botanist would publish what amounted to the fruit of 30 years labour. No one did, and so in 1820 Carey himself published in three volumes the *Flora Indica* a description of more than 2,000 plants, natives of

Eastern Asia, and 800 species of trees. On the title page he put 'All Thy works praise Thee, O Lord — *David*'.

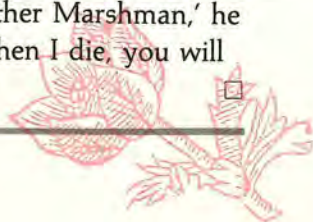
Carey did not want to keep his hobby all to himself — he wanted it to work for the welfare of India, and believed it could be utilised for the good of her people by forming an Agricultural and Horticultural Society, which would develop the resources of the country. Up to that time very little had been done to clear the jungles, drain the marshes, irrigate dry land, rotate crops, cultivate new vegetables and herbs and improve tools and transport. He put this idea before Lady Hastings, wife of the Governor General in 1820, and was so encouraged by her keen interest that the proposal went ahead. Within a few weeks of its formation it had grown to a membership of 50.

By now he was becoming known both throughout India and in many parts of the world; he was made a member of a Government committee for planting new forests, and maintaining those already in existence. In 1822 the Agri-Horticultural Society was given land for experimentation, and £100 worth of grafted fruit trees were exported from England; experiments also began in the cultivation of coffee, cotton, tobacco, sugar cane and cereals. Prizes were offered for the private growing of these and other products, and Carey's own gardener once won a medal and 40 rupees for his cabbages.

In 1823 a flood submerged his garden and the mission grounds with three feet of water destroying both his house and his rare Indian plants. Still more disastrous in its effect was the cyclone of 1831; this crushed trees as well as plants. Carey was by now an old man, gradually weakened by fever. When he could no longer walk around his garden, his friends fixed a chair onto a board fitted with four wheels, and on this he was drawn along the paths each day. When increasing weakness meant that even this was no longer possible, he insisted on the gardeners coming to his room that he might talk with them about the plants, and give them their instructions. One day, during his last illness, when he was unusually depressed, Dr Marshman asked him the cause. 'Ah, brother Marshman,' he replied, 'I was thinking that when I die, you will let the cows into my garden!'



Gardens at Serampore College



Belonging to the World Church

from Stuart Christine's Spring
Harvest Address

TOM SINE, in his book, *The Mustard Seed Controversy*, says that we can directly derive our sense of biblical mission today from the intentions of God for tomorrow.

God is a God on the move. He knows where He is going. The early church got hold of that with the help of the Holy Spirit. Paul, writing to the Ephesians, talks about the plan of God that He is to put into fulfilment when the times are right. 'To bring all things in heaven and on earth together under one head even Christ.'

God has His target. It is focused in and through and for Jesus Christ. The testimony of scripture and of history is that the Holy Spirit is the motivating activity, the motivating commitment of God to the attainment of this goal.

God handed that agenda down to His embryonic church when Jesus met with them on that mountain top in Galilee shortly after the resurrection. Mountain tops are places where God has traditionally laid out the important things whether it is to a Moses for a nation, or to an Elijah for a change in his own personal life.

Jesus called the disciples to that mountain top and handed out His agenda that His men and His women are to go into all the world and preach the gospel, make disciples of all nations, baptising them into the name of the Father, Son and Holy Spirit and He was to be with them until the end of the age.

Here is God's vision for God's tomorrow. The vision against which all other visions must be measured to ascertain their rightness. The vision of Jesus as Lord for all authority in heaven and earth is given to Him and Jesus is Lord throughout the earth.

When God wanted to draw the frontiers within which Jesus His Son was to be known as Lord He drew them to encompass all of earth and all of heaven and all of time. There are no no-go areas for Jesus Christ for the purposes of God



Stuart Christine

to bring all things under Christ as head. One God and one goal.

When we come down from the mountain top and move into the world and with this great purpose of God, in our hearts, what do we find? A world which is divided! Men and women, nations and communities and societies separated from one another. Geography separates men and women from one another. Culture, language and communication difficulties separate. Environment, conditions of living separate us. Some are rich, some are poor. Barriers are made between us. It is all very well for us to read Paul's words to the Athenians where God commands everyone, everywhere to repent. The reality is that all people are not the same. In God's everywhere, in this world, men and women are different.

When light comes down and strikes a raindrop in the sky, the light can be scattered so that we can see it as a

rainbow. When the knowledge of God strikes the people of God scattered across this divided world in their different geographical locations, in their different cultures, in their different conditions of living then in the same way the experience of God becomes spread. It becomes diverse and so one group of people will know God in their oppression, and another in their need.

Christians throughout this divided world have, through the ages, come to know different expressions of God and come to develop different expressions of life and worship and discipleship. There are more than 23,000 denominations of Christians. The challenge of the Great Commission is how this great diversity of God's people can together bring into focus their experience of God in order to make all parts of the world hear and know that there is a God who loves them.

The biblical principle of mutuality or inter-dependence amongst Christian people is expressed in the metaphor of the body. We apply that, very often, at the level of our local fellowship, understanding our different gifts as complementary in the purposes of God. Take that same principle and explore what it can mean for us as a diverse people of God around His world, as the international body of Christ.

In 1 Corinthians 12:4-7, we read of one head acting through the body by one spirit for the common good. When God acts by His Spirit in different nations He does so specifically to respond to particular needs of a particular situation, of a particular people. But the affirmation of this text is that although a response is specific, an act of the Spirit, it is not private. It is always for the common good not only in the local scene but on the international scene as well.

Six years ago I entered a mud and palm leaf hut in a village about three miles from where we lived. A couple had ▶

left the village to work in the Pantanal, in the state of Mato Grosso, Brazil. It is the largest inland swamp in the world. They had gone to make a living in farming. The man wasn't a Christian, the lady was. Later they returned in poverty. In the hut there was nothing apart from a sack in a corner. Slumped on this sack was a 22-year-old woman with a baby in her arms. They had gone away, the man had earned money, he had spent it on drink and finally they had come back. And she had come back in a dreadful state.

The church did their best. We managed to get her to the state hospital

World Church

but she died of pneumonia which was aggravated by malnutrition. I will never forget the look in her eyes when she said, 'Pastor pray for my husband'. The feeling of praying with that lady for that man who had condemned her to death by his actions has stayed with me. I learnt something of what the Spirit had been saying to that part of the body and I was helped and blessed by it.

Desmond Tutu wrote, 'Whites brought us the Bible and we are taking it seriously!' That makes me think, sit up and examine the way I use the Bible. The Spirit speaks to one part of the body and another part of the body is challenged, is encouraged, is made to sit up and think on a world wide basis.

In John's letters to the seven churches in Revelation, at the end of each particular message what is the phrase that comes? Let him who has ears to hear, hear what the Spirit is saying to the church? No, him who has ears to hear, hear what the Spirit is saying to the churches. Specific for one church but not

private because there are lessons, that all need to hear. We need to be into interactional networking to hear and to know what the Spirit of God is doing in His world in order for us to do our part where we are here.

A second principle is that there is a shared life amongst all members. The life of one member is intimately linked to the life of the others and that means that when one part suffers all suffer. There is shared experience of suffering and of rejoicing. If our networking across cultural barriers and boundaries enable us to share our experience of God then our networking with Christians in other lands and conditions helps us to deepen our experience of the human reality of this divided world that together we are called to reach.

That Ethiopian Christian is facing a reality that you don't know anything about unless he tells you, about his famine, about his anguish. Unless a man who has been enduring the endless Civil War in Angola tells me I won't know about it. How many of us had heard about Cassaks or Uzbeks until our televisions were filled with pictures of the world. Suddenly we realise there are people living in this condition and those conditions and we are challenged to consider our response.

They are suffering and dying without an opportunity to hear Christ. There are evangelistic opportunities which I didn't know about. How am I to respond to them unless someone else tells me? Acts 13 records the response of the Antioch Church to challenge to commit key resources for mission outside that locality. It was the third largest city in the Empire at the time and a sink of iniquity and need. The church was only nine years old, so there was every reason to stay put. But the Spirit says 'You need to put key resources beyond, outside for my wider agenda.' Why are they able to respond?

The key can be found in the make up of the leadership team. A Cypriot, a Moroccan or perhaps an Ethiopian, a Syrian, a Lybian, a Palestinian, a leadership team whose windows were already open to the world. God can rarely make wider than the experience that He has opened up or that has been opened up to us. Too many of our churches live in small worlds with small visions because the leadership is parochial. We need to build leadership teams that can open windows for us through which the Spirit of God can blow and take us on into God's wider

agenda.

We need to be informed. When things get tough at home it is good to be encouraged by what is happening overseas? When one part of the body rejoices then everybody is meant to be encouraged. Paul recounts his experience to the Corinthians with a purpose that thanksgiving should multiply because of his experience of the goodness of God. It is good to hear of God doing great things in other parts of the world, of there being great faith, great perseverance in suffering, great overcoming through the power and work and the presence of the Holy Spirit. We need to share our experience of a variety of conditions in order to respond more fully to the purposes of God.

A third dimension of the body metaphor is that there is variety in the body. The eye depends on the nose and the foot and all the other bits and bobs. And the body can't function properly without. The UK church for all its centuries of tradition and experience of God cannot know God in the fullness that we need if we are to do His will unless we are hands joined, minds joined, hearts joined with His people around the world.

We cannot go it alone. We dare not relegate missionary concern, international concern to one Sunday a year. When we open ourselves to what the vast majority of Christian people around God's world are doing! Most Christian people don't live in the northern hemisphere. They live in the two-thirds world. We are in the minority. We are on the defensive many of us. We need to hear from the wider church. We cannot do without them.

On church living at one time, in one place by the Spirit can learn how to live in those conditions successfully. How many of our churches in Eastern Europe, where there has been totalitarian oppression, have learnt through hard suffering and prayer how to live under those conditions. How we have been encouraged, inspired and challenged by it. But suddenly their situation has changed and they find themselves with the doors that were locked suddenly opened. They can go into the streets. Their leaders are having to lead in expansion rather than in restriction. And their history and their experience of the Holy Spirit hasn't been able to give them a good grounding in how to go about that.

There is a work for us, sensitively done, to share how to grasp the

opportunities of freedom. One part of the body is strong and another is weak. The challenge of belonging to the world church is that we share resources.

Let me quote a letter dated 22 October last year from the Mizoram Baptist Church in the north, top right hand corner of India. It is reckoned to be the most Christian part of the world. The Zoram Baptist Mission would like to work in full cooperation with BMS in different areas of the world. 'A number of men and women are ready to go outside India for the sake of the Gospel to anywhere. The Zoram Baptist Mission would like to supply labourers in the vineyards of the Lord . . .' and so it goes on. What is preventing them? The price of an air ticket, the support and the orientation in the land that they are going to go to. The opportunity for language study. We have the resources to provide such things. The Brazilian Baptist Convention recently asked the BMS to provide funds so that they could put a couple in Guyana, South America. They didn't have the money. We didn't have the people but we had the money. You can get together to make things happen when the world church uses its resources and recognises its interdependence.

Some parts of the body are suffering, some parts are in pain, some parts are in chronic weakness. We need to be faithful to our brothers and sisters who are under trial to be sensitive to their needs. Paul organised the collection for the Jews in Judea and the famine there. There is biblical precedent a-plenty for that. It is not difficult for us to think of brothers and sisters in dire need around the world.

A former Anglican bishop, whose son had been executed some years before, spoke these words at the memorial service for a martyred Iranian pastor, 'Hossein Soodmand is with His Lord in heaven. We have the responsibility for his wife and four children. We must redouble our efforts in support of those who carry the gospel to some of the most difficult areas of our world.' That's part of belonging to the world wide body as well.

'By God's grace let all Christian churches and denominations manifest and exercise their gifts and ministries in harmony with each other under the headship of Christ, with the goal of winning the world back to its rightful owner, for such is the Kingdom Ministry.' Amen.

(Thomas Wang in 'Target Earth')



After seeing the poster about Staff Teams (entitled 'No Small Change') many people have been asking how they can be involved. In earlier *Heralds* we explained how Staff Teams are booked and how often an Area can expect a visit. This month we answer other questions.

How long will the Teams stay?

Saturday and Sunday.

Do local people organise anything or does Didcot do it all?

The Saturday programme is the responsibility of the Team. On Sunday, Team members are available to visit churches. The arrangements for these Sunday visits are the responsibility of local people – they contact the various churches, plan where speakers are going and then see that the speakers are informed.

What about publicity, do we have to do that ourselves?

No. BMS produces posters and flyers that you can use **but**, obviously, the more information given to churches about these events the more they will be known

about and the more people will come and join in.

1992 Teams are already being planned. Ask your BMS Representative where the one in your Area is going to be.

To end this month – LINK UP.

Getting a number of churches to agree a date is not easy. Sorting out a programme takes a lot of time – is it worth it?

YES! This is what one Link-Up group wrote after their first Link-Up visit.

'We would just like to say how much we appreciated having xxxx in our area for a four day period. It was lovely to get to know her more . . . the two school visits were very worthwhile . . . time spent at the Christian Endeavour has created new interest. Overall the Link-Up visit has encouraged the whole church.' □

NO SMALL CHANGE

The first of the special World Mission Link presentations took place at Orpington in June. The team of staff members, missionaries and one overseas national, Clinton Chisholm from Jamaica, were a little nervous at the way it might go. But all agreed that it went well.

'One of best BMS meetings I have been to,' said one.

'The numbers attending were disappointing, but perhaps that was a good thing considering that this was our first presentation,' suggested a team member.

The afternoon sessions were mainly in seminars and in hands on experience of mission problems. In the evening the team presented the challenge of mission in a changing world.



Remarkable change in Chris Hutt and Helen Matthews – BMS Financial Secretary and Junior Education Secretary respectively!



BIRTHDAY HONOUR

Sue Headlam, who has worked at Chandraghona since 1975, was awarded an MBE in the Queen's Birthday Honours list published in June. Sue's work is mainly in community health care.

She has recently helped to pioneer the Weaving Project with the help of both BMS and Operation Agri. 'This,' she says, 'is making a great difference to the self-respect of the women involved who are earning money and can afford to feed their children whose health is improving.'

As we reported last month, Sue returned to Bangladesh to help assess the damage to Chandraghona. She says, 'The weaving section was not damaged, the wind going through the open chain-link walls which saved us losing the roof.'

'One bonus was that a German group gave us a large order for clothes to be made with our cloth for their relief operation.'

'Chandraghona is being rebuilt and almost back to normal. We hope to plant trees

during the monsoon season to replace the thousands lost.

'The scene on the coastal islands and in Cox's Bazar is very different. The destruction goes on for mile after mile and rehabilitation and development will be a long process.'

WOMEN IN JAMAICA

Participation of women in the professional work force in Jamaica has increased to 33.7 per cent, according to recent studies. This coincides with a growing access to education.

'Obtaining a degree puts you on an equal footing with men and protects you from discrimination,' said Arlene Edwards, a student at the University of the West Indies.

Strangely, the overall employment rate of women in Jamaica continues to be higher than that of men.

RECESSION

The last few months have brought real suffering to people in Brazil. 'A deep economic recession has meant that many firms are closing down,' wrote BMS missionary in Paraná, David Perry, in a recent letter.

'Wages are frozen at extremely low levels and

families receiving the so-called "minimum wage" of £9 a week struggle to survive. Vegetables and meat have become luxuries out of the reach of many poor families. Rice and black beans form the normal diet. Small farmers who plant cucumbers, tomatoes, green beans and bananas, find themselves in problems too because prices are too low due to the lack of demand.

'People appear at our door, desperate for food, clothing or money. It is hard to turn them away, especially the children with their pleading eyes. Take José for example, he appeared one lunch time asking for money. He is a Christian and works in the fields as a day-labourer for £1.10 a day. But he was in trouble. The last farmer hadn't the money to pay him. He had found new work but wouldn't receive money for seven days. His food had run out and no shop-keepers would give him credit.

'His story is typical. Born in the north of Paraná his family used to work on the coffee plantations. A change in climate has meant that much of the coffee is now produced in states nearer the equator. In place of coffee has come soya beans and full-farm mechanisation. The labourers have had to move to other states or down to the Litoral near us where land is available.

'Arriving in Morretes, nine years ago, José found a small six acre patch of land bordering the village dump. Without resources he hadn't the money to buy seeds, fertilisers and sprays, vital to grow higher value vegetable crops. Instead he cut and sold the timber, planted bananas and manioc, crops which require no inputs. Nine years on the soil is exhausted and crop yields decline annually. Now José has to work for others.'

NEW CHURCHES

Baptists in France have welcomed four new churches into the Federation. This brings the total number of churches to 93. One of the four, the Eglise Evangélique de Courbevoir-Asnières, in Bécon-Les-Bruyères, began as a prayer fellowship just two years ago. It now has 32 members.

A second church, the Mission Chrétienne



Federation leaders, Robert Somerville and Charles Michel

Evangélique de Levallois, has 113 members. It began in the 1950's.

The other two churches, the Eglise de Montesson and the Communauté du Val d'Oise, were both begun by the Christian Community of Yvelines. The Montesson Church has 42 members.

The new churches were received at the French Baptist Federation Congress held in May. At the Congress, Peter Barber, president of the European Baptist Federation, encouraged French Baptists towards more partnership evangelism in Europe.

'Europe is now the continent of broken walls and open doors,' he said. 'Our opportunities have never been better. Now is the time to come out from behind our national walls to reach out to each other.'

The President of the French Baptist Federation, Robert Somerville, expressed the need for better communication and for evangelisation within France.

'This is the decade of evangelism and we must do our job in France so that the French may hear the gospel.'

Cyclone damage at Chandraghona





Yakusu hospital, Zaire

WATER

Graham and Louise Jackson are now in Zaire and have started their two year task of updating the hospital water supplies. Graham is assessing what is needed, what equipment and tools need to be bought and how these might be transported from Kinshasa. They recently wrote about the situation at Yakusu.

'The hospital has a large water tank which has been patched up and can hold a limited amount of water for use in some parts of the hospital. It is not drinking water and is not available throughout the hospital. In the "Water Project" we plan to pump water from a new cleaner well to the hospital. We will install pipes around the site providing a clean source of water to the living areas and to the hospital buildings. At the moment the people here walk nearly a mile to a spring in the forest for their drinking water and wash themselves, clothes and cooking pots in dirty river water.'

Charles Couldridge, who served with the BMS in the Lower River area until 1971, told us in June that he intended going on a walk partly in support of the "Water Project" in Zaire.

'When I was 70,' he said, 'I did the Ebor walk and

promised that I would do another when I was 73. Well I am now 73 and am setting out on the Dales walk!'

RESISTANCE

The Catholic Church in Latin America is reporting growing resistance to evangelisation, mainly because of the continued impoverishment of the majority of the people.

'In Latin America, both the great number of destitute people and the social groups responsible for their situation are becoming less open to the Gospel every day,' said Brazilian theologian João Batista Libanio in a recent article.

He said that the Vatican's 'new evangelisation', if carried out from the option of the poor, should begin with the transformation of existing unjust social, ideological and cultural structures. He believes that this 'social sin' is really the principal obstacle to evangelisation.

He admits that a number of Christian churches have designated the poor and marginalised as the privileged beneficiaries of the gospel and found in them a rich potential for their evangelisation effort. While there is truth in that there is also a growing

number of people living in misery who are resisting attempts to evangelise them.

For the theologian, extreme poverty is a 'source of perversity' since it destroys people's humanity and makes them unable to respond to God's grace.

Libanio said that not only in the 'subculture of marginalisation' is there resistance to evangelisation. In those groups responsible for the suffering, 'their consciences have become so hardened and they have become so comfortable with social injustice that it makes them closed to the message of the gospel.'

He believes that only a serious commitment by the Christian churches to promote secular structures with at least a minimum of social justice will make it possible to overcome this 'invincible resistance' to evangelisation.

THE JESUS FILM

From time to time, BMS missionaries report that their village, town, or area has been able to see the Jesus film. (See 'Tunnel Vision' this month). How is it that people as wide apart as Zaire and Nepal can see and understand the same film?

The film is available in a variety of film and video formats and is professionally made. For each language, a sound track based on the entire content of Luke's gospel is then dubbed on (lip-synced, narrated, or sometimes subtitled). It is described as 'user friendly, compelling, easy to follow and easy to understand. Any viewer gets an unforgettable 125 minute presentation of the person of Jesus, the life of Christ, the message of salvation, the Christian gospel, God's offer to him or her personally.'

Since 1979, over 446,000,000 people have viewed the film, in 184 languages, in 178 countries, shown by over 270 different mission agencies. It is said that after these viewings some 30,700,000 individuals have made decisions to follow Christ.

The current rate of new viewers is around 50,000,000 a year or four million each month.

CANED

Import barriers in industrial nations cost cane-growing Two Thirds World countries near £4 billion in lost earnings each year - more than twice as much money as they receive in food aid from those same nations.

While cane workers' children go hungry in the developing world, Western consumers pay two to three times the world price to eat domestically grown sweeteners. It will take both rich consumers and poor producers to bring changes to the powerful regime of world sugar trade said *Worldwatch* earlier this year.

JOINT HARVEST APPEAL

You can support the rural development work of BMS during this harvest season by taking part in the BMS/ Operation Agri Joint Harvest Appeal. Resources are available - and waiting for your church to use them!

Don't forget to order your Joint Harvest Appeal material from Operation Agri at:

19 The Mortons
Laund Road
Salendine Nook
Huddersfield
W. Yorks HD3 3GX

CALL TO PRAYER

18-24 AUGUST

Sri Lanka

George and Betsy Lee have returned to Sri Lanka for a further term of service and have settled at Hendala.

'The church is one with much potential,' they say. 'There are many fine leaders, well trained, well-accustomed to taking all their many responsibilities, both practical and spiritual.'

George and Betsy have in fact been appointed W Area missionaries. George will be moderator of the church at Hendala until a probationer minister, fresh out of college, can take over full pastoral responsibilities.

'The work across the W Area is developing apace. Already several of the more active churches, ministers and lay-leaders have caught the vision to extend the work while co-operating together to help and support the outreach.'

We continue to pray for Sri Lanka which is still not at peace and for the Church there that it can be a bridge of reconciliation for the community.

25-31 AUGUST

Baptist House

It is now two years since the BMS and the Baptist Union of Great Britain moved into joint headquarters in Didcot. Something like 100 people work in the building and many more visit Baptist House for meetings and committees each week. The *Baptist Times* is based in the building and Roger Nunn, one of the ecumenical officers of Churches Together in England works from the House.

This week we especially remember all the BMS staff working in the Promotion, Finance and Administration departments.

1-7 SEPTEMBER

Brazil: Paraná

Elsewhere in this magazine we have mentioned the agriculture and development work in which David and Joyce Stockley, and David and Jean Perry are involved on the Litoral (the coastal strip) of Paraná. They have launched a 'grow vegetables have better health' campaign, supply seeds, lime and fertiliser and a booklet.

'About 200 families were reached but unfortunately unseasonal dry, hot weather has resulted in poor germination. We are giving more seeds and hope this time things will go according to plan.'

Chris and Marion Collict, who have been working for three years at Dois Vizinhos are now back in Scotland on Home Assignment. They report that the Dois Vizinhos church has grown 'numerically, spiritually and the construction of the building is finished'. They reported a baptismal service just before they left.

8-14 SEPTEMBER

Zaire: Community Involvement

Graham and Louise Atkinson, as we report in our In View section, are now in Zaire and working on a project to improve hospital water supplies. Providing a supply of clean water for all in Zaire is vital to the health of everyone. In places like Ntondo where a water project was instituted several years ago the work of repairing and maintaining the wells and pumps that already exist needs to continue alongside the digging of new wells.

Pam and Steve Seymour, normally based in Ntondo, are on home assignment at the moment and Steve has been using the time to engage in special study. We need to remember the Tokima Nzala agricultural project they have been involved in.

In the Upper River area, Mr Chebele looks after the Telema project near to Yalikina.

This is the month of Harvest Festivals so we remember both Operation Agri, which supports BMS rural development work in many practical ways, and the BMS itself which recruits, trains and

supports the personnel who are in the frontline of the work.

15-21 SEPTEMBER

Europe

Events in Europe have been moving in a breathtaking manner over the past 18 months. All kinds of new opportunities are opening up for the church in what we used to call Eastern Europe. The BMS, together with the UK Baptist Unions, has been busily making contact and trying to understand the way God is guiding us to support the work of the churches there.

In Southern Europe, in Italy, old ties have been renewed. The BMS is actively and urgently seeking those who would like to serve as pastors in Italy.

'We would like to hear from anyone who is interested in working in Italy,' said the Rev Angus MacNeil, BMS Overseas Secretary.

Lord,

You have opened a door into Europe a door to people who have suffered and suffer

a door to a church which grew strong under threat

a door of opportunity to a new partnership, to a sharing of resources and of mutual help.

22-28 SEPTEMBER

Development in Nepal

Development projects are an important part of the work of the United Mission to Nepal. At Pokhara and Tansen training courses are provided for farmers and others. The various programmes include animal health improvement, horticulture and agronomy support, rural income creation, forestry motivation and water systems support.

The Institute of Technology and Industrial Development is based at Butwal. Here there are apprentice training programmes, several wood based and engineering industries and research and development in appropriate technology.

The Andhikhola Project is nearing completion and many workers have now moved to Jhimruk for work on a 12 megawatt hydro power project.

Such projects may seem a far cry from what we think as Christian mission, as Tim Lehane points out in his article this month, but in a poor and undeveloped country like Nepal such schemes show a real Christian concern for the quality of people's lives.

**29 SEPTEMBER-
5 OCTOBER**

The Home Base

2 October is the 199th birthday of the BMS. We now prepare in earnest for the BiCentenary celebrations of next year.

199 years ago, a small group met in Kettering to form the BMS. They eventually sent Thomas and Carey to India but right from the beginning they recognised the need for strong support from home. So this week we pray for the BMS General Committee representing the English and Welsh Associations and the Baptist Union of Scotland. The General Committee has many questions before it at the moment. New opportunities for service in different parts of the world are being considered but they have to be looked at alongside the resources in personnel, prayer and finance which local British churches can provide.

*Lord, we long
for changes at home
for new life in British churches
for growth and new members
just as we pray for the world-wide
work of the Church.
Show us again
where we must begin
not in working for success in our
plans
but in seeking first
Your Kingdom and
Your righteousness.*

6-12 OCTOBER

India: Community Development

Carole Whitmee, who is Superintendent

of the Naba Jyoti Girls' Hostel at Balangir in Orissa says that several of the girls have been successful in their school examinations. 'All five girls won awards for the Scripture examination and on Christian Endeavour Day the older girls took all the possible awards available!'

Carole says that the greatest need at the moment is for someone else to take over the responsibilities of the hostel and the sponsorship programme.

Christians in Orissa continue to be faced by hostile and militant Hindu groups.

*Lord
some of the Christians in India
know what it means
to be opposed
by people who believe in other gods.
Some have been mocked
some have had their faith challenged
some have had their churches burnt to
the ground
Yet they continue to witness to Your
life
they still care and love
and offer much to those who need
Your help.*

13-19 OCTOBER

World Church

This week we remember the Church world-wide. We remember the way our partner churches are dealing with pain and opposition. We pray for an understanding of how we may work together as the different parts of Christ's body.

*One world
is what You created
but men and women
have torn it apart
in the search
for riches and power and influence.*

*One world
is what You long for – die for
lovingly in Jesus
Who stretches wide His arms
to gather all to You.*

*One world
is why You made Your Church
to be Christ's body
living, working, dying
agents of Your healing and
reconciliation.*

MISSIONARY MOVEMENTS

ARRIVALS

Miss Joy Knapman
on 2 June from Colombo, Sri Lanka
Rev Stan Porter
on 2 June from São Paulo, Brazil
Mr Graham and Mrs Debbie Atkinson
on 5 June from Pokhara, Nepal
Miss Sue Headlam
on 12 June from Chandraghona, Bangladesh
Miss Christine Preston
on 14 June from Dhaka, Bangladesh
(Private visit)
Rev Derek and Mrs Joanna PUNCHARD
on 14 June from Curitiba, Brazil
Rev John and Mrs Norma Clark
on 15 June from São Paulo, Brazil
Rev Robert and Mrs Catherine Atkins
on 20 June from Versailles, France
Rev David and Mrs Sue Jackson
on 23 June from Realeza, Brazil
Mrs Janet Claxton
on 28 June from Upto, Zaire
Miss Bernie Olding
on 28 June from Kinshasa, Zaire
Mrs Maren Wilmott-Borberg
on 28 June from Kinshasa, Zaire
(Private visit)
Rev John and Mrs Sue Wilson
on 28 June from Bron, France
Mr Andrew and Mrs Linda Mason
on 29 June from Kathmandu, Nepal
Rev Paul and Mrs Debbie Holmes
on 30 June from São Bernardo dos Campos,
Brazil
(Mid first term holiday)
Mrs Mary Parsons
on 30 June from São Paulo, Brazil
(Private visit)

DEPARTURES

Miss Jacqui Wells
on 2 June to Mae Sariang, Thailand
Miss Brenda Earl
on 4 June to Pimu, Zaire
Dr Hugh and Mrs Freda Kennedy
on 6 June to IME Kimpese, Zaire
Rev Stan and Mrs Maureen Porter
on 9 June to São Paulo, Brazil
Miss Roz Williams
on 13 June to Yakusu, Zaire
Rev Lee and Mrs Evelyn Messeder
on 15 June to Campo Grande, Brazil
Miss Pam Bryan
on 18 June to Kisangani, Zaire

ACKNOWLEDGEMENTS

LEGACIES

Raymond Holmes	2,000.00
Elsie Williams	250.00
Mrs Lillian Elizabeth Pipe	316.07
Gertrude Emily Tresidder	200.00
Violet Doris Young	500.00
F H Culverhouse	724.65
Mrs. Florence Gertrude Nurse	1,000.00
Miss E B N Lindsay	20,190.67
Mrs N F Suter	200.00
Joyce Pauline Bird	2,464.11
Annie Thomson Glen	100.00
Miss Beatrice Boyce	196.24
Mr Ken Lawrence	200.00
R W Rutland	1,183.56
Margaret Victoria Bamford	7,000.00
Mrs Eunice Ann Davies	1,000.00
Margaret Victoria Bamford	14,000.00
Margaret Victoria Bamford	9,000.00
John Percy Dolling	100.00
Joan Catherine Isted	625.00
Mrs Ella D Morgan	100,000.00

GENERAL WORK

Swindon: £5.00; Anon: £10.00; Anon: £10.00;
Didcot: £20.00; FAE Aberdeen: £20.00; Anon:
£50.00; Anon: £50.00; via Ian Thomas: £50.00;
Charities Trust: £9.50; via Lesley Gregory:
£20.00; Cardiff: £50.00; Anon: £225.00; Anon:
£10.00; Anon: £30.00; Swansea: £20.00; Anon:
£50.00; Saffron Walden: £200.00; Lancaster:
£79.40; Lancaster: £200.00; Lancaster: £5.00;
Lancaster: £5.00; Knitting for BMS: £20.00;
Anon for 'Lucy': £60.00.

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