



**MISSIONARY**

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"God so loved that he gave"

## What is love?

by Ros Gooden

**Miss Ros Gooden works with the Australian Baptist Missionary Society in Dacca, Bangladesh. This article appeared first in Vision, the monthly magazine of the Australian Baptist Missionary Society.**

**Bangladesh has its beggars.** Every time I go outside the gate there are children with outstretched hands. "Bukshis," they all cry. Sometimes it is the automatic response to a 'red face' and part of a game, at least in this area. Yet in other places, it is said by the professional eight year old, competently earning his living with all the pathetic art he can muster.

Outside the banks there is a crowd of little fellows and sometimes girls wanting to guard the car. Others hurry up with their brushes and polish gear to clean shoes, and it is difficult to persuade them that rubber thongs do not need it. At the airport they all seem to have learnt the same refrain, "No mother, no father, I'm hungry," and they open their big brown eyes and groan realistically.

Children ought to be at school. Children should be nurtured and given adequate food, security and clothing. Children ought not to be on the streets begging. Every time I see an outstretched childish hand, I feel guilty. Yet why should I feel guilty? Is my guilt in being born in another place? Am I guilty because the government insisted that I stay at school for nine years? Am I guilty because fellow Baptists sent me here, and provide me with the roof over my head and the appearance of luxury? Should I reach for my purse at each request? Is this what my Lord and Master would have me do?

The more I have thought about this, the more my heart cries out that that is inadequate.

The Christian is called to give love. Love is the "more excellent way", and it is much more difficult. Love is not tossing out a few coins into a cluster of outstretched hands. Nor is love allowing judgement to be swayed by the widen-

ing of pathetic brown eyes, or being undermined by the emotional onslaught of the sick child who is hawked around the airport day after day.

Love is tackling the basic problems of poverty, inadequate diet, sanitation and eradication of disease, the provision of schooling. Love is disciplined giving of money and self. We have seen love in the concept of Boystowns and children's homes (even though they may become impersonal in an institutional atmosphere).

Love is shown in the feeding programmes for undernourished children. It underlines the classes to teach Bengali to Bihari girls and boys. It is present in the home for handicapped children, in the adoptions of unwanted children. Love is spending hours in travel to take housing and cattle grants to outlying villages where devastation either of war or flood is severe. Love is listening to the many tales of woe and sifting out the genuine from the false. It is just as much present in the action of the officers who refuse to help children who have two healthy parents. Love is not being manipulated or used as pawns for anyone's selfish designs.

But even beyond action, as Bob Burroughs in his folk musical, "Now Hear It Again", says:

"Love is something you are  
Every moment of ev'ry day,  
Hurting as someone else hurts,  
Giving yourself away."

Relief workers have come and gone. Some with love, others in despair. Projects have been completed, others are scarcely begun. These have been difficult years, but there are still difficult ones ahead. Love demands we seek to meet the needs and problems. Love demands that we use our medical facilities at Joyramkura and Birisiri effectively, that we continue to demonstrate love in action.

"But the love of Christ also controls us, because we are convinced that one has died for all."

May our love and our loving actions be interpreted as coming from Him. May they be seen to point to Him as the Saviour, the One who died for all. For truly He said, "Let the children come to Me, for the Kingdom of God belongs to such as they. Don't send them away."



# Pinetree village becomes a great city

David Doonan *introduces the city of Curitiba*

**Curitiba**, a name taken from the indigenous Indian language means, land of pine trees. A modern city, Curitiba is a municipality and capital of the State of Paraná. The first inhabitants to arrive here in the beginning of the seventeenth century came in search of gold and as well as searching they reared cattle and lived from cultivating the land, although the soil was not very fertile on this Paraná plateau. The colony which was first formed was called, Village of Our Lady of the Light and of Good Jesus of the Pinetrees! This village was included in the borough of Paranaguá by one Gabriel of Lara in 1668.

Gold mining never became a thriving industry and with the later discovery of the Minas Gerais in Central Brazil many inhabitants left the Paraná region. However a cattle traffic which developed between the area of Minas Gerais in the North and Rio Grande plains in the south resulted in the village of Curitiba becoming, as a stopping place en route for herdsmen, a cattle raising area in its own right.

It was from cattle raising that the economic activities of the new township gained their impetus, and progressed through the years. Cattle buyers came from São Paulo and other regions of Brazil and Curitiba, for some time, grew in importance. A change of route by the cattle herds resulted in a dropping off of the commercial growth of the new town. If it had not been for the cattle raising which had already established itself in the Curitiba area, causing buyers from the south on their way to the north to stop here and buy their cattle in Paraná, Curitiba might never have become the capital of the state.

In 1820 Curitiba still had only about two thousand houses and was now called Our Lady



A view of modern Curitiba, Paraná, Brazil.

of the Pinetrees of Curitiba. By 1842, with little more than 5000 inhabitants it was recognized as a township and when in 1853 the Province of Paraná was formed Curitiba became its Capital.

With the beginning of colonization by immigrants, especially Italians and Poles from the middle of the 19th century, a new chapter of progress began and Curitiba became the centre of a thriving agricultural region. A few of the immigrants were craftsmen and small industry had its birth among them, resulting in leather and wood industries which today are a factor of Curitiba industrial scene.

Curitiba is situated on the crystalline plateau of Paraná irrigated by some tributaries of the Iguassu river, notably the River Bethlehem and also the River Ivo. Today Curitiba stands on the crossroads of federal highways from north to south and also international roadways, to Paraguay and Uruguay. By 1940 Curitiba had about 140,000 inhabitants; 180,000 by 1950; 360,000 by 1960 and an estimated 750,000 in 1972.

The Baptist family in Curitiba has a history every bit as exciting and varied as that of the city. It must be recognized, however, at the outset, that Curitiba Baptist history started in Paranaguá! It was in the port of Paranaguá that



the history of Paraná Baptists had its origin. In 1902 the first Baptist congregation was formed in the coastal town and Baptist witness continued there for many years before expanding and reaching the top of the mountain range and the plateau where stood the town of Curitiba.

It was not until 1911, when the Southern Baptist Mission Board of the United States sent a missionary couple to Curitiba that Baptist work started there. These missionaries, Pastor Robert and his wife Bertha Pettigrew, spent some time in the only Baptist church in Paraná, that of Paranaguá, and when that church called a Pastor, Manoel Virginio de Souza, the missionaries moved to Curitiba, in 1911, and held the first service in their own home. Before long the Baptist group beginning to be formed had its own place of worship. On 13 May, 1914, the

First Baptist Church in Curitiba was formed with thirteen members. Pastor Robert Pettigrew was its minister.

For some years while the work grew the church met in rented properties until finally it acquired its own premises near the centre of the town and built a fine church which remains the home of the community of the First Baptist Church of Curitiba to this day.

The city was growing and with a missionary spirit the Baptist community was also growing. Preaching points were formed in the suburbs and these in turn became congregations of the First Church and in time some became daughter churches. Seven churches in the city today are considered daughters of the First Baptist Church. The Church continues to grow and continues its missionary outreach with four congregations in new suburbs. Its daughter churches also grow and in turn have their mission stations.

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## READY FOR BRAZIL

*Ray and Heather Saunders are going to Brazil to become the house parents at the B.M.S. children's*



*hostel. Here they are pictured with their own children Susan, Timothy, Andrew. They write . . .*

We both come from Southampton and are grateful for our Christian home background. Ray attended Above Bar Church, and Heather the Salvation Army. Since marrying in 1958 we have been members of Baptist churches in Calne, Nairobi, Blackfield and Warminster. Ray served six years in the Boys' Brigade and we were Lifeboy Leaders for a time.

We praise God that in March this year he called us to serve him in Brazil. In a wonderful

way the Lord had prepared us for the work of caring for missionaries' children in the newly established hostel in Sao Paulo.

Six months previously he had renewed us in our spiritual life and drawn us into a deeper relationship with himself. He gave us promises that we knew were for us personally. Our faith and expectancy increased.

When the vivid call came, through the Lord's messenger,

There is however a contrast between the growth of the city and that of the Baptist family which continues to afford a challenge. With some 750,000 inhabitants today there are only some 3,000 believers registered as members of the sixteen Baptist churches. These include a Russian, a Polish, and a Ukranian Baptist community. There is much to be done in the great city. The harvest is ripe, the workers are few. The task will not be easy nor the growth rapid, but Curitiba is a mission field, because here there are thousands without Christ, the only Hope.

Rev. E. D. Martin, we had no doubt that we had to claim God's promises and step out in faith to do his will. God's ways are not our ways and he has taken us through considerable testings. But our trust is in the Lord who knows the end from the beginning and we are thrilled to follow him one step at a time. He is the master, we seek to do only his holy will, to him be all the glory.

We hope to leave for Brazil early in 1975.



## Training that emphasizes evangelism

*Carolyn Plampin writes about the Curitiba centre for theological training*

As soon as the first settlers climbed on to this plateau from the seacoast area, Curitiba began to be a centre of commerce. In the developing country it became the capital of the State and gateway into the "interior". So it was that pioneer missionary A. B. Deter used it as a centre of evangelism.

Even before the first building was dedicated thirty three years ago on 12 October, 1940, Deter was teaching classes in his home. This was the beginning of the "School of Training" which later was named "A. B. Deter Baptist Bible Institute of Curitiba". Since 1958 North American missionary, Richard T. Plampin, has been director.

It has been an exciting and growing work all through the years. In Paraná there are currently 55 Brazilian pastors. Ten of these were trained in Curitiba; four of them received their initial training in the Institute and were sent on to do the course in a university level seminary; and three studied in the extension course.

Besides pastors there are five lay preachers; two pastor's wives; and three lay preacher's wives in the State, trained in Curitiba. Forty seven women have graduated from a four year course in religious education and are working in their churches. Twenty six of these are in Paraná. Due to the economy of the country and pioneer condition of the work; only two of them are currently employed in denominational work; but we hope that this will change.

Working outside of the State of Paraná are eighteen pastors, eleven pastors wives, and

seventeen other pastors who also received their initial training in Curitiba. There are four young women with the Brazilian Baptist Home Mission Board who teach in missionary schools near the Amazon area.

Unlike some other places in Brazil, it has been relatively easy to begin new work in Paraná. However, one of the major problems has been that of finding replacements when the missionary leaves on furlough, or goes to start a new work. That is why the Institute has grown in importance to the British Baptist Missionary Society. Arthur and Kathleen Elder were the first couple to be placed in the Institute where they made a great contribution until they returned to England to take up other work. David and Doris Doonan have been assigned to the Institute to help with the teaching and direct the extension course. Doris is currently Dean of Women.

This year a Seminary, the Baptist Theological Seminary of Paraná, was founded in January by the Paraná Baptist Convention and approved by the Brazilian Association of Baptist Theological Institutions, which is an organ of the Brazilian Baptist Convention. The seminary is already in operation. Another British couple has been requested to help with this expanding work.

### Courses

On the Institute level courses are offered with specializations in theology, religious education and sacred music. Students who have finished eight years of schooling are accepted. These courses are four years in length and meet in the evening. This makes it possible for the students to work and support themselves. The Institute has a touring choir led by North American missionary Gene O. Wilson. The music students also have private voice and instrument lessons weekly.

A course for laywomen in Curitiba has been functioning since 1959. While it has graduated few during its existence, these few are associational and State leaders in the women's work. In its third year is the Extension Course of laymen in Curitiba. This year six men will finish the first cycle.

The extension course radiating out from



Curitiba is training laymen in the interior to better serve the churches. There are three centres: Cianorte, Londrina, and Paranaguá. Missionaries John Clark and Derek Punched work with the Cianorte centre, and Roy Davies and Keith Hodges with the Paranaguá centre. There are over seventy enrolled in these centres. Of these, there are six lay preachers from Paraná who spent full time in the ministry, one lay preacher working with the Latvian mission, and one lay preacher from the State to the north, São Paulo.

A theological up dating course is offered yearly to pastors. They come and stay in the dormitories for a week. This course has been a highlight since its inception and greatly appreciated.

The new seminary accepts students who have finished eleven years of schooling. It is a four year course on university level. The first year class has enrolled seven students; which is very encouraging to us. A Bachelor of Theology degree will be offered, and students will have options in theology, religious education, and sacred music. The system of credits, new in Brazil, is being used.

### Enrolment in 1974

Enrolment time is always an exciting time of the year. The need for workers is great and we rejoice as we see those called of God to prepare for His service.

This year twenty four students enrolled, seventeen in the Institute and seven in the Seminary. There are fifty six enrolled in the Institute courses; nine in the Seminary (two of these come over from the Bachelor degree programme of the Institute), sixteen in the laywomen's course, and six in the extension course here in the Capital. This is a total of eighty seven students. Added to this are the seventy students in the three extension centres in the interior of the State.

### Library

Although the library has 4,500 volumes, this is not adequate according to the standards of the Association of Baptist Theological Institutions. We need to enlarge the library immediately. Beside books, the library has over 600 illustrated



A group of young people from the First Baptist Church, Curitiba, prepare to set out to deliver to the neighbourhood a church news letter entitled 'Good News'.

(Photo: M. Wotton)

stories, magazines, maps, filmstrips and other materials.

The library is fully catalogued according to the Dewey Decimal System. While we cannot afford a trained Librarian full time, a Brazilian Baptist lady, trained in library science, comes in to classify the books and other materials and then the work is done by other employees.

Besides being small in number of volumes, the library is becoming small in space, and we hope to be able to have a larger space for it after the completion of the new classroom building.

### Buildings

North American Baptists built and maintained the two first buildings. The upstairs of both are used as dormitories, one for men and one for women. Downstairs are offices, library, kitchen, and dining hall.

In the middle of 1972 the new chapel was dedicated. It is a beautiful, but simple, building which seats 200. Already it is small for our special programme. In this chapel the pulpit furniture was given by Spurgeon's College graduates as a memorial for an ex B.M.S. mis-



sionary's wife, Beryl Winter, and the piano by fellow students of Spurgeon's College as a memorial for Anthony Vardon. An electronic organ was a gift from friends in North America. Very significant is the fact that Paraná Baptist contributed 50% to the building of this chapel.

A much needed classroom building is under construction. Paraná Baptists have voted 40% of the 1974 State Missions offering to help in the construction. While not totally finished we are already using it. Thirteen classrooms will be finished. This has made it possible for us to have adequate space to teach all of our classes.

### **Student body**

Although the average age of our students is in the early twenties and some are in the university, many are still finishing the 11th grade and some even the 8th grade. Even so they are often times accepted as lay preachers in the churches or have the responsibility of leadership in a mission point.

Carlos Alberto is an example. He and a friend had run away from home and finally ended up in the Umuarama area of Paraná. There he heard the gospel and almost from the time he was converted he had a call for something he had heard about called "missions". He learned that there was a school in Curitiba that taught you to do this work and so he came. He was twenty years old and went into the 5th grade in school.

His responsible attitude soon led his church to put him in charge of a mission where he did the preaching. He was elected twice as president of the student body. No other member of his family had ever heard the gospel and he had no financial aid from anyone. Aid did come, however, and together with the few hours that he could work, he was able to study. He is now twenty five years old and has been employed for evangelism work by the Paraná State Convention.

Helena is a girl from a town in Santa Catarina where a church was newly organized. From this same church three girls came to study. Juvenal is an ex Roman Catholic seminary student. Setsuko is our first Japanese girl. Madoval is a pastor's son. Ermgard's German is better than her Portuguese. Manoel has a responsible government position. All of their stories are

thrilling. We thank God for the opportunity of working with them.

The attitude of the students is quite mature for their age. They are more likely to promote evangelistic trips and spiritual retreats than socials. Last year one of the evangelistic trips resulted in a real blessing for the mission in a small town near Curitiba. There were sixteen decisions, and the mission has been able to reach many more people because of this work.

### **Faculty**

Due to missionary furloughs in 1973 we were very short handed on our faculty. That caused the teaching load to be heavier than it should have been for efficient teaching. This year the situation is much better.

There are presently six Brazilian, six North American, and two British teachers on the staff. Due to special aid from the British Baptist Missionary Society we are able to employ two full time Brazilian teachers. This means a great deal to the functioning of the Institution. Four of the Brazilian teachers are part time, that is, they come in only to teach their classes.

### **Support**

From its founding, the Curitiba Institute has been supported largely by gifts from the Southern Baptist Foreign Mission Board of Richmond, U.S.A. When Dr. Plampin was installed as director the support was 85%. Currently the support comes 50% from the Richmond Board, 30% from student fees and 20% from the Paraná Baptist Convention. The Paraná Baptist Convention has always shown keen interest in the work. This last year 20% of the State Convention budget went to theological education.

These represent worthy contributions. However, a great question mark hangs over the future since the Southern Baptist Mission in Brazil has voted to terminate its support for Institutions and State Boards within the next ten year period. This will put a double load on Paraná as it has not only its State work to promote, but the Theological Institute and the new seminary.





Young students at the Bolobo Secondary School.

(Photo: D. Norkett)

## The day the rains came

David Boydell writes from Bolobo, Zaire, where he is a teacher

The "rainy season" began two months ago, they said, but we have only had an occasional heavy rain, nowhere near enough for the crops to grow properly, and even with rain storage tanks, there is very little water for washing in the houses. Although we often wash in the river from choice, at the moment it is sheer necessity!

Day after day of scorching heat comes, clouds gather in various parts of the sky, we even see the occasional flash of lightning in the distance and think the long awaited rain has at last come, only to be disappointed as the clouds pass over, at best leaving only a few meagre drops of rain in their path, giving way to the hot sun once again.

Yet again, one morning of last week as day broke at about 5.30, it distinctly looked as if a storm was brewing, with thick black clouds looming overhead. Rain at that time of the morning has the added advantage that if it comes before the ringing of the school bell at 6.30 it will mean that there will be no lessons, since during heavy storms, which can last for hours,

the sandy paths down which students walk to school become raging torrents, well nigh impassable, and anyone outside is drenched to the skin as soon as the rain starts.

As I lay in bed, wondering whether to get up, the first drops of rain fell on the roof, and I relaxed a little, at last the long awaited rain, bringing with it the added bonus of a day off school! Very soon, however, it became apparent that those first drops would also be the last, as no more followed, and the sky seemed to clear, yet another false alarm. I got up and prepared for school, still casting hopeful glances at the sky above, but sure enough at 6.30 came the inevitable point of no return, as the school bell rang out loud and clear, summoning 400 or so pupils from all corners of Bolobo to lessons.

So Assembly progressed, with, first the National Anthem, then the political slogans which are now compulsory in all the Republic. \*"*Mobutu, Mobutu, Sukisa!*"", the pupils chanted rhythmically, then \*"*Moto na moto abongisa!*"". It was then time to read a Biblical passage and give a short exposition, before singing the hymn, †"*J'ai soif de Ta présence*", which seemed doubly appropriate on such a day, and then leading in a brief prayer.

As I made my way to my first lesson, with the 6th form, the wind was blowing in the palm trees, and stirring up the dust, and there was a



constant lapping of the water against the rocks on the beach. We began the lesson, but after a few minutes the sky was so dark that it was no longer any use writing anything on the blackboard, since nothing was visible in the obscurity, except to those in the very front row. The mission generator only runs for four hours in the evenings, and even then there is no electricity in the school.

The rain soon began with a few large drops making hollow metallic clangs on the corrugated tin roof at first. One alarmed sixth former immediately asked permission to go home and move a pile of books which he had absent-mindedly left under a hole in the roof at home, and ran out of the school at full pelt, to the delight of his friends.

The frequency of the falling drops gradually accelerated until the noise was continuous and deafening, and outside we could see rivers of water where footpaths had formerly been. Strong gusts of wind occasionally swept rain in the windows (fitted with a wire grill, but not glass), so we had to order a partial mobilization of the class so that those near the windows did not get drenched. The noise of the rain was now so deafening on the roof that I was shouting instructions to half the class from the front of the room then going to the middle of the class to repeat the instructions so the others could hear. Normal teaching becoming impossible, I set them some preparation to do in "silence".

There being no specialist rooms in the Bolobo school as yet, each class remains in the same room for the entire day, and teachers have to "commute" from room to room between lessons. Since to go to another classroom you have to go outside, the change over period between lessons that day was most appreciated by classes, as they watched their teachers roll up their trouser legs and abandon their footwear to paddle bare foot through surging torrents and plunge ankle deep in mud to go to their next class, ducking as they left the room to avoid the waterfalls falling down from the roof!

That morning, when the torrential rain lasted for most of the teaching time, certainly afforded plenty of entertainment for the pupils at the expense of the unfortunate members of the staff! Fortunately, by the time came for the final period of the day, the rain had just about stopped. When school ended, the sun was making a good job of drying the land, so most of the pupils were able to go home without getting drenched after what was, if not a typical school day, at least a most refreshing one!

\* Both slogans are difficult to translate. The first urges President Mobutu to go on to complete his work. The second calls on all men to be good citizens.

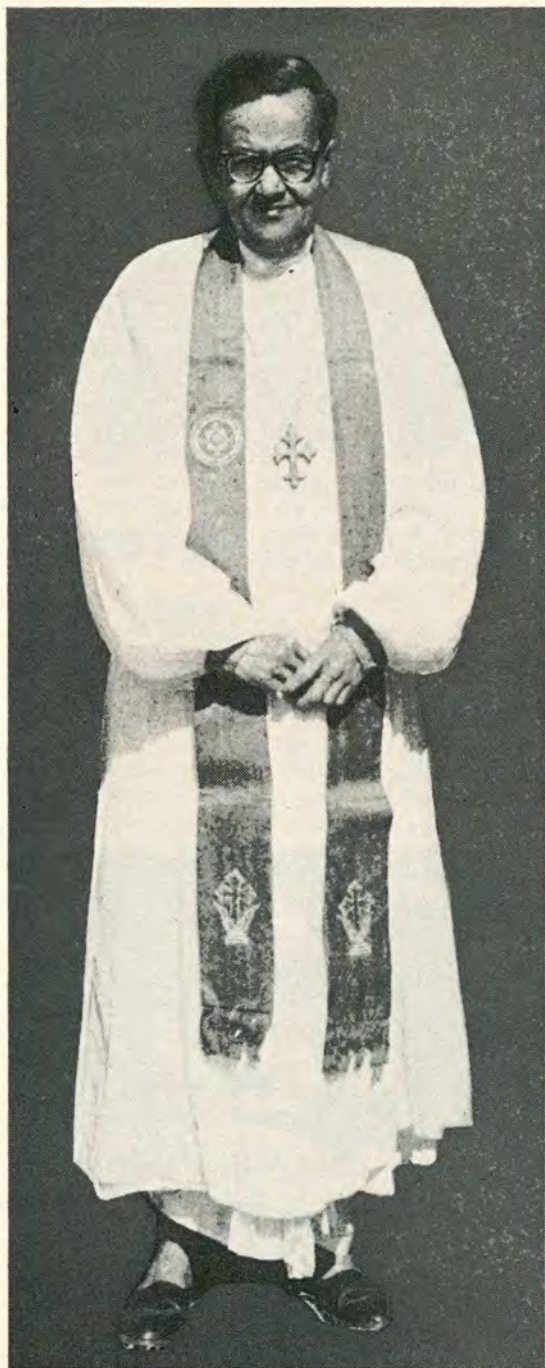
† "I need Thee, every hour". Literally "I am thirsty for your presence".



A view of some of the school buildings at Bolobo, Zaire.  
(Photo: D. Norkett)



**THE RT. REVD. J. K. MOHANTY,  
B.A., B.D.**



During the past two months a very welcome visitor to the British Isles has been The Rt. Revd. J. K. Mohanty, Bishop of Cuttack and Sambalpur.

**Jugal Kishore Mohanty** was born in Angul, a town in the Dhenkanal district of Orissa, long associated with the work of the B.M.S.

An able student, he felt the call to the Christian ministry and in 1937 was accepted as a student in Serampore College, where he gained the B.A. and B.D. degrees in 1942.

On his return to his own state of Orissa he was appointed as a lecturer in the Cuttack Theological School, later to become a College, but his interests quickly found other outlets, particularly in youth work and the Sunday School Union, of which he was Orissa State Secretary from 1942 to 1969. During this period he was also involved in Christian literature production and was State Secretary of the Literature Board for 12 years.

In 1964-65 he held a World Council of Churches Scholarship for a year at the Union Theological Seminary, New York. In 1968 he was appointed Secretary of the Utkal (Orissa) Christian Church Central Council, and as such engaged in much visitation to the churches.

In 1968 also he was elected Chairman of the C.B.C.N.I. when the Church of North India was to be inaugurated in 1970, and it was natural that Jugal Mohanty should be chosen as the first Bishop of Cuttack. Currently he is also Bishop of Sambalpur, but an appointment of a new Bishop is expected in 1975. He continues wide scale itinerations in the dioceses and beyond.

Bishop Mohanty was the Chairman of the important Commission on Diocesan Boundaries in 1971, with particular reference to the formation of the Durgapur Diocese.

Widely respected among the leaders of the Church of North India he was recently chosen as Convenor of the Finance Committee and is a member of the C.N.I. Trust Association of the Synod.

He is well supported by his wife and nine children in Cuttack.

*(Photo: B. W. Amey)*



## Telugu Christians

*Samuel Chetti's visit to this country brought back memories to Bernard Ellis, B.M.S. missionary in Calcutta, 1947-1966 and he writes:*

Recent news of **Samuel Chetti**, director of a Mission to International Students coordinated and sponsored by American Baptist Churches of the Pacific South West, highlights Baptist work among Telugus in India, not only by our own B.M.S. but by the Canadian B.M.S. too.

Samuel Chetti's father, Dr. C. Devasahayam, Registrar of Serampore College, became the first Indian pastor of Lower Circular Road Baptist Church, Calcutta, which for generations had been served by Baptist missionaries at the specific request of Indian Christians. The B.M.S. always knew that it was in the long term interests of the church that an Indian national should be appointed, but diligently though the officers and diaconate searched, no one could be found.

### Already there

Then the church discovered that they were looking in the wrong direction. The man was already on the spot, but no one imagined that Dr. Devasahayam could find the time and carry out his Registrar's duties, too. But so it proved. Dr. Devasahayam joined those

Telugus who, for 39 years, have made a distinctive contribution to Baptist work in Calcutta. The young evangelist, trained by the Canadian B.M.S., had come a long way.

Mrs. Dorothy Wells, of Malvern, Worcs, mother of the Rev. Frank Wells, Overseas Regional Representative for Asia, took a particular interest in Telugu work in Orissa and in and around Calcutta, where she shared with her husband, the Rev. D. S. Wells, Field Secretary to the B.M.S., in the multifarious Baptist and other work.

### Churches formed

Mrs. Wells knows the beginning of organized work among Telugus in the city and once pointed out that a Bengali Christian belonging to one of the city Baptist Churches went to the jute mills area along the banks of the river Hooghly, selling tracts and gospels. Although he could not speak Telugu, he took the Gospel.

Some who bought books were interested and asked Baptist missionaries for teaching. The Rev. V. A. Rao, a Telugu missionary of the Bengal Baptist Union, visited the jute mill workers from time to time and in 1936 six men and four women were baptized in the river Hooghly, close to the jute mills.

Hearing that a number of Telugus were asking for baptism, a young Telugu Christian, Mr. S. Jacob, gave up his work as an engineer and began teaching inquirers in mills up and down the river. The number of converts increased steadily and a year later, two Telugu

churches were formed, at Akum Bazar, under the Rev. B. A. Rao, and at Sibpore, with Mr. Jacob in charge. The latter worked for six months without pay, such was his enthusiasm; he was eventually appointed as a special evangelistic worker by the Calcutta and Suburban Baptist Union.

For many years afterwards, there was a succession of inquirers who were taught and baptized and brought into the church.

In addition, as the years went by, church witness was strengthened and many fine Telugu families, with generations of Christian witness behind them, entered more fully into office and responsibility in the church. The Rev. B. A. Rao's four sons and their families all took an active part in evangelism and a splendid example they presented in their various professions—a surgeon, a statistician, a chemist and a railway executive officer. Also in the church were the Peacock and Edwin families, who were much travelled in business and in Baptist conference work.

One whose service will also be remembered by Baptist missionaries is the Rev. V. W. Devadutt, M.A., B.D., Th.D., who was Dean of Theology at Serampore College, until he was invited jointly by Princeton University and Princeton Theological Seminary, New Jersey, as visiting professor, 20 years ago.

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# Christians who have found real security

by Frank Wells

B.M.S. Overseas Regional Representative.

*"As having nothing yet possessing all things" (2 Corinthians 6: 10)*

The Simla Hills District Union is one of the eight District Unions comprising the Baptist Union of North India. There are three main Baptist churches in the Simla Hills, Kalka, Kasauli, and Simla, and three worshipping groups not constituted as churches at Pinjoni, Chandimandi and Surojpur.

The three Baptist churches remember with pride a history dating back over 70 years to the time when Simla was the Summer Capital of India, with the British Viceroy in residence at Vicinial Lodge. Kasauli was essentially a cantonment church and the B.M.S. missionary resident there was the United Board Chaplain to the British troops. Kalka, similarly, drew many of its congregation from the large railway terminus and engineering workshops, as well as the cantonment.

## In the Mall

In Simla, the Baptist church was situated, in those days, on the north side of the Mall between two very large mission houses. There was another similar mission house in what is now the Y.M.C.A. compound and in the bazaar a flourishing high school. The church was between the two large mission houses looking away towards the snow clad Himalayan peaks.

Missionaries from Simla toured northwards towards the Tibetan border ministering to congregations in such towns as Rampur and Narkunda.

This was the situation in the early 1920s, but a great change came in 1926 when, due to financial

stringency, the B.M.S. had to close the work in Simla and in the area north of it. Only the Baptist church and its pastor remained. It was a challenge to the faith of the Christians and it is good to report that the witness was maintained over the years. The churches in Kalka and Kasauli also carried on.

## Crushed but living

In 1958 another blow fell when during the monsoon a huge rock slipped from the hillside and crushed the pastor's living quarters and half the church building. Providentially, the pastor and his family were not in the house, though they lost all their belongings. From that time the church has been without a building of its own. First accommodation was rented in Northview House in the lower bazaar at Rs 50/- per month; then in 1959 the present accommodation, really only one long room divided by wooden partitions, was rented on the Mall at Rs 150/- per month. In the position nearest the street the church services are held, while the pastor and his wife live in the rear section.

When the Christians first obtained the use of the property there was a good deal of local opposition by the Hindus and a complaint was lodged against them with the District Magistrate. But, the Magistrate, a Hindu, upheld the right of the Christians to rent the property and to worship there.

The church which had experienced so much suffering and frustration now began to experience blessing as a number of outstanding converts were baptized and joined the church. In 1960, for instance, Mr. Saxena Madan Lal, an advocate of the High Court and a member of the high merchant caste, confessed Christ and was baptized. In 1961, a staff nurse at the Lady Reading Hospital believed and though locked in her room by her non Christian colleagues on the day set apart for her baptism, she managed to escape and though late for the service was baptized.

## Baptisms and opposition

The fellowship now numbering 80 members is keen and active, and baptisms have continued regularly, 8 in 1973 and 6, so far, in 1974.



# Book Review

## Explorations in Assembly with Children

Lutterworth Educational £1.10

**Dorothy J. Taylor** is a lecturer in the Religious Studies and Education Department of the Saffron Walden College of Education. Many of the suggestions made in "Explorations in Assembly with Children" have been used by her while a practising teacher in several primary schools. Miss Taylor is known also as the author of three titles in Lutterworth Topic Book series and, to Baptists, as a former Children's Adviser of the Baptist Union of Great Britain and Ireland.

### 18 themes

The book provides eighteen varied themes, each with sufficient suggestions for a week's programme. Sometimes the theme may be explored in the classroom but once a week material is structured for a full assembly. In the introduction

the claim is made that Exploration in Assembly with Children "suggests ways in which more people, children and adults, visitors and teachers, can be involved in providing ideas or experiences through which the school community may express a sense of wonder, give thanks, indicate concern for others and come to some understanding, at a practical level, of the religious activities which are practised in the homes of children in the school".

### Operation Agri?

The wide variety of ideas indicated in the book gives it a flexibility which will allow the material to be adapted readily to take additional ideas. In "Good Neighbours" when the Help the Aged and the Hospital Car Service are mentioned the work of the mobile dispensary in Brazil and other projects could be told. It is suggested that the activities of a charity could be considered during the harvest theme, and this could be an opening to tell of the work of agricultural missionaries and the schemes they put into practice.

Here is part of the introduc-

tion of the Good Neighbours theme which relates well to everyday life, and again allows for overseas material to be introduced; "Narrator: On Monday a boy left the newspaper on the mat. It stayed there all day, but no-one noticed. On Tuesday he left another paper beside the first one. They stayed there all day, but no-one noticed. On Wednesday the milkman asked, "Has anyone seen Mrs. Jones?" The police found that Mrs. Jones had fallen and hurt herself. For two days her neighbours had been too busy to notice that something was wrong. But it is not always like this. All through the ages people have tried to be good neighbours. . . ."

### For wide age range

While allowing for individuality, sufficient material is given, including full references to stories, songs, poems and audio-visual aids, to help the teacher to prepare a worthwhile assembly. This book should aid those taking assemblies and acts of worship not merely in primary schools but, with adaptations, also in secondary schools and church youth groups. (J. Le Grice)

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*(continued from page 188)*

The Christians have attracted some opposition and in 1971 the landlord, seeking a higher rent, sought to evict the Christian congregation. Local rowdies were hired and a riot began after the church service. Again it was the local government officers that upheld the rights of the Christians, and on this occasion it was necessary for the police to move in to quell the disturbance.

The impression one gains of this congregation in Simla is that having lost much in the way of prestige through the passing of the British raj,

the sale of the B.M.S. lands and the destruction of their church building, they are spiritually alive and united among themselves for worship and witness. They regularly hold cottage meetings in the homes of their members when non-Christian neighbours come in large numbers to hear Christian hymns and testimonies.

Having lost much of their material security the church in Simla displays a commendable spiritual alertness which is lacking in many churches with greater material possessions.



## Think— and Do

Poverty of mind,  
body and spirit.

The women of the **North London** churches staged an exhibition in which each church group was responsible for one item. It proved to be a success and as other groups may wish to follow a similar pattern, Olive Ogborn, the secretary and organizer, supplied the following report.

Each of the 21 branches was given a project to pursue and illustrate. Our theme was "Poverty of mind, body and spirit". The branch exhibits were placed on or around the walls of the hall of the host church. All exhibits were brought by 10.15 a.m. so that the hall was ready when friends arrived at 11 a.m. for coffee and viewing.

Our first exhibit reminded us that "The earth was the Lord's, with enough for man's need but not his greed", and this was followed by maps and leaflets showing food, mineral and man made goods distribution. Next came some very 'telling' placards contrasting the areas of the haves and the have-nots, taken under the headings of food supplies, material comforts, education and spiritual needs.

Our centre piece was made and painted by a lady in one of our churches, being a life size model of an Indian family with



The Baptist Community of the River Zaire is still requesting many missionaries from the BMS. They will work with their Zairian colleagues in church, school and hospital. Any who wish to follow Daphne Osborne's example and respond to the invitation should write now to the Candidate Secretary at the BMS.

a begging bowl and with a typical background provided by a backcloth and greenery. This standing before us all day had a profound effect.

Continuing round the room, we saw the effects of the EEC on sugar production in West Indies, cotton in India, and on coffee and cocoa production.

Another church brought home the fact "It is not a question of us in comfortable affluence seeing what we can do to help those less fortunate, it is a question of us who benefit from others' poverty seeing how we can make things more just."

Ways of development in underdeveloped countries showed new agricultural methods (Bangladesh, etc.) cottage industries (India), village centres for education and medical work (Zaire).

A few years ago, a missionary doctor from Zaire visited our church and appealed for short term workers. This challenge made me consider what prevented my offering. The answer was that I was afraid to learn a foreign language.

After much thought, I wrote to the B.M.S. about a teaching post abroad. I was very relieved when first there appeared to be nothing available, and second, some time later I was offered a position in an English speaking school overseas. However, this did not materialize and instead I find myself in Brussels learning French in order to teach at the secondary school in Bolobo for three years. The Lord has controlled every step and I can only follow as he leads and in his strength. I hope to leave for Zaire early in 1975.

The work of B.M.S. in Brazil was shown to indicate spiritual development, and an excellent model of a Zairian village gave an idea of the B.M.S. Women's Centenary Project for a Women's Centre in Kinshasa.

Instead of our usual packed lunches, our hosts provided us with an austerity lunch for which we paid 25p, and the proceeds were sent to the special fund held by the B.M.S. for emergencies like floods, famine, earthquake and other disasters, when immediate financial aid is needed.

There was ample scope for each of the participating churches to develop its own emphasis and the number of themes in any exhibition could be adjusted to the number of churches sharing in the exhibition.



## Surprised and Glad

A report by John Carrington that will encourage you to keep a missionary box in your home.

An elderly lady at Redlynch, near Downton, not quite bed-ridden with severely crippled legs, but confined to the house and needing her husband's continual help for moving about, has for many years made Bible bags and sent them (in the days when this was possible, before the Zairian government insisted on customs payments for such things) to Nora and I at Yakusu, Yalamba and Kisangani. These have always been greatly appreciated by our evangelists

and teachers as well as church members in Zaire.

We called on her during our recent deputation week-end in the Downton area to thank her for what she had done so faithfully and she told us she felt able to work for BMS even though she couldn't give a lot of money.

"But I surprised myself with the missionary box at our recent opening ceremony", she said, "I didn't feel able to take a box before because, what with food to buy and rates to pay, our pension wouldn't go very far. But this year, instead of giving a few pence at the annual missionary meeting we decided to have a box and put in our odd change from time to time. We were astonished to find more than two pounds in the box when my daughter (missionary secretary of the local church) opened it!"

## 1975 B.M.S. PRAYER GUIDE

A helpful guide as you pray for the work of the church overseas.

*From:*

**B.M.S.  
93 Gloucester Place  
London, W1H 4AA**

## MISSIONARY HERALD

1819 — 1974

The Missionary Herald has been the official monthly publication of the Baptist Missionary Society for 156 years.

It was designed as a source of information about the work of the B.M.S. for those who were loyal in support, by gift and by prayer.

This support is still needed and we hope that all our readers will continue to take and read the Missionary Herald in 1975. We are grateful for your loyalty and sorry that we must increase the cost of the Missionary Herald from 3p to 5p. Even this figure is small compared with the price of other papers and periodicals so we ask for your continuing support. We hope that you will commend the Missionary Herald to others.

We look forward to having you with us in 1975.

Thank you.



ANN RUDLAND writes: →



The country of Bangladesh is continually in the news, often as a country suffering disaster. The Baptist Union of Bangladesh values all the support given by the BMS and is urgently requiring more missionary workers. Ann Rudland will be helping as a secretary.

I was brought up in a happy Christian home and made a profession of faith when quite young. It was not until two years ago, however, that I fully committed my life to the Lord Jesus Christ and entered into the true joy of knowing the indwelling of his Holy Spirit in my life.

With my newly found love for Jesus came a love for his work and I became an active member of the Baptist Chapel in Elmswell, Suffolk. I praise the Lord for the many lessons he has taught me and the many blessings he has given me in my Christian walk so far.

Although I loved my job as a solicitor's secretary I became very aware of a desire to do something more for God but quite what I did not know. After several months of prayer and making various inquiries I

felt led to offer to serve with the B.M.S. as a secretary for two years, in the hospital at Chandraghona in Bangladesh.

I am very thrilled that God has called me to serve him in this disaster torn area of the world, where people need so much to know the joyous gospel of full and free salvation. I thank God for the wonderful way he has guided my life to this point and for the very real assurance I have that he is with me every step of the way.

## Missionary Record

### Arrivals

- 2 September. Dr. and Mrs. J. F. Carrington from Kisangani, Zaire. Rev. and Mrs. M. Woosley and family from Turks and Caicos Islands.
- 4 September. Miss H. N. Watson from Francisco Beltrao, Brazil.
- 17 September. Miss J. Pell, from Baraut, India.
- 18 September. Rev. E. Sutton Smith from Colombo, Sri Lanka.
- 19 September. Mr. C. Badenoch from Upoto Zaire (after short term service).
- 25 September. Miss B. Cooke from Kinshasa, Zaire.

### Departures

- 1 September. Rev. and Mrs. J. Pullin and family for Mato Grosso, Brazil.
- 2 September. Rev. J. O. Wilde for Dinajpur, Bangladesh.
- 3 September. Mrs. D. W. F. Jolleyman and Paul for U.T.C.W.I., Jamaica. Miss J. Parker and Miss M. Diver for Bolobo. Mr. and Mrs. G. Cato and family. Miss E. Newman and Miss E. Wainwright for Kinshasa. Mr. P. Gocke for Upoto. Miss R. Montacute for I.M.E., Kimpese, Zaire.
- 9 September. Rev. A. G. Lewis and daughter for Dinajpur, Bangladesh.
- 10 September. Mrs. A. G. Lewis for Dinajpur, Bangladesh. Miss M. J. Greenaway and adopted daughter and Miss E. A. Dawson for Upoto, Zaire.
- 11 September. Rev. and Mrs. G. E. Oakes and two daughters for Rawatawatta, Sri Lanka.
- 15 September. Rev. and Mrs. P. Brewer and family for San Fernando, Trinidad.
- 24 September. Mr. and Mrs. A. G. Mason and family for I.M.E., Kimpese, Rev. D. W. F. Jolleyman for U.T.C.W.I., Jamaica.
- 27 September. Mr. and Mrs. D. L. Boydell for Bolobo, Zaire.
- 30 September. Rev. and Mrs. G. H. Grose and daughter for New Delhi, and Miss M. Bushill for Delhi, India. Miss G. Hunter for I.M.E., Kimpese, Zaire.

### Deaths

- 27 September. At Solihull, Rev. William Hedley Ennals, aged 82 (Yakusu, Zaire, 1922-52).
- 27 September. In Bromley Hospital, Miss Doris Alice Kitson, S.R.N., aged 75 (India Mission, 1931-58).

## Acknowledgements

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

(30th August, 1974 to 30th September, 1974)

**General Work:** Anon. (G.W.) £1.00; Anon. (Tunbridge Wells) £30.00; Anon. (O.A.P.) £3.00; Anon. £1.00; Anon. £5.00; Anon. £4.00; Anon. £5.00; Anon. £5.00; Anon. (Serjeant) £10.00; Anon. (Wilkins) £5.00; Anon. £1.00; Anon. £1.10; Anon. £4.00; Anon. £2.00.

**Agricultural Work:** Anon. £2.00.  
**Relief Work:** Anon. (Barnet) £5.00; Anon. (Loughborough) £2.00; Anon. £5.00; Anon. (K.R.B.) £5.00; Anon. (N.L.F.) £50.00; Anon. £5.00; Anon. £1.00; Anon. £1.00; Anon. £0.50; Anon. £10.00; Anon. £2.00; Anon. £2.00; Anon. £3.00; Anon. (Grateful) £20.00; Anon. £5.00.

### LEGACIES

|                                | £        |
|--------------------------------|----------|
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| Mrs. M. A. Baker .. .. .       | 100.00   |
| Miss D. A. Britton .. .. .     | 1,000.00 |
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