

Missionary

HERALD

The magazine of the Baptist Missionary Society



MARCH 1977



**EDUCATION IN BANGLADESH
TWO YEARS' SERVICE
ZAIRE TRAINS ITS PASTORS
SPINNING AND WEAVING**

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PRAYER FOR BANGLADESH

Lord Jesus Saviour of all nations, I thank you for my country – for its beauty, its fertile soil, for our political and religious freedom. But Lord my country and people are not what they ought to be. Make us just, true, free, honest; make us into new people.

Father of justice, make us just. O Lord, give our politicians justice, that they may make decisions which are just and necessary; give our lawyers and judges justice so that all, rich and poor will obtain justice in courts of law; bring justice into the country's business life, so that manufacturers will claim only reasonable profits, workers demand only just pay, shopkeepers sell only at fair prices.

Jesus Christ, who makes all men free, save us from the darkness of illiteracy; grant wisdom, skill and finance to all who are trying to eradicate illiteracy.

Save us from the ache of hunger. Lord, this is a fertile country, but there are just too many people. I pray for all who are trying to increase food production and control the population growth.

Save us from the despair of unemployment. Grant to the economists of our country wisdom so that they can plan new employment opportunities which will provide jobs for those without work.



Lord of life, make Bangladeshis into new people. We are slaves to sin. We will build a just, honest and free Bangladesh only when we have received freedom from sin's power and are made into new people. Help Bangladeshis to see Christ free them from sin's slavery when He forgives them. O Lord, through your Spirit, show all Bangladeshis that you, the Living Christ, can and will give them a new life to live; the power to live a just, honest, free and truthful life; a new hope to look forward to; peace and joy which no one can take away.

Lord Jesus, as you make Bangladeshis new people by your power so you will make Bangladesh a new country for your glory.
AMEN.

Originally prepared by Rev Stuart Avery, of the New Zealand Baptist Mission, for readers of the paper, *Nabajug*, in Bangladesh.

CONFERENCE IN BANGLADESH

The Baptist Unions of Bangladesh met together in a joint conference, recently held at the Faridpur Baptist Church. In Bangladesh there are three Baptist Unions, and five foreign Missionary Societies co-operate with them, yet each Society works differently in its relation to the Unions. The BMS works in the former undivided Bengal and has been there since 1793. Later the Australian and New Zealand Baptist Missionary Societies came to work in Bangladesh and about 20 years ago these were joined by the American Southern Baptist Mission. Within the last three years, the Liebenzeller Mission of Germany also began work in the country.

The churches formed from the BMS work are united in the Bangladesh Baptist Sangha (Sangha means union), those connected with the work of the ABMS and NZBMS are with the Garo Baptist Union and the Bangladesh Baptist Union, respectively. The three Unions have not previously met together, but the Conference was an outstanding success, bringing the Unions together in a time of very real fellowship. They have now met each other; worshipped side by side, and the deepening of Christian lives resulting in a greater resolve to respond to the call to evangelize has been the immediate outcome.

The fellowship which was experienced has encouraged the Christians of Bangladesh to look forward to the possibility of a single Union and it was decided that a second conference should be held in two years time.

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OF

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COMMENT

Joseph Katsokoane is Minister of Education in the government of Lesotho, once a British Protectorate in South Africa. After university he became a teacher and then an agricultural officer. When his country became independent he was appointed ambassador to London and then to other countries. At one time he was Minister of Foreign Affairs. Lesotho requested to be a British Protectorate in 1868 and was given independence almost 100 years later in 1966.

Recently Mr Katsokoane said, 'There is too much ignorance in the world at large about the problems and the aspirations of the developing countries.

'What our people need today is a form of education that will make them proud of themselves instead of trying to be carbon copies of alien patterns which tend to decentralize and destabilize them.

'When the British were in Lesotho they trained policemen, soldiers, and the like because they served the system. They didn't train people to run their own country.

'The educational structure inherited from the British placed too much emphasis on examinations. They became an aim in themselves. This is wrong. We want to direct our education in such a way that at every level, university, secondary and primary, it shall be terminal. In other words, if a boy or a girl cannot go beyond primary level they must have enough education to live, and likewise at secondary level.

'At university their education must be made relevant to our country. We don't want to expose them too much to what they would do if they were in England, the USA or in France. We want them to start from where they are and develop.'



The Editor

We felt that this was a challenging statement and we therefore invited some of our missionaries engaged in educational work to share with us their thoughts on the educational needs in the country where they witness. Frank Mardell writes about Bangladesh. David Boydell looks at the urgent necessity for the Church in Zaire to train an educated ministry, and John West shares with us his thoughts about education in India. John tells how in India they are trying to give a dignity to manual work and shift the emphasis from a purely academic scheme for education. It is therefore with interest that we read a recent paper presented to UNESCO by the eminent French physicist and Nobel Prize winner, Professor Alfred Kastler. He said, 'It is a serious mistake to make education uniform. Manual skills are as important as intellectual skills. The human brain only developed because the hand developed at the same time. A biologist, a physicist and a chemist all have to roll up their sleeves.' To which the whole Christian church should be able to say, 'Amen', since it acclaims as Lord one who grew in stature mentally and spiritually yet did not hold aloof from manual labour and the development of practical skills.

EDUCATION IN BANGLADESH

by Frank Mardell

Srikanto is a typical village boy from the Barisal district of Bangladesh. He was very troubled as he spoke to me just after the annual exams had finished. 'I shall never pass Matric,' he prophesied. 'I am sure I've failed the class 8 exams. What can I do?' His father owns some lands on which he grows mostly rice, though in the dry winter season he plants oil seed and some dal. Most of his harvest is used to feed his family, but he is able to sell some rice in the local market and therefore manages to live quite well — in a good year.

Sell the roof!

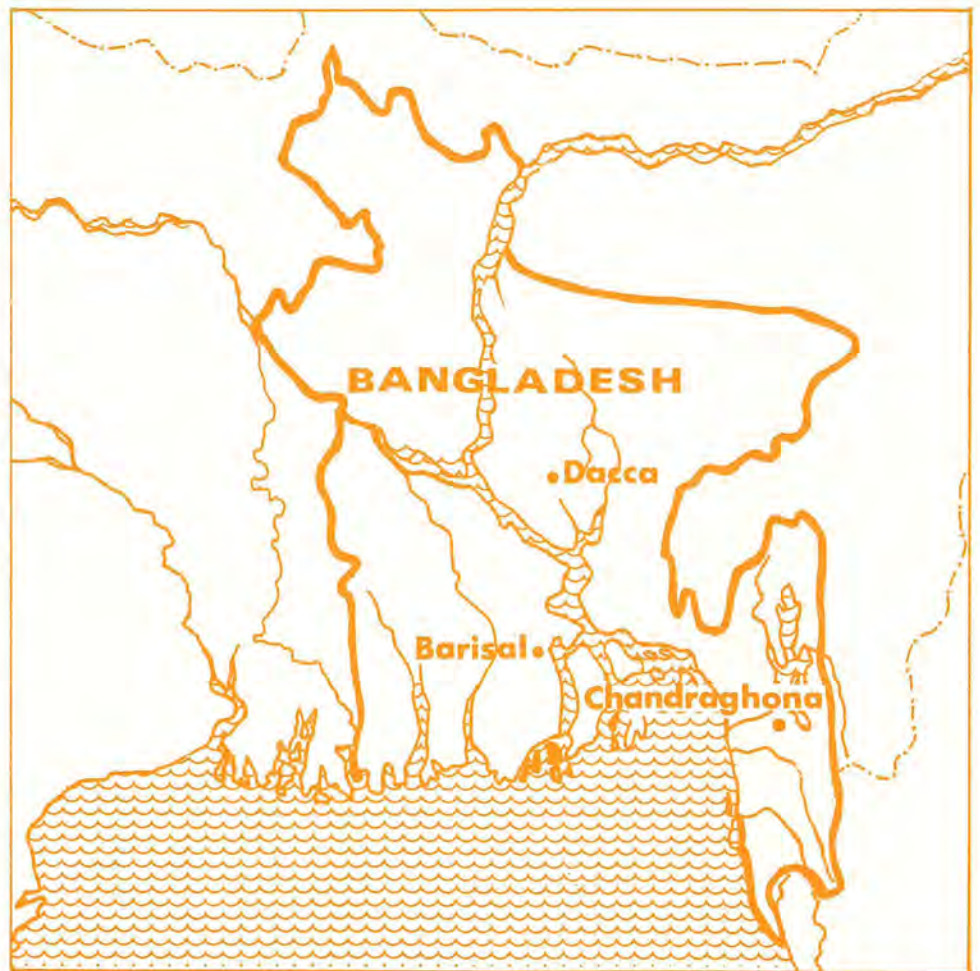
1976 was a good year, as was 1975, but in 1974 his rice rotted beneath the deep flood water, and so there was no income. As most places were flooded the price of rice rocketed. He had some savings to fall back on, but many of his neighbours had to sell the cows or goats, even the corrugated iron from off their roof in order to live. Some, it is impossible to know their number, just died!

This aspect of struggle in Bangladesh is well reported in the West. Since 1971 Bangladesh has received wide publicity and a great deal of aid and relief. It is true that much of this went astray, or was misused, but many thousands of suffering people received real help in their time of need.

The soil is rich

What then is the prospect for this land? Many foreign commentators have written it off as economically impossible. Dr Henry Kissinger called it 'a perpetual basket case'. Now that was certainly not the view of the Bengalis in the first euphoria of their independence. Their slogan was *Swanivar*, which means self reliance.

I too am optimistic about her future. Her land is so fertile and easy to work that seeds seem to germinate as a matter of course. Her



soil, too, can support large numbers of people and that is one reason why the population has grown so large. Yet Bangladesh has almost no mineral resource to support industry. She just has her soil, and this vast population, most of whom are farmers or fishermen, and who are illiterate.

A graduate for a clerk

The educated group live in some ten major cities or towns, but in these centres jobs of all kinds are scarce. For example, I know a clerk in a local court who is a highly intelligent man. He has an MA in history and is a

Bachelor of Law, but his job, even after many years of service, is still a humble one.

Think then of the prospects for the young university students in Dacca. Some will find jobs of a kind, but a depressing number will remain jobless. The figures get worse as one moves down the scale to those with A levels, or matriculation or finally the class 8 boy like Srikanto!

Actually he managed to pass the class 8 examination and can therefore enter the first year of the matriculation course, but

he has only an average intelligence and will find it very difficult. He is allowed just two attempts at this hurdle, and should he fail his job prospects are dim.

No return

Nor can he return to the village because he has been educated away from his village contemporaries who stayed to help their fathers till the land and grow the crops. That kind of life is no longer open to him. More tragically his parents may have given up everything to educate him, only to see him fail.

The men for the job

These boys undertake a course which is 90% practical, the only theory being that which is absolutely essential to the craft they are following. The projects for irrigation and agriculture which the government has announced will require a pool of such practically trained workers.

Education, however, is an expensive project. The cost of educating 30 million children, even up to the age of ten, is enormous. Yet reasonable literacy is a must for progress, and education is a priority.

so important as at first it appears, because it soon becomes obvious to all who look, that any boy who has been through high school has inevitably broadened his horizons and is quite different from his village friends.

Bangladesh cannot afford to make mistakes in spending her education money. The people, too, demand returns for the fees they have to pay. So this economic discipline may well produce the right result for the country.

The motivation is there. Most Bengali villagers realize full well the disadvantage they are under if they cannot read or write. Those involved in adult literacy work witness to the dogged perseverance exercised by their scholars and the evident pride in achievement which is displayed by them.

Christianity proclaims the dignity of work

The Christian society in Bangladesh is, on the whole, better educated than the population at large, but most of them are small farmers and there is the need to increase the number of technicians and craftsmen among them. However, the more educated one becomes the greater seems to be the objection to working with one's hands. How tragic it is that in an agricultural country agriculture is considered to be the lowest form of work!

The teaching of Paul is very salutary. He urged that none of his converts should be unproductive (Titus 3:14), and that their work should be for the benefit of the community (Titus 3:8). He argued, too, that they should work with their hands (1 Thessalonians 4:11), and set a fine example himself by engaging in his craft of tent making.

The supreme example, of course, is the Lord himself. At the age of 12 he was able to hold his own intellectually with the teachers of the temple yet was content to work as a carpenter.

So, in the Boys' High School at Barisal a practical work period has been introduced. The boys work in the garden, they level fields, maintain the sports areas, and are encouraged to discover that the Christian concept of the dignity in all work is something which Bangladesh surely needs.



Barisal High School for boys

photo by A S Clement

But there are brighter spots on the skyline. There is a Christian Industrial Centre at Faridpur. In Barisal and other large towns there are Polytechnics which are becoming increasingly important.

There is also a great deal of radical re-thinking in Bangladesh about school syllabuses and technical training. This year a scheme similar to the British Industrial Training Scheme has been introduced for boys who have passed the class 8 examination at an average age of 15 years.

The Bengalis are, in the main, sharp and intelligent and their children more so. Once literacy is achieved numeracy follows. Few Bengalis have any difficulty with basic arithmetic for when one has to bargain all one's life, ability with figures comes naturally.

Education bounded by examinations

Education, purely to broaden the mind, is limited to college and university. Debate and discussion is not encouraged in the high schools because all are under the pressure of the examination system. This may not be

TWO YEARS' SERVICE

by Ann Rudland

'But why two years and not four?' If you feel called to go to Bangladesh why aren't you going for longer?' These were questions put to me by some, when I told people I was going out to Bangladesh for two years. These are valid questions and need an answer. Maybe you, too, have wondered why some Christians go out to underdeveloped countries, where there is so much need, on a short-term rather than long-term basis and perhaps you have even questioned in your mind whether these short-termers were perhaps as dedicated as their long-term colleagues. On the other hand, maybe you are someone who is wondering if God is

asking you to offer for work overseas but are not happy about the idea of offering 'for life' (as it used to be called).

A drop in the bucket

Before going further I would just point out that 'short-term' is a very relative expression. In the context of the history of the Baptist Missionary Society, where for the past hundred and eighty years or so missionaries have been going overseas for periods of at least four or five years, usually stretching into thirty, forty or fifty years' service in a country, then of course two years is a very short time. However, for a person of, say,

twenty-three years, it can seem an age, particularly if on arrival one suffers from severe bouts of homesickness or the job does not turn out to be as demanding as anticipated, the time drags and two years seems an eternity.

Short-termers are no more, but they are certainly no less, important than long-term workers. Both are needed today, and God wants different people to meet different needs. God made us as individuals. He, Himself, meant us to have different personalities and has given us all different abilities. We are not all doctors or all teachers, life would be very inconvenient if we were.

Preparing the way

There is a very worthwhile work that young people can do in developing countries where so often nationals are not yet able, and a long-termer is not available, to do the jobs that currently need to be done. A nurse might be needed to set up an Under Fives' Clinic in a rural area whilst a national nurse is completing her training so that she can then step in. Always one is looking for nationals to take over the work one has gone to do. This must be so, if the community served is to progress at all and not be left 'high and dry' when the expatriate worker leaves. In most developing countries greater emphasis is now being put on the importance of technical skills. Governments realize that it is not enough to have people who can read and write. There must be people also who can use the advanced equipment that is being imported in increasingly great amounts by many Third World countries.

In some directions therefore, it is perhaps easier now than ever before to find a national who is already trained to take over one's job within the two year period, or if not already capable, can quickly become so. It would seem that the needs most met by short-term workers, eg nurses, administrators,



Ann Rudland with John Davies, Hospital Treasurer
photo by H Baddeley

builders, mechanics, to name a few, are those which could soon be met by the nationals themselves. The ability is there. It only waits to be explored and used. Therefore, I think there often appears to be a quicker take-over by nationals from short-termers than from long-termers.

It is not only for the purpose of handing over to nationals that short-term workers are needed abroad. Perhaps there is a 'one-off' job to be done, requiring skills that cannot be found locally and which, once completed, will no longer require further help. In that relatively short period, for example, in the building of a new hospital, the skill and experience of someone trained in the West, are desperately needed. You might have the very qualifications which are required.

The reasons for going

I went out to Bangladesh, not through any great burden for Bangladesh, nor in answer to any call to be a missionary, but because I wanted to serve God to a greater extent than I felt I was doing at the time and there was a hospital in Bangladesh that needed the secretarial skills I had to offer.

Having been sent as a short-term worker and having arrived at your destination overseas, there arises, sooner or later, a great temptation to think of yourself as a second class citizen. It is not colleagues who can make you feel this, but Satan himself, particularly in a rural station where you are in closer contact with your fellow workers than in a city situation. Look at so and so. See how busy she is. Why aren't you doing something instead of just sitting around? What good do you think you can do here in such a short while? Look how long it's taken the others. What are you doing here anyway?

These are some of the questions which assailed me during my first weeks when I found many of my pre-conceived ideas about the marvellous contribution I would be making to the work of the hospital, completely shattered. Unlike my other colleagues, who were mostly long-termers, who seemed to be always busy and have twice the number of commitments that they had time for, I had very little to do and felt I wasn't needed at all. Of course this is not the norm, but for me it was the way in which God showed me that I did not have to compare myself with others who had come out for longer terms. Nor did I have to justify my existence there in any way but that He had called me there and would use me how and when He wanted. God is more interested in us than the work He has called

us to do, whether it is at home or abroad. Dare we say that simply to obey Him, is not worthwhile?

'Now we see through a glass darkly'

One of the people who first asked me why I was offering two years rather than longer was a member of the BMS Candidate Board.

My answer was the only one I could give, that I did not know why, I only knew that at present this was the period for which God was calling me to serve. Having returned from Bangladesh I still do not know why, but perhaps one reason is that God, in His great knowledge of me, knew that during that time He would have so worked in my heart that I would have a greater concern for the extension of His Kingdom and willingness to be part of that, than I had before I went. God never hurries us or forces us to do anything, but reveals Himself in different ways to His many children.

To someone considering serving the Lord overseas, but who feels that they cannot yet commit themselves for more than two years, I would say, 'Don't doubt the call. Stand by what you feel is God's will for you.' If I had been told that I would have to go for

longer than two years, I doubt if I would ever have gone at all. God only wants us to take a step at a time.

A question put to short-termers, perhaps more often than to long-termers, is, 'Are you going back?' I've lost count of the number of times this has been said to me already but of course it is the obvious question. My answer has always been the same, 'At this present time I don't know'. I used to ask myself during those first difficult months, 'Will God make me come back to Bangladesh?' Such a question showed my lack of faith in the love of God and knowledge of His dealings with His children. God never makes us do anything. But as we learn more of Him, we love Him and want to please Him more. Almost without realizing it we find ourselves ready to, and even wanting to, do the very thing that if we'd been asked six months earlier, we would have rebelled against completely! God will so work in our hearts that with no effort on our part we will find ourselves wanting to do what God has planned, since the beginning of time, for us to do, for 'it is God that worketh in us both to will and to do of His good pleasure' (Philippians 2:3). How very true.



Chandraghona Hospital
photo by H Baddeley

ZAIRE TRAINS ITS PASTORS

by David Boydell

If any community of God's people is to grow and live then it must see to it that there are adequate facilities for the training of leaders and that the standard of training and level of education of the pastors is maintained and advanced.

The Christian church in Zaire has a number of training schools for ministers and they vary considerably in the courses they offer. There are those which offer degree and diploma courses on the one hand, and on the other, the humble mud and thatch schools in the bush which offer courses of a few months or maybe a year for part time

church workers, usually called catechists. Between these two extremes stands the Bolobo Bible Institute, run by the Baptist Church of the River Zaire (CBFZ). It offers a demanding three year course for those called to serve full time in Christ's Church.

Students from far and near

In the past two academic years, eighteen men and one woman have been studying at the Institute. Ten of these completed their third and final year in June 1976, and are now engaged in work in various parts of the country. The other nine are at present completing their third year. Almost all the



David and Jessie Boydell

students are married, some with as many as five children, and so, with a student population of 19, there are, in fact, nearly 90 mouths to feed. Some of these students and their families have to travel 1,000 miles from home, entailing a seven day journey by boat in terribly overcrowded conditions.

Many will have to learn a new language, Lingala, when they arrive. All are a long way from family and friends, and have to clear new patches in the forest, far from the schools, there to plant the crops on which they largely depend. The life of these students and their families is not an easy one, and some have given up comfortable lives as teachers, fishermen, or clerks to obey the call of Christ to work in His Church.

Wives play a vital part

While at Bolobo these wives have to cook, grow food and cut firewood in the forest, not only for their own use but to sell at the market in order to buy fish, and to clothe themselves and their children. The husbands also have to spend much of their spare time working to earn a little money, but with classes six days a week, and church on the seventh day, there is very little spare time for the average family. A small weekly allowance is paid to each student from a



Two of the families at Bolobo

photo by D Boydell

fund to which his local church contributes, but this doesn't go very far and some churches are not very conscientious in sending their contributions. In such circumstances some students have to be entirely self-supporting.

But the main reason for their being at Bolobo is to study, so how are their studies arranged?

One man's load!

Pastor Eboma Dweme, a local ex-fisherman who trained at the *Institut Supérieur de Théologie Evangélique* – Evangelical Institute for Theological Studies (ETEK), has been the Director of the Bible Institute for the past four years. His 'staff' were originally David and Mary Norkett, now at Kinshasa and then David and Jessie Boydell, but this present year Pastor Eboma has no full time colleagues. He has to rely on the help of seven people who work in the hospital, secondary school, or elsewhere and who teach voluntarily at the Bible Institute for about two hours each week. As well as classes for the students themselves, there are classes on three mornings a week for their wives so they may be a real help to their husbands, and not, as is true in some cases, a great hindrance.

Lectures are related to living

About one third of the time is taken up with general studies, French (in which all teaching is done) History, Geography and Mathematics. These subjects are very important to students whose general education is not always very extensive, because they will often have to represent the church to local government officials whose education may be far more impressive than their own.

The rest of the time is spent in subjects one would expect to find at a Bible Institute, Biblical Studies, Christian Doctrine and Ethics, Church History, and so on.

Both in the vocational and the general subjects a real effort is made to relate the studies to life, and to make them as practical as possible. French lessons for example include lessons in letter writing and in writing coherent reports of meetings. Mathematics include a course on keeping church accounts.

The Biblical and Pastoral studies relate directly to communicating the Gospel in Africa. Matters often discussed at length include Polygamy, Christian Marriage and the problem of suffering, never far from one's experiences in Africa. Preaching, of

course, is the most practical subject of all, and each student has to preach at least twice in the year for assessment, as well as taking part in the weekly Sunday school, and visitation work in the village. Vacation campaigns in the district also give valuable training for Christian service, as well as helping the local church in its outreach. In these ways the staff seek to overcome the common educational problems in Africa of studies being divorced from real life. Even in Theological and Bible Colleges many seem to think that the work of a Pastor is to administer a local church from behind a desk rather than to minister to the needs of the people.

The BMS pays

The local church which sends a student to training college is expected to provide a weekly contribution. Such a sum is a lot to find and a rural church, which has little hope of benefiting from the student it supports after his training is complete, sees little cause to subscribe. Theoretically, all local churches in the CBFZ are expected to make one offering a year to help support the training, but in actual fact, the majority make no such offering. Suspicion or ignorance of the importance of pastoral training is the cause of their lack of response. In the case of Bolobo it would be impossible to continue without an annual grant made by the BMS although the aim is to become more dependent on local sources of income where possible.

The future is in our hands

Since the government nationalized the University in Kinshasa the faculty of theology was separated from the College. There is now a United Theological School in the capital, but the expense of maintaining students there has forced the Baptist Church to look in other directions. It is felt that the Baptists will need to develop the Bolobo Bible Institute and possibly reopen the Baptist Theology School at Yakusu.

Selecting candidates for training is no easy task when some have to travel maybe 1,000 miles, and take more than a week to arrive. Then the postal service in rural areas is such that one candidate, for example, received his letter of acceptance nearly three months after the term had started! Because of such circumstances unsuitable candidates are occasionally accepted, but they are very reluctant to leave at the end of the first year when their unsuitability has become evident.



Some Bolobo Students
photo by D Boydell

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NEWS IN BRIEF

NEWS OF ANGOLA



Rev F J Grenfell

Jim Grenfell reports that in some areas of Northern Angola things are very difficult for the people who seem to be caught between the guerillas on the one hand and the government forces on the other. The FNLA guerillas want the people to become refugees once more and leave for Zaire, while the government troops seek information from them about the guerillas. The outcome is that many are now living in the forests once again to avoid the attention of both sides.

MEETING AFTER NINE YEARS

The Baptist Union of India met recently at Bangalore with 127 delegates representing eight Baptist Conventions and Fellowships throughout India.

The Baptist Union of India was formed in 1938 but has been largely inactive over most of its history, and it has not, in fact met for nine years.

It was felt that it ought to be revised to foster fellowship and co-operation among the 600,000 Baptists of India.

ADVANCE IN BURMA

Latest figures from Burma show a considerable increase in the number of Baptists. Although missionaries were expelled from the country in 1962 they left behind such a strong national church that it was able to continue to grow till today there are 314,302 Baptists in the country.

FRENCH BAPTIST CHURCHES OF CANADA

The French speaking churches of Canada have their own Baptist Union and they have just appointed their first overseas missionary. She is Marie-José Stefanini who was on a teacher exchange scheme arranged between France and Canada when she felt called of God to missionary service, and in November she went to Zaire to be a missionary teacher at the Nurses Training School at the Institut Médical Evangélique (IME) at Kimpese and will be a colleague of our missionaries at IME.

YOUTH CO-OPERATES

Eighteen Swiss and German Baptist young people recently visited fellow Baptists in Cameroon, taking part in a study project sponsored jointly by the European Baptist Missionary Society, the Union of Baptist Churches of Cameroon, and the Baptist Convention of North Cameroon. The project was to study youth and children's work together and to consider development aid programmes.

THE YEAR OF THE BIBLE

The Council of the European Baptist Federation has proclaimed 1977 as the Year of the Bible. The scheme includes personal and church groups' Bible reading plans, with Bible study by adults, as a means of evangelism.

OBE FOR MISSIONARY



David Stockley

In the Queen's New Year Honour's List, David Stockley, our agricultural missionary in Bangladesh, was awarded an OBE in the overseas division for his work in agricultural development. Our warmest congratulations to David for a well deserved recognition of his services to Bangladesh.

BROADCASTING THE GOOD NEWS

The 15th anniversary of evangelical broadcasting in the Rumanian language was celebrated recently. Pastor Jeremiah Hoderoaba, of the Rumanian Baptist Church in Paris, is the director of nine programmes a week, broadcast over Trans World Radio, Monte Carlo.

MISSIONARY MOVEMENTS

Arrivals

Miss K Ince on 11 December from Pimu, Zaire.

Miss M Smith on 11 December from Yakusu, Zaire.

Miss A Y Weir on 20 December from Okhaldhunga, Nepal.

Departures

Mr and Mrs J Mellor and family on 25 November for Tondo, Zaire.

Rev E J and Mrs Westwood and family on 30 December for Curitiba, Brazil.

Rev K and Mrs Hodges and family on 4 January for Santo Antonio da Platina, Brazil.

Miss H Boshier on 9 January for Ngombe Lutete, Zaire.

Rev D and Mrs Grainger on 9 January for Campo Mourao, Brazil.

Deaths

Rev George Daniel Reynolds, MA, on 4 January at Herne Bay, aged 81, India Mission 1920-1955.

Miss Iris Doreen Johnson, on 7 January in Bristol, aged 72, India Mission 1934-1966.

Mrs Bertha Joy Pitkethly (wife of Mr G I Pitkethly) on 15 January in Dereham, Norfolk, aged 46, Angola/Zaire Mission 1959-1975.

ACKNOWLEDGEMENTS

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

(27 November, 1976 — 5 January, 1977)

General Work: Anon: £5.00; Anon: £20.00; Anon: £2.00; Anon: £10.00; Anon: £10.00; Anon: (Edinburgh) £10.00; Anon: £0.85; Anon: (Cynro) £37.00.

Medical Work: Anon: (Prove Me) £5.00; Anon: £5.00; Anon: £5.00.

Relief Work: Anon: (EMW) £5.00.

Legacies

	£	p
Miss K M Byford	250.00	
Mrs M G Coles	8000.00	
Miss L K Haggard	1850.00	
Gladys Eveline Hall	100.00	
Mr J Harries	2.60	
Charlotte May Pugh	500.00	
Mrs M E O Reeve	111.52	
Mr T B Reynolds	15.00	
Mr W E Sharpe	500.00	
Mrs A Stocks	5000.00	
Mr G W Tomlinson	1800.00	

ZAIRE TRAINS ITS PASTORS (Continued)



More and more Zairians are receiving secondary or even Higher Education today and they must be reached for Christ by well trained leaders in the Church.

Our support in prayer and in practical ways is absolutely vital. Government and secular agencies readily co-operate with Church and Mission in medical, agricultural, and general educational work, but in theological training we stand alone. That which is being done at the moment is but a drop in the ocean.

There is an urgent need for theologically trained men and women to prepare the pastors of tomorrow. Our prayers, our gifts, and our people are needed to perform this tremendous task the Lord has entrusted to us. At present the door to help our Zairian brothers in this respect stands wide open, let us seize the opportunity while it remains so.

SPINNING AND WEAVING

by John West

Parents in India are neither less, nor more, ambitious for their children than Mums and Dads in other parts of the world, but they are anxious for their sons, particularly, to receive an education which will open up for them occupations thought to have all the advantages.

This often, in their eyes, calls for a purely academic education, which will lead to 'white collar' work and it has often been argued that the British are to blame for this state of affairs, and that it was an attitude they encouraged during the time they ruled India.

Actually it springs from a tradition far older than the period of British rule, when the truly educated Indian learnt by heart the holy sagas.

The British can, however, be blamed for failing to appreciate the virtues of the native literatures and traditions and importing purely western items which became a 'necessary' part of learning.

Gandhi campaigns

It is interesting, therefore, to realize with what disapproval Mahatma Gandhi viewed this approach to education.

As early as 1910 he was looking to the time when 'it would be no longer possible for intellectuals to look down upon hewers of wood and drawers of water. I would develop in the child,' he said, 'his hands, his brain, and his soul.'

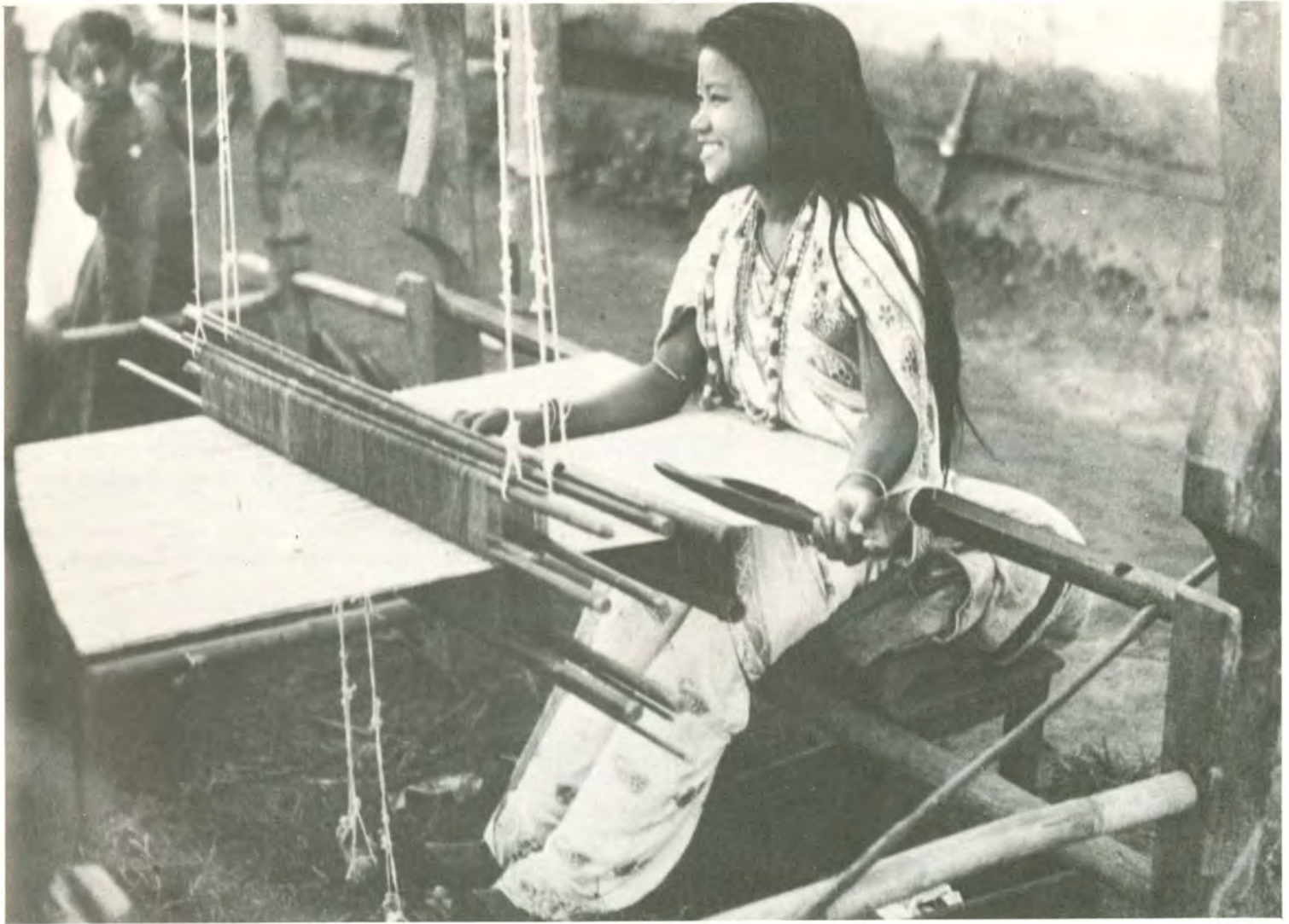
But because Gandhi attacked so strongly education which was merely literacy, and said, 'it made boys and girls unfit for manual work', many felt he was reactionary.

Protests were made that to base education on the skills of rural India and to give dignity to manual work would result in continued impoverishment.



Biology Laboratory, Mount Hermon School
photo by N McVicar





Girl weaver working on native hand loom

India looks to the West

So India's leaders have placed the emphasis toward industrialization on the western pattern.

It would appear that Gandhi was a prophet without honour in his own country. But, although he encouraged training in work with one's hands, he was not blind to the necessity for a balanced educational programme.

'I value education in different sciences,' he said, 'Our children cannot have too much chemistry and physics.'

Education in India today, as in most countries is a topic for debate and a political issue. A government Commission on Education issued a report in 1966 and most States took inspiration from it to produce new schemes.

The States and the Central Government

Education is organized on a State level in India and though it varies from area to area, most have a system of general education from five to 15 years, followed by two years of specialized studies and then three years of Higher Education.

There is, however, an All India Examining Body and this has produced a curriculum which calls for compulsory studies in science, emphasis on physical training and what is called 'work experience'.

Echoes are here, surely, of Gandhi's 'hands' and 'brains' though the 'soul' appears to be missing.



Mount Hermon School, Darjeeling
photo by N McVicar

Mount Hermon fills the gap

This missing factor the Christian Mount Hermon School, Darjeeling, certainly aims to provide at the same time as it meets the other requirements of the curriculum. Its week is centred on the worship in the chapel and its whole community life founded on the Christian concept of living.

It has tackled the 'work experience' factor by involving the students in digging drains, cutting steps, general domestic cleansing of the premises and even in a 'Clean Darjeeling' campaign.

The time to decide

When the child reaches 15 years of age there is an examination to test them on their general education. It doesn't mark the end of learning but leads to the two year period of specialized study and then, if the child has the ability, to the three year degree course.

It also gives opportunities for additional subjects, of a practical nature, such as needlework, woodwork, engineering and art.

Those who lack the ability to graduate have to persuade their parents to accept an alternative course. But the availability of vocational training in India is rather scant because no one seems to know what is required.

Consequently there are many students in classes 11 and 12 who are not degree material, but where else can they go?

Today, however, there is an awareness in India that education must be related to the needs of the nation, but it will be some time before a national pattern emerges and when it does it will probably be found to contain a mixture of Gandhi, British, American, and Russian patterns.

If this is so, doubtless nationalists will object, but there is a common core vital to education throughout the world, and we are so interdependent these days that it would be well nigh impossible to isolate what was alien.

The Church makes the vital contribution
 As a Christian community we must ask, where in all this does the Christian school or college stand? P T Chandi is the Executive Director of the Commission for the Advancement of Christian Higher Education in Asia and he has answered the question. 'The Christian college . . . is a place where, driven by the love of God, we offer to all, irrespective of caste, class or creed, that kind of training of the whole man, body, mind and spirit, which is in conformity with God's revelation in Christ, and this training is to be appropriate to the needs of the country at this particular point in history.' The last sentence is worth noting. It indicates that the Christian school or college will have no difficulty in being involved in the education of Indians of today or tomorrow, however the education programme may develop.

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PROVIDING WORK

by Stephen Bull

The traditional craft in Nepal is farming, but as modern farming methods and machinery are introduced fewer workers are required on the land. Nepal is developing in other ways too, and factories are being built to produce goods which are needed by the country, and these factories require skilled workers.

The Butwal Technical Institute, in which our missionary Stephen Bull is teaching, trains workers from the villages who can no longer find employment in farming to

develop skills needed in these factories. Next to the Institute there is the Butwal Plywood Factory, producing this commodity from the large trees to be found in the jungles of Nepal. This plywood is then sold, not only in Nepal, but exported to India and other places.

The Institute was started by a Norwegian missionary some twelve years ago with a small workshop and a few pieces of machinery. Now the workshops have been built up and are busy making bridges to provide safe

routes across the deep ravines and furniture to go in offices and houses, and repairing radios, and motor cars, in an endeavour to train Nepalese young men to be useful citizens in their developing nation. But first and foremost the missionary's presence in Nepal is to reveal the love of Jesus Christ, and over the years some trainees have accepted Christ as their Lord and Master. Many of these early Christian trainees are now leaders and members of the Butwal church and hold responsible positions in the Institute or Factory.

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