







Some of the families of the students who attend the Bible School at Bolobo.

(Photo: D. Norkett)

## There is still a place for missionaries

Barbara Diaper writes on opportunities in Zaire

Who runs the Bible School in Bolobo? **Pastor Eboma.** And the Secondary School? **Rev. Ndongoboni.** Who is the pastor-in-charge of the whole Bolobo area? **Pastor Enguta.** Whose job is it to supervise Christian education, including Sunday Schools? **Citizen Nganka.** And what doctors do we have in the Bolobo hospital? **Zairians** trained in the National University of Zaire.

It is clear that Zairians are leading the work of the church, the school and the hospital. As there are Africans holding down such responsible jobs are we to assume that church, school and hospital can function without help from outside? Is there any place these days for missionaries? Yes. There is! This is the answer of the church itself, not only the local church in the

Bolobo area but also the Baptist Community of the River Zaire.

It is true that the country of Zaire aims to be self-sufficient by 1980 and that it is making an effort to develop its resources and train its people with this aim in view. The church in Zaire too, aims to provide the money and the men it needs. But if the church is to achieve this aim its resources must be developed and people must be trained for all kinds of Christian work. So nowadays missionaries are invited to share particularly in training Zairians.

This is not a new idea; it is something we have been doing for years and our many trained leaders prove this. But it is something we are invited to continue and the openings are many and varied, even if we consider only Bolobo.

The Bolobo Bible School takes as students men who are prepared to give three years to full-time study, including practical work, in order to be equipped for work as evangelists. For three years they and their families face poverty, separation from their own district and



people, and all kinds of hardship. They accept this so that they may be better fitted to proclaim the gospel and build up the church or Christ in the villages.

Former students are already working in many parts of our area, helping pastors who are responsible for enormous districts to which they cannot effectively minister; working alongside overseers and catechists who have, in many cases long experience and great perseverance but little training; serving as chaplains in hospital and schools. There is an excellent Zairian principal directing the Bible School, but missionary pastors and teachers are needed to share in its work. For those with theological training and a concern for the spread of the gospel in our remoter areas here is a really important task.

The women of the Bolobo church have always played a large part in its life and witness. They act as deacons, comforting the bereaved, cheering and helping the sick, encouraging those whose faith wavers and those who no longer attend church, giving practical help to many in need. They conduct their own services and form their own witness teams. Yet they are eager to have further training, particularly in Bible study and ways of presenting Christianity to others, and here missionaries have a role to play.

The hospital is no longer run by the church but leased to a government organization. Yet missionary nurses still do an important job. They do not now work on the wards and they assist in the operating theatre only in emergencies, but they run the training school for auxiliary nurses who will staff the hospital and the village dispensaries. Some former pupils are in charge of hospital wards, others are in sole charge of dispensaries where they have to cope with all the illnesses and accidents that occur in villages miles, and hours, from any other medical help. There are still areas with no dispensary or medical care and it is necessary to train more staff to fill these gaps. Missionary nurses are still needed for this job.

In the secondary school, staff from overseas work in cooperation with African colleagues. The number of qualified Zairian teachers is gradually increasing and last year the Bolobo school had the joy of welcoming to its staff for the first time a graduate of the National University of Zaire. But there are not yet enough Zairian teachers to go round, particularly in "bush" areas—and Bolobo must be reckoned as such for, although Bolobo itself is a town of over 12,000 people, it is surrounded by scattered villages from which the majority of our pupils come. During this shortage of teachers help from overseas is still needed.



**These students, photographed with Mrs. Norkett, are now in their second year at the Bible School at Bolobo.**

*(Photo: D. Norkett)*



A view of the hospital at Bolobo, now leased to FOMECCO, the government medical organization.

(Photo: D. Norkett)



Of course not all teachers from overseas are missionaries. During recent years an increasing number of "volunteers" have come to help us in Bolobo, U.N.A. volunteers from Britain and Peace Corps members from the States. Most of these volunteers are without previous teaching experience, but they do a good job because of their eagerness to help our pupils and because of their youthful energy and enthusiasm. However, if our school is to play its part as a Christian school we also need more missionary teachers who, together with African Christian colleagues, will witness to the increasingly large number of non-Christian pupils, build up our Christian young people in the faith and share in all our specifically Christian activities—morning prayers, Scripture lessons, Scripture Union groups and the like.

Teaching in a secondary school like that at Bolobo is a very satisfying job. We follow the national syllabus drawn up by the Ministry of Education, of a high academic standard, stretching our own minds as we have to grasp the subject matter and find ways of getting it into the heads of our pupils. The challenge is even greater when, because of shortages of staff, we have to tackle subjects in which we ourselves are not properly qualified—and tackle them in French! Our pupils are as varied as in any class or school, the bright and the not so bright, the cooperative and the reluctant, but most of them work reasonably hard (they must pass in all subjects if they are to move up into the next class!) and behave reasonably well (as secondary

education is not compulsory any who persistently cause real trouble can be expelled!). Christian graduates, preferably with teacher training or some teaching experience and at least a basic knowledge of French are urgently needed for this enjoyable and worthwhile job.

So there are plenty of opportunities for sharing in training—training evangelists, training Christian women, training nurses, training young people. Plus all the opportunities for sharing in the evangelistic and pastoral work of the church (some in French, so you can start even before you have learned Lingala)—teaching in the Sunday School, taking inquirers' classes, serving as a deacon, leading prayer meetings or Bible studies, getting out into the district with a witness team, preaching on Sunday morning or at weekday meetings, participating in church council meetings of various kinds. Add to this the opportunity of getting to know our Bolobo folk and enjoying their friendship and fellowship. If God is calling you to serve Him in Zaire, what are you waiting for?

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**If you would like to know more about the opportunities in Zaire then write to:**

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



different ministries are developed to bring unity and maturity (Eph.4. Rom.12).

Two people felt God calling them to full time service and are now in the Faculty of Theology at Vaux-sur-Sienne, France. One of them, Tukunda Ohanu, has an arts degree, and the other, Djawotto Kisa, is a former student of economics.

Non-Christian students are being attracted to the community because of the witness of the Christians, and some are being converted. (Acts 2: 47) Christians, filled with the Holy Spirit, are proclaiming the gospel publicly and are seeking to evangelize.

### **Programme**

We are part of a student body of nearly 6,000; 2,500 of whom live on the campus. Among our activities are the following:

**Sunday services** attended by a continually growing number of students. At the moment between 70 and 100 students attend each week, though nearly 300 students have attended once or more than once.

**Community groups.** There are eight of these. Four in the men's residence; two in the women's and two outside the campus. From two to eleven people participate in a group. We seek to give expression to every aspect of community life through these groups. We pray, study the Bible together, share our needs and problems with one another and seek to find solutions to them. These groups are the foundation stone of the whole life of the parish.

**Choir.** At the beginning, some of the members sang with conviction, some regarded the choir as a hobby. Now, the situation is transformed. A new foundation of prayer has brought to the members a spiritual vision of the choir's ministry.

**Weekly praise and prayer meeting,** attended by about 40 people. This meeting originally began as a deacon's meeting, but is now open to anyone. We try to express the freedom of the Spirit and to practise his gifts. We want to discover God's will and to seek the power of the risen Christ to fulfil it. As yet we are only at the beginning of this communal search.

Matuba K. M. Don Kaditu is a fifth-year student in the Faculty of Medicine. He writes about:

## **Christian Witness in the National University of Zaire**

### **History of Protestant Work on the Campus**

In 1961 several Protestant students began to meet to encourage one another; they were a very small minority on the Catholic campus of Kinshasa. They founded a movement called UECCOL (Union of Christian Students in Congo: Lovanium Branch) which became a means of freeing Protestant students from their minority complex and encouraged them to meet without fear. They invited preachers from the city to conduct their services. The UECCOL committee repeatedly asked the former CPC (Congo Protestant Council) to send them a full time chaplain.

In November 1969 a full time chaplain was appointed, following an agreement between the ECZ (Church of Christ in Zaire, which replaced the CPC) and the University of Lovanium as it was then called. After a somewhat difficult period of readjustment, the ECZ in collaboration with the chaplain and students transformed the UECCOL into the Protestant Parish of the Kinshasa Campus of the National University of Zaire (P.P.C. KIN). All the Protestant students on the campus were informed and a Parish Council was elected.

### **Aims of the Protestant Parish of Kinshasa**

Our main aim is that the community of Christians may live filled with the Holy Spirit. I can testify without any fear of contradiction that, with the Lord's help, we try to live in this dimension, by forming the Body of Christ. In this Body, spiritual gifts are manifested for the edification of the Body (1.Cor. 12: 14) and





B.M.S. missionaries on furlough, some retired missionaries and some members of Mission House staff will be attending their Conference and Retreat at High Leigh, Hoddesdon, from 3-6 February.

The Chairman will be the **Rev. Alan Easter** (left) who is currently Chairman of the B.M.S. This is one of the many tasks he has been called on to undertake during his year of office.

Mr. Easter was minister at Rye (1952-57), and New North Road, Huddersfield (1957-63), before he became minister of Burlington, Ipswich. During his ministry Mr. Easter has been an active supporter of the B.M.S. He was a president at various Summer Schools for a number of years and served as Chairman of the Young People's Committee.

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**Retreats**, organized upon the initiative of the deacons or the community groups. This past year has been an especially rich one, with retreats for the whole community, for the deacons, the choir, the married students and also the medical students with their wives.

**Special meetings with invited speakers.** We held two evangelistic rallies, led by Pastor Fontus and Pastor Makanzu, the national evangelist. These rallies were attended by 200 students, and at one of them the students were extremely hostile. Then there were three devotional sessions, led by Pastor Townsend (England) and Pastor Pont (France); and two training sessions led by Pastor Makanzu.

**Evangelism outside the campus.** The choir made its first ever "excursion" in February 1974, accompanied by a few deacons and other members, to the (IPE) school at Kimpese. By the strength of the Lord, we were transformed from choristers to "fishers of men". The Spirit moved and twelve students gave themselves to Christ. This experience renewed, or even "gave" the vision to evangelize in the parishes. Other visits have already taken place, including a youth service for the Salvation Army, at which twenty-two people were converted, and a service at Sona Bata secondary school which transformed

the mission to a living witness for Christ.

**Evangelism on the campus.** We held a Christmas Eve evangelistic service, and also a musical evening with testimony. At the close of the academic year we held a service which was greatly blessed. Then too, there was a seminar of biblical teaching organized by the Department of Church Life and Evangelism of the Church of Christ in Zaire.

Ecumenical gatherings have been held for Bible Study with the Catholic Parish on the campus. Since we began holding our services in the University Chapel, which used to be exclusively Catholic, our relations with the Catholics have deepened.

#### **Conclusion.**

The Lord has called, and continues to call students to follow him. He has transformed our lives, including my own life. He is forming among the university students, not only here in Kinshasa, but also on the other campuses, a people faithful to and committed to him. We remind ourselves that the work which is being accomplished here is entirely due to his grace. We want to be vigilant, active, and protected by this grace. Pray for us.



## How water came to the hospital

Peter Riches, *B.M.S missionary/builder reports:*

**There is more to filling a kettle than just turning on the tap, if you live at Yakusu, Zaire.**

The first step was an idea to supply running water to the hospital and staff houses. In 1972 we started taking measurements, making plans of existing buildings and installations and adding to those proposed new installations. This was



The wife of one of the workmen at Yakusu carries a bucket of gravel from the stream to the end of the forest track. There it will be loaded on to the lorry.

*(Photo: P. Riches)*

followed by costing and an application for a grant from the B.M.S. Medical Missions Appeal.

Arrangements were made for the Public Works department from Kisangani to come to Yakusu and drill a well.

They arrived early in 1973 with an ancient drilling rig for which we needed to advance about £400 for spare parts before the machine could be used. So followed almost eighteen months of activity, with many delays due to breakdowns, shortages of materials or lack of transport to convey materials or personnel to Yakusu, before the tube well, six inches in diameter and 105 feet deep was completed.

A trial pump was carried out until the water ran clear. Water was then pumped for six hours at the rate of 1,300 gallons an hour, this caused a fall in level of less than seven feet which was restored to normal in only fifteen minutes. This proved that the supply is more than adequate as there is an average of seventy feet of water in the well at all seasons of the year.

During all this activity at the well site workmen and their wives and children were digging gravel from a stream in the forest and carrying it in buckets fifty yards up an embankment. From that point we were able to collect it with our ex-army lorry which we had purchased in U.K. for our construction work. In the same way sand was dug from an island in the river and transported to the bank by canoe.

### Thirty sacks in a year

The erection of a new building to house the pumps and diesel engine generating set to drive them, went ahead as soon as the drilling equipment had been cleared from the site. The equipment, which had by that time arrived from Europe, was installed and made ready for use. Due to cement shortages we were only able to buy five sacks at a time and were only able to obtain thirty sacks during the whole year.

With the pumps and generator operated by level controls in the water tower, which used to be used to catch rain water, water is now pumped daily as the level falls.





The somewhat ancient drilling rig which was used to sink the tube well. In the background the ex-army Bedford lorry which we use for all our heavy work. *(Photo: P. Riches)*

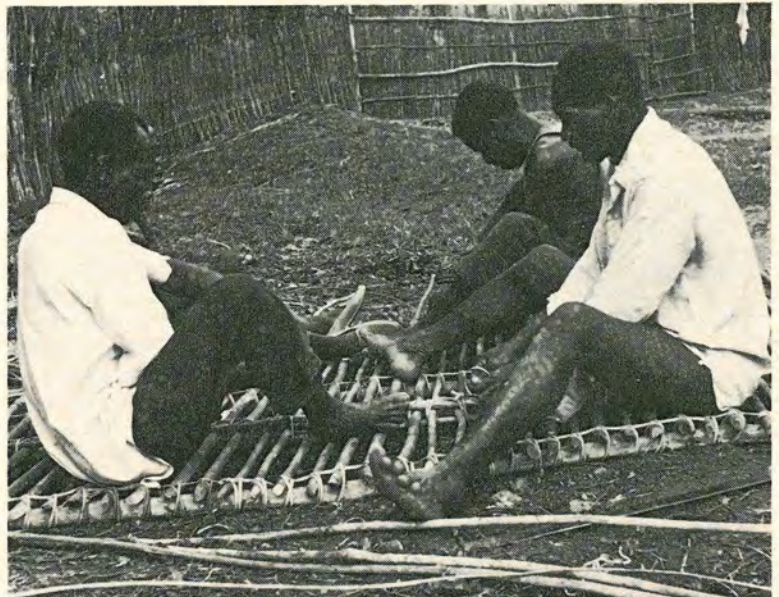
The system is made up of about 1,300 yards of plastic pipes ranging from four inch diameter for the mains down to half an inch. Three mains distribute water to houses and hospital buildings, serving bathrooms, kitchens, showers, toilets and communal taps. Each hospital ward will be supplied with a sink, a wash basin, two showers

and two W.Cs.

At this time none of these installations are completed because the last batch of pipes which were ordered in early 1973 from Kinshasa only arrived in October 1974 as we were leaving for furlough. We hope that cement, which was

Sticks from the forest are lashed together with vines by construction workmen to form one of the gates into the work yard. A section of the completed fence and the large gate for vehicle access can be seen in the background.

*(Photo: P. Riches)*







The first consignment of PVC water pipes for the mains distribution. There is a total of 850m of 4", 3", and 1½" pipes in this load.

(Photo: P. Riches)

ordered in April and June 1974, will have arrived during January.

Next time you fill a kettle, spare a thought for the wives of Yakusu who have to carry their family drinking water half a mile from the forest and for those villages and church centres in

areas where the dry season is several months long and water for all purposes is in very short supply.

Pray too that the living water, so freely promised by Jesus and given, may be joyfully accepted by all men everywhere.



Unloading the new diesel generating set which now provides the power for the water pumps. (Photo: P. Riches)



## Coming in at half-time!

**John Carrington** went to the Belgian Congo in 1938. He married in 1940 and, as B.M.S. missionaries, he and his wife, Nora, have shared in the life of the country as it has changed from the Belgian Congo to the Republic of Congo, and Zaire. Now they look back over the years and this is the first of two articles they have written for the *Missionary Herald*.

**I**T is not yet eighty years since our station at Yakusu was founded by B.M.S. pioneer missionaries in Zaire. So that the thirty six years which we have been privileged to spend on that station and in the area around it represent about half the existence of that outpost of Christian evangelism.

When we got there in 1938 we entered into a wonderful heritage: a large central station with a fine church building, a hospital, a printing press, boys' and girls' schools with boarding establishments attached, missionary dwellings, and evangelistic outreach into hundreds of villages around, over an area as large as England south of the Thames. It was hard to believe that three years after Sargent Station (as it was then called) was founded, most missionaries on the Congo field thought Yakusu ought to be abandoned because of death and ill health among the missionary staff, a good deal of apathy among the local people and opposition from the government of King Leopold's Independent Congo State. But when Mr and Mrs Stapleton came with their Zairian helper Salamu, who had been redeemed from Arab slavers, encouragement grew and the first Christians in that country were baptized.

A year or two later another pioneer was sent from Monsembe, a middle river station that had to be abandoned because of population displacements. Mr Millman, affectionately known and remembered today in Upper Zaire as "Mokili", helped to gather together and weld into a fine team of workers the missionaries and African leaders throughout the years of the

"first half" until he retired with his wife (who was Mr Stapleton's widow) in 1937.

Medical work was a means of evangelism almost from the beginning at Yakusu and a hospital was put up early this century to the memory of Mr Stapleton. But it was not until 1922 that we had a doctor to serve on the station. When Dr. (now Sir Clement) Chesterman arrived, he soon began training Zairian medical personnel as well as engaging in fighting the sleeping sickness which had caused so much suffering and death in the area for ten to fifteen years.

### Working for the future

Young men and women who had become Christians before or during their training at the Yakusu medical school went out after their period in the hospital to man dispensaries all over the Eastern province of Zaire and even further afield. They were often the only Christians in the area where they were working and were able to bring the Gospel for the first time to the local population as well as giving practical demonstration of God's care for men in their efforts to heal physical suffering.

School work was a feature of our mission station right from the earliest days; the point of contact between the mission and village life was almost always the school chapel with a teacher evangelist in charge who had been to Yakusu for a short period of training. He taught reading and writing to children and adults alike as well as preaching and arranging daily prayers and Sunday services. Fifteen years before we got to Yakusu, our missionary colleagues had decided to bring in for longer training some of the ablest teacher evangelists so that higher grade schools could be opened in the district as well as on the station.

### Translating and printing

We wanted our folk to learn to read so that they could understand the Bible for themselves. But this meant producing books for them and a translation of the Word of God into their own tongue. From early days our pioneers set about reducing the Lokele language to writing and working out its grammar so that, with the help of Lokele Christians, they could put the New Testament into the hand of our people there.





**Pastor Litityo from the Yakusu area, photographed with his grand-daughter Ann.** *(Photo: J. Carrington)*

Printing the necessary books became possible at Yakusu itself when we got our press. By the time we arrived, Mr Ennals had put to good use his own printing skill in developing this work and in training Zairian helpers as professional printers.

As we entered Lokele territory for the first time, travelling on board a wood burning paddle steamer, folk pointed out the small missionary boat "Grenfell" (the fourth we had in Zaire, linking us through the "Endeavour" and the "Goodwill" to the "Peace" which Grenfell used to found so many of our stations there), moored near a village where Mr and Mrs Parris were busy on itineration. It was the last trip the "Grenfell" did for itineration among the village

churches, but we were glad to share for a year or two in evangelistic journeys on foot or by cycle, using village carriers to handle our heavy equipment: books, registers, household equipment for a month or so.

### **Walk and be quiet**

The enjoyment of walking along with the pastor of the area and the village teachers and listening to the singing of the men, (often witty ditties at the missionary's expense!) made up for the physical exhaustion of a long walk in the heat. But soon roads were linking up our villages so that motor transport became possible. It was speedier and more convenient to travel by lorry, but it severed a close link with the people. "You used to walk and talk with us, but now you go by and we can't see you for the dust you make", said our village friends.

Young missionary probationers must keep quiet about things they feel are wrong. It's a wise rule. John wasn't at all happy at having to supervise two lots of boys in the school, one a group of thirty sons of chiefs and church leaders who lived in the boarding school and got regular food each day and the other some hundreds of village boys whose parents could not afford the boarding school fees, who lived in wattle and daub buildings they put up themselves and fed on food they grew in their gardens. But he's glad he kept these thoughts to himself now, many of those boarding school boys have become fine Christian leaders in independent Zaire, the Church as well as the country itself would be the poorer had we not given them this special training. We were to learn early in our missionary life that western political and philosophical notions are not always applicable without modification to Central Africa!

### **Government help**

With the ending of the second world war, change became more rapid. Government subsidies which had been available for our medical training work right from its inception, now became possible for Protestant missionary schools. We are sure that we made the right decision in accepting these monies even though they involved our teacher-missionaries in a lot of extra work in order to qualify for them:



adherence to a state controlled programme, decent class accommodation, a full teaching load and a year's course in Belgium with an official exam to pass at the end. We were all glad to accept these conditions of subsidy because they made it possible for our young Zairian pupils to get an education that would enable them to serve their own people afterwards as Christian leaders.

### Period of expansion

The coming of government subsidies for educational work brought two important changes in our missionary work in the Upper and Middle river areas. Hitherto our stations there had developed more or less separately one from the other, for each one used a different Zairian language for evangelistic and for school work. There was little or no shifting of personnel from one to the other for the same reason. (In the Lower River area such co-operation became much more frequent because the one Kikongo language was used everywhere). But the necessity to work out a common educational programme and especially the need to provide qualified teachers for the subsidized classes meant that we

had to come together. For a number of years after we arrived, General Field Council was held once every four years and that seemed adequate to keep our various stations in touch with one another. But we soon began to meet annually when school subsidies came and our agendas grew longer and longer with all the official business there was to do. Moreover, special administrative jobs were created to handle this new work.

The second consequence of subsidies was the rapid expansion of school work on all our stations and in the villages associated with them. A generation of boys and girls began to grow up who became familiar with European-orientated education and were encouraged to identify with it. The term "évolué" was actually used by the Belgian colonial administration to describe people who had broken with ancestral cultural life and who had accepted western values. Many of these grew restless with our village leaders. It became urgently necessary for us to train ministerial workers at a higher level of education and we opened the "Ecole Grenfell" at Yalembe for this purpose. (*To be continued*).

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George Lee, B.M.S. missionary in Sri Lanka, writes about:

## God's coincidences and blessings

*"You may consider these mere coincidences, but I call them God's coincidences".* These were the words spoken by a talented and eloquent lawyer in the Kandy Baptist Church, Sri Lanka. He was talking about the way God had guided events during the previous week when his two and a half year old daughter had recovered from a massive over dose of pain killing tablets.

His inspiring testimony touched the hearts of all those present at the Sunday morning worship service. Many had

known him earlier as a sceptic about the Christian faith, and had been surprised at his conversion and baptism during the previous year.

We are learning, in our Kandy fellowship, to recognize "God's coincidences" and to watch for his further working in lives, through them. There was a time, not very long ago, when it was difficult to see God's hand at work in the church. The church looked completely neglected. Numbers had dwindled to a handful of the faithful. Furthermore, they were inward looking and pessimistic about the future. For this dying church, the outlook seemed bleak. Haven't we all known churches like that, which seem to have gone to sleep and lost their expectancy? In fact there was very little left of the church.

But God has been working among us, calling out a people

to his praise and glory and many Christians and non Christians are having to sit up and take notice. The change in one person always influences others. After the lawyer was baptized, an elderly Buddhist lady, from a very influential Kandyan family, found the courage to witness to her new found faith in believer's baptism. This has not gone unnoticed and God is speaking to other families through her testimony.

### Children help father

About the same time, God worked through the children of a journalist to bring him to a real faith. Last Easter he, the father of six children, was baptized and he is now taking a very active part in the church. Although very fluent in written English, as a leader-writer in a national newspaper, he was very shy to speak in public and very unsure of his Sinhala. It was, therefore, thrilling to hear him testifying in our church. Recently he wrote that God had enabled him to speak for half an hour about his spiritual experiences in our Mattakkuliya Church in North Colombo, where B.M.S. missionary George Oakes is now pastor.

Last autumn many of the members of that church came to Kandy and helped us in a Mission, with a gifted Sinhalese missionary, Mr Malcolm Perera,

over →



Some of the members of the Mattakkuliya Church, Sri Lanka, with Mr. Perera (centre with Bible).

(Photo: G. Lee)





Some of the young people who are linked with the Kandy church.

(Photo: G. Lee)

who is a Supreme Court Judge. God is using his bold testimony mightily in Colombo. During the week-end they were in Kandy, we saw many lives changed, young and old rededicated themselves for service, some were marvelously converted and have become new people in Christ, others were healed and some families have begun family prayers for the first time; a big victory for their own lives and the prayer life of the fellowship.

### **Preparing for the ministry**

During our three month furlough in England over the Christmas period, many capable lay people have been taking responsibility for the work and witness of the church. One of our young men had been called to the ministry while studying in India and he is now studying at the Theolo-

gical College at Pilimalawa, near Kandy. He is developing into a very gifted leader and, together with his girl friend, a music teacher and pianist, trained the young people for the Carol Pageant Shantha. He has also been leading the services which have become varied, bi-lingual and lively. Often several of the congregation take part in prayer, testimony or song and the young people lead the singing.

Another theological student, Artie, has joined our church and hopes to enter the Baptist ministry and Vivian, son of the journalist, has also been called to full time Christian service and should, God willing, have entered Bible College in January. He is a very dedicated personal worker amongst the young people, a number of whom are now, at last, coming to know the Lord and witnessing to him, having held back for some time. We need to see a

similar movement among the girls.

God is also drawing together a fine band of deacons, who are forming a spiritual team to guide the church. Many have stood by the church through barren times and are now much encouraged to see God working in our fellowship. There is also much talent, for beside our capable secretary and treasurer, we have a builder, who has put up a new manse for us; a paediatrician, who was instrumental in treating the lawyer's little girl (on the night of a deacon's meeting!); a teacher who is helping our young people with their Christianity (Religious Knowledge) 'O' levels, as well as Shantha, the theological student and the recently converted journalist. We in Kandy shall certainly need well trained leaders as more opportunities for Christian witness and service arise.

### **How to develop**

By the time you read this, we shall, God willing, be back in Kandy, ready to continue in the ministry to which God has called us. It is not always possible to forecast how God is going to work, but the signs are that he is building a team of capable and dedicated leaders who can have an impact on different strata of society. The Christians now come from varied backgrounds



and widely scattered areas, so we are looking to God to work in many and varied ways.

There is also in our site on the main street of this large and central city, much potential as yet unrealized. We have prayed that God will open up this site and use it for outreach, in social service, community projects and for an evangelistic and pastoral centre, as he may guide. This is a long term project and may take years to open, but we value your prayers that in the planning stages all may go according to God's will.

### On fire for God

On my return to Sri Lanka, in February, I shall also have responsibility for a large old established village church some twenty miles from Kandy.

Beligodapitiya is a rice growing village set in a solid Buddhist area. Some of the members of the Kandy church have expressed their desire to help with this village church. Perhaps God will help us to set this fellowship on fire for him so that they will be an effective witness in their area.

During the last two years we have seen God working among us in a wonderful way. There has been more evidence of spiritual blessing and manifestation of the power of the Holy Spirit than in our previous ten years in Sri Lanka. The work there has been hard and uphill for many years. But now, in spite of economic difficulties in the country, there is evidence of a reawakening in the church. This is a time of opportunity as far as the church in Sri Lanka is concerned.

## A shop for the B.M.S.

If you know of an empty shop in a busy street and can persuade the owners to allow you to use it, rent free, for charity, for one or two weeks, you have an opportunity of raising money for the B.M.S. And remember that this year the B.M.S. need more money than ever before.

Members of the Cardiff W.M.A. particularly those of Albany Road Church, have been fortunate in obtaining a shop on two separate occasions during the year. Through the efforts of many people in a number of Baptist Churches we were able to stock the shop and sell a wide variety of goods from clothes to bedsteads. As a result a total of £900 was sent to the B.M.S.

The experience of the helpers was not without humour and new insights into human nature! Other churches in other towns might also find such an effort rewarding in more ways than one!

## LOOK

Have you seen the new B.M.S. children's magazine? It is published monthly for children 8-12 years. Write for free copies of LOOK and introduce it to your children.

Address requests to:  
Publication Department, 93 Gloucester Place, London, W1H 4AA.

## Acknowledgements

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

(31st October, to 30th November, 1974)  
General Work: Anon., £0.50; Anon., £2.00; Anon., £3.00; £30.00; Anon., £3.82; Anon., £10.24; Anon., £2.00; Anon., £4.00; Anon., £3.10; Anon., £1.00; Anon. (Prove Me) £5.00; Anon., £2.00; Anon., £5.00; Anon. (F.S.) £2.50; Anon., £0.25; Anon., £25.00; Anon., £0.50; Anon. (Brian) £4.00; Anon., £1.25.  
Medical Work: Anon., £5.00; Anon., £10.00; Anon. (G.W.) £1.00; Anon. (F.S.) £2.50; Anon., £5.00; "In loving memory of Margaret & Arthur" M.M.F. £6.00.  
Agricultural Work: Anon., £5.00; Anon., £10.00.  
Relief Work: Anon., £25.00; Anon., £1.00; Anon., £1.00; Anon., £30.00; Anon., £10.00; Anon., £0.50; Anon., £5.00; Anon., £1.00; Anon. (Inasmuch) £1.00;

Anon., £500.00; Anon. (R.P.) £2.00; Anon., £5.00; Anon., £25.00; Anon., £5.00; Anon., £1.00; Anon., £40.00.  
Gift & Self Denial: Anon., £5.00; Anon., £10.00.  
World Poverty: Anon., £25.00; Anon., £10.00.

### LEGACIES

	£
Miss F. D. G. Alder .. ..	500.00
Miss M. F. Angas .. ..	200.00
Mr. H. R. M. Barratt .. ..	100.00
Miss G. L. Bodey .. ..	100.00
Florence A. Buck .. ..	25.00
Mr. F. J. Catliff .. ..	3,031.79
Mr. E. Coates .. ..	50.00
Miss S. G. Cunliffe .. ..	3,000.00
Mrs. E. L. Edmondson .. ..	500.00
Mrs. M. E. Griffith .. ..	100.00
Hilda B. Hirst .. ..	50.00
Miss L. M. A. Norman .. ..	100.00
Mrs. E. A. Lee .. ..	25.00
Miss G. A. Looker .. ..	2,700.00
Mr. E. G. Osman .. ..	78.47

Miss G. E. Poulter .. ..	50.44
Miss A. M. Sheath .. ..	200.00
Mrs. H. E. Turner .. ..	119.07
Miss D. M. Woodman .. ..	1,000.00

## Missionary Record

### Arrivals

12 November. Miss J. Parker from Bolobo, Zaire.  
19 November. Miss L. M. Fuller from Mbanza-Ngungu, Zaire.  
20 November. Rev. J. O. Wilde from Dacca, Bangladesh.  
28 November. Mr. and Mrs. J. H. West and family from Darjeeling, India.

### Departures

7 November. Miss S. Slade for Kathmandu, Nepal.  
29 November. Miss A. Couper for I.M.E. Kimpese, Zaire.



# Caring and sharing

*Basil Amey reports on a Sunday School Anniversary with the missionary challenge*

In 1974 the College Road Baptist Church, Harrow, combined its B.M.S. Gift Day/deputation with the Sunday School Anniversary. The report of the event is published now as many of you will be planning your Sunday School Anniversary and B.M.S. services for 1975.

## Preparation

The Sunday School Executive was joined by the missionary secretary at the meeting which began preparations. At that first meeting the decision was made about the areas to be considered. Diptipur in Orissa, India and Bangladesh were chosen, for it was known that information on these could be easily obtained.

At subsequent meetings more specific areas of study were allocated to each department. It was also agreed to form three adult groups for members of the church and congregation who wished to become involved. The allocated areas of study were as follows:

- Adult groups:**
1. **Background to mission—a brief introduction to the history and work of the B.M.S.**
  2. **Background to Bangladesh.**
  3. **Needs and resources—a study of the required finances and personnel.**

**Youth Fellowship/Seniors: Bangladesh today.**

**Juniors: Detailed study of Diptipur.**

**Primary: Children at play and worship in Diptipur.**

**Beginners: A family in Diptipur.**

Teachers in each department planned a three or four week course of lessons leading up to the event. This enabled the children to learn more than the particular aspect they were to present.

Two weeks before the event the morning service was an introduction to Caring and Sharing the Sunday School and Missionary Festival. That morning those adults who wished to be in the groups left the service, with the children, and began their group work.

The main sources of information were the

B.M.S. magazines and prayer letters from missionaries. A number of people were therefore introduced to B.M.S. literature in a new way.

## The Event

The congregation had gathered, but there was no minister in the pulpit to lead the worship. As the organ music faded a map of India appeared on the screen. There followed a number of overhead projection transparencies and the scene was set for the day. In that context we worshipped.

The Juniors had made large cut-outs of buildings and people at Diptipur and as they were introduced so they moved on to the platform and took their assigned place. Within minutes Diptipur had come alive to the congregation as they saw Dr. Suna approach his hospital and animals settle on the farm.

As the buildings moved off so the Beginners moved on to act out family life in Diptipur. The day began with tea and chapatis!

Then the Primaries played a typical Indian game, during which an accident showed the need for the hospital! Then came worship in the Diptipur church.

The final section of the morning service was led by adult groups on needs and resources and this culminated in the bringing forward of the missionary offering.

The evening service was planned to give as much detail as possible about Bangladesh. There were "eye witness" accounts of the damage wreaked by cyclones and the tragedy of war.

A young couple who had been shopping in Bangladesh compared, and contrasted, what they had been able to obtain with a young couple on a spending spree in England.

Two of the adults spoke as a Hindu and a Moslem respectively, and a young person, tried to show the position of a disillusioned student in Bangladesh.

There were items by a group and specially written prayers and a final reference to the work of the B.M.S. and the challenge of missionary service overseas.

In preparation for the day and through the presentation on the day much was learnt. Perhaps the main lesson was how little we really know and understand the true situation overseas.

There is so much more we should know about the life and faith of those with whom we have been called by God to share our faith.