

Dr. John F. Carrington and the Rev. R. Singa pictured at Chopo during the construction of the church, which has since been completed.



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. This is the second of two articles they have written for the Missionary Herald.

WHEN Independence came to the country, half-way through the "second half" in 1960, its immediate effects on church and school life were small. This was because our church had already learned to be independent and most of its administration was in the hands of Zairian leaders by 1960.

Most primary schools already had Zairian headmasters trained at Ecole Grenfell or at Yakusu, the missionaries having moved on to posts in the secondary school or in teacher training. A well qualified Zairian secretary inspector of schools was able to take over immediately from the missionary responsible for co-ordinating work in regional schools and for payment of staff. It was indeed safer for him to travel around with thousands of pounds in his bag than for the white missionary!

But if the coming of Independence made little difference to B.M.S. sponsored work in the Upper and Middle River areas, the *Simba* rebellion which broke out four years later wrought terrible havoc. Stations where white

missionaries had worked were systematically destroyed, church leaders were sought out and killed, village people were taken miles into the forest where large numbers, especially the children, died of starvation and disease. In this tragic civil war, which affected mainly the Upper River stations of Kisangani, Yakusu, Yalamba, Yalikina, Lingungu and Bandu, there were old boys of our schools on both sides of the conflict, though far fewer opted for the rebels than for the loyal villagers.

When finally peace was restored and folk came out of the forest to the sites of their former dwellings almost everything had to be remade: gardens, houses, church buildings and the like. The people were destitute and it is not surprising that numbers flocked into the city and other big centres where security from marauding soldiery was greater. In many of those villages there is still no church building nor school where children can learn to read and write. They have become missionary areas once again where formerly the church, by its giving, was helping evangelistic outreach into other regions.

Just before the *Simba* rebellion broke out, we had received an invitation to join the staff of the newly formed Protestant University which was given special facilities by the government to open in Kisangani in 1963. We refused the invitation because we felt we could best use the last ten years of our missionary life in developing the secondary school work at Yalamba with its

teacher and minister training programmes. But after the rebels had destroyed that station, we realized that the quickest way to get back up river and help the situation in Kisangani and the villages around would be to accept that earlier invitation. It was still open and we went. Part of the secondary school work was transferred to Kisangani, part to Upoto and the ministerial school got going later on at Yakusu.

Preparing leaders

It was surely a remarkable experience, not permitted to many teachers, to be able to transfer from primary to secondary and then to university education, all in the space of one short teaching career. The last stage involved us in much greater change than the other two for here we were dealing with youngsters from our own, known Upper River region, whereas the university students came from all over the Republic and from all sorts of traditions. But we found plenty of opportunities for witnessing to the Christian Faith in lecture rooms and outside; these grew more numerous and more fruitful after the three Zairian universities were nationalized by President Mobutu in 1971 and welded into the one *Université Nationale du Zaïre*. The opportunity of being able to live once again in the Upper River area meant that our hopes to be able to help with B.M.S. work there were going to be realized.

The need for Zairian colleagues to assume responsibility for the work in Kisangani was forced on us by the tragic death of David Claxton in 1967, only two years after he had come to serve as B.M.S. missionary in the city. David was already preparing the local pastors for this before he died and they responded nobly to the challenge of the new situation. When Pastor Francis (now Bolemba) Mokili came back from a course in Switzerland to take over the superintendence of the Upper River area and Pastor Lituambela became the leader of the ministerial team in the city, we felt reassured about the future of our churches in Kisangani.

We write of having been in the Upper River area of Zaïre for the "second half" of missionary endeavour in that region. Does this mean that now the missionary's task is over there? Some of our African friends seem to think so who give us the name of "*itungangolo*", a Lokele word meaning: the last born of the family!

New translations

They see that the training work we inherited from our earlier colleagues has meant that a generation of Zairian helpers is already with us who can take over much of our work. The headmaster of the primary school at Yakusu and the secondary school at Yalamba as well as the academic dean at Kisangani University



Flash-back to 1964, Dr. John F. and Mrs. Carrington outside their house at Yalamba.

are all Zairians today. We were glad to be able to help with Bible Translation during the early and middle years of this "second half", but it is right and fitting that new translation projects should be in the hands of competent Zairian colleagues who have acquired the skills for this work.

But if the time has already come when few missionaries from Britain will go to Zaire to spend a life-time there, our Zairian friends in the churches are still eager to welcome specialist help in education, medicine, agriculture, constructional work and the like to serve alongside Zairian workers already busy in these fields.

Uniting the churches

We must keep on praying for this young Baptist Church of the River Zaire. As we see it there are three main areas where Zairian Baptists need our concern just now. The first is church organization. The far flung territory they have to administer is an inheritance from the B.M.S.; we in our day developed it as a result of political aspirations of King Leopold of the Belgians at the end of the nineteenth century. But the present government intends to respect political boundaries handed over to them and so must the church. It is already proving a costly business to remunerate all the personnel involved in administering the church's central office in Kinshasa. The local churches who have to shoulder this burden found it so heavy last year that some defaulted and monies were diverted which should have been used to keep going our theological school at Yakusu; this had to be closed prematurely. Some way must be found quickly to help our Church to help herself in this matter or else there will be other casualties.

Training ministers

Secondly, the lumping together of so many different tribes within one political boundary makes for tribal divisions among our people. Christians of all people should be able to overcome dissensions of this kind; but if they broke out in the early church (Acts 6), it is not surprising that it is our modern experience too. We have a gracious and skilful leader in our new General Secretary, Citizen Nlongi Mfwilwa-

kanda. Pray that he may be able to weld together our differing tribes into one worshipping and working Christian church.

And finally, we must reopen our ministerial training as soon as we can. This need not be directed solely towards providing full-time workers for the church, there is a sense in which it would be foolish to train more men than the church can absorb at any one time. Refresher courses for men already out in the field would be invaluable as also courses for laymen who could give of their free time to church work. It must surely be only a temporary anomaly that the Baptist Church of the River Zaire keeps open primary and secondary schools as well as medical training while closing down its ministerial preparation. But the development of theological education along these lines needs financial help from Britain as well as ministerial teacher missionaries.

We both of us thank God for allowing us to see so many wonderful changes during the "second half". But even though the whistle may have sounded for us personally, we know that the task of missionary work in Zaire has not yet finished and we are persuaded that He has still "great things" for his Church to do as they "expect great things from Him".

Zaire Today

Dr. John and Mrs. Carrington are now visiting America where Dr. Carrington is lecturing and giving demonstrations of the African drum for which he became so well known in this country.

In Zaire there have been political and social changes, even since Dr. Carrington came home for retirement, but it seems clear that those who feel called to work in schools and hospitals and churches in Zaire will still be welcomed.

If you would like more information about working with the B.M.S. in Zaire, write to:

**Rev. (Mrs.) A. W. Thomas,
B.M.S.,
93 Gloucester Place,
London, W1H 4AA.**

CHANDRAGHONA

Women's Project 1974-1976

£3,000 received.

£7,000 still to raise.

The aim of the B.M.S. Women's Project is to raise £10,000 to provide new quarters for the nursing sisters at Chandraghona Hospital.

Over £3,000 has been sent to the Mission House, leaving £7,000 to be raised before the appeal closes at the 1976 Assembly.

A leaflet, entitled "B.M.S. Women's Project 1974-76" is available from the Women's Department. In that leaflet the nursing sisters home is described as "a single storey building standing on a hill to one side of the hospital".

Christine Preston, now home on furlough from the hospital, gives more details.

"The Sister's bungalow at Chandraghona is old and I shall always remember that my first impressions were that it was huge and gloomy.

"Cream painted bamboo walls shower dust and paint flakes over everything on every rainy or windy day. Small lizards live happily in the roof. It's only the rats we dislike and even Myrtle's cat does not keep them at bay for long.

"A recent storm again lifted the corrugated iron roof so this year the monsoon rain will pour in at new angles and all the furniture will need re-arranging.

"The mosquito netted verandas are inadequate protection against thieves and regularly the sisters are up investigating things which have gone bump in the night. This is exhausting after a ten hour day in hospital. The threat of burglary does not help one to sleep easily.

"The kitchen is tiny with totally inadequate cupboard space but our main concern is that one day the kerosene stove will ignite the bamboo walls and then the sister's bungalow will have to be rebuilt!

"It is not too bad a place but a more comfortable, convenient and safe home would be greatly appreciated by Myrtle, Jean, the short termers and myself."

Further information can be obtained from **Miss C. Moon, B.M.S., 93 Gloucester Place, London, WIH 4AA.** Miss Moon will also be glad to receive any gifts towards the Women's Project Fund.

Roads mean churches

A new stretch of asphalt road has been opened. It ranges between Campo Mourao and Cascavel and so an old dream of linking north and south in the west of the State of Parana, Brazil, has been realized. David Grainger, B.M.S. missionary in Brazil, sees that there is significance in this event for the church and writes:

"This will give a huge impulse to the already rapid growth of the region and in the near future other key roads will be built, making Campo Mourao the cross roads of west Parana. Progress in Brazil rides on four wheels and the churches at Ubirata, Campo Mourao, and Peabiru are ready with plans to respond to this new challenge. The opening of the earth roads

over twenty years ago brought the opening of many new churches in this area. We hope to witness a new growth with this latest episode in the development of Parana which continues to reflect the immense strides Brazil has taken in the last ten years".

New opportunities require new leaders. Is this the call you have been waiting for? If so, write to the B.M.S. Candidate Secretary (see opposite page).

Beef or Bangladesh

Three old age pensioners at Grantown-on-Spey, decided that they did not wish to benefit personally from the beef tokens they received from the government. They therefore set aside the money saved and sent it to the Society for relief in Bangladesh.

The Rev. A. S. Clement (centre) with Dr. Baker J. Cauthen (left), executive secretary and Dr. W. O. Vaught of Little Rock, Arkansas (right), president of the Foreign Mission Board, outside the headquarters of the Board at Richmond, Virginia.

The Richmond Board

A. S. Clement, General Home Secretary, reports on a visit to the headquarters of the Foreign Mission Board of the Southern Baptist Convention.

THE Foreign Mission Board of the Southern Baptist Convention, U.S.A., is the largest foreign missions agency in the world. It draws support from some 34,000 churches. Over 2,500 missionaries serve as its agents in 77 countries. In the last financial year its total income exceeded £18M.

The headquarters of the Board are in a fine modern building (purpose-built) on the outskirts of Richmond, capital city of Virginia. They are used to welcoming visitors there—visitors from overseas, visitors from Southern Baptist churches in the U.S.A., coach-parties from supporting churches. In the fine entrance hall there is a reception desk at which sits a guide ready to conduct visitors round the premises. First, they are ushered into a small theatre where a film illustrating the work of the Board is shown. After this they are conducted to a spacious lounge beautifully furnished and decorated in Chinese style, dedicated as a tribute to the present Executive Secretary, Dr. Baker J. Cauthen, who began his service with the Board as a missionary in China. Portraits in oil of Dr. and Mrs. Cauthen dominate the far wall.

The administration is divided into three main divisions: Overseas, Management Services, and Mission Support. There are also three departments: Missionary Personnel, Missionary Education, Promotion and Furlough Ministries. Over all is an Executive Office. Each of the 38 principal secretaries is accommodated in a modern well-equipped office. An outer office common to the division or department houses the secretaries and clerical workers. Altogether the headquarters' staff numbers about 250. Perhaps the most interesting room for the visitor is that which houses the computer which



provides information for the dispatch of literature and for the payments of allowances, salaries and wages.

At the end of the official tour is the library and museum. Here the librarian takes over from the guide and explains the various exhibits. At the conclusion of the tour each visitor is handed a packet containing the Annual Report and general information pamphlets and leaflets.

On the day of my visit the guide was a charming young lady, quite new to the job, a student hoping to be accepted for service overseas and spending the long vacation in this way. It was interesting to have explained to me in very simple terms the principles and methods of overseas missions today.

It was Dr. Baker Cauthen himself who had authorized the arrangements for my visit. We are known to each other through meetings in connection with the Baptist World Alliance. But it was Richard Styles, the Public Relations Consultant who looked after me and worked

out all the details. He it was who met me at the bus stop, drove me to the hotel at which the Board had provided accommodation for me, and took me to the headquarters where I was received by Dr. Cauthen. No welcome could have been more cordial.

It was so arranged that I had meals at local restaurants with different groups of members of the secretariat and one meal in the home of the Director of Management Services. There were conversations at other times with those responsible for regions within which missionaries of the Board work in association with our own missionaries. These included Dr. Frank Means, Secretary for South America, Dr. Charles Bryan, Secretary for the Caribbean, and Dr. Winston Crawley, Director of the Overseas Division. They are all men of considerable ability and long experience. Their general views on the theology of mission and on mission policy and methods today resembled closely those of most British Baptists; and they had respect for and understanding of our own work.

Committees in session

On the last morning of my stay I was invited to address the whole staff at their weekly prayer meeting. A group of accepted candidates was also present. It was suggested that I spoke about the B.M.S. Later I met a group of senior members, most of them professionals in their own field, and submitted myself to an hour of questioning about the British Baptist churches, the B.M.S., its methods, policies, and so on. This interview was recorded on tapes and filed away for further reference.

The Board and its main committees were in session at the time of my visit. I was invited to attend the meeting of the Administrative Committee which deals with matters of finance, property and general administration. The problems discussed were very much the same as those on which our own Finance Committee has to spend time. That which provoked the longest discussion was on what ought to be paid to missionaries as an extra allowance in order to meet rapidly rising costs through world inflation. There were some who argued for a substantial increase. The majority were cautious lest the gap between the standard of living enjoyed by missionaries and the standard of

living of the majority among whom they worked became too great.

There was a briskness and efficiency about procedure. The officers had listed recommendations for the consideration of the Committee, and in many cases it was a matter of agreeing or disagreeing. But there was no undue haste. Where there was a difference of opinion the matter was talked out in a patient friendly way and an amount of folksy humour. The other meeting which I attended was that of the Missionary Education Committee at which staff members were explaining what had been prepared in the way of literature and audio-visual aids and what was planned.

Accepted and valedicted

The Board is a comparatively small body comprised of 49 members representing the various State Conventions and 18 local members from Richmond and vicinity elected by the Southern Baptist Convention. Such are the distances involved that usually only a minority of the members are present at any one meeting. The proceedings were quite different from those of our own General Committee. There were no missionaries in attendance. The Chairmen of the various committees presented the recommendations, explaining them only when required to do so. Each Secretary reported on his own responsibilities. The work of two were featured at some length. The one responsible for home education spoke of material available, illustrating with slides. Dr. Charles Bryan reported at some length on a recent tour of Ecuador and certain islands of the Caribbean, again illustrating with slides. The whole proceedings were limited to one afternoon.

In the evening there was an Appointment Service in a church in the suburbs. It was crowded, some members of the congregation having travelled considerable distances to be present. The members of the Board occupied the front pews. At a point in the service candidates for service overseas were introduced and required one by one to make a personal testimony, in it relating his or her call to be a missionary. Then the matter was put to the vote of the Board in their presence. When they had been accepted, there was an address, a valedictory prayer, and further worship.



The hospital at Berhampur, Orissa, India, continues to serve the women and children of the surrounding districts. The baby, weighing 3 lbs and two months old, was being taken home. The baby weighed less than 2 lbs at birth. The staff nurse is to marry a local pastor and they will then go to America for further theological training.

For Pimu, Zaire

David and Margaret Pendrill *write*

We are members of High Road Baptist Church, Ilford, and first became interested in the work in Zaire when one of our friends, David Andrews, went to Pimu for two years as an accountant and maintenance man at the hospital there. We read his newsletters and listened to the tapes he sent home which gave us a good insight into the situation out there, but whenever we thought of going there ourselves, problems like our mortgage and suddenly changing our way of life loomed large in the forefront of our minds.

However, last June we received a newsletter in which David Andrews pointed out that there was far more work to be done than he could hope to finish by February 1975, when he is due to come home. He suggested that a young married couple would be very suitable to take over from him, the husband to continue the



building, electrical and maintenance work and the wife to do secretarial work and some teaching. We seemed to fit the bill exactly, and, after prayer and discussion with Christian friends, we felt that we could not ignore such a definite call from God.

So we offered to continue the work at Pimu for another two years. We do not know exactly what the next two years will hold for us, but we do believe that we can do all things through Christ, who strengthens us.

For Serampore, India

Edward Burrows, pictured with wife *Julie*, *Andrew* and *Jeremy*, writes:

My wife and I were brought up in the faith at Wycombe Marsh Union Baptist Church. For the past seven years, since I left Regent's Park College, I have served in the home ministry at Limbury, Luton. Now the door has opened for me to help in the teaching of New Testament studies in the Theological Department of Serampore College, India, and I know that this is the next step for me to take. We have been appointed for the next four years.

I have always borne in mind the possibility of serving overseas and am pleased and honoured that this opportunity has come along. I made an enquiry of the Society soon after a request had been received from the students of various denominations from all over India for the Christian ministry. Recently applications have grown encouragingly and the Department is seeking to enlarge its programme.



Another aspect of the College's work is giving instruction to potential translators of the Bible. William Carey pioneered the work of translation into the main languages of India, but the Indian Bible Society still has many projects to be completed, particularly in the tribal languages.

Serampore College has a great tradition, but also many present opportunities. My wife and I are very grateful that visas have been granted to us for this work.



The Serampore trio, William Carey, William Ward and Joshua Marshman, established the Baptist work in many parts of India. They always remembered their responsibility to Serampore and its neighbouring city of Calcutta. They engaged in open air work and they encouraged their Indian colleagues to prepare for positions of leadership. Their work continues today, open air preaching still takes place in Serampore (above) and a Laymen's Training Camp was recently held in Calcutta (below).

(Photos by A. K. Saha, secretary, Bengal Baptist Union)



I received an invitation to Bandu

Janice Cowey is living in Kisangani, Zaire. She is on a short term appointment with the B.M.S. and writes about a journey she made to be present at the opening of a new church extension.

THE day was hot, the sun had been beating down all day, and in the heat of the day we set off on our 300 kilometre trip down river to Bandu. The truck was crowded, Pastor Mokili, his wife, two children and myself in the cabin, in the back, cases, trunks, sacks of manioc, water jars, mums, babies and others.

The road from our mission to Kisangani airport, 6 kms out, was luxury, though normally when I travel on it every day I don't think so. The next 294 kms were to be on very rough roads.

Through familiar villages, along a familiar road, across a familiar river waving to familiar people and arriving at a familiar village—Yakusu—which was our first stop. Medical supplies were collected and another couple of people! The next 70 kms were through primitive villages, over broken but crossable bridges and through the beautiful forest with the sun dying down over the Zaire giving a large red glow over the water. Day was dying in the west.

The road by this time was no longer under the category of being anywhere near classified by European standards, but we bounced on. We approached a beautiful village, similar to places in the Lake District, with Belgium bungalows, a university, shops, official buildings and electric lights. This was Yangambi where the university run an agricultural project. Looking over the Zaire in the peacefulness of dusk, with workers ending their day and families sitting around smoking wood fires outside mud brick houses beneath palm trees, one was truly aware that God gives his people peace! However,

we were very aware that he also gives his people strength.

Night travel

Our journey was by no means ending; our day was not to end. To my horror we were to travel on through the night until we arrived at our mission at Lingungu. We arrived at Yaekela, which is Pastor Mokili's village, about 8 p.m. The place suddenly became alive. We needed to cross the river, we needed the ferry to take us over, we needed men to drive the ferry, we needed the light to see our way across. Within minutes the engine was roaring, the lights were on, we had been greeted by nearly all the village and we were on the ferry crossing to Yalikina.

Yalikina and mosquitoes go well together, the great bite had started, and my blood was obviously richer than the rest of the party's! After coffee, beautifully served at Yalikina, we were off to Lingungu. This was 10.30 p.m. and I was feeling ready for bed. Each hole we hit on the road seemed to get bigger, the children became heavier as they slept and Mama and I dozed and woke and groaned with aches and moaned with bumps (mine being the louder).

Little did I realize that every village en route to Lingungu had previous B.M.S. links and so at every village we stopped to hand in some sort of information. Villagers were woken up to the tooting of the horn and the banging of folks on their doors. After midnight I gave up the count of either bumps or stops.

Only three hours

3 a.m. arrived, so did Lingungu. We stepped from the camion and I had one thought—bed—the Africans also had one thought—food! I was duly shown to my room and told three hours only, we would leave again at 7 a.m. My head hit the pillow and I never heard or saw the rats or cockroaches!

6 a.m. I was up, given lots of hot water to wash in and after breakfast we were off to Bandu. It was a cool day and the journey was very pleasant, we drove through thick forest, a former Lever Bros. plantation, and rising up above the river arrived at Bandu before lunch, tired,

dirty, and hungry. We were greeted by nearly all the inhabitants of Bandu, I think, and then escorted into the pastor's house where we were to spend the week-end.

We did very little but read, eat and sleep on our first day in Bandu. The next morning I expected everyone out of bed and working by 7 a.m. Not so, at 8 a.m. sleepy faces were still emerging from bedrooms, mine I think the sleepest! However, after a very European breakfast of porridge, rolls, butter, jam and coffee, we were off.

Monkey meat!

As I was the only white person among a group of Africans I was noticed, children stood and stared, grown ups stopped to shake my hand. Lunch was served when we returned and I was a little suspicious of the meat when I saw it on the dish. I didn't take to the smell, or taste, and later when talking to some of the women in the kitchen I noticed to my horror six headless monkey's hanging over the smoking wood fire. I had eaten my first and last monkey meat. I was served with fish after that!

The purpose of our trip to Bandu was not just for me to see the forest areas, but for the opening of an extension to the Bandu Church.

Open an extension to a church, not closing one down, surely we must give thanks to God for his work progressing so far into the forest. After a good rest we prepared for the opening ceremony.

A large white sheet was placed over the door of the church, (no pretty satin ribbon!) and during the opening ceremony led by the pastor of Yalamba, who on a sweltering hot day was in full clerical dress, the Pastor from Yalibaba duly cut up this sheet and the church doors were opened. The people crowded in and the Yalamba Pastor led us in a service of dedication ending with "To God be the Glory!"

Pastor Mokili, having spent some time in Europe, and at our Summer Schools, told me that before darkness fell we would take a walk around Bandu in the same way as the people at Summer School do! So I and others were duly escorted around the mission and over to the river side where we could look down river to Yalamba. Day was ending, and a cool balmy breeze was coming which led into a great storm, this lasted for two hours and then about 9 p.m. various choirs and groups of people from churches in the area started arriving.

As the only form of transport to get to these villages is by foot the people had anything up to a days walk to get there for the big Sunday



A group outside one of the village churches in the Yakusu district.



If the sun gets too hot you make use of a cloth for shelter!

services. In the courtyard of the manse, chairs were put out and we were entertained by various groups singing and dancing. We left them all to have a good night's sleep and they went on with their dancing and singing all night as there was no place for so many people to sleep. During the night people kept arriving and by morning the area surrounding the church and manse was just milling with people complete with drums and other musical instruments.

Sunday morning Pastor Mokili was leading the service and when he does anything or goes anywhere and gives a time we stick to that time. At 9 a.m. he had us all in church and all the clerically dressed pastors filed in.

Guests were invited from the Lever Brothers plantation, from the Catholic Mission and various other businesses around Bandu. During the services all the guests were introduced and then formally introduced to Pastor Mokili. The Pastor from Bandu then welcomed me. After I had sat down and Pastor Mokili took over he

then said, "And now Mademoiselle would like to say a few words". My legs turned to jelly, but I got through.

As we came out of church we saw the congregation that had been sitting all around outside; an encouraging sight after living in Kisangani and attending a half empty church. The sun was blazing down, we all made a quick change into cooler clothes and then the feast. A long table was set, under a canopy of palm branches, and wools box blankets were used for table cloths! The conversation switched from Lingala to Lokele to French, then the odd explanation for me in English.

Dancing and farewell

An African shows great pleasure in singing and dancing and this was not to be forgotten today. The Catholic nuns, the business men's wives, everyone was up dancing after the meal. The singing of hymns followed and everyone was "making a joyful noise to their Lord".

The time came for farewells to the visitors and the place began to quieten down. In the late afternoon we took another walk to another part of the town. We saw the memorial to those who had died in the rebellion and the government hospital. The evening was spent sitting around chatting and reading, all of which was good for my Lingala.

I was apprehensive at going on my first all African trip. Would I be able to communicate? Would I be included in all that went on? Would I be miserable? Not at all, I was included in everything, never expected to know everything and had things explained to me. I understood most of the conversations and could usually get an explanation if I did not. Even the mosquitoes which usually drive me crazy seemed trivial and the bites did not nag me as much!

We began the long trip back to Kisangani on the Monday and arrived home Tuesday evening, cold, wet, with aches, pains and streaming colds; yet I was happy. Happy because here was a pastor and his wife united in the love of God, aware of the needs of family life, aware of the needs of others. Happy because I was accepted as one of them; there were no barriers.

A Volunteer Reports

PAUL GOCKE is on voluntary service with the B.M.S. at Upoto, Zaire. He comes from the College Street Baptist Church, Northampton, and in our Missionary Herald of September 1974 we were able to report that he had received a travel award of £300 under the Educational Grant Scheme (Communicor) of The Newspaper Publishers Association.

He has just submitted his first report and we publish extracts from it with the permission of Communicor.

"I arrived at Lisala and was driven to Upoto which is not far from Lisala; just a couple of miles downstream from the river port town.

"African houses on the roadsides of Lisala—Upoto are virtually all made from mud made out of the numerous high mounds which termites build up. When mixed with water the termite mud is very suitable for daubing over the erected frameworks of sticks. Most local houses have thatched roofs made of dried palm leaves from the oil palm trees. Affluence here is shown by a tin roof and a wooden door in the usually open doorway.

"Subsistence agriculture provides a large proportion of income for most of the households and it is always at least a supplement to family income if not of any greater importance. It is usually the wives who cultivate the forest gardens which are on a cleared area in the forest. These gardens mean a lot of vegetation clearance has had to be done. The gardens provide fertile soils for about two years, after which they are abandoned and

new sites cleared as the soil becomes exhausted and the yields decrease markedly.

"Upoto consists mainly of a school taking pupils at junior then senior level with a specialisation on Chemistry and Biology in the upper classes at senior level. There is no apparent age structure in the classes as the junior school has a number of older teenagers who want the opportunity to study as in Zaire education is by no means a legal necessity or a right.

"The school takes pupils from a very wide area and many walk up to twelve miles daily to get here. There is a boarding house but the annual cost is often out of reach of the majority of families. The boarders consist mainly of the sons of plantation workers as the plantation owners at Binga and Bosondjo (the same overall management) generously agrees to pay the school fees of children whose parents work on the plantation. This payment of fees and boarding costs has no strings attached to it and the fathers only pay a very

small proportion of the fees while the company pays the majority with no obligation for the educated children to work for them.

"At Upoto there is a shortage of reasonable accommodation for the boarders and we are in the process of constructing a new block for boarders which will include four dormitories, a toilet block, a laundry room, kitchen, dining room and a house for a supervisor.

"Construction work, with which I am mainly concerned, proceeds often at a slow rate due to the problems of obtaining materials. Most material has to be ordered from Kinshasa as there is nothing available locally—with the exception of sand and gravel. At present we have the walls of a third of the building built up but we are waiting for some corrugated asbestos roofing sheets before we can do much work on the interior of the buildings. These roofing sheets have been ordered since May, when they were paid for, but as yet they have not been sent up from Kinshasa."

The triangle of love

England — Africa — West Indies — England formed the infamous slave trade route of the 18th century. The B.M.S. reversed the triangle when it sent missionaries to Jamaica and, nearly thirty years later, encouraged Christians from Jamaica to work in Africa.

Reminders of this appear in January–February issue of the Jamaican Baptist Reporter. On the front cover there is a photograph of Ray Richards, former B.M.S. missionary, with

students of the Yakusu Bible College and a photograph of one of the students Baemenga Victor, who is supported by the Jamaican B.M.S.

Page two contains an appeal for more missionaries from Jamaica to work in Cameroons. There is reference to the beginning of the work when the B.M.S., in 1840, sent John Clarke and George Prince to explore the area.

The mission of the B.M.S. to Cameroons proved to be one of the finest and most enduring of its achievements.

Perhaps we can share in the work there again?

Pioneers in India

Basil Amey reviews two biographies that have appeared recently.

William Carey: The man who never gave up.
by Nancy Martin. Hodder & Stoughton. 35p.

Graham of Kalimpong.
by J. R. Minto. Blackwood. £3.00.

Eustace Carey had completed the memoirs of his uncle, William Carey, within two years of William's death. Since then there have been many biographies of William Carey.

Now another has appeared. Nancy Martin, related by marriage to a retired B.M.S. missionary, and with memories of close links with the B.M.S. in the past, has brought to her writing a love of Carey and a determination to be as accurate as possible. Her biography is intended for children, but when your son or daughter has read it you will enjoy the reading of it yourself.

All the familiar details of Carey's life are well recorded. There is a larger mention than usual of his stay at Ryde, Isle of Wight, and the story is told of how the house in which he stayed was saved from demolition and now bears a plaque commemorating him.

In her description of the years in India, Nancy Martin again includes details which help reveal God's purpose being fulfilled.

There is Carey's appointment as Professor of Bengali which gave position to the missionaries just before the English troops took over the Danish Colony of Serampore; there is reference to the friendship of Governor Bie and Carey's presence in the throne room of Government House where he declared himself a missionary.

There are small errors. David Brunson should read Dan Brunson, and he was married. Not each of Carey's sons had children for William and his wife remained childless.

This new biography will enable a new generation to learn how God used a plodder to set

the pattern for the overseas mission of the church, in such a way that it has been followed for well over a century and a half.

John Anderson Graham was born 8 September, 1861, one hundred years and three weeks after Carey. Instead of two years between his death and the appearance of a biography, as in Carey's case, thirty two years elapsed between his death in 1942 and the publication of J. R. Minto's biography, dated 1974.

Minto suggests that Graham was "in tune with the ideas of the great William Carey" in realizing that "Christianity would bring not only a moral and spiritual improvement, but also political, legal and social improvement". He also writes, "Carey and Graham achieved a similar identification with the Indian environment".

The similarities are there, between the two pioneers. The development of church, hospital, school and agriculture by Graham is a repetition of Carey's approach. They both even ventured into banking!

Both men were drawn by Bhutan. Carey was there on a visit in 1797. Graham first entered the country in 1921. Behind Graham's visit lay years of preparation and the story of his fascination for, and relations with, the closed countries of Bhutan, Nepal and Tibet is told in an appendix.

A second appendix gathers together Graham's stray thoughts on the "Possibility of a Universal Religion".

There were also differences between the men. Graham had advantages in education which were denied to Carey and, after years of service overseas, Graham was recognized by his church and became Moderator of the General Assembly of the Church of Scotland in 1931. Carey died in India, the unknown man to most Baptists in the England of 1834.

But Graham's outstanding memorial are the Homes that still bear his name. This is the story with which Minto is mainly concerned but he sets it within the larger story of all Graham's work and interests. It is a story that raises the place of the Anglo-Indian and this problem has a chapter to itself, along with other references.

The comments on education, syncretism, tea planters, emigration and colour makes the book, not only a record of the past but also a relevant contribution to the current discussions on mission.

MORAG ROSS PHILIP

**BMS missionary
1959-1975**

A tribute by
Stanley Thomas, formerly
at Udayagiri.

Morag was a Scot and proud of it! Born in Glasgow on 25 June, 1929, her early years were spent in that great city but, when she decided to take up nursing, she moved to Edinburgh and was baptized in the Bristo Baptist Church.

During those days she came under the influence of that great Scottish Baptist, Dr. Fraser, and joined the little church at Broxburn of which he was the lay pastor. The friendship of Dr. and Mrs. Fraser meant a great deal to Morag and was largely instrumental in developing within her a passion for overseas mission. Because of her special interest in public health and preventive medicine she took a Diploma in Tuberculosis and later the Health Visitor's Certificate.

She applied to the B.M.S. and was appointed to the Moorshead Memorial Christian Hospital, G. Udayagiri, Orissa, and sailed in October 1959. She was full of enthusiasm and found every new experience exciting and challenging. Her concern for prevention rather than curative care found much to deepen it as she saw the poverty and ignorance in many of the villages of Orissa.

She was dogged by bouts of illness which threatened her stay in the country, indeed, after only six months she had to return to England for treatment of a puzzling complaint for which operation was performed. With her customary courage Morag returned to India after another six months and settled into a programme of teaching and nursing. Later she was under treatment at Vellore for spinal trouble and in 1972 came home for emergency surgery which meant she was unable to return to India.

Morag was an enthusiast, interested in things that others found rather dull. She was concerned with sanitation,

drains and flies because she knew that here disease could be prevented and people could be taught to keep well rather than seek help when so often it was too late. She was a cheerful, happy person who always thought the best about people. If she felt she ought to criticize her words were always muted and spoken in love. She wrote long and interesting letters and made friends wherever she went.

During the last three years she worked as a Health Visitor in Sutton Coldfield and worshipped at the church there. As she became gradually more and more dependent on medical care so did her courage and fortitude increase. There was never a complaint but only the continuing hope that she would one day be well again and able to return to the work she loved. She was wonderfully sustained by the fellowship of the church and owed much to the affection and selfless attention of her family and close friends.

We give God thanks for Morag—in the certain hope that she is with the Lord she loved and we are the better for having known her.

Missionary Record

Arrivals

- 30 November. Miss S. A. James from Ngombe Lutete, Zaire.
5 December. Miss E. Staple from Kimpese, Zaire.
19 December. Mrs. D. W. F. Jolleyman from Kingston, Jamaica.
20 December. Mr. J. G. Davies from Chandraghona, Bangladesh.
22 December. Miss B. McLean from Jaubari, Nepal.

Departures

- 9 December. Miss M. Robinson and Miss A. D. Rudland for Chandraghona, Bangladesh.
28 December. Rev. Walter and Mrs. Fulbrook for Curitiba, Brazil.
7 January. Rev. J. O. Wilde for Dacca, Bangladesh.

Death

- 3 January. In Sutton Coldfield Hospital, Miss Morag Ross Philip, R.G.N., S.C.M., H.V.Cert., aged 45 (India 1959-72).

Acknowledgements

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(30th November, 1974 to 31st December, 1974)

General Work: Anon. (Prove Me) £5.00; Anon. £35.00; Anon. (MEA) £1.00; Anon. £10.00; Anon. £8.00; Anon. £1.00; Anon. £0.65; Anon. £2.00; Anon. £30.00.

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