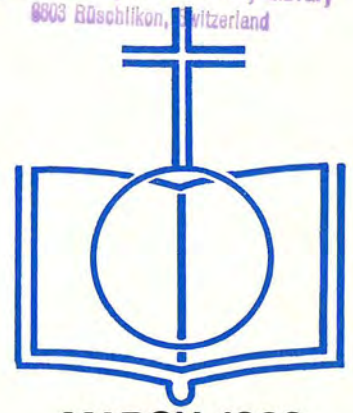


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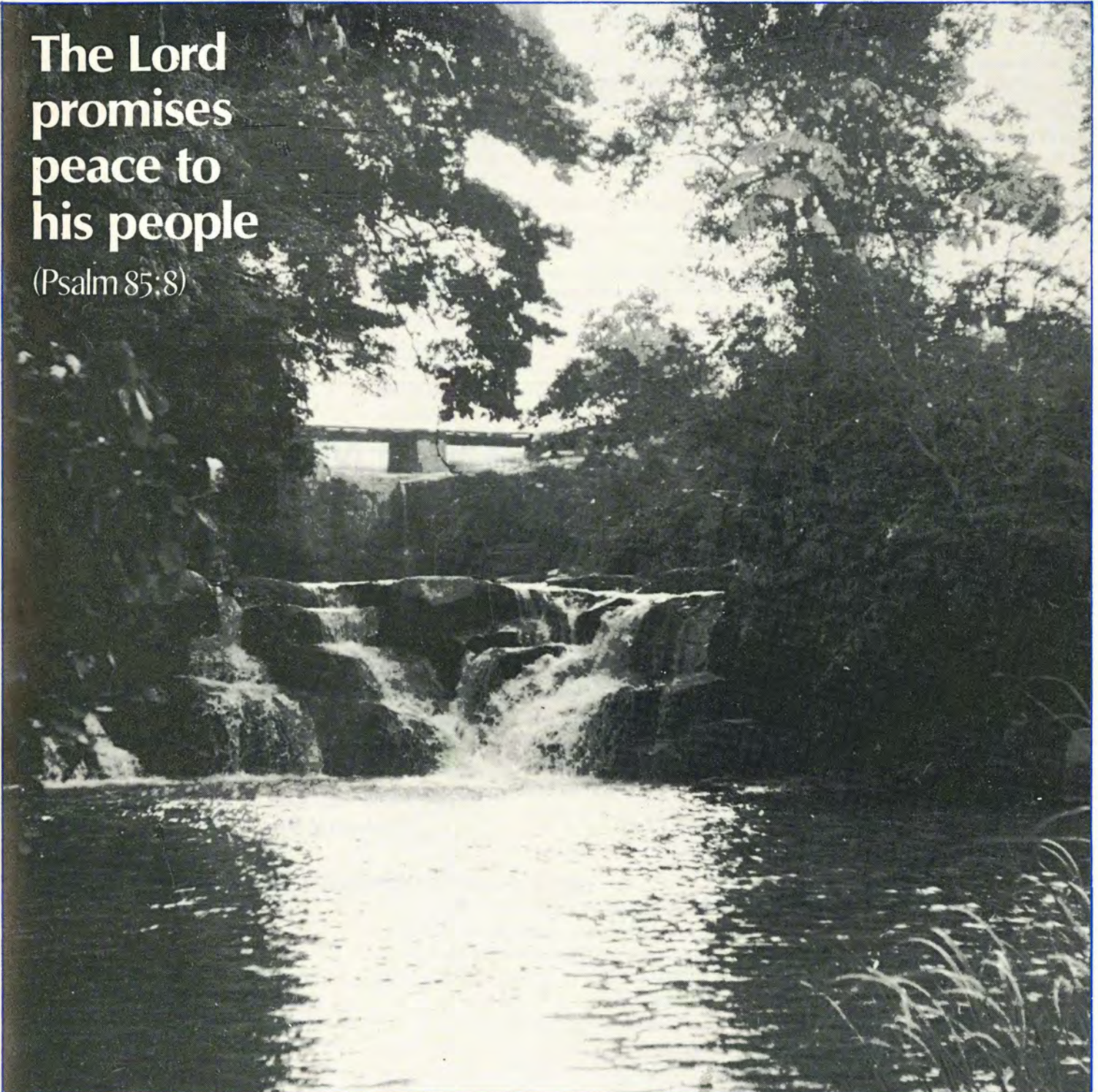
Missionary

# HERALD

The magazine of the Baptist Missionary Society

**The Lord  
promises  
peace to  
his people**

(Psalm 85:8)





**ACKNOWLEDGEMENTS**

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously. (31 October-2 December 1981)

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**Gift & Self Denial:** Anon (High Wycombe): 50p.

**MISSIONARY MOVEMENTS****Arrivals**

**Miss W Aitchison** on 17 November from Tondo, Zaire.

**Rev R Richards** on 1 December from a tour of Zaire.

**Mr G McBain** on 4 December from Kinshasa, Zaire.

**Departures**

**Mr and Mrs D Wheeler** on 16 November for Chittagong, Bangladesh.

**Miss A Matthias** on 19 November for Tansen, Nepal.

**Dr and Mrs Henderson Smith** and Abigail on 30 November for Chandraghona, Bangladesh.

**Miss V A Bothamley** on 8 December for Vellore, India.

**Death**

In Bushey Heath, on 6 December 1981, **Lady Winifred Lucy Chesterman** (née Spear), who served with her husband, Sir Clement Chesterman, at Yakusu, Zaire, from 1920-1936.

**NOTES TO USE WITH YOUR PRAYER GUIDE**

**Mrs V Corlett** (6 March) has just had an opportunity to revisit Calcutta, the scene of her missionary service.

**David and Patricia Hoskins** (10 March) return home to this country at the end of May and are seeking to arrange everything for their departure.

**Rev W C Eadie** (13 March) died in January.

**Dorothy Smith** (17 March) is expected home on furlough this month.

**Noel and Rosemary Baker** (22 March) have now returned to this country.

**Philippa Clarke** (30 March) has only recently arrived in Zaire and is in the midst of orientation and the learning of a local language.

# ANNUAL BAPTIST ASSEMBLY 1982

(at Westminster Chapel, London)

## PROGRAMME OF BMS MEETINGS

**Monday, 26 April**

11 am INTRODUCTORY PRAYER MEETING  
Westminster Chapel  
Conducted by: Rev A T Hubbard

**Tuesday, 27 April**

1.30 pm WOMEN'S ANNUAL MEETING  
Westminster Chapel

2.45 pm ANNUAL MEMBERS' MEETING

4.15 pm MEDICAL TEA

**WEDNESDAY, 28 APRIL**

11 am ANNUAL MISSIONARY SERVICE  
Westminster Chapel  
Preacher: Rev P H Barber

6.30 pm ANNUAL PUBLIC MEETING  
Chairman: Rev D Monkcom

Valediction of missionaries



## Secretaries

Rev A S Clement  
Rev H F Drake, OBE

## Editor

Rev A E Easter

Enquiries about service to:  
Rev (Mrs) A W Thomas

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are available depicting our work

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Young People's, Women's, and Medical  
support work are always available to offer  
help and advice

We share in the work of the Church in:

Angola  
Bangladesh  
Brazil  
Hong Kong  
India  
Jamaica  
Nepal  
Sri Lanka  
Tanzania  
Trinidad  
Zaire

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A great deal has been written and said about world hunger and many have been the suggestions as to its cause. Poor soil, inclement weather conditions, ignorance of good farming methods, the refusal to grow the right crops – these reasons and more besides have been put forward as the contributory factors for the fact that two thirds of the world's population have insufficient to eat.

Last year the United Nations Organization issued a report on this very serious situation. The results from research, detailed in the report, reveal that the world harvest of grain is sufficient to feed six billion people whereas the current world population is only four point four billion! Yet it is estimated that 450 million people in the world go hungry.

The problem then is not production. Nor can world hunger be blamed on inhospitable conditions, nor the lack of knowhow. The problem is caused by one thing, and that is distribution. The bottleneck is created by people and not by nature or anything else.

## Food is produced for the wealthy nations

The report also brought to notice another remarkable feature of this drama. So desperate are the third world countries to earn foreign exchange in order to buy such things as oil or items they have not got within their own resources that in many countries where malnutrition is rife, up to half the cultivated acreage is used to grow crops for export to the affluent West rather than food for people who are starving. Thirty-six out of the forty poorest and hungriest nations export food to North America!

## Luxuries take precedence over food

In Africa over one million people died of starvation last year yet from the countries of that continent foodstuffs like coffee, tea, cocoa beans and peanuts flowed in a steady stream of exports to Europe and North America. Kenya, for example, uses time, energy and valuable acres to grow out-of-season strawberries, or to produce luxuries like chrysanthemums and carnations for sale in Europe because it needs to generate foreign capital if it is to pay for the rising oil bills and live in this oil orientated world.

## The priorities are wrong

The miseries of mankind stem not from divine mismanagement, but from man's greed. They arise also from governments who connive at corruption and who are so concerned with the pursuit of prestige, or the purchase of modern weaponry that they give low priority to the welfare of their citizens.

The urgency then, for the gospel to be preached to all people has not diminished. It is vital to the health of the nations that we proclaim with all vigour that in God's eyes each individual is responsible for his brother and that if we seek first the Kingdom of God the necessities of life will be given to us.



# THE COLD CHAIN

by Jack Norwood

The villages around the southern shores of Lake Tumba look to Tondo for their connection with the world outside. Tondo itself is remote, the villages another order of remoteness. One of these villages is Ikoko Motaka. There is no road there and hence no vehicles. There are no shops, no newspapers and no electricity. After sundown it is pitch black – there are no lights. The local people use the lake and a source liable to pollution for their water supply. Visitors are rare in Ikoko Motaka, as we realized when the drums enthusiastically announced the approach of our canoe, and a crowd gathered to greet us as we ‘beached’.

Our canoe carried medical supplies, a team of three nurses and myself, an electrical engineer, about to try my hand at providing clean water. One enterprising chap had dug a well near to his house, but it was dry at the time of our visit, and rather close to a toilet pit. In these remote areas, the standard of hygiene is very poor.

## **Making the first step toward good health**

We proposed a scheme to the village elders for the filtration of the lake water. The necessary equipment comprising a pump, filter and strainer was provided by George Cansdale, the ‘zoo man’ of BBC fame, and funded by Rotary Clubs. The BMS provided the galvanized steel pipe and two 50 gallon drums. The local folk were asked for 200 Zaires (about £28), a tenth of the total cost and were also asked to dig the trench for the pipe. I regarded this as an essential ‘first aid’ step to improving the water supply. The next stage would be a well outside the village, but with the water pumped inside by solar power.

The nurses were soon busy injecting children against measles. This work had to

be completed in the first day, as the vaccine would not keep in the heat and we had no refrigeration. Vaccines are transported by what is known as the cold chain. The first link in this chain is at Kinshasa, the capital, from where the vaccine is flown in a ‘cold box’ by Missionary Aviation Fellowship plane to Mbandaka. The next link is weaker – a trip by Land Rover to Tondo, which can take four hours, with the vaccine kept in a thermos flask with an ice pack. In Tondo the link is the paraffin-fired refrigerator which is a temperamental gadget with a habit of going up in smoke. Provided that

the vaccine has survived to this point it is then packed in ice again and put into a thermos flask for the canoe trip to Ikoko Motaka. It will keep for about 16 hours, five of which will be taken up by the journey. The medical team will therefore have no vaccine for the next village in this lake trip. Cold chain facilities are a problem in many places in the Third World and the World Health Organization is developing special refrigerators. Air-conditioning is available for the wealthy but cold chains for the poor do not produce profits, and so big business takes no interest in them.



*A village on the shore of Lake Tumba*



### **A dangerous journey**

I was up sufficiently early the next day to see a canoe moving from the beach at first light. On board was a mother with her premature baby, bound for Tondo hospital. Wilma Aitchison, the BMS nurse, had obviously been busy while the rest of us were enjoying our sleep. The canoe trip itself would be another hazard for the mother and baby, with little protection from the blistering sun or cold rain. They could only hope to arrive before the sun was immediately overhead or the storms began.

After breakfast I visited the 'Social Hut'. This was a bench-like bamboo seat under a low thatched roof upheld by poles. I was forced to be unsocial, dumb in fact, as I did not know the language. Then in came someone with his latest purchase, one of the scripture portions which Wilma was selling for about 6p. He proceeded to read to us all from the book. Here indeed was the Good News. The books arrived via another chain, which began in Kinshasa like the cold chain, but this time at the publishing house of CEDI. They were purchased by Jenny Sugg, and by a similar route as the



*A ward of Tondo Hospital*

vaccine, went to Mbandaka, Tondo and then to Ikoko Motaka.

### **A hunger which is not satisfied**

A higher proportion of the children here go to school than in most parts of Zaire, but although they learn to read, books in Lingala, the local language, are rare. The booklets which Wilma brings are welcomed, bought and avidly read. Wilma's supplies were sold out that day, so none were left for the other villages. On returning to Kinshasa I arranged with Jenny to send another 200 copies.

Ikoko Motaka is both beautiful and ugly. The lake, beach and forest make a picturesque scene and there are no signs of extreme poverty or malnutrition. The forest still has animals for the hunter, the lake has fish for the fisherman and the cocoa plantations produce a good crop. Even the mud huts are reasonable. Unfortunately, the inadequacy of medical care and the polluted water causes enormous suffering which could be alleviated if only there were the right facilities.

### **An issue which has to be faced**

What, then, is the task of the Christian missionary in this village? We pray, 'Thy will be done' . . . but what shall we ourselves do? In Ikoko Motaka, as in many other places, the water supply and basic agriculture need improvement. The cold chain must be lengthened and the medical facilities increased. Not least, the people need to be able to read the Bible and the local church and the pastor need to be strengthened.

To encourage faith in Christ and improve the standard of living – this is the challenge which you and I must face with regard to these lake-side villages.



*A MAF plane*



# NO ORDINARY MEETING

by Vivian Lewis

About a dozen people gathered in the living room as darkness fell, to share in the missionary prayer meeting. The wife of the couple in whose house the meeting was being held, led the opening devotions. Quietly but effectively she drew out some of the salient points from the scripture passage and applied them to the situation in which the group were placed. Then all joined in singing a hymn after which topics for prayer were suggested and one by one those present led in prayer, bringing before the Lord the matters which He had most laid on their hearts.

Such a gathering could, of course, be found in any of the churches in the British Isles, but this one was thousands of miles away in Kinshasa, Zaire. Those present were meeting in one of the apartments erected on the BMS compound — people usually reckoned to be the ones prayed for at missionary prayer meetings! Week by week we meet with this group of BMS missionaries stationed in Kinshasa, the capital of Zaire, and remember in prayer the work of our Society and our colleagues.

Outside the apartment the ground slopes

down to the banks of the Zaire river and, as we look across the river the twinkling lights of Congo Brazzaville are clearly visible. The still air is hot and humid. Flying beetles land with a plop on the verandah. The night noises of insects and frogs provide an almost musical accompaniment to the prayers.

Inside there is a sense of fellowship and conscious concern which transcends the differences of personality and temperament. This feeling of togetherness is heightened by the sense of our being a group of expatriates, thousands of miles away from home.

## **The place where all roads converge**

There was one week when a doctor and his wife joined the group. They had just flown in from London and were returning, after furlough, to their bush hospital another 1,000 miles into the heart of Zaire. They were with us because Kinshasa is not only a mission station, but serves also as a staging post for all the other mission stations in Zaire. Every one of our missionaries leaving or entering the country passes through Kinshasa and not only passes through, but usually stays a few nights. This greatly enriches the fellowship at our prayer meeting for they bring the latest news from home or from their particular area of Zaire.

Recently many of our stations were equipped with transceivers enabling them to be in contact with Kinshasa and with each other to the obvious advantage of the work and the avoidance of long delays in communication.

By this means we were able to let one of our colleagues in Lower Zaire know that her mother had died. She was then able to come up to Kinshasa and telephone



*Across the river to Congo Brazzaville*





*The International Church, Kinshasa*

her family at home but more, she was able to spend a few days surrounded by the care of the BMS family in Kinshasa.

### **Storms of all kinds have to be faced**

We are in the beginning of the rainy season now and experiencing some very heavy storms. Late on Friday afternoon we suffered one such terrific gale which blew down a tree right across a newly erected wall, built as part of the new CBFZ office block – a week or more's work demolished in a moment. At the prayer meeting that evening all the men were missing. They were each busily engaged in clearing the debris and making things safe while the ladies held the prayer ropes!

Through everything, day in, day out, moment by moment we are conscious that we are part of the world-wide family of BMS folk who are sustained by the prayers of so many well-wishers and supporters at home. You are one of those who prays, aren't you? because we, who know our inadequacies and the power of the opposition, depend so much on you and we would echo the cry of the apostle Paul, 'Brethren pray for us!'



*Kinshasa's busy market*



# A VALUABLE PARTNERSHIP

*adapted from The Jamaica Baptist*

The future of the Church depends on trained leaders — this statement does not need to be defended — but it needs our support.

On 6 October 1843 the Baptist Missionary Society was instrumental in the founding of the first theological college in the West Indies. The Rev Joshua Tinson became the first President of the college which at that point had six students. The college then was located at Rio Bueno in Trelawny and called Calabar after the name of a sea port on the south-east coast of Nigeria.

From Rio Bueno, Calabar has moved to other sites. To East Queen Street, to Slipe Pen Road and then in 1952 to Red Hills Road. Finally it joined with others to form the United Theological College of the West Indies. The Jamaica Baptist Union became part of this body in 1967 when the students took up residence at Mona.

## **Nearly one and a half centuries of service**

Calabar Theological College, during the nearly 140 years of its existence, has provided the nation with leaders in every sphere of society's life. In its parliament, its schools, in social work but preeminently in giving spiritual guidance to the peoples of the West Indies.

Today the college still sends out men into the ministry of the Church. Last August four graduates began their ministries. One at Ginger Ridge, one at Annotto Bay, another at Hanover Street and the fourth at the Trinityville Circuit.

This term five young men, Rudolph Brooks, Devan Dick, Everton Jackson, Edward Jenkins and Henry Mignott began

their training for the full time pastoral ministry. These five will raise the number of Baptist students to 17 from Jamaica plus one from the Turks Island and another from Trinidad. The situation therefore does look encouraging and we must be thankful to God for the movement of his Spirit as we see young people responding to the call of God to train for his service.

The Jamaican Baptist Union is proud of its association with the UTCWI. Many will recall that a Baptist, the Rev J M Bee, was the first chairman of the Board of

the United College and that the Rev Dr Horace Russell is the only Jamaican to have been the President of the College.

## **A West Indian of distinction**

Recently the JBU staff member, the Rev C Gayle, who is the Deputy Principal has been acting as the Principal of the College. He has had a distinguished career with the JBU. Originally from the Grace Hill Church, Cave, Westmoreland, he graduated from college in 1954 and went to be pastor of the Zion Hill Circuit in St Catherine where he served until 1959.



*Rev Dr Horace Russell*



From 1959 until 1975 he was the pastor of St Ann's Bay from where he joined the staff of the UTCWI. Over the years he has been President of the JBU on two occasions, the first person to be elected for consecutive terms of office. In 1964 he served, on behalf of the JBU, in Britain among West Indian migrants. He is warden of the Baptists at UTCWI and lectures in Church History and Homiletics.

#### **An Englishman of renown**

On 4 June 1948 the Rev Keith Tucker, then Principal, welcomed to Calabar a young enthusiastic missionary straight from England. He was the Rev David Jelleyman who had just completed a brilliant academic career in which he gained a Master's degree in History at Cambridge and then an Honour's degree in Divinity at Oxford.



*A Hebrew class in the library*

For the last 33 years he has moved with the College to its various sites and has now become an integral part of the United Theological College of the West Indies. Throughout he has maintained his position as lecturer in New Testament

Greek. Some suggest that he knows the origin of Greek words better than that of some English ones.

He has maintained a deep interest in the work of the Church serving on a number of occasions as Pastor/Moderator and always willing to supply the pulpit of churches throughout the island. He will become a legend to Baptist ministers and Baptist work in Jamaica. There will doubtless be apocryphal stories of his exploits and adventures whether in the Dining Hall, the pulpit, the Greek class or on the football pitch. In a few years it will be easier to count the ministers in the Caribbean who have not come under the influence of David Jelleyman than those who have. The whole Church in the Caribbean is indebted to his ministry.

#### **Partners together**

The Caribbean Church is also indebted to the BMS for its unbroken relationship with the JBU over 138 years in the training of leaders for the Church of Jesus Christ and it remembers with affection such men as Keith Tucker, Ernest Price and David Davis, former Principals and tutors at the College.



*Morning service at UTCWI*



# ONE VIEWING

by **Betty Philpott**, mother of Mary Philpott

As a young girl I was taken to visit the Rev Henry K Bentley, a friend of my parents, and was told that he had the unique claim to being the first white person to be born in the Belgian Congo. It would have been fascinating to have realised then that the future would hold a deep interest for me in that very land because a daughter of mine would one day serve there as a BMS missionary. It would have been exciting too, to have known that there would come an opportunity for me to visit her and to see something of the country and the Lord's work in that place.

## **Confucius says**

The Chinese have a saying that 'one viewing is worth a hundred hearing'. From childhood days I had heard much from missionaries. I had seen many pictures and slides and read even more, but the experience of 'one viewing' far outweighed all the rest. This was, as far as I can say, the only viewing I would ever have, so that all that was seen was important and to be remembered. On mentioning to a missionary that it was my first ever visit abroad, she replied 'And you had to come to Zaire!' as if that were a case of being thrown in at

the deep end!! In many ways it was! The trauma of arriving at Kinshasa airport has to be experienced to be believed, and I shall ever be grateful to Sue Evans for being more than a companion on the journey.

The uncertainty of inland travel was brought home to me after the time of our flight to Kisangani, in upper Zaire, had been changed no less than three times. Nevertheless, we arrived at our destination of Yakusu, about 40 miles from the airport, within two days of our departure from London.



*A rougher way of life*



How can one begin to describe the intense heat and humidity of this tropical region; how portray the different sounds and smells, the somewhat larger creepy-crawlies than hereto foreseen; how does one convey the taste of unfamiliar and monotonous food, and the rougher way of living, due largely to the absence of pumped water and electricity? Yes, this was the deep end and I was in it!

Back to the 'one viewing'. I recall some of the things which spoke of a culture which, to a great extent, had not been



*Children 'snapped' at Yakusu*



*Yakusu Hospital*

touched by sophistication — the sparseness of the Zairian homes; the toy made from an empty toothpaste carton and the tops of coke bottles for wheels being pulled along by a little lad in Kisangani; the use of banana leaves in the Yakusu market for wrapping peanuts and other things; the exuberance of some women who were given a lift in a Landrover for the first time, to and from their village church a few miles away, and generally the traditional mode of life which seems not to vary from day to day.

#### **More get into the picture**

Thinking of 'viewing' reminds me, too, of the difficulties of photography in Zaire. It is impossible to take a photograph in a town, without many children and often adults appearing in the picture too! Permission needs to be obtained to 'snap' an individual, and this nearly always necessitates the promise of a photograph. Yet how important are slides and pictures in the programme of

*continued on page 46*



# CHANCE OF A LIFETIME

by Mali Browne

Mali Browne is the daughter of the Rev H R Williamson who was a BMS missionary in China from 1908 until 1938, when he became Foreign Secretary at the BMS, a position he held until 1951. Mali Browne's husband is Dr Stanley Browne, who served the BMS in Zaire from 1935 until 1959, working with sufferers of leprosy, and is now a world authority on the disease.

It was thrilling to open an envelope posted in Peking, now called Beijing, and to read that I was officially invited by the Chinese Academy of Medical Sciences to

accompany my husband on a trip to China. Stanley had arranged to visit several centres in China, to advise on leprosy and lecture to groups of specialists. It was an even more thrilling moment when, in response to a request 'Is there any place in China you would particularly like to include in the itinerary we are preparing for you?' we suggested Tai-yuan-fu, now simply called Tai-yuan.

After interviews and discussions with the Vice-Minister of Health and his advisers in Beijing and after making contact with a Christian pastor in that city, we flew to

Tai-yuan, which is now an industrial centre with two million inhabitants. I directed the Chinese driver past the railway station, which I recognized, and along the main road. 'To the right' I indicated, when we came to a narrow turning

## We saw my old home

And there it was . . . the house in which I had lived with my parents Dr and Mrs H R Williamson. My husband was the first to recognize the house, from an old photograph we have. It is now a police station.

Through the Chinese doctor who accompanied us everywhere as an interpreter, we were able to meet a white haired lady who had been trained as a nurse in the BMS hospital by Mrs Madge and Dr Harry Wyatt. We visited the hospital the next day, spoke with the nurse and a friend who was also a nurse, and learned something about what had been happening since the missionaries had left 30 years ago. Some of the news was sad: the Martyrs' Memorial Cemetery had been built over and is now underneath an industrial complex, and the Martyrs' Memorial Church is now an electronics factory.

The BMS Women's Hospital has been enlarged to become the Municipal Hospital, and the Headmaster's house of the Boys' Boarding School, where we subsequently lived, is now the doctors' residence.

## We worshipped together

The two ex-BMS nurses told us that Christians were able to meet regularly in their Church. Would we be able to join them the next day, Sunday? We needed no second bidding. It was a tremendous joy to meet fellow-believers worshipping

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*The Women's Hospital. in former days*

in a Church where my father often used to preach. We arrived in time for the hymn-practice before the service proper and sang in English, as the congregation sang in Chinese, such old favourites as 'What a Friend we have in Jesus!', 'Saviour like a shepherd, lead us', and 'Sweet hour of prayer'.

The Church was filled with about 200 people; over a third were men, and most of the congregation were under 35. In some hands were new Bibles, printed in Shanghai, and we learned that another publication was expected shortly. We greeted the pastor who had known Dr Williamson well. Through him we gave a message to his people, assuring them of the prayerful support of many distant friends.

We learned that the church in Tai-yuan is very much alive. It is reaching out to all ages, especially to the young and the educated. After years of suppression and persecution, its members now rejoice in being able to meet together freely for prayer and worship.

### **The martyrs are remembered**

The church has refused to die. It is alive,

it is vigorous and growing. The blood of the martyrs has again proved to be the seed of the church. We saw the courtyard of the Governor's yamen where on 9 July 1900, a group of 26 Baptist missionaries, including eight children, and some brave Chinese fellow-Christians were battered to death by the Boxers.

On Sunday 6 September we, the first Baptists from abroad to visit the Province of Shansi, had the great privilege of worshipping the living God in company with fellow-believers in their own church. Thanks be to God.



*The Martyr's Memorial Cemetery as it was*



## ONE VIEWING

continued from page 43

missionary education and deputation work at home.

An opportunity was given me to see two hospitals in different areas of Zaire. One was IME at Kimpese in Bas-Zaire, 150 miles south of Kinshasa, and the other, Yakusu. These were different from each other and both contrasted greatly with the ones we have in Britain. They are far more crude and I realised the need for prayer concerning workers, supplies, facilities and witness in the medical work.

### No chance to sleep

Since coming home I have often been asked if women's meetings are held in Zaire. Yes, they certainly are, and since such meetings are my special interest, I was glad of the opportunity to see some of them in action. Action is often the operative word! Singing, clapping, dancing, drum-beating and movement usually constitutes an atmosphere in which no woman can easily drop off to sleep! My only regret is that I was unable to understand the language spoken.

Because of the nature of Mary's work with the women in the churches, I had some unique opportunities not afforded to many visitors. I was privileged to attend a Seminar in Kisangani for Women's Work Presidents and for Pastors' wives. It was also a thrill to be able to cross the river Zaire twice in dug-out canoes. The first occasion was perhaps the highlight of my whole trip, when we went over to the village of Yanonge, some miles down river from Yakusu. I was astonished to see crowds waiting on the river bank for our arrival, having been informed of our coming by the beating of the drum in the village on the opposite shore. In true African fashion we shook hands with each one along that very extended line,



Women's choir, Kisangani

and then they followed us up to the church area singing choruses all the way as an act of witness. Some of the women, I learned, had walked many miles the previous day to be sure of being 'in on it', and some had come by their own canoe. It soon became apparent that as Mary's *mama*, I was to be treated as someone special for three days, and the welcome given caused me to feel very humble that such a visit should cause such joy and excitement. Although in comparison with our British way of life we lived very roughly there, being housed in a mud hut with no amenities, the Christian women were more than considerate for our welfare. The whole school was marched up to the church to sing their greetings, and the *Commissaire* (the chief man in the area) came to pay his respects. We returned his visit the next day and it was then I discovered that the whiteness of our skin often frightens small African children. His little daughter burst into tears when she saw us!

One of the last 'viewings' which I had was of the Sunday School at Itega, one of the four main Kinshasa Churches. There were 600-700 children, divided into many classes, each teacher talking animatedly without any visual aids, yet completely holding their attention. Only one teacher of the many, was fortunate enough to have a picture of the Bible story to show to the pupils. I could not help thinking of all the resources we have to try to hold, not only the attention of our children here, but also to hold the children themselves within the fellowship of our churches.

Writing of 'holding' leads me to remember the double handshake used by many Zairian Christians. The first time it is the usual shake of the hands so familiar to us, but then the hands are twisted round and gripped again, this time with the thumbs pointing upward — a fitting reminder that we are one in Christ Jesus and are looking upward to Him.



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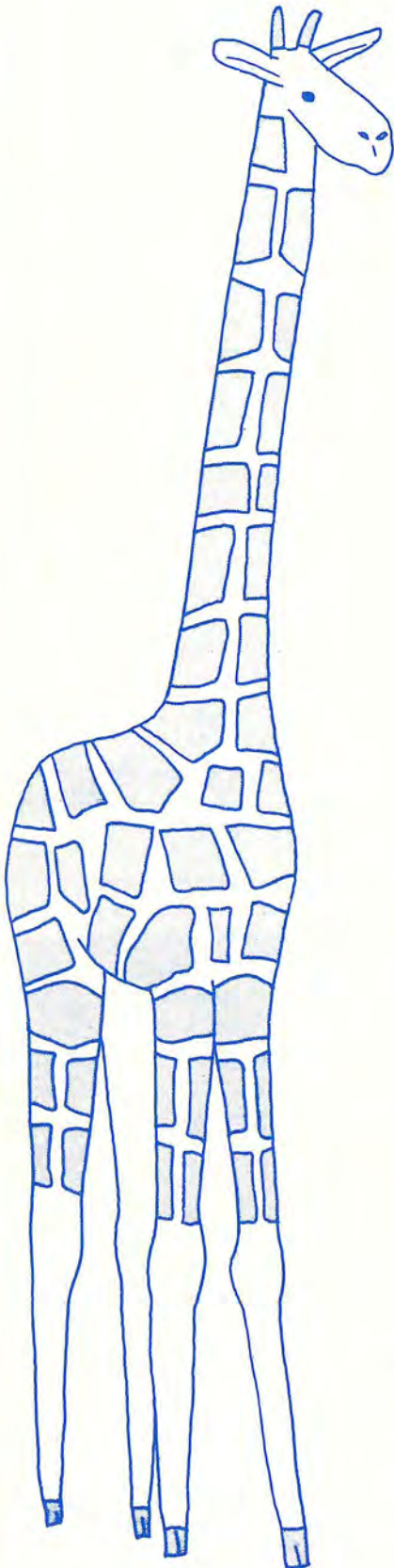
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