

MISSIONARY

# HERALD

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*Growing Cities*



JULY 1983

## IN THIS ISSUE

- 123 **WE CAN SURVIVE**  
David Sorrill among the  
Afghan refugees
- 124 **THE CHALLENGE OF A  
GROWING CITY**  
Laura Hinchin in Cuiabá
- 126 **KINSHASA**  
the fishing village which is  
now the capital,  
by Vivian Lewis
- 128 **Q's by Deka**
- 129 **MY CHOCOLATE BABIES**  
by BMS grandmother,  
Joyce Rigden Green
- 132 **MISSIONTALK**  
News and views  
from home and abroad
- 134 **TALKBACK**  
What our readers are  
thinking
- 135 **AT THE SIGN OF THE FISH**  
The Ichthus Motor Mission
- 136 **WITNESS IN A  
COMPLEX SOCIETY**  
Jamaica today  
by Donald Monkcom
- 138 **THE DANGERS OF  
HUMOUR**  
explained by Bernard Ellis
- 139 **MISSIONARY MOVEMENTS**  
etc

Cover Photograph  
Cuiabá street scene

We share in the work of the  
Church in:

Angola	Nepal
Bangladesh	Sri Lanka
Brazil	Tanzania
India	Trinidad
Jamaica	Zaire

# COMMENT

What a small selfish world we live in! What narrow horizons most of us have! With all the modern marvels of electronic communications enabling us to hear and see what is happening on the other side of the world, we ought to have a wider understanding of global issues, and a deeper concern for the needs of our fellow men. Yet in the recent bout of electioneering the politicians pandered consistently to our selfish, materialistic instincts. Only one of the party leaders who wrote in the *Baptist Times* seemed to realise that there was another, Third World outside that might just be worse off than the UK, but this was almost an afterthought.

Not that we seek to minimise the problems caused by economic recession or the severe plight of the unemployed, but we do believe that they must be seen in a wider context. We will continue then to promote the world view, because our Lord insists on directing our gaze away from self towards our neighbour and 'to the ends of the earth'.

## Rich in things

Helping us to keep a balanced view are the many letters we receive from our missionaries. They remind us of the rest of humanity and show us, even if we think otherwise, that we in the West are 'rich in things'.

'We sometimes wonder if we are living on the same planet,' write Bob and Mary Hart from Chandraghona. 'Life is so different from our experiences in the West, and yet we share a common humanity. We all have the same basic needs of food, shelter and love.' They tell of a funeral, where friends and relatives had to dig the grave — no undertakers there, and of the lady who collected a branch on the way home from church as firewood to cook the Sunday meal — no convenient, time-controlled oven for her.

'We visited a house and were speechless when we saw the conditions,' they say. 'Not a dry place anywhere. In building an extension to provide three rooms instead of two the money had run out before the roof could be put on. Eleven people live there and a loan of £8 was all that was needed to finish the job.' Compared with this are we not 'rich in things'?

## Is it too much?

Do you think that the BMS, in asking for an increase in giving of 14.6 per cent this year, is being unrealistic? Is this why you have, so far, only given 6 per cent more? The sad fact is that unless the churches are prepared to respond to our appeal our ability to reach out in Christian love to the whole wide world will be severely restricted.

Let us regain a sense of proportion. We may be affected by world recession, but others have been hit harder. 'The fall in Sterling has meant considerable problems finding enough cash,' writes a missionary in Zaire, 'as the money coming via London is buying so little. A sack of cement costs £17 and a gallon of petrol £7.'

The funeral mentioned earlier was of an old man from the Leprosy Home. He was deformed and crippled, but went regularly to the hospital to sing hymns. He was a man of simple faith. In this world he had nothing, few possessions and almost useless hands and feet. He was poor in things and rich in soul. Is it the other way about for us?

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# WE CAN SURVIVE!

'THEY are an enterprising people with dignity and self-assurance, and there seemed to be little evidence of the helplessness to be seen in other refugee situations.'

David made the visit to north-west Pakistan at the invitation of one of the groups working there. The 2,000 miles journey was accomplished easily in one day in a big jet belonging to the Pakistan International Airline. The change of climate, however, was dramatic as he moved from the sea level heat and humidity of hot season Bangladesh for the fresh, almost alpine air of north Pakistan.

He found that something like 2.3 million refugees were living in sprawling settlements occupying a large area next to the border with Afghanistan.

## Crowded camps

'So congested have these northern areas become that registration of refugees has now been stopped, and new arrivals are sent to areas hundreds of miles to the south which are not so crowded.'

'Some of the refugees have taken up the occupations they engaged in back home. Transportation was evident, their trucks having been brought across with them. Some are farming land, which they have rented from the local population, not always in the most pleasant way.'

However, David noticed that many of the men sat idle all day. But when he asked a leader about the possibility of a voluntary agency providing skill training for his unemployed men, so that on their return to Afghanistan they would have a trade to follow, he immediately turned it down.



*Men and boys at Afghan refugee camp*

**Afghans are a people burning with indignation and anger, determined to return to their country in the shortest possible time. So David Sorrill, BMS missionary in Bangladesh, discovered when he visited the refugee areas in Pakistan recently.**

'No training, no jobs.'

'If my men learn a skill, and start using it here, they will settle down and lose their burning desire to bring about our return to Afghanistan.'

## So how can they be helped?

'The main aim of our visit,' says David, 'was to identify some of the needs of the refugees, but every enquiry we made about what they needed in the way of health care, housing, water and sanitation, and food supplies was met with the same reply.'

'We can survive. Just give us planes and helicopters and we shan't need any more help from anyone.'

The United Nations and the EEC have given large numbers of tents for the refugees to live in. In most places the

tents are now used only as the roofing for the mud wall houses which they have constructed on what were meant to be temporary sites.

'Only 20 per cent of the refugees, the men, were available to talk to us,' he explained, 'the others are women, in strict Muslim *purdah*, and the children.'

'This is not a typical refugee situation. Let us hope and pray that conditions will soon develop so that these brave and dynamic people can return peacefully to their own country. May they be able to live in peace when they get there.'

'As I was leaving, a leader said that it was a great pity that I was not staying longer than one day. He would have taken me into Afghanistan for a couple of weeks to see the fighting.'

'Thank you,' I said; 'but perhaps some other time'!



## The Challenge of a Growing City —

### When folk arrive from all over Brazil the Church needs to be ready to respond

IF YOU enjoy a challenge then Cuiabá is the place for you. Although it is still a fairly small interior town, it is growing at a tremendous rate, and being the state capital it attracts people from all over Brazil. They come seeking the opportunities a growing town offers. To accommodate the newcomers housing estates are springing up everywhere.

As well as offering opportunities a rapidly growing town poses many problems, especially in the public services sector. Electricity cuts are frequent and unexpected so a candle and a box of matches have to be kept handy in every room. Shortage of water is a greater hardship although personally I have been fortunate. The longest I have been without is one day. In some areas people have been without water for as long as two weeks. There are areas where the land has been cleared and sold off in lots and families put up whatever kind of house they can afford. Very often it is just a two roomed wooden shack without water or electricity and with no drainage system. But never mind, we have the River Cuiabá where everyone can take a bath, the women can wash the clothes, and it provides an adequate,



*A huge new estate, Cuiabá*

but perhaps a very contaminated supply of drinking water.

Public transport is a problem, but the private companies which run buses have to some extent solved this. Not only do they run more buses, but by having very few seats in them they can carry far more standing passengers. Travelling in one of them, along with some of the unmade, very pot-holed roads, is more hair-raising than a ride at the fair.

#### **An increasing volume of traffic**

I am a very poor traveller, so I give thanks to God for the little car provided for me by the BMS. I rarely need to use public transport. During my three years of driving I have noticed how the volume of traffic has increased. A one-way system operates to ease the problem in the narrow streets of the city

centre, and traffic lights have been installed at busy junctions — it is amazing how many motorists ignore them.

During the last two years motor-bikes have made their appearance and nerve wracking it is to overtake one carrying a family of five — Dad driving with two young children sitting in front of him, and mother on the back holding the baby. Not a crash helmet between them! The number of bicycles is increasing rapidly too, and these are more of a hazard than the motor-bikes. Generally they do not seem to have any ideas of road safety. They ignore traffic lights and road signs. They ride on whichever side of the road suits them, and I have never yet seen one with lights. For the many poor families who cannot afford anything else the family bicycle provides a good means of transport at least for Dad, Mother and up to three small children.

## The luxury of brown bread

Large companies are taking advantage of the opportunities in Cuiabá. New shops and supermarkets are being opened all the time, so that it is now possible to buy many things that were not available a few years ago. I can now enjoy the luxury of brown bread for breakfast. The two recently opened supermarkets nearby bake their own, until they run out of flour, which they both seem to do at the same time.

When I arrived in Cuiabá three years ago, straight from the noise and bustle of São Paulo it had the air of a rather sleepy little old town just emerging from the last century. The pace has now quickened and the narrow streets of the centre are usually thronged with people and the occasional traffic jam. Some of the streets have been closed to traffic, and when it is not too hot it is pleasant to wander along them looking at the wares offered by the small, open fronted shops. A few of the old single storey buildings have already been demolished to make way for tall, modern buildings. At present a modern shopping precinct is in the course of construction.

## A challenge to the Churches

The First Baptist Church is situated in a quiet, old-established residential area. It was founded 30 years ago. If we travel back through the centre and leave in the opposite direction, we come to an older and poorer area where the Second Church is situated. Then continuing along a new road, a very pleasant dual carriageway, that accompanies the river for a short distance, we join the ring road and in about two kilometres arrive at 'Betel' where I am a member.

Betel is also in a poor area, but within one kilometre of the new housing estate where I live. These three churches are the oldest established Baptist churches in Cuiabá and until last year were the only Baptist churches here. However, last year as part of the Centenary celebrations, three congregations in the outlying suburbs were organized into churches. As you can imagine this was a real cause for thanksgiving and rejoicing, and we hope that it will continue to motivate and challenge the churches in their outreach programmes.

At present there are about six congregations and various preaching points supported by the churches. When these have enough members to be self-supporting, they will be organized into churches. The First Church also has the opportunity to reach out through a radio programme which is broadcast every Sunday morning, and which must touch the lives of many people who would never go to church.

Many years ago, an ex-pastor of the First Church saw the need to train those who wished to be more effective workers for the Lord. This remained a dream until four years ago, when David and Doris Doonan were invited by the Baptist Convention to open the Bible Institute. Eric and Jean Westwood have now taken over the leadership with Keith and Barbara Hodges helping with the teaching alongside a number of Brazilian pastors. Another part of the dream became a reality when Keith Hodges was invited to organize and be responsible for the Lay Training Course by Correspondence, aimed at those who are not able to study full time at the Institute. The value of these two training programmes is immense, and the contribution made by our BMS missionaries in preparing young lives to serve the Lord, imparting something of their own missionary vision and dedication, is tremendous.

## Peace on the wire

*Telepaz* (Tele-peace) is a combined effort by all the churches to reach those who need help. In the office of the Baptist Convention visitors are often surprised to

hear an electronic bleep and see a red light flashing on a sort of tape recorder which sits next to the telephone. This is *Telepaz* and someone has just dialled the number. What they hear is a recorded message and some verses from scripture. Then they are invited to give their name and address so that someone from the nearest Baptist church can visit them. Each church has a group of councillors to make such visits. A large number have used this service so far, and being leader of the 'Betel' group, I have been able to visit ladies and have had the joy of telling them of the God who loves them, and who is able to meet their every need in Jesus.

The churches are doing a great deal, but much more needs to be done. Going from the city centre in any direction you can see housing estates in the course of construction, and land being cleared for future construction to meet the demand of people who daily arrive from all parts of Brazil. This is in addition to the many areas already occupied which do not have any Baptist, and in some cases no Evangelical witness at all. Travelling out to the two Congregations where I work I am constantly reminded of the Lord's words, 'The harvest truly is great, but the labourers are few'. How often I wish I could be in six places at once!

Do you enjoy a challenge? I am sure you do, because you are helping us, by your prayers and contributions to the BMS, to meet the many challenges that exist here. Thank you and please continue to do your part at home as we continue to do our part in Cuiabá.



First Baptist Church, Cuiabá

KINSHASA, the capital of the Republic of Zaire, must be one of the youngest capital cities in the world. Young in the sense that only one hundred years ago, it was just a fishing village on the banks of what was then the River Congo. The first missionaries and explorers, arriving in the 1870's and pushing inland from the mouth of the river, were able to navigate 100 miles upstream, but were then faced by two hundred miles of cataracts and broken water. When that section was bypassed, however, they reached the calm waters of Stanley Pool, with the fishing villages of Kintambo and Kinshasa. From there the river was navigable for a thousand miles and so it became an important base for exploration, colonization and mission.

### A small modern city

In time it became the seat of the Belgian administration and was named Leopoldville. It grew gradually during the first half of the 20th century, and at the end of the Second World War had a population of 45,000. By 1960, the year that Zaire gained its independence, there had grown up a small, modern city, with shops, office blocks, and tall apartment houses surrounded by attractive residential sections for expatriates. It had a population of 400,000, which included some 20,000 Europeans and Americans.

Up until the time of independence the comity of missions was observed, the different Protestant missionary societies working in separate areas of the country. This meant that four communities (denominations) worked and witnessed in Kinshasa. These were the British Baptists, who opened their station in 1881, the American Baptists, who in 1884 took over the Livingstone Inland Mission station at Kintambo, which had been opened the previous year, the American Presbyterians, who came in 1926, and the Salvation Army, who held their first open-air service in the capital in 1934.

### Population explosion

Since independence there has been a marked explosion of population that is still going on. By 1970 there were 1,300,000 people living in Kinshasa, in 1975 two million, and today nearly three million. After a decline following independence, the number of Europeans and Americans is now back close to the pre-independence level of 20,000.



*Kinshasa Market*

**'In a hot, sprawling, overcrowded, decrepit city the Church of Christ is at work.'**

# Kinshasa The Fishing Village which became the Capital

**by Vivian Lewis**

Although a few prestigious buildings have appeared since 1960, there has been a serious deterioration in the upkeep of roads, shops and public facilities. The growing population lives in the sprawling suburbs of the city, densely packed, single storied, starkly basic houses along dirt roads, with no modern conveniences.

The influx into the city has come from many tribal areas all over the country and with them have come the groups and missions that worked in those areas.

So today twenty-six communities are at work in Kinshasa rather than the four who were here at independence.

## Three church bodies

The government recognizes three church bodies in the country, the Roman Catholic Church, the Kimbanguist Church and the ECZ (Eglise du Christ au Zaïre), which is the Protestant church organization. In order legally to exist and function — worship, own property, maintain hospitals and schools — the Protestant communities have to belong to the ECZ.

The national headquarters of the ECZ are in Kinshasa, and it seeks to co-ordinate and encourage the work of the communities in the city through its Urban Synod. Under the Synod a ministers' fraternal is held regularly for all pastors. Chaplains are appointed to the government hospitals, prisons and army barracks, and a certain amount of social work is carried on.

But most of the Christian witness and service is organized directly by the individual communities. Typical of an active community is the CBFZ (Communauté Baptiste du Fleuve Zaïre), the church body resulting from and sustained by the work of the BMS. Its headquarters are in Kinshasa, with missionaries serving in the Secretariat. A missionary builder is at present engaged in erecting a small new office block for the secretariat. On the compound is the hostel for the missionaries' children, who go to the Zaïre-British Association School, which would hardly be able to function without the headmistress and teachers appointed by the Society.

Here also is the office of the Secretary for Missionary Affairs, who is responsible for facilitating the travelling arrangements of missionaries to, from, and within the country, obtaining visas and so on. He also arranges the transportation of vehicles, goods, hospital supplies. On the compound also live Pastor Koli, the General Secretary of the CBFZ, and Pastor Mompoko, the Regional Secretary for Kinshasa.

The CBFZ has twenty-six parishes in Kinshasa, over half of which have been organized since independence. As there are only ten ordained pastors, the majority of the worship and witness is carried on by catechists, evangelists, and deacons, whose sole training may well be the weekly Tuesday class conducted by one of our missionaries, and the

Friday fellowship for all the pastors and leaders that deals with practical matters.

## Education and Hospitals

The educational system of the country is almost entirely in the hands of the churches, and the CBFZ has twenty primary and eleven secondary schools in Kinshasa. All the schools have a two shift system to help cater for all the children, for half the population are under the age of fifteen. The BMS was also a founder member of ISTK the co-operative theology institute for training pastors, and has strong links with the theological faculty of the university, where one of our missionaries is a professor.

Whilst there are two government and one Catholic hospitals in the capital, the churches maintain a network of dispensaries throughout the city. The CBFZ now has six, a new one having been opened in April in an outlying district. The church dispensaries, in contrast to the multitude of private ones, are well organized centres of medical care that have a good supply of drugs. The government hospitals look to these dispensaries to relieve the intolerable pressures under which they are working, due to the increasing population of the city. Just recently, for instance, the main Mama Yemo hospital has asked the church dispensaries to provide maternity care because the hospital is unable to cope with the volume of maternity cases.

## Unemployment

Like most cities in the world, Kinshasa has serious unemployment. The

Women's Department of the CBFZ were concerned about the plight of girls, who perhaps had not had the education opportunities given to boys, and whose hopes of a good marriage settlement and future well-being could depend on their receiving further training. So towards the end of 1982, Mama Ditina, the leader of the Women's Department, began a new training programme at the women's centre at the Kitega church. Two of our missionaries assist in the training of these girls in a course of a year's duration, five days a week, that covers literacy classes, health education, cookery, sewing, housework, baby care, as well as Bible study.

Mama Ditina has five ladies working with her in the programme, and some forty girls have been enrolled in the course. Little enough, of course, in the face of the magnitude of the need. But 'it is better to light a candle, than to curse the dark'.

So in a hot, sprawling, overcrowded, decrepit city, where the majority are young, poor, undernourished, and see little hope of a better life ahead of them, the Church of Christ is at work. It seeks to bring education, health, hope, and above all else, new life in Christ. It is facing overwhelming odds with inadequate resources. The BMS was the first Christian presence in Kinshasa when it was only a little fishing village. Over the century, twenty-five other denominational bodies have joined in the battle for the soul of the city. The fight is still on, and the church, which under God you were instrumental in founding, still looks to you for help.



Mama Ditina (right) at a women's conference

# Q's Q's Q's by Deba

HOW difficult it is to put yourself in another person's place, and when that person belongs to another country and a different culture it is virtually impossible. Try it. Try to look at things through someone else's eyes, remembering all the inherited overtones that you have received, albeit unconsciously, from your own cultural heritage. Sometimes, of course, the outsider, even if he is a missionary, can see the issues more clearly and try to bring about a different approach.

It isn't easy to be a Christian in a Muslim country. Probably we can never fully understand what that means. How do you reply to the remark, 'When troubles come you will leave the country, we can't.' It is a situation that most of us have never had to face, and will never have to face.

## Q Q Q Q Q

A small church on the outskirts of a city serve the local Christian community. It is growing, and can no longer accommodate the congregations. It is right in the middle of a local bazaar. Behind the church there used to be a high wall, but to make room for the extension it was knocked down. Friday is the Muslim holy day, and Sunday an ordinary working day, so work by the Muslim workmen was proceeding as the congregation gathered.

As the service began the workmen mostly stopped and watched. Beggars and children came to see what was happening. More people gathered as there was joyful singing to the accompaniment of a harmonium and

bells. After a hasty consultation amongst some of the church leaders the onlookers were sent away with an inevitable amount of commotion. The service was continued, the Gospel was preached — Jesus died for *all* men, and He is risen.

## Q Q Q Q Q

So many questions. 'Why couldn't they stay?' asks the missionary. 'Why did you send them away?' wonders the British

Christian. 'Oh you don't understand,' comes the reply. We just don't see it through their eyes.

But is this so far from us? Are we to keep the gospel to ourselves? Do we want to share it? If the church feels like this in that Muslim country is it something to do with the teaching we have given over the years? If the fault is ours, where have we gone wrong? Do we understand? Dare we face these questions in our own churches?

**HURRY**

**HURRY**

**HURRY**

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# MY CHOCOLATE BABIES

by  
**Joyce Rigden Green**

**'Who could  
resist the  
desire to  
cuddle them?'**  
**'Sadly their  
future is a  
problem.'**

LUCY AND KATIE, the two Zairian babies were lying on the floor of the porch fast asleep. Lucy came to the family in September, a very sick, neglected baby, whose mother seemed to have no idea how to care for her. By Christmas, with regular feeding and loving care she was a bonny baby with big brown eyes and an appealing smile.

Katie joined the family on the Monday before Christmas, three days after her mother had died. At four months she weighed less than four pounds and had only put on about four ounces since birth. The grandmother and uncle bringing the little brother and sister aged 18 months and about four years, came to IME to see if they could get help as they could not cope with the baby. It was agreed that Katie should stay for two months to give the family time to make some arrangements for her care. This uncle had five children of his own and

no job, and really could not have them. The grandmother was doing her best for the older children but the baby needed milk and was starving. No-one knew where the father was.

### **It's a miracle!**

A job was found for the uncle with a family needing a gardener, and he and the grandmother were asked to visit regularly so that Katie would not forget them.

This particular afternoon the grandmother came and saw Lucy sleeping beside Katie. Naturally she asked about her. When she heard her name, *Luvengamoka* (Lucy only to us) and saw how well she looked, her astonishment was so dramatic, accompanied by a flood of ejaculations in Kikongo, which were totally incomprehensible to us, that we were at a loss to know what was the matter, whether it was good or bad!

Fortunately Pastor Andre Ntemo, who speaks English as well as French and Kikongo arrived and was able to explain all. It seems that she had seen Luvengamoka in the ward when Katie's little brother had been a patient. She was so ill and under-nourished that when she had disappeared from the ward, everyone simply assumed that she had died. She simply could not believe that this was the same child, and was praising God as she thought it was a great miracle! We think so too, but one which involved such hard work as well!

Sleeping there, they looked as if they were fashioned from chocolate. Katie, who six weeks before had been less than four pounds and looked like a wizened old lady in miniature was now a healthy 10 pounds, with a rosiness under her skin, which made her look as if made from plain chocolate, a deep, rich brown. Lucy, since Christmas, had been very ill with malaria, and with diarrhoea and sickness, which sometimes accompanies malaria and at times seemed to be melting away before our very eyes. She also had anaemia, which also is common with malaria. This gave her skin a creamy pallor under her brown-ness, so that she looked as if she were made from milk chocolate. They 'looked good enough to eat!' Who could resist the desire to cuddle and cherish them? Yet sadly, their future is a problem.

### **A family responsibility**

This area of Zaire has a matri-linear society. This means that in any family problem it is the wife's family who take responsibility, the wife's brother or other male relative. There are usually no great problems in caring for orphaned children, as the family (we would say 'extended family') will absorb them, so there is little need for orphanages.

The problems arise when a child is orphaned in the early years either as a



baby requiring milk or a child being weaned up to the age of two or three years, for the chances are that it will starve to death or suffer severe malnutrition. Powdered milk (the only milk obtainable) is very expensive. There are no milk cattle in Zaire so all milk is imported. Even if milk were obtainable, there would still be the problem of sterilizing teats and bottles, which is well nigh impossible in village situations. So babies can pick up disease due to lack of hygiene, develop diarrhoea and become terribly dehydrated. The odds against raising an orphaned baby are very high.

Mothers often continue breast feeding their babies until they are almost two years old, but they are not usually robust enough to act as 'wet-nurses'. This is not a problem unique to Zaire, but one only too familiar in most 'Third World' countries.

At IME Kimpese there is a project to try and mitigate the problem. It is too vast at present to care or to prevent. There is a Nutrition Centre where there is a daily teaching and feeding programme. Mothers, who are referred there with children suffering from malnutrition, are



taught how to prepare nourishing soup using beans and corn-meal, to supplement the usual diet of kwanga (manioc), which is so deficient in body-building protein. The children receive a hot meal and are sent home with *mincattis*, a local version of doughnut. Under-nourished children, who are patients in the wards, and tuberculosis patients, are also fed. There is a special milk kitchen in the paediatric department providing for very sick babies.

At our CBFZ (BMS) work at Tondo there is a feeding project also, but they have not the same facilities as at IME.

## Two of the fortunate ones

Most of the milk used in these projects comes as gifts from Holland, Great Britain and America, otherwise the work of saving these children would be impossible. As it is, so very many do not survive. Lucy and Katie are two of the fortunate ones.

For Lucy, adoption seems to be the only possible solution. Since her mother seems to have abandoned her, her future rests on the decision of the most senior male, maternal uncle, or relative, who lives in a remote village. Her paternal relatives have given consent. It may be, since the mother's family have washed their hands of her, that this consent will be sufficient.

Katie's family have been divided in their ideas. The younger uncles would like her to be brought up by missionaries, perhaps even adopted, but the older members do not want her adopted, 'for',



they say, 'she would be dead to us' if she is adopted. They want a hold on her so that when she reaches a marriageable age they can get a good 'bride price' for her. She would fetch a very good price if she had been brought up and educated by 'whites', far more than if she were only brought up in a Zairian home. The 'bride price' is the parents' 'old age pension' as daughters are very valuable in this society. But none of the family have wanted to be bothered with her during the difficult months of babyhood, seemingly only to want her when she can be of use to them.

## One more lesson of love

To us, who have cared through weeks of babyhood (two hourly feeds day and night), who have sluiced nappies, boiled bottles, prepared feeds, the parting either way will be as if the child dies to us.

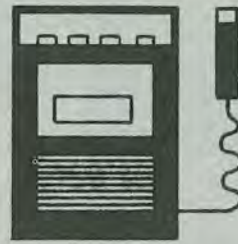
It is one more lesson in the school of life. Love is vulnerable; love must expect no return, love's arms and hands must always be open, her heart perpetually broken, for truly a little bit of your heart breaks off and goes with the one beloved.

Chocolate is made for eating; it becomes a squashy mess if clutched in one's hand. I cannot keep my 'chocolate baby', for even if I could adopt her, the life I could give her is not the one for which she is intended. Anyway, I am too old, and she could be orphaned again and left a stranger in an alien land. We hope her family will eventually give her the home and loving care she needs.

But though I may never see her again, or know how her life develops or be able to teach her of Jesus' love, I shall never forget the clasp of her tiny pink fingers (yes, her palms are pink as are the soles of her feet), her smile and her chuckle, and the delicious dark curve of her cheek, chocolate smooth against the white sheet. She may never remember me, but I can always remember her before her Heavenly Father and pray that she, and Lucy, will come into this family and be surrounded by His love and peace wherever they may be.

### POSTSCRIPT

Katie's mother's sister with whom the two older children and grandmother were living, agreed to take Katie, who by that time had learned to drink from a cup. The following week she was brought to the clinic and looked well and happy. We were delighted to see that she was wearing a little bonnet with pilch to match, and in aunty's basket was a matching top. These were new, evidence we felt, that the family was caring. We can only follow her with our loving prayers for the family does not live in Kimpese. We hope that she will be brought regularly to the clinic, and supplied with tins of milk from time to time.



## Burdens shared and vision renewed

Carolyn Rigden Green recently attended a Women's retreat organized by the International Protestant Church in Kinshasa. Here she describes what it was like

UNDERSTAND that a lot of my best friends are American. It was not the thought of being overwhelmed by my sisters from Stateside that bothered me. I just wondered how I would fit into a sophisticated gathering of Kinshasa ladies, who always seemed so well-groomed, confident, and well . . . American! But I had been encouraged by a Canadian friend to attend the Women's Retreat organized by the International Protestant Church in Kinshasa and so I went.

To my surprise, after nearly a year and a half in Pimu and six months at Kimpese I did not feel too 'bush-mish' like. To my surprise I found warm fellowship, understanding people, and good teaching. To my shame I found I had judged on the outward appearance, and not looked to the spiritual qualities of these women.

That was 1982. This year, when the invitation came, I tried to encourage others to join the conference, and again I came away with the feeling that burdens had been shared, and vision renewed. There were



Carolyn Rigden Green

over 100 women from many walks of life and several cultural and ethnic backgrounds, sharing a common faith in the Lord Jesus, and a common tongue, English.

Do not get me wrong. It was not just a spiritual exercise. There was beautiful food for the body as well as the soul! Time to relax and talk and share laughter with friends. Time to listen to others from similar situations where we could simply say, 'I understand,' and time to get to know folk from realms of work and service far distant from mission life.

Our theme of '20-20 Vision' (perfect sight) was summed up in the verse from Luke 11:34 *If your eyes are clear, your whole body is full of light.* So often our view is obscured by bigotry, prejudice or envy. We were encouraged to see our Lord, ourselves, our colleagues and friends with the eyes of Jesus. The effect of being with many nationalities opened our eyes to different ways in which the gospel can be experienced and shared.

All of those I talked to were grateful to the women of the International Church of Kinshasa, who provided this opportunity for us to come together and have fellowship with them. Many of those who came go for months at a time without worshipping in their mother tongue. Many had hard burdens to bear and appreciated a weekend without stress. I learned again to see, beneath the outer surface, the wealth of love between members of God's family, and to experience the richness of friendship when far from home.



International Church, Kinshasa

## NOTES FROM DELHI—Geoffrey Grose

The Church of North India has produced an Order of Service for provisional use in Believers' Baptism. The Order implies that those who are baptized should then be confirmed — which in our area means the laying on of hands by the Bishop. To those who have grown up in Baptist circles, Confirmation in addition to baptism seems quite unnecessary. We have to remember, however, that for folk from an Anglican background, it is usual for baptism to be administered at the font near the door of the church, the candidate then being led to the altar where the Bishop lays hands on the candidate with prayer for the gift of the Holy Spirit. On one previous occasion, we had represented our usual method to the Bishop, saying that a person who himself witnesses to his own faith in Christ, as who is baptized in the name

of the Trinity along with prayer for the Holy Spirit to be given, has no further need for additional ceremony before being counted as a full Church Member.

On the day before Easter, a group of candidates having been baptized that day, we all travelled to visit the Bishop. He invited us into his Sitting Room, we introduced to each candidate and family members, and then, after a reading from scripture and an apt word of encouragement, he led us in prayer. This was then followed by tea and biscuits. In this way the Bishop indicated his interest in meeting each persons coming newly into the Church without pressing the need for a separate Service of formal Confirmation. We felt very thankful for this considerate pastoral attitude.

## Missionary family goes to Kimpese

Latest missionary arrivals in Zaire are Michael and Jackie Cranefield who left Britain on May 31. Michael, the son of the Rev Donald Cranefield, was born in Lee, London. Growing up in Southall, where he was baptized in 1969, and Bromley, he has served as Sunday School teacher, youth leader and church house group leader, before making an offer of service to the BMS in his professional capacity of Medical Laboratory Scientific Officer.



Jackie was born in Bromley and eventually became a nurse having trained at Queen Mary's hospital in 1975. Also a Sunday School teacher she only agreed to marry Michael when she was sure that her missionary calling matched that of her future husband.

They have spent some time at St Andrew's Hall, Selly Oak, Birmingham for Bible study and missionary orientation. They then went to Brussels for French studies. Michael also had to pursue the tropical diseases course at Antwerp and completed this satisfactorily this spring.

Now, with two small boys, the second born only this March, they have gone to Kimpese to help train laboratory workers. Dr Stephen Green will help to settle them in before he comes home on furlough.

## This little piggy...

'I still have a lot of progress to make in my language study,' writes one young missionary. 'Yesterday I was told that the church pig had just had 13 babies. I needless to say, misunderstood and thought that the pastor was going to baptize four children. When I got back to the house I thought again and I realized, or so I thought, that a lady had given birth to quads in the dispensary. I duly spread this rumour, because quads are quite an event. It was only later that I found out my error.'

Many missionaries can tell similar tales, mostly humorous, of when they first tried to communicate in another language. But sometimes the misunderstandings can be more serious, causing offence. Please remember to pray for our missionaries as they learn to speak in other tongues that the truth of the gospel may come through with clarity.



Green Park Free Church, Delhi

## A GOD OF SPORT?

So many worship at the altars of gods which are said to have particular interest in harvests, wealth and education, that one suspects that there must be a god of sport, too. This may be surprising in the West, for whilst the Olympic flame is regularly rekindled, it has little to do with the fire of religious devotion.

During the Asian Games in Delhi recently, one of the pastors was surprised to find a young sportswoman come

into the chapel for prayer. She told the minister afterwards that she had won a gold medal and wanted to express her thanks to God.

The Church in Delhi has recently had a letter from her, telling of her witness to her Church in her home country and affirming that she intends to practice diligently for future international meets but also underlining the fact that her first priority is to honour the Lord Jesus.

## SWEARING IN A CHRISTIAN

What rules does your church make for those who request baptism? Most churches arrange for a course of instruction, expect the candidate to regularly attend worship and to give evidence of a changed life. This is true in India also, but the Church where I work has a further stipulation — if you come from a non-Christian family, you must also present a duly signed and witnessed legal document as evidence that you are becoming a Christian for the right reasons, i.e. because of personal faith and conviction, and not for material gain. This evidence is required in case the Church or pastors should be accused of giving any financial inducement to trap people into changing their religion.

Recently I had to advise a

widow who had been coming to church for a long time that before she could be baptised she would need to bring such a legal document. She had to take a day off for this, and it took her over three hours in the courts to get the statement made out and sworn. It took quite a lot of money as well, and was not at all the sort of procedure I could wish on the poor woman. However, at the end of the day, when she came home with the document, she was extremely happy. It seems that in the course of the day many people had quizzed her as to why she wanted to change her religion, and this had given her opportunity to witness to the Saviour she had found in Christ. This had indeed been a test, but one which had made her faith the stronger.

# TALKBACK



WHAT OUR  
READERS ARE  
THINKING

## People I respect and love

From Howard R. Holmes

AS ONE of those privileged to join the Rev Paul Weller and other friends on the 'work study tour' of India, I was interested to read the comments of Mr B. G. Ellis in April's *Herald*, under the title 'What can you learn about India in three weeks?'

I cannot speak for the Rev Paul Weller, or other members of that tour, but I think it is true to say that we were all very conscious of that fact that in a land of the size of India, with all its socio-economical problems, we could only obtain a superficial knowledge of that land in the limited time available. Having served in India during the last war and having worked for many years among Asian students, I have come to identify with their problems, aspirations, and ambitions. They are a people I have come to respect and love, and have a real concern for.

'What can you learn about India in three weeks?' I have learned something of the problems of poverty and hunger that still haunts much of India, and of the quiet dignity with which many face these problems. I have learned to be a little more humble and thankful to God for his blessings of a home, daily food, health. I am thankful we were able to learn of the dedicated work of the social concern team who go out nightly to feed as many as possible on the streets of Calcutta, as well as to witness the work of Mother Teresa's Home as a true expression of practical Christianity in all its deepest meaning. I rejoiced to see the ongoing work of William Carey at Serampore College and the thrill of seeing young Asian students (men and women) training for the ministry in a land that is so basically idolatrous. I have learned to praise God for Christian schools like Delhi United Christian School, the

Clancy High School and Methodist Hospital at Mathura, each one a tiny Christian oasis in the vast land of India but alive in Christ.

I have learned of my need to develop a deeper love and concern for my fellow being and of my need to pray more fervently and faithfully for my brothers and sisters in India (and elsewhere), and I shall continually thank God for making it possible for me to visit India, and pray that I may even be allowed the privilege of serving the Lord in some way in that needy land.

It is my hope that with the aid of a slide/tape programme which I have made of the tour, other Christians may be challenged prayerfully and practically concerning the needs of the areas visited.

HOWARD R. HOLMES  
76 South Norwood Hill  
London SE25 6AQ

## The old values are wanted

From Michael Chesterman

It was a treat to open the March *Missionary Herald* and find the familiar face of my father looking out from page 44. Stanley Browne's article illustrated how the wheel has turned a full circle, starting and ending with community health care, so that what my father was doing 50 years ago is today's trendy fashion!

Surprisingly my own story has a similar pattern to the story about Bolobo reverting to missionary management. Out of all the possible people for a modern mining industry to appoint as headmaster of a modern school specializing in maths and science, they go and pick me — an old fashioned Englishman with a missionary background and outlook! And the reason for such an apparently strange choice is that the values I stand for are now seen to be what Africans want.

MICHAEL CHESTERMAN  
Mpelembe Secondary School,  
Zambia.

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## Wedded

At a women's meeting recently addressed by one of our missionaries the chairman said, 'I feel about the BMS as I do about my marriage vows — For better or worse, for richer for poorer, till death us do part.'

'I think that speaks volumes about the commitment of some people,' the missionary suggested.

MEMBERS of Catford Hill Baptist Church, South London have found a new way to help missionaries. Concerned that missionaries arrive home on furlough and have no means of travelling around the country Bert Brooker and Len Carne have formed the Ichthus Motor Mission.

'Most missionaries face three choices in regard to transport,' they say. 'They can purchase a car of uncertain condition, and sell it at a considerable loss. They can hire a car, again at some expense, or they can rely on public transport, which is not very convenient or cheap when you are obliged to travel with family all over the country. In any case transport is either bad or non-existent on Sundays when they are visiting different churches.'

Now missionaries can borrow a car from Ichthus, which is taxed, serviced and is completely free.

## Gifts of cars

'The Mission has been going for three years,' Len Carne told the *Herald*, 'but it didn't really take off until January 1982.'

'We had the gift of a car from a man who had been given the use of his firm's car. This meant that he was able to buy his wife a new car and he didn't know how to dispose of his old one.' He prayed about it and decided to give it to the Mission.'

'We then had two further gifts of cars from the members of the same church. One car we used for spares and the other we made good.'

They have already helped 17 missionaries, most of them from BMS, and so far have turned no one away.

Ichthus Motor Mission is regarded as part of the outreach work of Catford Hill Baptist Church, and the minister, the Rev J Colwell, is the chairman. The church holds the finances and several church members have made generous donations to the work.

## It makes all the difference

'When I wrote to Bert Brooker about the possibility of a car,' says BMS missionary Geoffrey Grose, 'I was delighted to discover that it was attached to Catford Hill where my parents used to be members.'

'It is marvellous to have the use of a car. It makes all the difference to our

# AT THE SIGN OF THE FISH



Geoffrey Grose (right) receiving car from Len Carne (left) and Bert Brooker (centre)

mobility. It makes a lot of things possible apart from deputation work, and we can use it to go to our daughter's wedding.'

The mission is always pleased to receive gifts of money, but its most urgent requirements is for cars.

'Old cars can raise the money we need. We either do them up and sell them, or we use them for spares,' explained Mr Brooker. 'This gives us the cash to buy newer cars. 'We have nine cars at the moment, but they are all seven years old or more. We could do with vehicles not quite so old.'

'We have just bought a write-off and are doing it up. We shall be able to sell it at a profit. If more people whose cars failed the MOT gave them to us rather than confine them to the scrap heap, we would be well away,' says Len Carne.

'Many people don't want to spend money on an old car. They believe "enough is enough".'

Bert Brooker and Len Carne divide the work between them. Bert does the bodywork in a garage behind the Catford Hill Church, where the work began, and Len does the mechanics in the Ichthus Motor Services garage at Forest Hill.

'I do the work as and when the need arises,' says Len. 'I am always prepared to tithes my labour. I give one tenth of my diary for the mission.'

'The Mission really deserves to be supported,' believes BMS missionary Allan Davies, who has had the use of a

car for the past few months. 'It is doing a worthwhile job of ministry to missionaries on furlough.'

'Because of the car we have been able to travel regularly from our furlough house to maintain links with our home church, whenever we have not been needed on deputation.

'We have also been able to get to Walthamstow Hall, on Saturdays, to meet our sixteen year old daughter and to take her and the children of other missionaries out.'

'As far as deputation is concerned, it has saved us a great deal of time. There has been no need to rush away from meetings in order to catch a train, and so we have been able to spend more time talking to people about our work.'

Although the missionary receives the car free of charge for the duration of his furlough, he is expected to pay for the insurance and for petrol. The mission itself looks after maintenance.

When BMS missionary Keith Hodges' car broke down in Wales it was returned to Forest Hill by the National Breakdown service. Another car was provided within three days, because that very day a customer said he did not want his car anymore.

Today the mission has nine cars out on loan, but it needs help to update and improve the quality of its fleet. If you can help by donating a car please ring 01-291 1652 during the day, and 01-690 3193 or 01-691 0381 during the evening.



*Donald Monkcom (right) in Jamaica for centennial*

# Witness in a complex society

## Donald Monkcom shares the insights he received on his recent visit to Jamaica.



*One of Jamaica's new churches*

WHEN my wife and I returned to Jamaica earlier this year, after an absence of 15 years, we expected to find changes, and we were not disappointed.

The capital, Kingston, has grown considerably. An extensive new suburb has been built along the shores of the harbour, some of it on land reclaimed from the sea. The inner city, once the shopping and commercial centre, has become a down-town area, though there is hope of inner-city renewal, as the waterfront was chosen for the site of the headquarters of the International Sea-Bed authority. The fine building was opened by the Queen in February.

The tourist industry is flourishing, and a number of new high-rise hotels have been built on the North Coast. By way of contrast, rural areas like Mount Angus, where the villagers draw their water from the spring in the valley, cannot have changed much for generations.

### Economic and political upheaval

Jamaica's perennial problems, poverty and unemployment, are still very acute. Competition and the world-wide recession have led to a sharp fall in the demand for the island's chief exports — sugar, bananas, citrus fruits, and bauxite. The economy was further damaged by the political upheaval and the violence which the Island experienced during the closing years of the last government. At Jones Town Baptist Church, Kingston, they showed us the bullet marks on the walls, and the pulpit which replaces the one burnt by vandals. During these dark





days there was an exodus from Jamaica of professional people and skilled artisans, who are not likely to return. The special moral problems of the nation, which, in part at least, are the legacy of its past, are still much in evidence.

A number of light industries have been introduced, and the national mood is bouyant. It is to be hoped that this optimism will prove to have been well-founded.

The Christians of Jamaica are bearing their witness in the midst of this complex society. We gained an insight into the Baptist contribution to this witness when we attended the Bi-Centennial Assembly of the Jamaica Baptist Union, and when we visited various parts of the Island.

## A growing church

We were impressed by the growth in numbers and influence of the Baptists during recent years. There are now 274 churches, and over 34,000 members. These figures must be set against the fact that Jamaica is only the size of two large British counties. A number of new church buildings and education centres (church halls) have been erected in recent years. The organization of the JBU includes departments of Evangelism and Christian Education, a Workers' Training Programme, a Conference Centre, a home for the elderly, and a children's home.

Another recent development has been in the area of healing and counselling. The initiative came from the Bethel Baptist Church, Kingston, which has established

a medical centre in its educational building. Christian doctors, nurses, and a pharmacist serve on a part-time basis, and there is a team of counsellors. Their aim is to provide a ministry of healing for human nature in its wholeness, and it is likely that other such centres will be established. Mention should also be made of the weekly radio programme for which the JBU is responsible, 'Christ for today'.

Part of our stay in Jamaica was spent at the United Theological College of the West Indies, where David and Christine Jelleyman were our kindly hosts. The college is still making an indispensable contribution to the work of Christ in the Caribbean. Like similar institutions in many parts of the world, it is facing problems presented by rising costs.

## Education an economic victim

Education has been one of the worst victims of the economic ills of the nation. Few new schools have been built, and state-supported schools like Calabar High School can only cope with their greatly-increased enrolments by using a 'double shift' system. This means that one half of the students are taught in the mornings, and the other half in the afternoons, the teachers spreading their duties over the two shifts. This is bad

both for teaching and teachers, but we felt that much sound work is still being done at Calabar High School, and at the other Baptist school, the William Knibb Memorial High School at Falmouth.

A recent issue of *The Reader's Digest* contains an article headed, 'Jamaica at the Crossroads'. Christians everywhere will be concerned that the nation takes the right way, the way of God's will. The Jamaican Baptists are well placed to give spiritual leadership at a time like this. The nation has not forgotten what it owes to the toils and sufferings of Baptists, both expatriate and national, in the past. Baptist forms of worship and church government are congenial to West Indian Christians. The Baptists are strong in the rural areas, where the majority of Jamaicans still live. And, as a result of increased opportunities of higher education, more and more Baptists are finding their way to positions of leadership in the life of the nation.

Our friends in the Jamaica Baptist Union are thankful to God for the spiritual resources which are theirs as they enter another century. And they are grateful to the BMS, their faithful companions on the long road which has brought them where they are. They have a strong desire that the partnership should be maintained, and this matter is under discussion at the moment.

# The Dangers of Humour

## or when cracking a joke is regarded as unsound

by Bernard Ellis



SURISH BABU, head of an important department at the old Baptist Mission Press in Calcutta, once told me that when the Rev William Carey, descendant of the great man, came in from Barisal, the entire Press stopped working. Not that William, junior, was a disruptive influence. Far from it. He had a booming laugh which filled the superintendent's office and overflowed all departments — above the sound of machinery. The workmen were fascinated.

All this was slightly before my time, as they say, but in those days, anything that raised the spirits was precious.

Humour can be a dangerous thing: not necessarily on the Mission field, for without it, few members of staff could survive, but you could be fairly sure that any missionary cracking a joke in church or at a welcome meeting would be considered 'unsound'. And unsoundness was considered a great sin.

### A Double-Act

From generation to generation, the BMS has been blessed with men and women, at home and on the field, who could not only laugh at themselves but make others laugh. It took me years to discover that Jim and Lovis Carter, popular and cheerful as they still are, could do a double-act that would have entertained any concert audience for two hours, at least. And Lovis could sing like a lark.

Of the late Frank Waddington Smith it was said that if he had chosen the theatre — or radio — for a career he could have made his mark as an entertainer. Instead, he served the BMS, notably in East Pakistan, before it was Bangladesh.

It is not so long since Dr James William Bottoms, the skilled doctor and surgeon, was among us. His dour cast of feature belied a great sense of humour. He was asked at a men's meeting, in Lancashire, if it could be true that 'you could catch leprosy from eating bananas'. James passed this off with an apt anecdote from his vast store, to the satisfaction of the questioner and the merriment of the audience.

### Mumps, Fog and Deputation

Another BMS man fought off the after-effects of mumps to do deputation and was late for an afternoon service, through fog. A deacon had opened the proceedings and the latecomer crept into the pulpit. The deacon said, 'Now I can introduce you to Mr . . . what did you say your name was? And he comes from . . . where did you say you came from'.

It was the same deputation visitor who was due to speak at a sparsely attended Monday night two-churches rally. The chairman said, 'I just can't understand

why there are so few people here tonight. It may be that they heard Mr Blank yesterday . . .'

There are also times when missionaries have made their own colleagues gasp. At a Saturday night welcome meeting at South Parade, Leeds, Lily Smith (Frank's widow) was about to rise to make her response when a friend, sitting next to her on the platform, whispered, 'Your Tim's had his hair cut'.

### Total Immersion!

Many missionaries of the old school had favourite stories. Percy Knight, that great servant of the Society in Congo and India, too, described a baptism in a swiftly, flowing Congo river. One young man was immersed in the usual way but failed to reappear. Percy groped for him under the water and made no contact. He said, 'I quite thought I had drowned him. Then he came up 20 yards downstream. He had been swimming under water'.

Once I told this story over the breakfast table at High Leigh, Hoddesdon, when the Society held its annual retreat for missionaries and staff. A distinguished member of the General Committee leaned across the table, fixed me with a severe gaze and announced, 'I don't believe a word of it'.

See what I mean about the dangers of humour?

# PRAYER GUIDE NOTES

**David and Helen Butler** (4 July) are returning home on 11 July.

**Bishop J K Mohanty** (10 July) has now retired and **Bishop D K Mohanty** (13 July) has been elected to succeed him.

**Peter and Margaret Goodall** (18 July) are home on furlough.

**Helen Laver** (24 July) is in this country at the moment.

**Rev Chuni Mondal** (25 July) is in Amsterdam and is also hoping to visit Britain.

**James and Janette Watson** (28 July) have just returned to Bangladesh from furlough.

## HYMN BOOKS FOR JAMAICA

The Baptist churches in one of the parishes, or counties, in Jamaica are still using **The Baptist Church Hymnal**, Revised Edition, 1933. They need some music editions, and it will be much appreciated if people who have copies

to spare would send them. Postage is cheaper if books are sent in wrappers with open ends. It will be necessary to fill in customs forms, but customs duties will not be levied. Books should be sent to the Rev. R. A. G. Johnson, c/o The Jamaica Baptist Union, 4 Hope Road, Half Way Tree, Kingston 10, Jamaica, West Indies.

# BMS PUBLICATIONS

**FOR THE FACING OF THIS HOUR - BMS ANNUAL REPORT 1982/83**  
10p

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30p

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'It has afforded me much pleasure to recollect the times of public worship in the churches in England, and to reflect that now perhaps hundreds, if not thousands, are praying for me. You will also easily believe that my friends have not been forgotten by me on these occasions.'

*William Carey*

## MISSIONARY MOVEMENTS

### Arrivals

**Miss R. Montacute** on 28 April from Kinshasa, Zaire  
**Mr T. Jeffery** on 28 April from Tondo, Zaire  
**Miss V. Hamilton** on 11 May from Dinjapur, Bangladesh  
**Rev G. and Mrs Grose** on 16 May from Delhi, India  
**Miss J. Sargent** on 25 May from Udayagiri, India.

### Departures

**Rev D. and Mrs Doonan** on 23 April for São Paulo, Brazil  
**Dr R. and Mrs Henderson-Smith and Abigail** on 26 April for Chandraghona, Bangladesh  
**Dr K. and Mrs Russell and Andrew** on 10 May from Pimu, Zaire  
**Miss G. Walker** on 11 May for Jumla, Nepal

### Births

On 26 April in Zaire, to **Mr and Mrs R. Smith**, a daughter, **Clare, Rachel**  
On 19 May in Birmingham, to **Mr and Mrs F. Gouthwaite**, a daughter, **Rosanna Michelle**

### Deaths

In Bristol on 22 May, **Rev William Harold Ford**, aged 84. (Zaire 21-56)

## ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously. (18 April-20 May 1983)

### Legacies

	£	p
Mr H F Andrews	100.00	
Miss B S Barnes (Medical)	197.70	
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### General Work

Anon (Charities Aid): £100.00; Anon (Thanet): £1,000.00; Anon: £30.00; Anon (Wolverhampton): £2.00; Anon: £5.00; Anon: £25.00; Anon (Cymro): £50.00; Anon (FAE-Aberdeen): £10.00.

### Agricultural Work

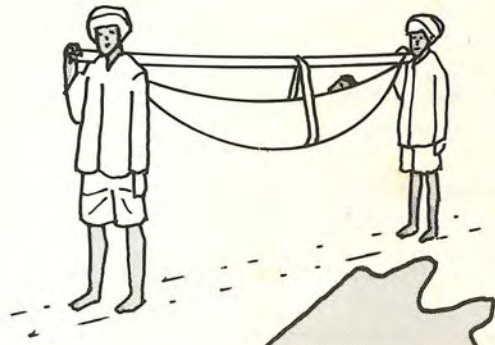
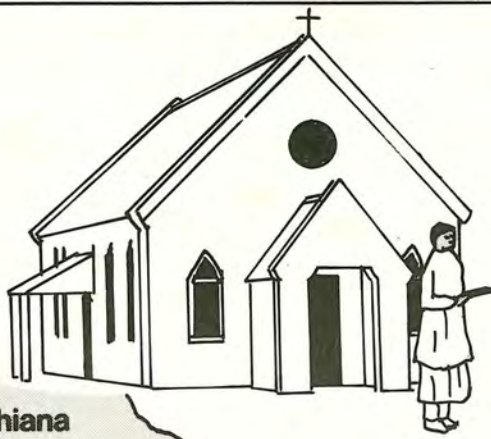
Anon (Croydon): £20.00.

### Medical Work

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### Y P D Project

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