

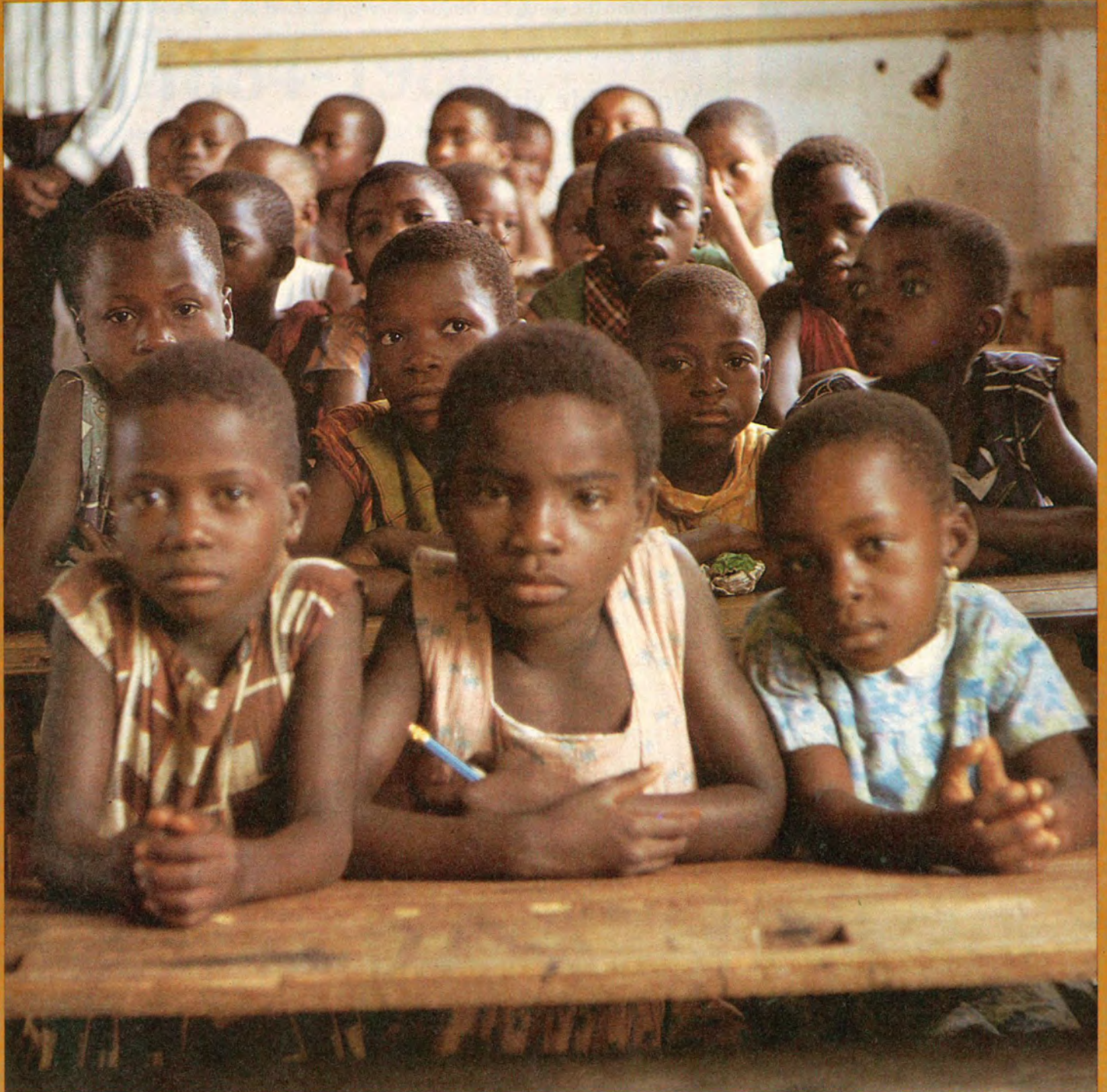
MISSIONARY

# HERALD

THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

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BAPTIST MISSIONARY SOCIETY

JULY 1984 PRICE 20p



BOLOBO PRIMARY SCHOOL CHILDREN HOPING  
TO GO ON TO SECONDARY EDUCATION

See Page 124



JULY 1984

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We share in the work of the  
Church in:

Angola	Nepal
Bangladesh	Sri Lanka
Brazil	Tanzania
India	Trinidad
Jamaica	Zaire

# COMMENT

HOPEFULLY in the spirit of Carey himself we have resisted the temptation to make too much of the 150th anniversary of his death. He himself said: 'I most earnestly request that no epithets of praise may ever accompany my name, such as, "the faithful servant of God". All such expressions would convey a falsehood. . . . All the glory must be given to divine grace from first to last.'

Apart from the danger of building him up into a saint, how do you celebrate a death? We prefer rather to concentrate on the lasting achievements of his life, and to draw lessons for witness today.

## Worldwide vision

Carey knew about the world of his day. His view was never restricted to the narrow circle of a Northamptonshire village. By his reading he informed himself of what the world was like, of how people lived in other countries, of the extent and colour of a world being opened up by discoverers like Captain Cook.

But he was not content to remain a passive observer. What he saw touched his life. He was not content with, 'that's interesting' or 'how sad'. He wanted to know why things were as they were and what could be done. Most of all he wanted to know what Christ was saying about it all. He it was who reminded the church of the Great Commission, telling his fellow Baptists that the 'Go ye' was meant for them. In Carey the needs of the world's peoples came into contact with a potent Christian mind and a compassionate Christian heart and so the Church exploded into missionary action.

## Recapturing that vision

How true is this of today's church? In spite of modern methods of communication it is doubtful whether the average church member is all that well informed about the world in which he lives. Perhaps the media factories put out such a blend of fact and fiction that it is hard to discover what is true or false. But it is surely part of our Christian commitment to discover the truth about our world, and to bring it alongside the Gospel. It is an explosive combination. Do it and we can never remain unmoved spectators on the world scene.

Carey once said: 'I could never say no. I began to preach at Moulton, because I could not say no. I went to Leicester, because I could not say no. I became a missionary because I could not say no.' Let Christ speak His 'Go' to our understanding minds and committed hearts and neither shall we be able to say 'No'.

### MISSIONARY HERALD

THE MAGAZINE OF  
THE BAPTIST MISSIONARY SOCIETY  
93/97 Gloucester Place, London W1H 4AA  
Tel: 01-935 1482

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© 1984 Baptist Missionary Society  
Photoset and printed by  
Stanley L Hunt (Printers) Ltd  
Rushden, Northamptonshire

Enquiries about service to:  
Miss J A Maple

ISSN 0264-1372

# Lionel West, who died in May, writes about one hundred years of work at Lukolela

## LUKOLELA, 1884-1984

THIS is proving to be a year of BMS anniversaries, but the bi-centenary of the 'Call to Prayer' and the 150th remembrance of Carey's death ought not to get in the way of our celebrating the centenary of some of our work in Zaire.

You won't find Lukolela marked on all the Baptist Missionary Society maps, because there are no missionaries stationed there at present. Lukolela is situated on the left bank of the River Zaire. The explorer, Stanley, stopped there on his way down river on September 12, 1883. In a village near the mission there is a large stone on which he rested and talked to the inhabitants.

Lukolela is about 311 miles from Kinshasa and gets its name from the 'lkolela' the name given to the tribal marks of the inland people. There are two tribes, the Ba-Bobangi, who migrated from the spit of land at the junction of the Mobangi River with the Zaire, and the Ba-Pama an inland people from the Mbandaka Province. The Bobangi language used to be the lingua franca of the district, but this has now been replaced by Lingala, much to the annoyance of the Ba-Bobangi.

### Friendly people

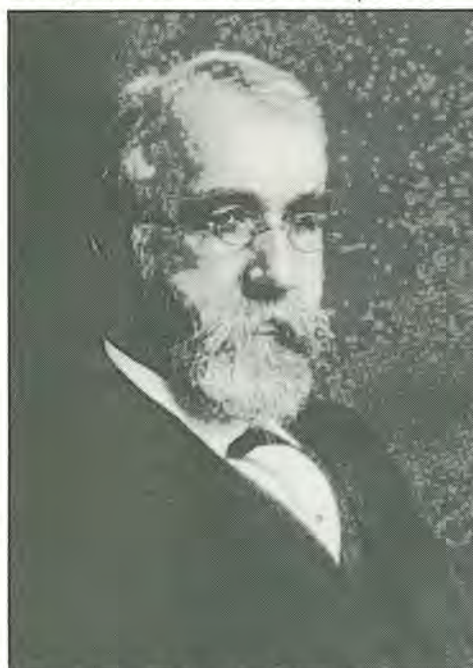
In 1884 George Grenfell arrived at Lukolela, because he found the people there more friendly and hospitable than they were at Bolobo. He made it his base for the many voyages of exploration into the upper river regions, and for years Lukolela was considered the best centre for language study. It was here that the New Testament, and hymn

book were first prepared in Bobangi by John Whitehead helped by Darby, Scrivener and Clark.

Unfortunately, owing to the ravages of sleeping sickness and the consequent emigration of many villages to the French side of the river, which is five to six miles away, the population was so depleted and the scale of missionary service was so reduced, that Lukolela was abandoned as a separate mission station in 1911. Missionaries from Bolobo visited the station from time to time, and an elderly African teacher was left in charge.

### Revival

It was not until 1926, when Mr and Mrs Alfred Stonelake from Bolobo went there, that the station was reopened.



*George Grenfell made Lukolela his base*

Seven years later my wife and I took over the work. With the whole co-operation of the people, the blessings of the Bolobo revival of the thirties, and the increase in population because of the new Cocoa and coffee plantations, Lukolela came to life once again. School buildings, a dispensary, and teachers' and workmen's dwellings were erected. In the plantations large brick chapels were built the cost of which was entirely met by gifts from the local church members. Other chapels were built at Mpoka and Nkondi.

At Baptismal services charms and fetishes, on which many of the people and their forefathers had so long relied, were brought to the bank of the river and hurled into the swiftly flowing waters — gone forever.

A tremendous change took place at Independence in 1960. The days of peace seemed to have vanished overnight. It was the age of 'authenticity'. People must change their names, or add the names of their ancestors. Street names were altered and the churches and schools were transferred to Africans. A trained pastor was put in charge at Lukolela. Tribal problems took place and much of the church work was eclipsed by political events.

### New hope

But there was hope. Five miles up-river, near the administrative post, a plot of land had been obtained in 1957 in order to erect a temporary church building. At that time there were about 30 Christians in a population of 300. Today there are over 3,000 people and the temporary construction has given way to a permanent brick building.

John Mellor, the Regional Evangelist from Tondo recently visited Lukolela. He wrote: 'I want to tell you that the people of Lukolela Cité have decided to enlarge the chapel again. Over 500 people were present at the service I conducted. The work is growing. In the district where a missionary has not visited for over 22 years the work of evangelism was still maintained. I was often asked, "When shall we get another missionary —?" How can I answer. When?'

We thank God for all that has been accomplished.



*Institute Koli*

## A New School

**'Weeding out the fraudulent from among the genuine applicants is an exasperating part of a headmaster's job,' says Ian Wilson**

### A Potential New Boy

'Good morning, Citizen Headmaster; I'd like to attend this school.'

That sort of request is echoed hundreds of times each September in the office at the Upoto secondary school, Institute Koli. An eager but nervous applicant holds at the ready his previous school reports, and perhaps a letter of 'recommendation' from someone he knows, who might have a little influence or sound impressive. Depending on the class he wishes to join his age may be anywhere from early teens to mid-twenties.

Some applicants come alone, especially those from far away; others come with the support of a parent or an older relative. A few are accompanied by local dignitaries to lend weight to their applications.

Most arrive on foot, while the few with connections in the right place appear in more impressive manner. As there are virtually no private cars in the area, travelling in style may mean a hospital landrover, a plantation company's Toyota, or even a lorry from the local Highways Department.

Some are from church-going families,

Protestant or Roman Catholic; some have no such personal or family allegiance. Most are seeking a good school academically speaking and its avowed Christian ideals are an extra, for some an unwanted extra.

And they might come a couple of weeks before the official beginning of the new school year, or even a couple of months after it.

### Choose Your Secondary School

The average British boy or girl passes automatically from primary school to the local comprehensive, but life is not so simple in Zaire. Those pupils of the local Baptist primary schools who are doing well have the option of transferring to Institute Koli with no further obstacles. Pupils from other primary schools face an entrance exam in basic French and Maths, as well as an interview with the Headmaster. It must be quite nervewracking, at that stage in life, to have to stumble through an interview in your basic, primary school French, especially if you are on your own and far from home. You may be only twelve years old if your progress through primary school has been unusually smooth; that is, if you have never missed a year's schooling because of family needs and pressures and so made insufficient progress.

### School Swapping

Apart from the many applicants for admission to the first year, there are many others who wish to enter at each class up to the sixth form. In Britain, unless your parents remove, it is rare to change secondary schools, except for moves from Middle to Upper school, or from comprehensive to sixth-form college. In Zaire the reverse is true, and children changing schools because of parental job transfers form a minority in the September musical schools scenario.

You may have changed your mind about the group of subjects you wish to study. You may decide that, as so few of your present teachers are properly qualified and the school is so badly organised, you would benefit from a change to a better establishment. Quite simply, as no one from your present school passed the State Exam last year, you would be wise to flee the sinking ship.

On the other hand, if you have done badly at your present school and have been asked to repeat a class or even leave for good, then applying for admission to another school may seem the way out of a sticky situation. Certainly a few judicious alterations to the most recent school report would be necessary, and if the new headmaster should spot the changes then a gift might ensure his 'co-operation'. Not that this latter approach will necessarily succeed. As one honest headmaster remarked to his pastor when describing such an attempt: 'Firstly I never accept bribes, and secondly, even if I did, the amount he offered was insultingly small!'

Weeding out the fraudulent from among the genuine applicants is one of the exasperating factors of a headmaster's job. But schools vary so much in standards that a boy with a genuine glowing report from a poor school would flounder sadly in a good school. To attempt to resolve this problem most candidates for all classes, and not just the first year intake, sit an entrance exam.

## Who Should Be Admitted?

Sometimes British headmasters of popular schools have problems deciding which pupils to admit, but normally the criteria are fairly clearly laid down. For example, some church schools give priority to the children of members of that church; independent schools may give scholarships to secure the presence of academic high fliers, while the duller pupils may gain admission on the basis of family tradition, nobility, or just plain wealth – the latter especially if the school is planning a new sports centre. In the state sector children of educated, articulate parents are much more likely to get round the local authority's zoning policies than those whose parents are less adept at making a nuisance of themselves.

If these are grey areas in our well established schools, little wonder that in the rapidly changing Zairian educational system, headmasters face a bewildering array of choices and pressures, especially at schools such as Institute Koli where there are far more applicants than places.

According to African traditions and culture anyone's highest obligations are to his family. How could a headmaster fail in his duty to his family (extended

family of course) by implementing some abstract academic criteria and as a result denying admission to his distant younger relations?

In the same way how, in a very authoritarian society, can he refuse the requests of his social superiors to admit their children? As well as the inbuilt tendency to accede to the wishes of those in authority, it is quite possible that a refusal may lead to their causing problems for the school, or its staff, and all will suffer.

Church members see Institute Koli as their school and assume their children will be given priority, especially the children of church leaders such as deacons and pastors.

Missionaries, bringing with them their cultural ideas from the increasingly technocratic, developed west, may assume that places should be allocated purely on the basis of academic ability, just as in a secular grammar school. After all, the brightest pupils will benefit the most from an education, won't they? And then of course they will go on to help their country the most, won't they?

But don't we believe it is in a country's best interests to have some Christians, or at least those who hold Christian values, in positions of leadership in society? As Pastor Mondengo often reminds the Upoto pupils, academic knowledge is

barren without the salt of spiritual wisdom.

One of the most basic aims of the CBFZ in running church schools is that pupils will be drawn to faith in Christ and that those who have such faith will be able to mature and develop as Christians. Apart from an obligation to Christian pupils and Christian families who seek an education which does not ignore the spiritual side of life, it will be easier to reach others if there is a nucleus of pupils committed to the spiritual aims of the school. Then there is a spin off benefit of such pupils to the general behaviour and harmonious running of the school. So to what extent should church-going applicants be favoured? Certainly nobody wants to encourage a rash of fake conversions by making "faith" an entrance requirement!

## You Can't Please Everybody!

Having read the reports and the letters of the influential, looked at the entrance exam results and talked to the applicants, the headmaster tries to strike a balance so that the church does not feel let down and the local dignitaries are not unduly antagonised, while bright children of poor background's get a chance and not too many duller pupils flounder unhappily because of the ambitions of their influential relatives. Will he get it right? Answers on a £10 note to BMS.



*Student trying to grow tomatoes to supplement income*



# WHAT A WELCOME!

**Mary Philpott is responsible for the Women's Work in the whole of the Upper River Region of the Baptist Community of the River Zaire. In these extracts from her diary we learn something of the travelling she has to do.**

IT IS September the 7th and I leave home base in Kisangani for the first of several journeys to work amongst the women of the Upper River Region. From city to village is a great contrast, so what is life like in the remote areas of Zaire? I share with you some extracts from my diary written while still travelling and leave you to form your own impressions!

## September 7th

I arrive at Yakusu mid-morning and will travel, by canoe, with some women for a retreat at Bowamba village several miles down river. I set off at 1 p.m. in hot sun, My white skin soon becomes as red as a beacon. In late afternoon high waves threaten to capsize the boat, but there is nowhere to stop. Then the rain starts. I temporarily abandon my chair and sit in the bottom of the boat to gain relief from the wind. It doesn't work because I sit in pools of water. We stop several times to discuss the situation, but each time we stop so does the rain. We resume the journey and the rain begins once more! 1.30 a.m. I couldn't cope any longer. I stopped the boat and rested in a house and a village ten kilometres from Bowamba. I encouraged the women in joining me in doing gymnastic exercises to try to get warm, but we were too hopeless with laughter

to benefit from this activity, the journey resumed at 4.30 a.m. and we reached our destination at 7.15 a.m.

## September 11th

My belongings are just about dry. The retreat, led by the women themselves, passed off well. The theme was, 'Faith will Grow'.

## September 25th

This is my second journey travelling with Pastor Mokili, the Regional Superintendent, in the Yalamba District. We waited for the ferry at Basoko from 3 p.m. until 9 p.m. We sent diesel for the ferry by a canoe because they had no fuel for the motor. The church folk, waiting since morning, crowded on to the ferry at the other side. They want to come across and greet us. But the ferry breaks down in mid-stream and drifts a long way down river. It finally arrives to rescue us before we are completely chewed by mosquitos. There is much chorus singing, waving, shouted greetings from the people on the ferry, an impressive sight.

## September 28th

We return to Basoko to cross the river

for our final two days of work at the main mission station at Yalembe. However, the ferry broke down with no immediate prospect of repair. The church folk at Basoko prayed about our situation and put into operation a scheme that is rarely used now-a-days. Three large canoes were attached together and planks were fixed horizontally across them in order to transport the landrover. The position of the landrover looked rather precarious to say the least! We sat in the boats and fifteen men paddled the makeshift ferry across a wide and fast flowing river. The fact that we arrived safely is due to the Lord's protection. While we were undecided about the situation and thinking we were 'stuck' at Basoko for at least a week, the Christians there prayed and received the clear guidance of the Lord.

### September 30th

We are travelling back (maybe!) to Kisangani. The roads are very bad. We left Yalembe at 11 a.m. and stopped at a village *en-route* for lunch at 5 p.m.! A few kilometres further on and we arrive at a flooded place where a few logs are an apology for a bridge. The landrover falls off and is firmly stuck in the water. Men travelling with us work in the water from 5.45 p.m. until 9.45 p.m. to free it. But the folk living near the bridge refuse to repair it. They charge 20 zaires (approximately 25 pence) for every vehicle they help to free. They probably get good custom!

### October 8th

I started a three week journey to the Districts of Bandu, Lingungu, Yalikina, a few days ago. In Bandu district I am travelling to Mombasa, which is four hours by canoe with an outboard motor. It is difficult for the chief Pastor in the district to visit here often due to the long distances involved. On the way I stopped the boat to rest, but unfortunately it was near to some bushes where there were two snakes. They were very close to me and I was prepared to jump overboard should they come any closer. I was not very happy!

### October 14th

Now in Lingungu district I slept at the parish of Mosite. All the diesel from the landrover was stolen over night in spite

of the fact that the tank was locked. We were told that only chicken thieves live here! It was a severe loss. In the recent 500 percent devaluation of the zaire the price of a barrel of diesel rose from 680 zaires to 3,100 zaires. There are approximately 45 zaires to the pound sterling. We arrived at the parish of Yauli in the late afternoon. Am I really expected to sleep in such an uncomfortable bed? It is U-shaped. Both my head and my feet are in the air!

### October 15th

The state of the bed didn't matter because I didn't sleep anyway. The choir which welcomed us sang virtually all night! We left after service in the morning and arrived at the next parish, Kore, in the late afternoon. It is a very isolated but large village. There is no privacy here. White skins aren't often seen in this village. Crowds of people are waiting along the road for our arrival at the village. There is shouting, singing, waving branches. What a welcome! One man even held a bicycle over his head such was his joy! The exuberance of the Zairians!

### October 16th

In the service the welcomes and the hand shaking take at least half an hour. In the afternoon there is a demonstration of authentic African dancing. I am asked if I will join them in doing the dancing of their ancestors. No comment! During the course of the dance gifts of chickens, plantain, and manioc are presented to us. The climax is when Pastor Mokili is given a letter attached to a stick. It contains

requests for a school and a dispensary for the village. In colonial times servants acted as postmen for white settlers, but they carried their letters on sticks so that they wouldn't get dirty on the way! After the dancing we met with some women to discuss reading classes. The Pastor is keen for them to start, but there are some real problems. The leader of the women's work here cannot read herself! There is no women's meeting either in this village.

### October 25th

In Yalikina district the women's retreat has finished and the journey is about to end. There is a service at the parish of Lutua in the morning followed by a women's class. In the afternoon we followed a similar programme at Kombe. The women here are very keen. They have dug a field and planted manioc. Having sold the produce some of the proceeds have gone for church funds and some have been used to buy material. They are now embroidering the cloth. They sell that and put the money in the fund for women's work. I have little doubt that despite the shortage of teaching materials literacy work will begin here.

In the city of Kisangani the cry goes out '*Lakisa biso!*' that is the plea that is also heard in the villages, 'teach us'. There may be cultural differences but the needs of human kind are the same throughout the world. May we fulfill our calling in pointing others to the One who alone offers salvation, and who satisfies those who hunger and thirst after righteousness.



Pastor Mokili, Regional Superintendent in Yalembe District, and his wife

# Stay with the priorities

## 'A ministry of the whole Church is the way

JAMAICAN Baptists have been told by their President to decide on their priorities and stay with them. The Rev Sam Reid was giving the presidential address to the 134th Annual Assembly of the Jamaica Baptist Union earlier this year.

'There are many cries around,' he said. 'The church should be doing this, that and the other, but if we heed these calls we shall end up not doing our main task. In all man's searching, there has been found no other philosophy that provides the answers that can change the lives of men, as the good news of Jesus Christ. There is therefore no need for us to apologize for being Christians. Jesus can stand the closest scrutiny.'

### Witnessing in the current situation

Mr Reid had earlier taken a look at the current Jamaican situation, 'because it is

in this context that we must present our witness to our faith'. He saw three characteristics of Jamaican society.

First of all there is the unhealthy dominance of party politics, which creates a high degree of loyalty to parties rather than to country and causes rivalry and conflict. 'There is a need to forge a new unity that will transcend party feuds.'

'Secondly there is the widespread discontent due to economic hardship and thirdly the degraded spirit of the people,' said Mr Reid. 'There is daily a public display of our failure in basic self respect as demonstrated by acts of indecent conduct, bribery, disrespect for things sacred and violence.' He said that there was much idolatry in the form of materialism, humanism and atheism.

Looking to the future Mr Reid suggested that the Church needed to find new ways of declaring the message of Jesus

Christ. 'We must begin by recording our concept of the Church and its ministry. Until now the term "The Church" has meant the bishop, elders, priests or other ordained leaders. When the Church speaks it is assumed that it is the clergy who are speaking. This has led to an inflated view of the clergy and a deflated view of the laity.'

Referring to the New Testament concept of the Church, which sees the Church as persons called out and equipped for the service of the great King, he said that every believer is under command. 'If you are a Christian you are in the ministry.'

### Revolutionary ministry

He described Ephesians 4:25-32 as a 'blueprint for a revolutionary ministry'. 'The Christian community is large in the land, its members hold positions in all areas of national life. The Church must prepare and equip believers for a vibrant and courageous ministry where they are.

## JBU President criticized over appointment to

THE President of the Jamaica Baptist Union, the Rev C Sam Reid, has been strongly criticized for accepting an appointment as one of the island's independent Senators. The editor of the *Jamaica Baptist Reporter* sees this as a source of possible conflict which can do harm to the President's image. 'He is not just an ordinary citizen, but the spiritual head of one of our major Christian denominations,' he writes. 'I believe that he will serve the nation better by devoting himself more fully to the job of President and of course his other spiritual responsibilities.'

The editor thinks that it is a pity that the JBU constitution does not oblige the President to get permission before accepting a seat in the Senate. 'While I believe the president was graceful enough to have sought the opinion of his colleagues, I believe that there should be some safeguard in the statute books to protect the office of President. The purpose is not to regiment anyone, particularly in the context of Baptist autonomy, but to safeguard the interest of the greater cause of the Kingdom.'

'The nation is in a terrible state spiritually.

In such a situation the Church has to recognise the very special responsibility that devolves on it to make known to all and sundry the whole Council of God; from the citadels of power down to the lowliest of places.

'The Jamaica Baptist Union can be of much help in this task but as a denomination we need first to evaluate ourselves and honestly admit our spiritual condition before God. . . . With the many pastorless churches and circuits and the resultant low spiritual state of the denomination, the priority has got to



## of tomorrow'

God has placed you where you are for a reason,' he said. 'A ministry of the whole church is the way of tomorrow.'

'There is also a need to take the ministry to the people. In some areas the people have moved away from the vicinity of the church building. These people need the influence of a church in their midst. This leads to the need for more men and women in full time service.' Mr Reid pointed to the degeneration of the family as a major cause of social disasters. 'The family is the chief transmitter of values,' he said. When there is no structured family life the schools are not able to produce the calibre of young person we expect of them. The church needs to take a new initiative in family reconstruction through concentrated public education on the family — the roles and values of manhood, womanhood, childhood, personhood, and the home.'

# Churches oppose casinos

## 'An invitation for drug pushers to invade our shores'

JAMAICAN Baptists along with other churches on the island are involved in a dispute with the government. The Seaga administration is evidently considering the granting of permission to American gambling interests to open casinos.

This is nothing new because successive governments have been contemplating the introduction of casino gambling for the last ten years as a way of boosting the number of tourists who visit the island. The churches however have persisted in their objections and along with other groups have so far succeeded in blocking the way forward for the gambling interests. Now Edward Seaga, the prime minister, has said that the Jamaican people will be asked to decide whether the gambling industry will be allowed on the island.

### Assembly resolution

The churches have responded very quickly. At the 134th Annual Assembly of the Jamaica Baptist Union in February a resolution was passed firmly condemning casino gambling as a way of solving Jamaica's economic problems because 'it does not only relate to the economic and political spheres of life, but has a detrimental effect on the social, moral and attitudinal' sides of life. 'The Jamaica Baptist Union reaffirms its complete and unalterable opposition to all forms of gambling, whether sponsored by the Government, or by private enterprise, and calls upon the Christians of Jamaica in their institutions, as well as individually, to oppose any such introduction of casino gambling.'

The Jamaica Council of Churches, through its secretary, Edmund Davis, says that casino gambling would be disastrous

for Jamaica. 'It would be an invitation for drug pushers to invade our shores. It would be opening the door to the mafia. It would be a welcome gesture to the resourceful mob of organized crime to take over the country.'

The business community however has been arguing that the economic advantages far outway the social costs. 'Since gambling is highly popular among tourists who visit the Caribbean islands, casinos would boost tourism and thereby ease the problems caused by unemployment,' says one spokesman pointing to the way other Caribbean islands have benefited.

### Economic benefits

Church representatives argue that it is not certain that Jamaica would reap significant economic benefits from the gambling industry. 'The gangsters, who usually take over casino gambling in any country, are able to pay off influential leaders in order to obtain special favours,' says Edmund Davis. 'The resourceful mob is able to siphon off casino money before it is recorded, so that tax revenue from casino gambling is gradually reduced.'

Although the churches have been successful in their opposition to gambling in the past, some people think that their present effort will prove to be futile. The government, it is believed, is already sounding out American hotel owners, who might want to run casinos, so badly does Jamaica need to earn foreign exchange.

The Jamaica Baptist Union has also passed a resolution opposing the re-introduction of a national lottery.

*More news from Jamaica on page 139*

## the Senate

be the denomination's spiritual development.

'The urgent need is for strong spiritual leadership of the type I am convinced the Rev Reid under God is capable of providing. Not the leisurely, easy-going type that often goes with honorary office. The task is so demanding as to reject anything that might tend to encumber the urgent interests of the Kingdom. The call to the President therefore is for him to think again in light of the denomination and consequently the nation's real need of the hour.'

A YEAR ago I paid a flying visit to Bolobo, just after the church authorities had taken back the running of the hospital there. For ten years it had been leased to FOMECA, the national medical agency that had been set up by the government to organize medical work throughout the country. Those had been years of neglect, with a significant decline in the quality of care given, so that fewer, and fewer people in the area would use the hospital. No maintenance had been undertaken and equipment was broken and scattered about the place.

The only way to get water from the large underground tanks was to haul it up in buckets, because the pumps were broken. The generator, that should have supplied electricity to the hospital, had broken down and parts were missing. Sanitation was non-existent, the buildings were delapidated and crumbling, and none of the stores could be called secure.

### A pathetic sight

There was dirt and disorder everywhere – almost all the beds were broken, and none of them had mattresses. No wonder, then, that there were only five patients in the hospital! It was a pathetic sight and I marvelled at the courage and faith of the BMS folk, who answered the call to re-establish the work there. Their

aim was to bring that hospital back to the standard of the other hospitals in Zaire, with which the BMS is associated.

Dr David Masters was appointed Medical Director. Sister Joan Parker came back to Bolobo after eight years in nurses' training work in Britain, and they were joined by Richard Smith, a newly appointed missionary nurse. During the past year they have had the help of Dr Charles Buckley, an English doctor volunteer, who came for three months, and two medical students, who came for their summer vacations.

### What a difference

I went back to Bolobo in March, to conduct a weekend retreat for all our missionaries there. Before the retreat began, Joan Parker conducted us on a tour of the hospital – the same tour that I had done a year ago. But what a difference! The sheer order and tidiness was the most striking thing. The wards and rooms were cleared of rubbish and were clean. Slowly but surely all the beds are being repaired, and are set out in an orderly fashion in the wards. Each bed that is occupied has a mattress. The treatment rooms have their instruments and drugs laid out neatly. The doors close, the stores can be locked, and the pharmacy is by Zairian standards well stocked, and is certainly efficiently managed.



Men's ward

# 'A mission hospital in need of BMS stretched to

## Bolobo R

By Vivian

Last year Paul Newns, a young volunteer from Britain, spent some months as a handyman at Bolobo, and since last August, Alan Brown has been the engineer in charge of maintenance. One small generator is working, supplying emergency lighting to the hospital, and in time it is hoped to have three generators supplying electricity for the whole of the station.

A hand pump brings up water from the underground storage tank, and they envisage the day when the electricity pumps will work. The water will be pumped to the high storage tanks and so give running water to the hospital. Equipment is being brought into use that has lain idle for years. Houses are being made habitable. Vehicles run – and when they break down, as they frequently do, they are repaired, and run again.

Although the hospital has just one doctor, two nurses, and ten auxiliary (Zairian) nurses, in the past year they have admitted nearly 1,500 in-patients, performed almost 500 operations, and carried out over 12,200 lab tests. In the

# ital desperately of staff and folk to the limit' Revisited n Lewis

hospital and the three health centres that have been set up in the town there have been 32,660 out-patients consultations.

## Preventative care

Their greatest problem, of course, is the lack of staff. If there is one permanent doctor, then he is on call 24 hours a day, seven days a week. Dr Masters has said that at present they should continue themselves only to emergency operations. But his deep desire is to set up a net-work of clinics and village medical centres in the whole area that the hospital caters for. Then far more hygienic and preventative care can be given. But at present the one doctor and two nurses cannot get away from the hospital to give supervision to such rural centres.

Attached to the hospital is an Auxiliary nurses training school with two Zairian registered nurses as permanent teaching staff, and over 100 pupils. It is a state institution, although of course it works closely with the hospital. Dr Masters is the head of the school, and he and the two BMS nurses share in the teaching.

But the nursing school has had difficulties since the middle of last year. The salaries of the Zairian staff have not been paid by the state. When we were there, they were refusing to teach any classes. This placed an even greater burden on the BMS folk, who were valiantly trying to keep the school functioning. Oh where are the doctors and nurses who will come and help them?

## Stretched to the limit

The main problem that Alan Brown is facing in maintenance and repairs is that, although there are a number of jobs that should be carried out simultaneously, he himself can only be in one place at a time. Each group of workmen needs constant supervision. He would welcome with open arms a 'handy man' colleague, or even a short term volunteer to share the supervision. Here then is a mission hospital, desperately in need of more staff, where our BMS folk are being stretched to the limit.

Recently, during the 'clean-up', they found in one of the rooms the hospital record book from the earliest days. It recorded the patients admitted, their complaints, and what had happened to them. Some of the entries made us chuckle — like the girl who had been admitted with 'a needle embedded in buttocks'. The laconic entry in the remarks column read 'Unrelieved. Patient

ran away.'

The endemic diseases then and today are the same — amoebic dysentery, tuberculosis and sleeping sickness. Most of the deaths are caused, not because of the diseases for which the patients have been admitted, but because, through malnutrition, they are already so weakened that they succumb to complications like pneumonia. Oh how much they need that rural health programme!

## More patients

As we climbed into the Landrover on our last day, to head out to the airstrip, for the MAF plane to take us back to Kinshasa, all the missionaries gathered round to say goodbye. David Masters hurried up at the last moment, he had found it difficult to leave the hospital, for 22 new patients with sleeping sickness had just been brought in from one village! The worst cases would be given the few beds available. The others would 'make do' on mats on the floor.

Will Richard Smith have enough of the special drugs needed to treat them? How soon will Alan Brown be able to take time to mend the rest of the beds that are broken? Can the nursing staff cope with the even greater demands on their time and energies? . . . But this was just another day at Bolobo.



*Out-patients' department at Bolobo*



South Lodge



Leonard and May Hazelton  
and the 'Best Man' at their 40th wedding anniversary

# High Jinks at South Lodge

By Leonard Hazelton

IT is not often that the retired BMS missionaries, who live at the Society's Home, South Lodge, in Worthing, are able to 'Paint the town red', but the opportunity came on March 25 when Leonard and May Hazelton celebrated their 'Ruby' Wedding. Mr and Mrs Hazelton were married in Lower Circular Road Baptist Chapel, Calcutta, by the Rev Horace Collins the Pastor of that Chapel, in 1944. It so happened that the Rev Frank Raper was in the congregation and also the Rev Arthur Bryan, who had just arrived in Calcutta, a rather sick man on his way home from China. Both are now resident at South Lodge, along with four other ex-missionaries.

They all made a very happy party to celebrate this unusual occasion. The Wardens, Mr and Mrs Barrett, decided that a 'Ruby Wedding' suggested red and they laid on a very special lunch of roast duck, and all that goes with it, followed by strawberries set in red jelly and ice cream. There was plenty to eat, all very well cooked. Red decorations, set off by yellow daffodils and green leaves completed the picture. Each resident presented the couple with an 'Anniversary Card', mostly printed in red. It was a very happy occasion and much appreciated by the main participants.

The West Worthing Baptist Church also took part in the celebrations. March 25 was a Sunday, so Morning Worship included Krishna Pal's original Bengali Hymn 'O thou my soul,

forget no more — the Friend who all thy misery bore', and the Evening Worship Service included 'The Lord's my Shepherd, I'll not want'. Most members of the congregation took the time to congratulate the happy couple and the next morning they were presented with flowers from the church.

All this is to prove that being retired in South Lodge, Worthing, is an enjoyable experience. After many years of heat and dirt and noise, the peace and quiet of Worthing, and the organised maintenance of a Home that runs smoothly and efficiently, is something that can be appreciated and enjoyed immensely. Under conditions common to many outside, we can only say how grateful we are to the Society for this relief in old age.

There is space in South Lodge for ten residents but at the moment there are two vacancies, so we are not overcrowded. However even when all the rooms are occupied there is plenty of 'elbow room' and the whole organisation is run on a very adaptable basis, so there need be no problem that cannot be met with understanding. South Lodge is situated within three or four minutes walk of the sea front, this not only provides good walks, but also plenty of sea breeze. However, it is also centrally heated so that even those used to Indian conditions can keep warm in winter time.

# COMMENTS QUESTIONS QUOTES

By DEKA

THE Annual Missionary Sermon, preached at this year's Assembly, offered much food for thought. Let me quote just a few of Dr David Russell's sentences:

*If God has any favourites at all, it's the oppressed, the despised, the poor, the sinner.*

*Let us beware of showing a spiritual superiority . . . such professed superiority can so readily find expression in self-righteousness.*

*. . . that social cancer, from which our own British Society is far from free and which is called by the name 'racism'.*

*Racism is not just a social evil affecting the life of society; it is also a sin against God and a denial of the Gospel of the Kingdom!*

Yes, let us take a deep breath and then a long hard look at ourselves. We have no cause to be complacent or to assume an air of superiority, but I suppose that few of us are completely free from guilt on this score.

Q Q Q Q Q

For missionaries, who serve overseas, there is a real temptation to feel that our western ways of doing things, of leading worship, of getting priorities in the right order, are best. They are continually being challenged to disentangle what is really the essence of the Christian Gospel from an obscuring mass of western cultural overlay.

But how do we react to the suggestion that 'racism' is far from being a dead issue in our own country? We like to be treated as equals when we go to another country. We also have to remember that we are 'visitors' in those countries, and appreciate the patient, understanding welcome given to us. How do we welcome visitors from overseas? Do we give them that same warm reception knowing what it means to be a 'stranger in a strange land'?

Q Q Q Q Q

One missionary, who is learning to adjust to life in a new country and trying to

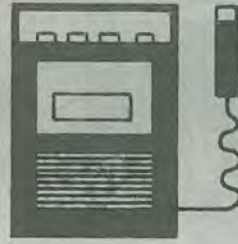
understand a new culture, has recently written:

*We've discovered new wells of sympathy for overseas visitors or arrivals in our own country . . . I now regret the times I shied away from talking to overseas visitors in church or in the neighbourhood because of the effort involved and for fear of the embarrassment. What a comfort and a reassurance it is when someone takes the trouble, and has the courage, to come up and smile and say a few welcoming words.*

Perhaps we need to be a little more sensitive and open, less hasty to criticise and judge. It's never easy and often painful to make ourselves vulnerable. Thanks be to God that He so loved the world that He gave His only begotten Son.



Missionaries have to cope with shopping in a new culture (a North Indian town)



## AVA & Personnel Secretaries Retire

THE Rev Mrs A W (Nancy) Thomas also officially retired at the end of June, although she is continuing to serve the Society as Personnel Secretary until her successor, Miss Joan Maple, is able to take over later this month.

Mrs Thomas began her work at Mission House in 1975 and since that time has answered many enquiries from those wondering whether they are called to service overseas.

Her links with the BMS, however, go back much further. In 1951 she went out to the then Belgian Congo to serve with her husband as a missionary teacher, serving at Yakusu, Yalikina and Yalembe.

In 1961 her husband died and she spent a short time in England before returning to Yalembe to teach until 1964.

Returning once again to Britain she entered the Northern Baptist College for ministerial training and subsequently worked as the minister of Trinity Baptist Church, Bacup for six and a half years.

During her service as Personnel Secretary many aspiring missionary candidates have benefited from her wise counsel and advice, and after acceptance by the Society, her pastoral concern as they went through their period of preparation and training.

Mrs Thomas has also acted as secretary for the BMS International Fellowship which links together British Baptists who are serving overseas in secular employment.

As she 'retires' into Yorkshire, we feel certain that she will be led again into new areas of service.



THE Rev Alan Easter has retired as Secretary for Audio Visual Aids. After serving the Society as Chairman in 1974-75 he was appointed, in 1976, the Secretary for Information and Publicity. This involved editorial and audio visual aid responsibilities and included looking after the archives and the library.

Since 1982 he has concentrated on audio visual work, producing prayer tapes, slide-tape sets, posters and films. He has devised exhibitions for use in churches, assemblies and meetings throughout the country.

Most recently he has been on a filming visit to Zaire and far from being able to 'coast towards retirement' his last days at Mission House have been fully occupied in putting the finishing

touches to three new films.

In 1976 Mr Easter brought a new look to the *Herald*, introducing the present A4 size with its greater scope for interesting design. He has also initiated the use of video material.

Alan Easter was first elected to the BMS General Committee in 1961 and after serving as Chairman was elected an Honorary Member in 1976.

So his connections with the Society will not be severed and his knowledge and expertise will continue to be made available to the General Committee and its sub-committees.

We wish Alan and Joyce Easter a very happy retirement as they move to their home in East Anglia.

### New Zaire film

We are pleased to announce that we shall be happy to receive bookings for the new Zaire film as from 1 August 1984. It is called 'Partnership in Zaire' and the catalogue number in F45(a).

### Church aid for fleeing Tamils

THE United Church of South India, with support from a West German church organisation Bread for the World, has begun a programme of vocational training in handicrafts for Tamils

who have fled Sri Lanka. An estimated 25,000 Tamils are in India illegally in the wake of last year's inter-communal violence on the island.

EPS

**CONSTANCE EMMA WADDINGTON** who died in Leicester on 4 December in her 95th year, was trained in the Froebel Department of the Collegiate School, Leicester. She taught for several years. While at Walthamstow Hall, an interdenominational school for missionaries' children, she became very interested in the work and offered herself as a missionary. In January 1915 she set sail for China, and certainly knew what a 'slow boat to China' could mean. War imposed many restrictions and it took six weeks to reach Shanghai!

Here she had many adventures. She became head of the Honor Virtue school and was in charge during the siege of the city by rebel soldiers in 1926. The mission compound was not free of danger as there was frequent firing. The local girls were sent home, while the boarders were transferred to the hospital for safety, but even there shells came through the roof. One day Constance found a bullet had gone right through her bedclothes. The teaching staff were then fully occupied in the hospital, helping with the wounded!

After six days in a train she reached Peking, where she studied in the Language School for a time, and then rode across country in a sedan-chair, resting at night on mud beds in the local inns, and finally reaching her destination Sian-fu.

Some of you may remember the name of Gladys Aylward recorded in the film *The Inn of the Sixth Happiness* and the book *The Small Woman*. After her trek across China with a group of children escaping from the Japanese invaders, Gladys arrived in Sian delirious

with fever. No one could understand her, but finally Constance got through to her and they became life-long friends. When Gladys came to speak in Leicester there was a very happy reunion.

During the second world war, Constance was on furlough in Leicester and could have stayed to become an interpreter, but she decided to return to her beloved China.

Before long Sian was attacked by the advancing Japanese, so it was decided to evacuate any British still in the city. At this stage Constance was very ill with some kind of fever and was, in fact, the last Briton to be flown out (accompanied by a nurse). She never forgot leaving Sian in the evening, flying over the Himalayas and arriving in India in time for breakfast — a great achievement in 1945.

Back in England she convalesced, then, not allowed to return to China, she lectured for a time at Selly Oak and also in the Leicester College of Education. She also proved to be a very popular speaker in a number of places.

Her interest in life continued. In Leicester she supported the work of the Free Church Women's Council, of which she was President 1858-1960 and twice in support of the Aylward House Flatlets for the Elderly arranged exhibitions of beautiful and interesting things she had brought home from China over the years.

But always she was in touch with friends, not only those locally but those scattered over the British Isles and beyond. Her interest in life and people never died and her lively sense of humour never failed.



Service of dedication of new clinic office

## New Offices Open

THE new office for the Under Fives' Clinic at Chandraghona was opened in April. The service of dedication was led by Mr Barry Mackey, the Asian Director of World Relief USA, which gives 50 per cent of the clinic funds.

Then at 3.30 pm we had the service of dedication outside the new office. After the service, the ribbon was cut and 150 hospital staff and students went in to see the new building. Orange juice and sweetmeats were given to everyone who came!

Sue Headlam, who organises the work of the Under Fives' clinics says that it was a very happy day. 'We took Mr Mackey out to a village clinic.

The new office was built by BMS missionary David Wheeler and a local contractor.



Barry Mackey of World Relief and Dr S M Chowdhury



Clinic team — Sue Headlam at the back

# TALKBACK



WHAT OUR  
READERS ARE  
THINKING

## Resist pressure to appoint 'safe' tutors

*From the Rev Paul Sheppy*

I read David Kerrigan's article (May issue) with great interest and not a little concern.

I was glad to hear that he and his wife felt that the year at Selly Oak had been valuable and worthwhile. This made the comment about doctrinal positions held by tutors all the more worrying. As one trained at Spurgeon's College, I am grateful for the conservative evangelical challenge it offered to my different theological standpoint.

I thought that the point of

education was to face the student and the teacher in dialogue together with the subject material so that both came to understand more fully the possible approaches from which a selection could be made, which enables the student best to master what was encountered on the course and to grapple with what would only be met afterwards.

Now I discover that what is required is an index of prejudices and a reinforcement of the structures already built rather than cool analysis and appraisal.

It's not the conservative evangelicals who need the 'conevenge' tutor, but those of different opinions – and then only so that they may be offered a further set of options for open consideration.

I hope that BMS will resist the call to put in safe and approved tutors. We are not in the business of sending ecclesiastical thought-police to the Church overseas. It would be a great betrayal of our experience in missions, bought so dearly over the years since the cobbler turned miner, while the wrestler held the ropes (do you remember that

piece of Baptist History?).

PAUL SHEPPY

Burnley,  
Lancs.

PS Do conservative evangelicals really outnumber Romans in overseas missions? I don't believe it.

*David Kerrigan was surely pleading for the appointment of one conservative evangelical lecturer not for all the teaching to have a single emphasis. We must also point out that the BMS is just one of several bodies represented on St Andrew's Council which appoints staff.*

## Devaluation of the Zaire

*From Dr Christopher Green*

I enjoy reading the *Missionary Herald*, including articles about Zaire in the February '84 edition, but I really must take issue regarding the mathematical impossibility of the Zaire being devalued by 500 per cent as reported on page 24.

I asked at BMS headquarters what had actually happened and was told that on one day

you could get nine Zaires to the pound and the next morning, overnight, you could get 45 Zaires to the pound. This means that the Zaire has been reduced to a fifth (20 per cent) of its previous value against the pound hence it has been reduced by 80 per cent not 500 per cent.

CHRISTOPHER GREEN

Hampstead,  
London

*We have asked the Rev Christopher Hutt, BMS Financial Secretary to reply to Dr Green.*

Strictly speaking to talk of 500 per cent devaluation is nonsense and the 80 per cent figure is correct, but unfortunately this is not how people think. This is clear from the fact that missionaries, whether in Zaire or Brazil – where there is also a very high rate of inflation – always speak of devaluations of more than 100 per cent.

What they see is that items are costing five times as much, and in their book that must mean a 500 per cent devaluation. In fact they are looking at it as if the pound were revalued to become five times as much as previously. This would be a 500 per cent revaluation. In fact it would take a 500 per cent revaluation to cancel the 80

per cent devaluation and bring the Zaire back to its previous level.

In other words Dr Green is correct and we should not speak of a 500 per cent – or more accurately 480 per cent – devaluation, but this is what the ordinary person understands.

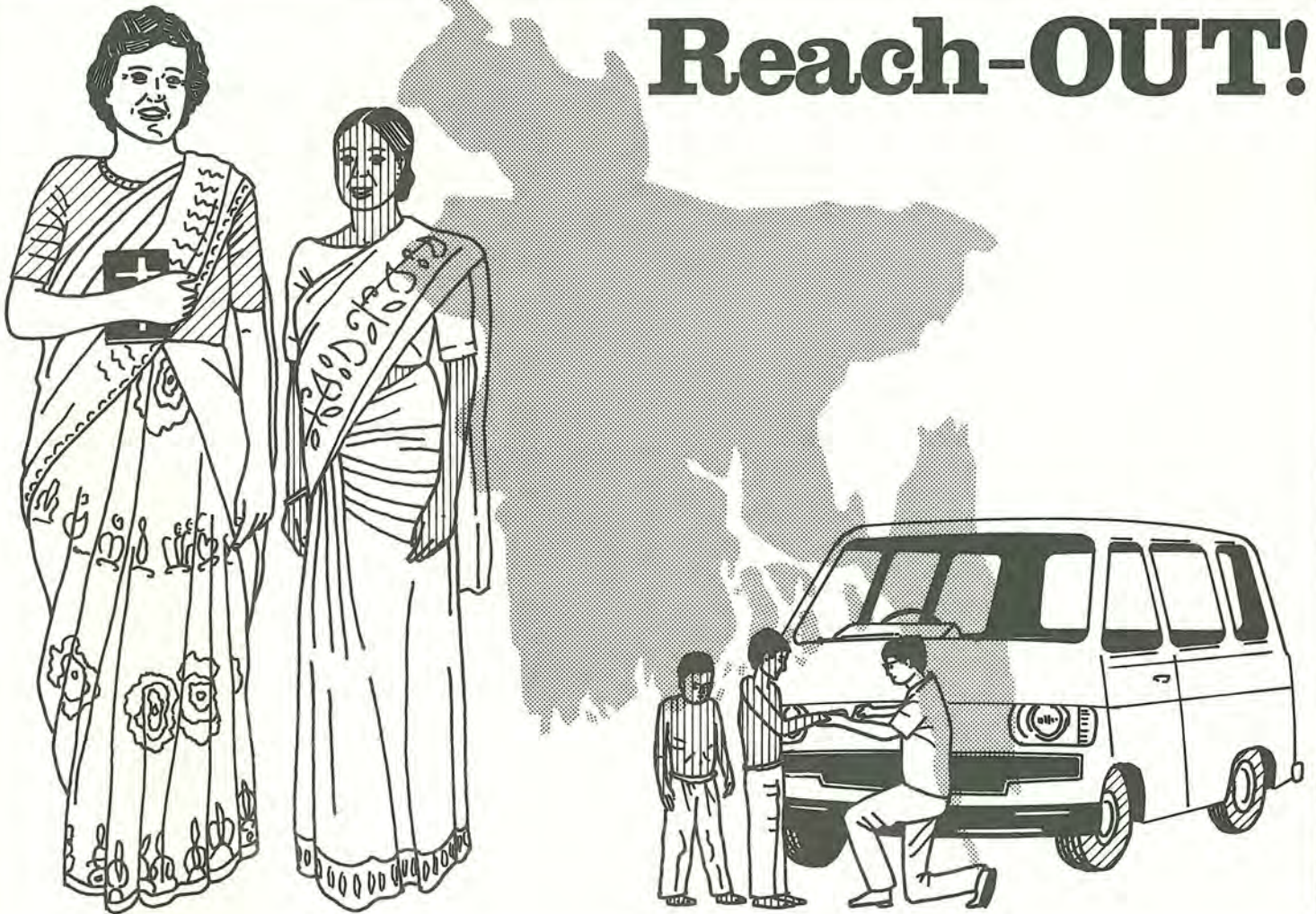
Please forgive us. We are not trying to be dishonest, but to present people with the really disastrous consequences of such a devaluation. Fortunately prices have only risen by 300 per cent following the devaluation, but as wages have only gone up by an average of 20 per cent, this has left the people in an almost impossible situation.

CHRISTOPHER HUTT

Financial Secretary,  
Mission House,  
London.



# Reach-OUT!



## The new Young People's project to help the people of Bangladesh

TO reach out, in word and deed, is the aim of the new Young People's Project, which begins this month. Christ did not separate his ministry of teaching, healing and helping, so we are glad to combine these elements in the new appeal.

Bangladesh is the focus of the 'REACH-OUT!' project. There we shall give our support to two different aspects of our co-operation with the Bangladesh Baptist Sangha.

The Leprosy Hospital at Chandraghona not only provides treatment for in- and out-patients, but conducts surveys over a wide area and contributes to education about this disabling disease. In a country where half a million people suffer from this complaint, it is vitally important that this work goes on.

A new vehicle is needed for the medical

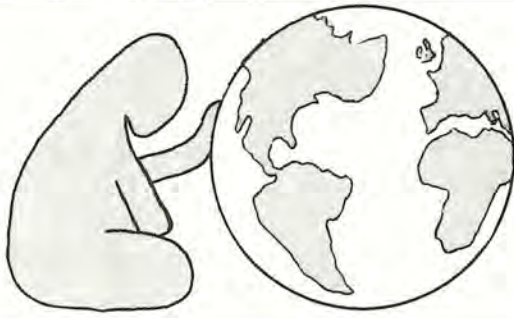
team so that it can visit villages around Chandraghona to treat out-patients, to teach and to conduct their house to house preventative survey. A Toyota Commuter car — a twelve seater minibus — has been chosen as the most suitable type of car to take the team and their equipment and also to transport patients.

In the north of Bangladesh Valerie Hamilton is reaching out in a different way. She co-ordinates the work of the Sunday School movement within 190 Baptist Churches. She holds camps where these leaders can gather for fellowship, encouragement and instruction. The training programmes are essential to maintain and extend this work. Many who are growing up through the Sunday Schools are helped not only to understand the Gospel and to respond to it, but to develop as leaders, teachers and preachers within the churches.

'REACH-OUT!' is giving its prayer and cash support to both these forms of Christian service. The target for the year is £13,500, which we hope to achieve by the end of 1985.

Next year is designated by the United Nations as the International Year of Youth. Throughout that period we will be reminded of the aims of participation, development and peace, not only for young people in our own community, but of the international scene. The 'REACH-OUT!' appeal, which begins now, will continue right through IYY, and gives our young people the opportunity to share in helping their contemporaries in Bangladesh.

Youth leaders can get details of support material from the Young People's department of the BMS. Please mark your enquiries 'REACH-OUT!'



CALL TO

# PRAYER

1784 - 1984

## Zaire - Bolobo 1-7 July

AS in other areas of Zaire the devaluation of the currency has had unfortunate consequences. The school of nursing, where Richard and Elizabeth Smith teach, is short of staff. Government austerity measures have cut the staff from seven to two, and only one of those can teach. This has increased the number of hours in which our missionaries have to work. Joan Parker has more or less taken over the day to day running of the school, but this gives her less time for the hospital. Rosemary Giboney is, however, working in Bolobo before going to Tondo at the end of July. The Zairian doctor, expected in April, has not yet turned up, which means that the pressure on Dr David Masters is considerable. Irene Masters is teaching student pastors' wives as well as helping folk in the community in other ways. Simon Houghton and Ruth Jones work in the secondary school and Allan Brown is doing maintenance work.

*Father,  
all these countries have been hit by storm, flood,  
riots and appalling inflation.  
People are hungry, the helpless are suffering and  
governments seem powerless to act.  
We cannot believe it is your will, and we pray  
that you will stir the conscience of mankind.*

*Father,  
the task before your Church is superhuman, but  
it is your Church.  
You have set before it an open door, you stir it  
to compassion.  
Continue to give it the grace of Christian service.  
Arm it to stand its ground when things are at  
their worst,  
to complete every task and still to stand.*

## Sri Lanka 15 - 21 July

SRI LANKA has recently been torn apart by intercommunal rioting. This has given the church an opportunity to exercise a reconciling role although the total Christian population, in a predominantly Buddhist country, totals only nine per cent. Peter and Margaret Goodall are now back in Sri Lanka after their furlough and beginning to use their new skills developed on a broadcasting course in Britain. Peter and Margaret are taking part in radio programmes, working on video productions and preparing for the day when it is possible to use television. Their main work is based at the Cinnamon Gardens church, which has a growing Sunday School and which takes seriously a caring ministry in the community.

The Baptist Sangamaya has asked the BMS to find another ministerial couple who will have pastoral care and oversight of young ministers.

## India - Orissa: Cuttack & Berhampur 8-14 July

IN recent years Orissa has been plagued by storm, flood and drought. This year is no exception and once again the Society has sent money from its relief fund to help rebuilding following storm damage. Cuttack is a strong Baptist area now part of the Church of North India. Bishop D K Mohanty of the Diocese of Cuttack is, in fact, a Baptist. Spiritually things are quite bright and the Gospel continues to be proclaimed and people added to the church. The main problems are financial, this being a poor diocese. Pansy James, now on furlough, teaches at the Buckley Girls' High School, the Thompson Training Institute and does Christian work among the hostel girls and college students. She is being assisted by a volunteer, Mrs Ina Gray.

At Berhampur, Betty Marsh is the Director of the Christian hospital for women, where nurses are trained.

## Bangladesh - Barisal & Faridpur 22 - 28 July

DAVID AND JANET KERRIGAN are the most recent additions to the BMS strength in Bangladesh. They arrived there in March, although they are ultimately destined for Chandraghona, where David will be involved in the hospital's administration. They first have to learn Bengali, so for the time being they are training at the Oriental Institute in Barisal.

Also working in Barisal are Jim and Jan Watson, who are involved in evangelistic work. They speak of some problems in two village churches, but also of opportunities for outreach. They have restarted a youth club in their home and have run a Gospel book shop at an Industrial Exhibition. Jim has planned a programme of personal evangelism and gospel literature distribution in the towns and villages of the area.

## MISSIONARY MOVEMENTS

### Departures

**Rev P and Mrs Cousins and family**, on 24 May, to Sinop, Brazil.

### Arrivals

**Rev K and Mrs Skirrow**, on 13 May, from Serampore, India.

**Miss P James**, on 16 May, from Cuttack, India.

**Mrs J Westwood**, on 19 May, from Cuiaba, Brazil.

**Dr R and Mrs Henderson-Smith and Abigail**, on 22 May, from Chandraghona, Bangladesh.

**Mrs A Davies and family**, on 28 May, from Rio de Janeiro, Brazil.

### Births

On 9 May, in Zaire, to **Rev Chris and Mrs Spencer**, a daughter, **Rachel**.

On 20 May, in Zaire, to **Mr and Mrs Stephen Mantle**, a daughter, **Naomi**.

### Deaths

On 14 March, in India, **Mrs L M Sarkar** (widow of A L Sarkar) (India 1921-1939).

On 12 May, **Rev Amos Suter** (China 1932-1951; Trinidad 1952-1962), aged 78.

On 14 May, **Rev Lionel George West, FRGS** (Zaire 1931-1961), aged 79.

### Marriage

On 31 March, in Kinshasa, **Mr Augustin Bafende and Miss Margaret Amy Stockwell**.

### ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously. (12 April-9 May)

### Legacies

	£
Miss M L Bartley	1,000.00
Miss A M Bayliss	3,000.00
Miss C Eckersley	1,029.44
Miss J K U Ferguson	500.00
Mrs E L Howells	9.33
Miss F H Lancaster	5,345.45
Mrs A Lievesley	5,368.52
Miss I G Lowe	100.00
Miss D Lord	75.99
Mrs A M Lower	100.00
Miss E S Philpot	629.58
Mrs M G R Simpson	100.00
Mrs D A Stephens	50.00
Mrs R Spurling	100.00
Mr D B Thomas	1,209.15

### General Work

Anon: £2.00; Anon: £10; Cymro: £30.00; Anon: £5.00.

### Medical Work

Anon: £10.00.

*continued from page 129*

# Thirty years of service

THE Rev David Jelleyman is just coming to the end of more than 30 years of service in Jamaica. At the Jamaica Baptist Union Assembly tribute was paid to David for all his work.

'We place on record our profound gratitude to him for all he has been to us over these years. His service has been characterized by love and humility which qualities we pledge we will emulate.

'We commend him and his family to God with the prayer that they will continue to experience His guidance in the days ahead.'

David and Christine Jelleyman return to the United Kingdom this summer. The BMS has been invited to find someone to succeed David at the United Theological College of the West Indies and the Society is currently looking for a minister to fill that post.

## NEW

## FOCUS PACKS FROM BMS

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## Reach-OUT!

The Young People's project for 1984/85 starts this month.

Reaching out with spiritual teaching and a healing ministry to serve people in Bangladesh.

## WOMEN'S MISSIONARY CONFERENCE

MISSION HOUSE, LONDON

SATURDAY 17th NOVEMBER 10 am-4pm

£3 - including morning coffee, lunch, afternoon tea  
Details from Miss Sue Le Quesne

## BMS/LBMU AUTUMN MEETING

BLOOMSBURY  
CENTRAL  
BAPTIST CHURCH  
LONDON

Monday  
24th September  
7 pm

## WOMEN'S MISSIONARY CONFERENCE

NORTHERN COLLEGE  
MANCHESTER

SATURDAY 20th OCTOBER 10 am-4pm  
£3 - including morning coffee, lunch, afternoon tea  
Details from Miss Sue Le Quesne

Further information about any of these notices can be obtained from: Baptist Missionary Society, 93 Gloucester Place, London W1H 4AA.