

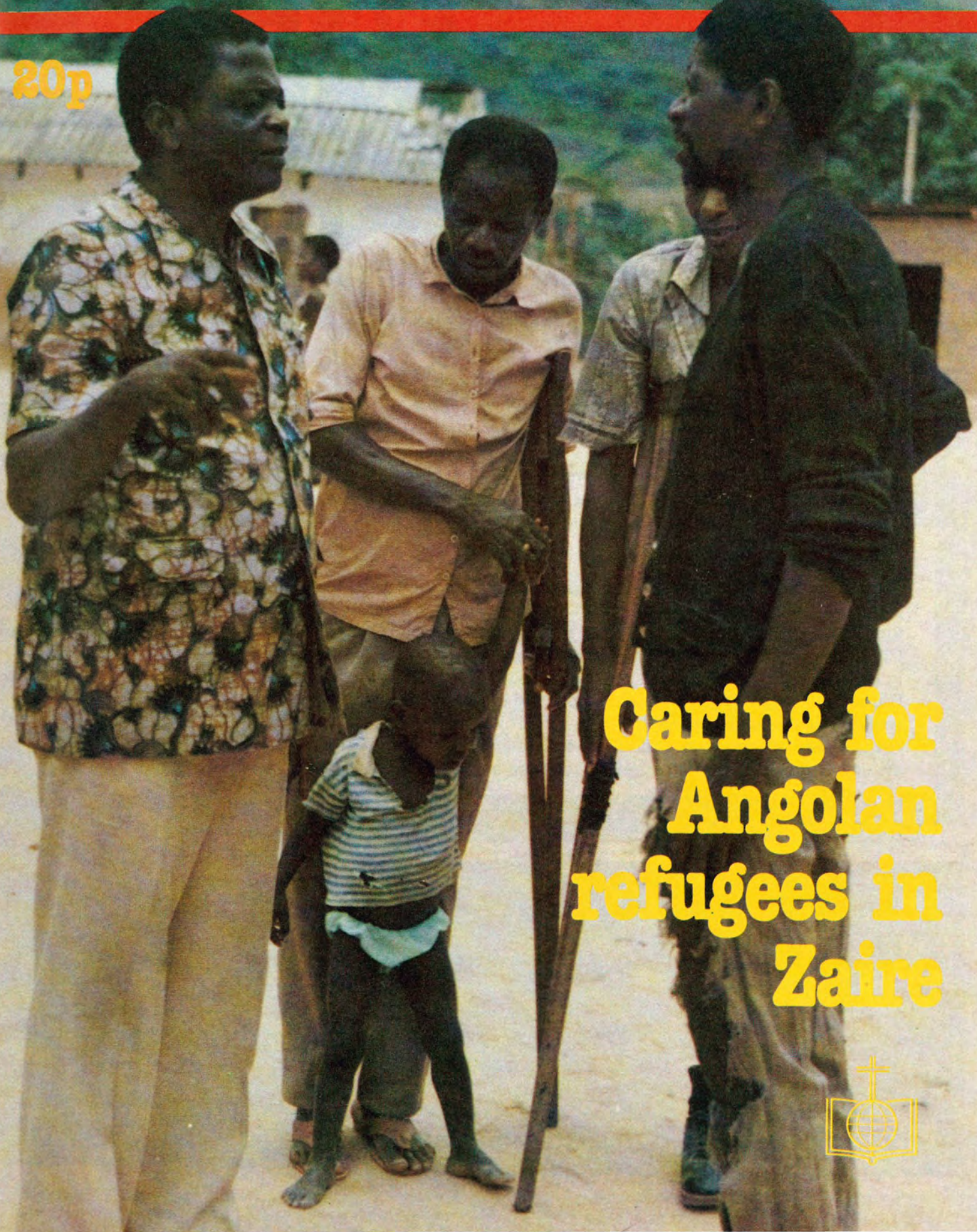
MISSIONARY

HERALD

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April 1988

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Caring for
Angolan
refugees in
Zaire



Editorial Comment

VISITORS to Zaire are often taken to the cemetery at the old Underhill mission station at Matadi and to another at Ngombe Lutete. Looking at the gravestones, the emotions you feel are a mixture of sadness and thanksgiving – sadness that many of those missionaries to Africa a century ago died so young after such a short time on the continent, and thanksgiving for a faith that was strong enough to sacrifice what, to us, seems everything in order to plant the Gospel in the hearts of men and women. The roll-call of those who died is long, but there was no shortage of others prepared to replace them.

Something of that early story is contained in the article about Rose Grenfell this month, but the spirit of sacrifice is still there in modern day Zaire and it is full of joy as well. That is something else which impresses the visitor, how Christians, who are poor in terms of worldly wealth, are prepared to sacrifice to help build up the Church in Zaire, and to share in a caring ministry to hospitals, prisons, and now to those who are arriving as refugees from Angola.

Is it still there in us, the spirit of sacrifice? Or is it something else we confine to the history books? The Church is suffering today, in Central America, in Africa and elsewhere. Many Christians in all sorts of different places are making sacrifices in order to show the Gospel in action. But we are part of that Church, not separate from it. Do we truly feel the hurts of the world as much as our overseas partners do? Are we in any realistic way sharing in the sacrifices that many of them are making? And what about the hurts back here at home?

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MISSIONARY

HERALD

THE MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY



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We share in the work of the Church in:

Angola	France	Sri Lanka
Bangladesh	India	Thailand
Brazil	Jamaica	Trinidad
El Salvador	Nepal	Zaire

HELPING THE VICTIMS OF ANGOLA'S UNREST

The BMS is aiding three refugee relief projects in Zaire. Last year, from the Relief Fund, £3,000 was given to work at Kingantoko on the outskirts of Kinshasa, £3,000 to IME Kimpese, and £500 to a project centred on Mbanza Ngungu in the Lower River Area. This year, assisted partly by an Operation Agri contribution to the Relief Fund, another £3,000 has been sent to each of the projects.

REFUGEES are still coming across the border from Angola into Zaire impelled by bombing and the mining of roads, or because of harassment by the two opposing political parties.

Often villagers are the innocent victims caught in the middle of the conflict. It is a sporadic thing. One party will come into a village and occupy it, then later the other will enter and chastise it for entertaining the 'enemy'.

The government party is in control of the capital and the major towns and cities, but the rest of the country, apart from the south which is occupied by UNITA, is, as one observer commented, 'up for grabs'.

In the centre and north of the country there is a sort of guerrilla warfare. Sometimes places are peaceful and sometimes they are harassed. The population can never depend on having a peaceful period for any length of time. If there is no stability, there can be no planning ahead, no production of crops. It is all part of the destabilization policy of UNITA, South Africa, and others.

The end result is that some people are crossing the border into Zambia and Zaire and others are moving into Luanda, the capital, and other towns. In Zaire the Baptist Community of the River Zaire (CBFZ) and the Baptist Missionary Society are involved with those who come over the border from the north of Angola.

The refugees are not of any particular language group. People in the north of Angola traditionally speak Kikongo, but Betty Bridgeman, a Canadian doctor working at Kimpese hospital, says she has heard refugees speaking a local language from the east of Luanda where she used to work.

So it is not just people from the immediate north who are coming across. Some of them have been travelling quite a distance within Angola and for some time. Even from the north of the country it can take up to six weeks, travelling through the bush and avoiding unsafe mined roads, to get across the border.

When they arrive they are hungry and lack clothing. Many have severe medical conditions arising from the deprivation of many weeks.

'Most of them arrive in a state of malnutrition and a fair number are also ill with various chronic illnesses like sleeping sickness, tuberculosis, worms, anaemia and 'diarrhoea', reports Dr Stephen Green at Kimpese.

'The latest group to arrive,' he says, 'is particularly disadvantaged. Because of Rev Enguta and Dr Roberto at dispensary, Kingantoko



Alan Brown and Rev. Enguta with refugees at Kingantoko

their illnesses they didn't have the wherewithal to help themselves. They lack energy and strength.'

The most seriously ill people are cared for at IME hospital, Kimpese, with the help of the social assistance programme which they have there. This covers their hospital fees and medicines, but not their food. Sleeping sickness patients are being cared for at special centres.

The Kimpese assistance project is giving help in three ways — medicines, food and clothing. A year's programme, which began in the autumn of 1987, has been worked out.

The Lower River scheme, based at Mbanza Ngungu, is very similar. It involves work in nine villages with 185 men, 342 women and 716 children. The help being given is for clothing and blankets, which are obtained second-hand in Zaire, and then medicines and tools so that people can begin to cultivate their little gardens. They are hoping to buy 600 hoes, 600 machetes and some seeds. They also need a vehicle to help in the distribution of these things.

continued from previous page

Land is being made available for them, with the approval of the local population. They have welcomed refugees in the past and they are still continuing to receive them.

The third project is in Kingantoko, a little village on the outskirts of Kinshasa, which was used as a refugee centre in the early 60's when people first came across the border. This centre was established with the building of a school and another building as well as some huts and housing. During the years when it was not being used it was vandalised quite badly and the roofs were stripped off some of the buildings. The ruins got into a very bad state.

When refugees once again came from the Lower River area to Kinshasa the Church of Christ in Zaire (ECZ), the overall Protestant body, asked different communities to take charge of different groups. The CBFZ was asked to take charge of the work at Kingantoko.

The Lisala parish was given the main responsibility for Kingantoko and on their own initiative they started to buy or collect clothing and food to take out. Then the BMS was asked to help because it became obvious that it was a bigger task than they could cope with by themselves.

The ECZ asked the Baptist Community to be responsible for helping the people as they arrive, to cater for the children's schooling and to look after their general health. They are not in a critical condition, unlike those that have just crossed over the border and are being cared for at Kimpese and Mbanza Ngungu. Nevertheless, their physical condition still needs to be monitored.

One of the Lisala church members is a doctor and he has been able to re-open the dispensary at Kingantoko to provide medical oversight. They are also putting a decent roof on the school and providing benches and blackboards. In addition there is a large house which can be used to

accommodate several families as long as windows and doors are replaced.

The BMS relief grant is assisting all three projects, but the encouraging thing is that the church in Zaire has organized what is a well-run operation, has set out to help people in need and is not just depending on help from outside.

IN 1987	
THERE WERE	
12 MILLION REFUGEES	
AROUND THE WORLD	
ANGOLA	92,300
ZAIRE	301,000
INDIA.....	136,400
THAILAND	119,900
BRAZIL.....	5,300
UNITED KINGDOM.....	100,000

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AT LAST, after seven years of inaction on behalf of the Angolan refugees, the United Nations High Commission for Refugees has officially started work in the Kimpese area again.

For several years the needs of the steady flow of homeless people has been met by the churches. At first, churches which had sister links with congregations in Angola were involved. Often ex-Angolan missionaries were key people. Knowledge of Portuguese and personal friends coming from affected areas made this natural. Recently many of us living in Bas-Zaire have seen the situation and have felt compelled to help too.

The people who come across the border tend to be the elderly and the sick, the older boys whose families want them out of the fighting, and the women and children. They are mostly from the Northern part of the country, but some have walked for several months.

Because of the rupture of regular medical services, the treatment of TB has been neglected, sleeping sickness has not been diagnosed at its early stages and the lack of regular nutritious food has made these already disadvantaged people even more vulnerable.

The Zaire government require new refugees to register at recognized places. There they are examined by a nurse or doctor and any serious diseases are notified. One of these posts is the local Administrative Centre of Songololo. The tiny hospital and state doctor are not equipped to treat the sleeping sickness cases they diagnose. The patients being treated are not able to find, let alone purchase, enough food to support their bodies during a course of toxic anti-sleeping sickness drugs. Many seriously ill patients are referred to the hospital at IME.

With money already donated by BMS and collected from individual missionaries and their societies, the local co-ordinator M Joachim Chaves has been able to visit new refugee groups. He has been able to buy sacks of beans, bales of used clothing, cartons of dried fish and soap to

COMPELLED TO HELP

Carolyn Green describes some of the work being done to help refugees in the Lower River Area of Zaire.



Church at Evangelical Medical Institute (IME)

distribute as immediate assistance. Canadian agricultural missionaries have donated seeds to enable the refugees to start gardens when they find a place to stay. BMS money has been used to provide medicines at Songololo. With the arrival before Christmas of a UN worker in Kimpese, M Chaves has been able to get transport co-ordinated and this helps both him and the UN representative.

IME hospital also has an Assistance programme to help refugees and poor Zairians who cannot afford the basic hospital charges. The fund which

supports this programme is not big enough to enable everyone who needs help.

The problem is continuing as people not necessarily involved in political parties, and finding their villages made uninhabitable or their families made to join one army or another. Their arrival in Zaire can be a burden on the local population. Many think they can live with relatives who've been several years in Zaire. Unable to turn family members away, the slim funds adequate for their own children stretch with difficulty to feed twice the number.



Rose Patience Grenfell

ROSE Patience Grenfell, in addition to being a helper to her husband George, for most of his missionary and exploration ventures, was herself a very effective missionary. Pattie Grenfell, their eldest daughter, after school in England, when she was only seventeen joined her parents at Bolobo and volunteered to be a teacher. She taught in school for a time both in Yakusu and Bolobo but died before she was twenty and is buried at Bolobo.

Some time ago I reread some of the biographies of the pioneers looking for material for a series of lectures on the contribution of missionary wives in the pioneer period. It turned out to be an exciting piece of research. What an adventurous lot of women they were! What a lot they had to put up with! — great hardships — long journeys — constant threat of sickness and death — the loss of friends and children — the discomfort of Victorian clothing. The death rate was very high amongst the wives of missionaries during that period, but some survived and became very effective missionaries.

George Grenfell's first wife died in the first year of their marriage, in January 1877, while they were working in the Cameroons. In the following year, after the exploratory visits to the Congo with Thomas Comber, George married Rose

Patience Edgerley, the daughter of a layman in the church in the Cameroons. They joined the BMS Congo team of missionaries in 1880. So Rose Patience Grenfell was the first of quite a number of Cameroon/Jamaican Christians who worked alongside British missionaries in the Congo in that pioneer period.

The arrival of George and Patience was a boost to the morale of the Congo team at a time when they were depressed because of the failure of all their attempts to push inland along the old trade routes to Stanley Pool.

Quickly, new plans were formed. The Grenfells' set up a new base near Matadi and an attempt by Bentley and Crudgington to get to Stanley Pool by the north bank route succeeded in record time. A forward base was now set up on the Pool near a village called Kinshasa.

The way was now open to the interior along a thousand miles of waterway. They explored by canoe and sailing boat at first, then Robert Arthington put up the money for the river boat *Peace*. George and Patience were sent to England to see the boat being built.

It was tested on the Thames, taken apart and packed into 800 packages and despatched. Then back they went to the Congo to supervise the unloading and the

'The January "Herald" reproduced an old photo of the Congo pioneer George Grenfell. In the picture he is with a good looking African woman who is dressed in a long Victorian dress. Was she his wife or one of his daughters? The caption gives no clue. Why should we make a "non-person" of either?' writes

Jim Grenfell.

'AND WHAT ABOUT THE WIVES?'

transport on the heads and backs of carriers on the long trek of 200 miles round the cataracts to Stanley Pool. They lived just behind what is now the National Assembly building, while George and some of his men from Cameroons put all the bits of the boat together again and launched it on the river.

Constantly on the move . . . in danger from water . . . (2 Cor 11:26).

Once the *Peace* was launched and fitted out, that little boat was their home for months even years. They explored and charted the Congo River from what is now Kinshasa to Kisangani, over 1,000 miles further inland. They did the same up the Kasai and the Aruwimi rivers and the charts George made still form the basis of those used for river navigation today.

They were dangerous times. On those waters ten years previously H. M. Stanley had to fight his way past almost every river bend and riverside village. Many tribes were still at war with each other and were suspicious of strangers. Arab slave raiders were at work in the eastern districts and the Grenfells frequently came upon burning villages.

The *Peace* had to be fitted with special shutters to protect the crew from arrows and spears, for they were frequently under attack. But time and time again the hostilities disappeared when they saw Patience on board. In their wars they always sent the women into hiding, so they assumed the people on the *Peace* really did have peaceful intentions.

For most of seven years they journeyed back and forth exploring, planting mission stations, ferrying missionaries and supplies, helping to train new col-leagues, looking after them when they were sick and burying them when they died. During that period Patience had three girls Pattie, Carrie and Gertie who learned to work, while children, on the *Peace*. Life was cramped and it must have been a great relief to Patience once the middle river station of Bolobo was established as the base for the *Peace* in 1888 and they could have a more permanent home on dry land.

LIFE AT BOLOBO

Patience must have been thankful for a few years of comparatively settled life at Bolobo, particularly when the girls were small. Mission station life was very different from life on board the river steamer. Instead of helping to supervise the loading and unloading of supplies and feeding her husband and the crew, now she kept chickens and goats, and found time to start a primary school and sewing classes for women and girls. She quickly won the confidence of the local women who brought their sick children to her and soon she had a regular clinic before there was a proper dispensary or a trained nurse.

PATIENCE THE PEACE MAKER

People turned to her more and more and she gained a reputation as a peace

maker. Bolobo is situated on the boundary between two tribes who were frequently at war. There were constant fights between these people and at times with the Government soldiers too. In a letter George wrote in 1894 he says:

'At one point it looked as though there would be more fighting between the Bolobo people and the state soldiers, but the whole affair was eventually settled by a compromise. . . . That night after the final settlement had been arrived at, the chiefs sent a big pig to Patience, as a token of their thanks for the part she had played in the matter. Officially, of course, a missionary's wife could do nothing, but indirectly she did a great deal to strengthen the hands of the moderates who were working for peace.' (G Hawker, p. 348.)

continued on following page

There had been tribal conflicts in the area through which they had to pass and again Patience's presence with the group convinced hostile villages that they were a peaceful expedition. In a small-pox epidemic amongst the carriers she acted as a nurse.

It was a difficult, exhausting expedition, but once they made contact with their Portuguese opposite numbers the work of the commission was soon done. Sick-ness amongst the carriers and a shortage of supplies forced both parties to return together across Angola to Luanda.

When they arrived in Luanda they were guests of the Portuguese Governor General. They were given an apartment in the Palace and a carriage and pair was put at their disposal. When they left, the Governor and the Admiral of the Portuguese Navy took them in the State Barge out to a gun boat and instructed the captain to take them to Boma which was then the capital of the Congo Free State.

George and Patience enjoyed the fuss made of them, but were glad when the job was finished and they could get back to their real mission.

BACK AT BOLOBO 1892-1906

Once back at Bolobo their pattern of life was more settled. George was away quite a lot supervising the transport of missionaries and supplies to the growing number of mission centres on the river but there were longer periods at home with Patience at Bolobo. Together they were involved in pastoral and evangelistic work in the Bolobo villages. Patience continued her work amongst the women, running sewing classes. In some ways life became a little easier, for by now she had help from Miss Lily De Hailes a very capable teacher and nurse who took on the dispensary work.

But it was a sad time too, their fourth girl was born during this period but died after two years. They were joined in July 1897 by Pattie their eldest daughter who was now 17. She volunteered to help as a teacher in Bolobo and later for a few months in Yakusu. She got malaria on her return journey to Bolobo on the old steamer *Peace* — it was a trip where

everything went wrong — the engines broke down — they got stuck on a sand bank — and were almost wrecked when the anchors dragged in a storm — and Pattie died two hours after they arrived back at Bolobo.

The church at Bolobo by this time had grown in numbers and influence and proved strong enough to face up to one of the most cruel local customs. George and Patience had tried over the years, with little success, to persuade one of the chiefs, a man known as Wolo, to stop the practice of 'burying living slaves with the corpses of his dead relatives'. When he himself died the church members on their own initiative, without consultation with George and Patience, intervened and forcibly prevented one old woman, who had been bought for the purpose, being buried alive by Wolo's relatives.

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And a year later:

'On New Year's day a hundred yards away from our home our neighbours celebrated by having a fight over a pot of beer. After they had chopped each other with machetes so that they could not continue the fight any longer, their respective friends took to their guns, and went out into the bush and began blazing away at each other . . . during the gun fight the cry went up that one of the combatants was dead, and the women set up their wailing. Patience rushed over, found the man, who had only fainted from loss of blood, and soon roused him again, to the great joy of the women folk.' (G Hawker.)

THE LUANDA EXPEDITION

George and Patience with the three girls Pattie, Carrie and Gertie went on furlough to England in 1890. When the time came for their return the girls went into an English girls boarding school and Miss Lizzie Hawkes (the sister of George's first wife) became their guardian.

Just as they were about to return to Congo, George was invited to take part in an international expedition to settle a boundary dispute between the Congo Free State and the Portuguese Government of Angola. It involved a long trek of over 900 miles. The expedition was well equipped and financed. Patience went with George.

The health of both George and Patience had, for a number of years, given their colleagues a good deal of concern. By 1906, at 57, George felt an old man, he certainly looked frail in his last photograph. It had also taken Patience a long time to recover from the death of Pattie. But they struggled on and only a few months before he died George wrote about a trip they had been on together:

'We who left Bolobo a week ago consisted of Patience, John Clark and myself. Patience left us on the morning of the fourth day, or rather we left her, for she was going to stay at our Bumbende out-station, and then visit the three other outposts between that place and Bolobo, on her way back in the boat which we had towed up for that purpose. These three out-posts are looked after by evangelists who used to be crew men on the steamer and Patience likes to keep in touch with them and their families.'

A few weeks later George died while visiting the church at Bopoto. In those days wives were not regarded as missionaries in their own right and widows were always repatriated whether they wanted to leave or not. So in 1906 after 26 years the missionary career of Rose Patience Grenfell came to an end. She went to live in England with her remaining daughters Carrie and Gertie.

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Further information from:

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IT was nearly three years since Susan Le Quesne had last visited Bangladesh, the country where she had worked with the BMS from 1957 to 1982, so when she prepared for a 16 day visit, just after Christmas, she wondered how different life there would be . . .

IT WAS WORTH THE VISIT

'HOW will it appear to me? What sort of changes will there be? Will my reactions have altered? What will I feel like?' These were my thoughts as I prepared to travel, but as soon as I arrived, I found that I still had the ability to communicate freely in Bengali with many old friends and to feel at home again in every sense.

In any trip overseas there is always some incident which is highlighted or which stands out clearly in the mind. To me, this time, it was a visit with Gwyn and Joyce Lewis to the village of Shakpala in the Rangpur district in the north of Bangladesh.

A few months ago the area was submerged under several feet of flood water and one day, when Gwyn and Joyce were setting out on their weekly visit to this village, their way was blocked by flooding across the main Rangpur to Dhaka road. They had to turn back.

The next time they tried to get there, instead of walking or driving half a mile from the main road to the bank of the river, they got into the boat at the side of the main road and got out of it straight into the courtyard of one of the families they were visiting.

On my visit, the fields were dry in the winter weather and the floods had long since gone. But the marks showed and you could still see the effects on the sugar cane and other vegetation.

We drove down the main road without difficulty, got out of the jeep and walked the half mile to a river well shrunk within its banks. It was a great day of joy for us.



Bible Study



Susan Le Quesne

We were going to visit two Hindu families which had become Christian.

For months, Gwyn and Joyce had been giving them Bible teaching in their homes. Govinder Singh was the person Gwyn first came to know. He had done all the Bible courses from one of the Bible Correspondence Schools in Bangladesh and at the end he was sent a New Testament and the name of the nearest Christian Community to contact. This was actually in a Santal (tribal) village not far from where he lives. When he went there the folk realised he was a Bengali and not a tribal, so they suggested that he might prefer to go and meet with Christians in Rangpur and was given Gwyn's address.

From that contact there was an opening into the family to share with them the Good News of Jesus Christ. Very soon, not only Govinder made a commitment to the Lord Jesus, but also his wife and family, his half-brother, Narayan, and his family. A few months ago the four adults were baptized.

As we approached the village, a young boy came running up to Gwyn and proudly carried his briefcase for him. He was the son of one of the families we were going to visit and he was delighted to be able to carry the bag and to go on ahead and announce our arrival.

Narayan's wife



When we got to the edge of the river, there was the ferry boat waiting to take us across. Govinder is the ferryman so we went across, up the bank the other side and then walked just the few yards to the houses of the two families.

So there they were living very simply in their mud and bamboo houses built round a courtyard. They greeted us warmly and we sat around and chatted. We saw the bamboo work that Narayan's wife was doing, making boxes and other articles for sale. We saw the family cow being milked and drank some of the freshly boiled milk which was served with the local puffed rice. Very good it was too!

After a while, we moved into one of the rooms and had a time of singing and prayer before the Bible study. Eagerly these families listened to the word of God and talked about it as they sought to understand it. Each one of us, men and women, shared together in a time of prayer.

Sometimes you wonder about the church in a country like Bangladesh, where Muslim influence is strong, but to go to a

village like this and see the radiance on their faces, and realise that they are truly seeking to follow the Lord Jesus, is a great encouragement. They have happy relationships with their neighbours, many of whom came in and out to listen to the Bible teaching. It is a privilege and a humbling experience to be part of this work and to realise that God is at work in the land.

Yes, in a country where many do not know the Lord Jesus, where needs are so great, the new life that is found in Jesus is the only answer to the needs of men and women. It was worth a walk to the river, worth travelling all the way to north Bengal to visit Shakpala! It was worth going to Bangladesh! They are our brothers and sisters and we are all part of the one family of God.



A young boy proudly carrying Gwyn's case

TAKING THEIR PLACE AS CHRISTIAN LEADERS

'There's a lot of work to be done in the school at CECO Kimpese,' wrote

Pat Woolhouse in a recent letter.

'THE school population is bigger than ever, with some 850 pupils in 20 classes but I don't think that entirely explains the increased interest in spiritual things. In the Scripture Union group we usually reckon on a full room for the first meeting of the year, and then gradually numbers settle down to a more comfortable 60-80. This year we started full . . . and numbers have *increased* almost every week until, at the last meeting of term, we had brought in so many benches that folk were sitting eyeball to eyeball and any more would have had to stand.

'A number have become Christians during the term and others have sought

help in mending broken relationships and other personal problems. There is no doubt that the Spirit of the Lord is at work, but the opposition is active as well, and at one point we feared that the group might be split. Much prayer and not a few tears have, I believe, put that danger behind us.

'I must also mention Titio. He became a Christian while he was at school here and, despite considerable family opposition, went on to do pastoral training. In fact, his family refused him any financial help and was amazed at the way the Lord met all his needs and beyond. He finished his training in July,

very cross with himself that he'd achieved 69.9 per cent rather than the 70 per cent that he'd been aiming for.

'He wanted a job as a school chaplain, or where he could maintain contact with young folk at school, knowing how much he'd gained from a Christian education. He was sent back here to Kimpese to work in the Bible School and it's been a real delight to have him back. He has matured so much and is obviously going to make a fine pastor.

'Another former student has now taken his place in training, also in spite of family opposition, and we're looking forward to seeing how much the Lord looks after him. It's a real encouragement to see young men such as these taking their place in society as Christian leaders and they are by no means the only ones.'



ECUMENICAL COUNCIL

HAVING received approval from the authorities of the main Christian traditions in France, an 18-member ecumenical council is to be set up with six members each under the auspices of the Protestant Federation, of the conference of Roman Catholic bishops, and (jointly) the committee of the Eastern Orthodox bishops and the Armenian Apostolic (Oriental Orthodox) community.

TELEVANGELIST OPPOSED

THE planned visits to Barbados and Trinidad by US TV evangelist, Jimmy Swaggart, have stirred a storm of opposition from Anglicans, Catholics and some evangelicals.

'I find his theology very displeasing,' said the Rev Harcourt Blackett, a Catholic priest on Barbados. **'He thinks of God as a white, pro-colonial, US businessman.'**

Anglican bishop, Clive Abdullah of Trinidad and Tobago, said Swaggart's message was inappropriate for his country. On Barbados, local evangelist, Gordon Mathews, called for demonstrations against Swaggart.

WE'RE PEOPLE, NOT BEACHES

Concern about the negative impact of tourism on local cultures and ecology is contributing to a church led movement to promote responsible tourism in the Caribbean.

Abundant sun, sea and sand have made tourism the Caribbean's largest and fastest growing industry, bringing in \$5 billion annually. An estimated eight million tourists now visit the region each year and five million island-hop on cruise ships. Two-thirds of these are from the United States.

Tourism has become the backbone of many regional economies. It has become a particular option for government planners on smaller islands that have little in the way of internationally marketable resources.

Tourism promoters say the industry provides much needed foreign exchange and jobs, while investment in infrastructure for tourist comfort contributes to island development.

But there is another side to tourism. 'In the interest of attracting the tourist dollar, we overdid the effort and offered more than service, we offered servility,' wrote a Jamaican journalist. Racism hangs over an industry in which white visitors expect to be served by smiling black or brown servants. 'Just because tourism gives our people their daily bread doesn't mean that workers should be exploited and abused.'

Women's groups are concerned about the pictures of tanga-clad dark skinned women in promotional literature which seem to sell the women along with the culture.

The movement to promote responsible tourism began within the Caribbean, Asian and Pacific churches in the 1970's and is now organizing Christians and other concerned people in Europe and the US.

'Tourism must be harmful to neither guest nor host and beneficial to each,' says Virginia Hadsell of the US Centre for Responsible Tourism.

While efforts in the 1970's focused on denouncing tourism's negative effects the present strategy has broadened to work for concrete changes in the industry, to promote alternatives to mass tours and luxury resorts and to encourage dialogue among travellers, local populations, tour operators and government planners.

'If we sell ourselves as a beach, we will be seen as a beach,' says one Caribbean church leader. 'But we should be seen as Third World peoples striving to build decent societies and to readjust the imbalances of the world — a people with something to contribute to global welfare, a people to learn from.'

What's happening in the Church around the World

CONGRESSIONAL SLUMDWELLER

BENIDITA de Silva represents three minorities in her new position as a deputy in Brazil's National Congress – women, blacks and the slumdweller of Rio de Janeiro.

The poor of Rio's favelas elected her as their congressional representative last June. Until then she had spent her life cooking, serving and washing for others. She ran her electoral campaign on a shoe-string, but garnered the 27,600 votes that allowed her to speak for the poor who inhabit the hills around the glamorous resort city of the glossy brochures.

'It's hard to imagine the daughter of a washerwoman entering the pages of

history,' she said, after presiding over Congress for 25 minutes in the absence of President José Sarney.

Apart from being Congress' first black woman, De Silva holds one of 16 seats won by the workers' party. She is pushing for the creation of day care centres for working mothers.

Lacking a classical education poses no problem for her.

'My grammar may not be perfect, but I can make myself understood.'

She says hunger and misery have a way of teaching anyone sociology, economics and anthropology.

As a poor black child in a favela, the

first thing she learned was to use the back doors of big houses, where she picked up dirty clothing and returned it clean. A devout Pentecostal, De Silva married at 16 and had five children. Only two survive.

Her salary as a deputy could allow her to leave the poverty of the favela. But she is committed to staying in her home district. Sixty per cent of her salary she distributes among her party, her community and her church. Each weekend she flies 750 miles, coming home from Brasilia, the federal capital.

'I don't want to leave my district,' she says. 'That's where my people are.'

AMITY

The Amity Foundation represents a new form of Christian involvement in Chinese Society declared a delegation from Amity which visited Germany late last year.

'Chinese Christians are joining hands with friends in China and from around the world to create an organization designed to serve the humanitarian needs of all Chinese people.

'Our goals are threefold:

'To contribute to China's social development and efforts towards

modernization.

'To make Christian involvement and participation more widely known to the Chinese people.

'To serve as a channel for the ecumenical sharing of resources and the promotion of international people-to-people relationships.'

'Working through existing institutions in China and in co-operative undertakings, the Amity Foundation seeks to identify projects which are deserving of support,

but which at present are inadequately funded.'

*In a consultation with representatives from more than 30 western churches a working paper was produced entitled *An understanding of the nature and practice of the relationships between the Amity Foundation and European partners*. This affirmed the intention 'to develop a relationship of partners', with full 'reciprocity in giving and receiving, the sharing of insights, experience, of technological, financial and personnel resources.'*

MISSIONTALK

MISSIONTALK

MISSIONTALK

MISSIONTALK

Iain and Anne Walker



Used at
the valedictory
service of Iain
and Anne Walker
at Athol Baptist
Church, Scotland.

150 YEARS OLD

WALTHAMSTOW HALL, where several generations of missionary daughters have been educated, celebrated 150 years of life at a special service in Westminster Chapel on 13 February. The BMS, which has five missionary children there at present, was represented at the service.

HOME FROM HOME

The Women's Project for 1988-9

AT the Women's Rally on the Wednesday afternoon of the Baptist Assembly, 27 April, the new project for 1988-9 will be launched.

It aims to raise £27,000 for the São Paulo Hostel for missionary children. This is the cost involved in running the hostel and the school fees for the children of missionaries in Brazil.

To know that their children have the opportunity of receiving a good education and living in a hostel that is also a loving home means that their parents can continue their work and witness in more remote areas of Brazil.

Leaflets, a background information pack, and a slide/cassette set will be available from May. Please write to Miss S M Le Quesne at BMS for your requirements.

FAREWELL TO IAIN AND ANNE

*WHATEVER made the two of them decide to go so far
I suspect it was a rainy day when Iain was under par
And Anne, expecting Cullam, was feeling rather ill
They said to themselves, 'Why don't we leave for somewhere like Brazil.'*

*And thus, their heavenly calling was surely finalised
And Iain's life's ambition would soon be realised
To escape from all his relatives and go off with Anne alone
To a spot at least a thousand miles from the nearest telephone.*

*They're flying with all their luggage, Iain's cases are but two
But Anne's going by special charter aboard the 'QE2'
What Anne is taking with her is more than tongue can tell
Three hundred-weights of Pampers and the kitchen sink as well.*

*Before they went the BMS made proper preparations
They tried to think of somewhere in a wild remote location
Where they could get experience of a strange and foreign nation
So they sent them back to Scotland to live near their relations.*

*They will fly from London Airport and the BMS will pay
But they haven't noticed so far that the ticket's just one way
Iain's Mum says 'Bye Bye Poppet' and his Dad says 'Slangever'
While Anne's Dad says 'Take care Bunnykins' and her Mum says 'Au Revoir'.*

*Callum will be growing up in a warm exotic land
In a country where his football skills will soon be in demand
He will grow up speaking Portuguese and English too by Jingo
And maybe by the time he's twelve he'll teach his Dad the lingo.*

*It was here in Pitlochry that their story first began
Where Iain would settle for any lass who was desperate for a man
And Iain will, I'm sure, recall that this is where he met her
And for many years to come he'll blame the Atholl Baptist Centre.*

*But seriously folks, we know we'll miss this precious pair
And I think we've joked enough about them, more would be unfair
So speaking for every one of us, we'd like you both to know
That one thing is for certain, we'll be glad to see you
Get back.*

FEET OF CLAY?

IDEALISTS are not always realists. William Carey was both. When he raised the matter of overseas mission with his colleagues he was told to go and write a book about it. The result was his *Enquiry into the obligations of Christians to use means for the conversion of heathens*. His idealism was seen in the way he saw problems as challenges and his meticulous listing of the countries of the world and their religious states.

There was also the practical component. Pray, plan and pay was Carey's call. And there was a further practical suggestion, that every supporter should offer a penny a week.

Another down-to-earth idea was offered. Carey writes: 'Many persons of late have left off the use of West India

sugar on account of the iniquitous manner in which it is obtained. . . . If this, or part of this were appropriated to the uses afore-mentioned, it would abundantly suffice.'

Carey's weekly penny fund led to the issue of collection boxes for this purpose. The one shown is still in use at the Kirkby-in-Ashfield (Forest Street) church in Nottinghamshire.

Carey's book in hardback edition was sold for 7½p. Today's cost would be about £7.50. So at a hundred fold increase, Carey's penny would be £1. Was the idealist being unrealistic? Maybe it's time to check your BMS green globe if you have one. If you haven't one your missionary secretary or area representative could help you.

In Mizoram in India the church encourages 'a cup of rice campaign'. As an extra love gift church members are

encouraged to give a cup of rice in thanksgiving when the daily meal is prepared – one for each person and one for the pot! How about putting your globe alongside the condiments, or telephone or . . . ? Suggestions are invited.



Evening Seminars on

WORLD CHURCH ACTION GROUPS

or

A NEW LOOK AT MISSIONARY COMMITTEES

Every Church needs a missionary group with a better image than the average missionary committee. If you've got one that's good! If not, help is at hand!

Monday 18 April at Camberley Baptist Church
Frimley Road

Tuesday 19 Eastleigh Baptist Church
Desborough Road

Wednesday 20 Gillingham Baptist Church
Green Street

Thursday 21 Sevenoaks Baptist Church
The Vine

Friday 22 Crawley Baptist Church
Crabtree Road, West Green

* Each evening at 7.45 pm except Crawley at 8 pm *
* Two hour programme * Prompt start *
* Coffee served beforehand *

Learn about:

*The importance of mission in the Church
Combining local, national and international interests
The people who should be involved
Fostering mission concern and support
Programmes and projects*

These seminars are for ministers, missionary secretaries, and all those concerned about the Church's mission to a world in need. Bring your missionary committee en bloc.

MISSIONTALK

MISSIONTALK

MISSIONTALK

MISSIONTALK



It would be helpful to know whether or not your Church will be represented.
Telephone Leslie Gregory on 0342 311804 (BMS SE Area Representative)

• PRAYER CALL •

3-9 April MEDICAL WORK IN NEPAL

Pray for those Christians working in Non-United Mission to Nepal projects, such as the Institute of Medicine, that they may be both 'salt' and 'light'. Patan Hospital serves the greater Kathmandu area, with Kin Liu of the BMS as Laboratory Technician.

Community Health Programmes reach out to the villages in 'difficult terrain' from the hospital at Tansen where Stuart Little is dentist and Pirjo Little is nurse

anaesthetist. Outreach is made from smaller hospitals such as Amp Pipal where Dr Ian and Sally Smith work, and the dispensary 'hospital' at Okhaldunga.

Pray that those working in isolated projects may be encouraged and know God's wisdom and patience as they reveal the love of Christ in the ministry of healing.

10-16 April EDUCATION IN ZAIRE

The CBFZ has responsibility for the organization and staffing of about 300 schools. Morale in many places is low due to inadequate and irregular salaries, and poor working conditions. Over two thirds of the schools are at primary level, most occupying shared premises, and very few have doors and windows so that there are security problems for basic school equipment. Pray for those who are encouraging teachers to be Christ's witnesses to younger generations.

Missionaries teach in some of the secondary schools, some work in poor conditions, and some have to cope with apathy, corruption and low moral standards. Remember the Christian unions, that more staff and students will find Christ, and become rooted and grounded in an enduring faith.

17-23 April CHRISTIAN EDUCATION IN BANGLADESH

Let us give thanks for all Christian schools in Bangladesh. The standard of education offered by the schools is high and therefore many children are eager to attend. In particular let us remember the following schools in our prayers, the children and the Head teachers and staff.

(iii) Immanuel Primary School, Dinajpur and the Hostels for boys and girls.

Finally let us remember the Christian Primary Schools all over Bangladesh which are supported by the Bangladesh Baptist Sangha's Social and Health, Education and Development Board.

- (i) Barisal Boys' School and Hostel
- (ii) Barisal Girls' School and Hostel

24-30 April BAPTIST ASSEMBLY

During this week the annual Baptist Assembly will be held in London. For those able to attend it is a time of fellowship, inspiration, thanksgiving and challenge – as delegates they return to their churches to share all that has taken place. Remember the incoming President of the Baptist Union of Great Britain and Ireland – the Rev Dr Colin Marchant – and the Chairman of the Baptist Missionary Society – the Rev Vivian Lewis. Many are involved in the arrangements and organization for all the meetings.

• P R A Y E R C A L L •

WOMEN ROLL BACK THE STONE

THE stone put there by the military
by the systems which bind
The stone of violence
The stone that guards the entrance
to ourselves
that keeps us from one another

The stone against our voices
against our stories, our heroines
The stone against our education
against our bread

The stone against our God

Women roll back the stone
in Chile and everywhere
sharing stories
organizing around needs
gathering at women's centres
recognizing, deepening
celebrating a transforming lifeforce

It's the resurrection message
after all
God-spirit
resists containment in tombs
rather
walks among us.

by Carolyn Lehman.

PRAYER FOR US EACH

*Bent into the body of Christ
laid out under glass
like some enshrined wine
sleeping off a draught of death
in the corner of the shrouded
cathedral,
an old Indian woman
swayed under musty skirts,
her cracked lips
skipping over words
in whispers not meant
for me to hear.*

*What is she asking Him for?
Supper?
The soul of a son?*

*Forgiveness for a suddenly
remembered sin?
To be taken into His
bosom tomorrow?*

*I stand in the shadows
under the chipped angel
with a lurid neon halo,
a gringo adrift here
at the top of the world,
praying with her lips
that we each get
what we need.*

— John Ross
La Paz, Bolivia

Prayer from China

O God, if I were a blade of grass
nourish me with sun and dew
make me the green of peace
a smile of spring on earth.

If I were a small bird
give me strong wings
to soar the sky among white clouds
a harbinger of life.

If I were a lump of clay
shape me to your will
mark me with your beauty
a sign of your grace.

If I were a candle
light me in the darkness
burn me drop by drop
leaving light and warmth behind.

*Yang Jingchao, student
Huadong Theological Seminary,
China.*

TRUE PARTNERS

Lord,
help us to be true partners
with our brothers and sisters overseas
listening as well as speaking,
receiving as well as giving,
accepting as well as going,
being led as well as advising,
obedient to the Word
you are speaking
to all your people
in every place.





From the Rev George S McKelvie, Teignmouth.

Dear Editor

Thank you for your article on Robert Arthington. You may be interested to learn that his last resting place is in the Cemetery here at Teignmouth. I went up there, and I found it.

On one side it says:

ROBERT ARTHINGTON
Born at Leeds 20th May 1825
Died at Teignmouth 9th October 1900
His life and work were devoted to the spread of the Gospel among the heathen.

On the other side:

The entrance of thy words giveth light
He shall have dominion from sea to sea
and from the river to the ends of earth.

I must try to find out more about RA's life in Teignmouth.

Perhaps you know more about him than your article said, e.g. How did he make his money? or how and where did he get his fortune?

Yours sincerely

George McKelvie

PS – I was interested in Arthington's association with Holman Bentley. Bentley's father was the second minister of my Loughton Union Church, Essex, and he said H B must have been a lad and young man in the church there.

Robert Arthington's story is told by A M Chirgwin in a book, now long out of print, called *Arthington's Million*, but it is still very readable if you can get hold of a copy.

But to answer your question, Robert Arthington's father was a Quaker and a brewer. According to Chirgwin: 'The brewery had been in the family for more than a 100 years. . . . It was the early days of the Temperance Movement, and few people had any scruples about making their money by the manufacture of intoxicants. . . . When the Quaker folk of Leeds gathered in the Meeting House for their monthly business meeting, it was the brewer's practice to send them up a small barrel of beer.

'One day . . . they found that the barrel was empty. . . . John Priestman, a member of the Society, told them that he felt uneasy about drinking beer at their meetings and had slipped out and poured the liquor down the drain.'

The result was that in 1850 he closed the brewery. Later, like his father, Robert Arthington refused to sell the business – he was determined to prevent the site from being used for brewing – and eventually the land was sold to the Midland Railway and became part of their goods yard. Arthington's wealth was wisely invested and, as you know, was used to advance the cause of world mission.

From Dr Malcolm Bonnington Chard

Dear Editor

This is an acknowledgement of your Missionary Herald Questionnaire which I shall not in fact be returning, but instead I am sharing a development at this church in which you may be interested.

Up to the end of 1987 we had between nine and twelve regular readers of the Missionary Herald. For this year we have ordered 60 for each month, with the possibility that we shall increase that number if we can. A staggering increase, explained by the fact that we are GIVING THEM AWAY!

In an effort to enhance Missionary-awareness in this Church the Missionary Committee is commending to each family in our regular congregation the Shareholder scheme, and early findings have shown a very enthusiastic response. We are asking just 50 pence per month from each family, by the Shareholders Envelopes system except where a globe is used, and our calculation is that by the end of the year we shall not only be able to increase our contribution to BMS which in any event was very close to target last year, but we shall at the same time make our fellowship more acutely aware of the lives and work of our missionaries.

I hope that the above is an encouragement to you.

Yours sincerely

Malcolm Bonnington



ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and anonymous gifts. (To 11 February 1988.)

Legacies	£
Mrs W F Banks	500.00
Miss E F Bellingham	150.00
Mrs E Binmore	9,000.00
Miss M E Charlesworth	100.00
Mr E H Coleman	1,898.41
Mrs K Dawson	1,000.00
Rev S J Dewhurst	1,000.00
Mrs G V Forster	100.00
Miss E F Gedge	6,634.93
Mrs M Gilman	2,384.77
Mr W R F Hall	18,500.00
Miss E Howell	100.00
Mrs R Hubbard	500.00

Mrs V E M Inglis	100.41
Mrs A Miller	250.00
Mrs Musk	50.00
Mrs C B Peden	4,149.00
Rev A C Richardson	100.00
Miss D K Shipway	81.78
Mrs J Steel	25.00
Dr R M A Tait	1,000.00

General Work

Anon: £20.00; FAE Aberdeen: £20.00; TB Luton: £95.00; Anon Durham: £40.00; Cymro: £70.00.

Relief Work

Anon: £5.00; Anon: £5.00.

MISSIONARY MOVEMENTS

Arrivals

Dr & Mrs I Smith on 20 February from Amp Pipal, Nepal.

Rev & Mrs G Lee on 23 February from Kandy, Sri Lanka (via Malaysia).
Rev & Mrs J Clark on 24 February from Sao Paulo, Brazil.

Departures

Miss V Hamilton on 1 February to Dhaka, Bangladesh.
Dr & Mrs H Kennedy on 3 February to IME, Kimpese, Zaire.
Miss S Loader on 11 February to Dhaka, Bangladesh.
Miss C Preston on 22 February to Dhaka, Bangladesh.

Births

On 9 February 1988, at Bolobo, Zaire to Mr & Mrs R Hoskins, a daughter, Abigail Jane.

BAPTIST HOLIDAY FELLOWSHIP 1988

WESTHOLME – Minehead

Family holiday centre – on seafront – near town centre and Gardens

30 comfortable bedrooms – most facing sea, several en suite

10 Single, 9 Twin, 4 Double, 7 Family, capacity 60

Two Lounges, discussion room, games room, laundry room, own car park

Excellent food and fellowship

Ideal for family and church holiday groups

We still have some vacancies for the following weeks:

28 May-4 June

Host: Rev Paul Mortimore

4-11 June

Host: Mr David Rutland

11-18 June

Host: Rev Charles Hodgkins

11-25 June

Host: Rev Kenneth Toms

25 June-2 July

Host: Rev David Lewis

2-9 July

Host: Rev David Gamston

9-16 July

Host: Rev Charles Couldridge

10-17 Sept

Host: Rev Douglas Monkley

17-24 Sept

HOLIDAY FLATS, Minehead

– on seafront – 7 spacious flats – sleep 2-10

– fully equipped – colour TV – own car park

Brochures: Baptist Holiday Fellowship (MH)

1 The Esplanade, Minehead, Somerset TA24 5BE. Tel: (0643) 3473

NOTICES

BREAK OUT!

BMS Summer Holidays 1988

This year, the BMS is launching out in a different direction for its Summer Holiday Programme! Take the opportunity of joining in with one of three holidays below – and grapple with world church issues!

AMONG THE ROLLING HILLS – 25-31 July

Marvellous Malvern is the venue for this year's Family Holiday. Join with 50 others for six days of relaxation and stimulation at St Edward's Conference Centre.

COST £90.00 per person.

PHAB! – 23-30 July

Llandudno, Wales, is the location of a rewarding holiday for physically handicapped and able bodied people to share together. Many activities are planned – music, drama, sport, art and much more! If you are physically handicapped and between 15-25, or able-bodied and between 16-25, and would like to get stuck into PHAB, then write to: Geoff Evans, 41 Parklands Road, Fulwood, Preston PR2 4SJ, or phone him on 0772 863355.

COST £45.00 per person.

MESSING ABOUT ON THE RIVER – 16-23 July

Young People! Get the taste for canal life this summer. Two brightly decorated canal boats, a ten and twelve berth, will await your arrival. Where will they take you? Who knows? The narrow boats will journey from Hertfordshire for as far as you can make it! If you are between 16 and 25, live dangerously and be a part of this exciting holiday.

COST £65.00 per person.

NEW LIFE IN THE NEW FOREST – 13-20 August

The fabulous facilities of Avon Tyrrell are waiting for you in 1988! Avon Tyrrell is an old country mansion standing in 43 acres of its own land, and bordering onto the New Forest. Here you can swim, sail, play tennis, badminton, rounders or do a host of other things. While you're here, John Rackley will lead you through an assault course on world mission today!

COST £100.00 per person.

* ALL PRICES ARE INCLUSIVE OF VAT *

BAPTIST ASSEMBLY

25-28 April

Westminster Chapel, London

* * *

MONDAY

2.00 – 4.15 pm

Opening

Bible Study – Dr A Kreider

At home and abroad – Baptist work in 1987

Prayer

4.45 pm

BMS General Committee

6.30 pm

President's Evening

Address by Dr Colin Marchant

Theme 'Shalom'

TUESDAY

9.45 – 10.15 am

Bible Study – Dr A Kreider

10.15 – 11 am

Baptist Union Business

11.15 am – 12.30 pm

Public Issues

Afternoon

Urban trails and mobile seminars

6.30 pm

Launch of Action In Mission (AIM)

Recognition Service

Preacher: Rev Peter Barber

Gen Sec BU of Scotland

WEDNESDAY

9.45 – 10.15 am

Bible Study – Dr A Kreider

10.15 – 11 am

BMS Annual Members' Meeting

11.15 am – 12.30 pm

BMS Sermon

Preacher: Bishop Harry Moore, CMS

2.15 pm

Women's Rally

(entrance by ticket – free – available from BU or BMS)

4.45 pm

BU Council

6.30 pm

BMS Valedictory Service

THURSDAY

10 am

Exploring AIM

NEEDED OVERSEAS

ZAIRE – Science and Maths teachers – Electrician (short term)

NEPAL – Primary school teacher

BANGLADESH – Pastoral couple for evangelistic work

Please write to: The Personnel Secretary, BMS, 93 Gloucester Place, London W1H 4AA