

missionary herald

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What is Angola's future?

This is the question being asked as we face Independence Day fixed for 11 November. One of those who will be playing a part in that future is Alvaro Rodrigues, pastor of the Sao Salvador church. Jim Grenfell, formerly a B.M.S. missionary in Angola writes about him.

The Rev. Alvaro Rodrigues is pastor of the São Salvador church in North Angola. I have known him since 1954 when he was just finishing in primary school at our B.M.S. mission school.

After finishing primary school he worked for two years as a student-teacher for our São Salvador mission. He did a good job and most of his pupils managed to pass the fourth year examinations set by the Portuguese education authorities.

During this period (1955-56) the Portuguese were trying to woo young Angolans away from the influence of the more politically minded Congolese just across the border. The government of the Northern Province made it possible for a number of the young men trained in our schools to be offered attractive jobs in Uige the largest town in North Angola.

Alvaro accepted one of the jobs and lived for two years in Uige. While there he lodged with an evangelist and during this period had a religious experience and became a keen Christian. He returned to São Salvador during 1958 and became a teacher in our mission school again. He was baptized at Christmas of that year, and from then, until becoming a refugee, he was secretary and leader of the church youth club.

In 1961 his father, who was a deacon of the church and a carpenter working for the mission, was arrested for questioning by the Portuguese police. He died shortly afterwards in prison.

At that period it was not safe for any young educated African to be in North Angola, for



The Rev. Alvaro Rodrigues.

(Photo: B. W. Amey)

in the general panic after the events of March 1961, they were in danger of being arrested and killed out of hand by Portuguese soldiers and police. So there was a mass exodus to Zaire. Alvaro became a refugee.

Warden

In 1963 after a crash course in French, Angolan students were admitted to the Secondary School at Sona Bata in Zaire. Alvaro was one of the first group. He did well, so that after two years, he was transferred to the school at Kimpese along with other students, where he completed the remaining four years of the six year secondary school cycle. He was a good student, and a very good influence in the school, taking an active part in Christian Union meetings and student missions.

When he finished his course at Kimpese he was employed for a year as warden for the students at CEDECO the Community Development Project at Kimpese, being responsible for student welfare and assisting in the teaching programme, and helping the chaplain with

morning prayers and lectures in religious instruction. He was then appointed the first warden of a new ecumenical centre in Kimpese town where he was in charge of reading rooms, organized adult education classes, supervised sports activities (he was a fine football player in those days) and gave talks on Bible subjects to those who wished to attend.

Further training

In 1968 he married. His wife is a nurse trained in Zaire and they worked together at Kimpese doing a useful job for the church and the community. Alvaro felt he could do a better job after more specific training in theology and the B.M.S. and the W.C.C. were able to grant scholarship money for him to study at the Faculty of Theology in the University of Yaounde in the Camerouns.

After obtaining his degree in theology he returned to Zaire in 1974 and was appointed teacher in religious education at the secondary school of Ngombe Lutete. He only worked for two months for R.E. in schools in Zaire was prohibited by order of the Government of Zaire. So Alvaro was out of a job.



Losing his job in Zaire coincided with the peace negotiations between the Portuguese and the Angolan nationalist parties, and the possibility of the refugees being able to return to their home land. Alvaro took his wife and children back to São Salvador, where he has been working with the church ever since. When the São Salvador mission station was handed back to B.M.S. in March of this year Alvaro was one of those appointed to administer the mission as a representative of the B.M.S.

Alvaro and his wife with the Christians of São Salvador have an enormous task, a growing church to serve and returning refugee population to help. They need all the support we can give them.

When the Rev. Alvaro Rodrigues attended service at the College Road Church, Harrow, Councillor and Mrs. G. Hines, members of the church, Mayor and Mayoress of Harrow, were also present and are pictured here with Rev. David Staple, the minister.

(Photo: B. W. Amey)

The overgrown road is evidence of fourteen years neglect and an indication of the situation to which refugees are returning in Angola.

(Photo: H. F. Drake)





Prevention is better than cure

Georgina MacKenzie, B.M.S. nurse at Bolobo, Zaire, describes some of the medical work in that district.

ONLY five qualified African nurse tutors in the whole of Zaire, thousands of people miles from the nearest nurse or doctor, infant mortality rate still very high . . . that is the picture of medical work in the Zaire of today. These are some of the reasons why we are concentrating so much on our nurse training programmes to equip young Zairian men and women to help their own people, to a higher standard of living.

At the hospital at Bolobo we have had a government recognized nursing school for seven years and just this June another twenty nurses received their diplomas to practice nursing. But where can they go from there? Many will stay with us at Bolobo and gain more experience, some will return to their villages to marry, a few will go into village dispensaries where they will work alone and be expected to do many things that a doctor would normally do. But if they want to go on to study further, there are as yet no higher or specialized nursing courses, there are no opportunities for them to train as nurse tutors, and there is no "scale" or

standardization of nursing throughout the country.

There is no career structure as we know it, so why do these young people so desperately want to become nurses. Only this summer we had 570 applications for 25 places in our first year at Bolobo. Perhaps a few of them only do the entrance exams for a joke, but most of them are sincere. Some of them at their interviews were asked why they wanted to be nurses and we had replies such as "To help my country to be a better place", "To be able to help my family and friends", and perhaps most poignant of all, a boy who had seen somebody die in his village and he was not able to help. So at Bolobo we are endeavouring to prevent disease by training more nurses.

But this is not our only way of prevention, and this year for the first time we have started a public health course for our third year nurses. Six have now qualified with this diploma and after more experience in the hospital they will be going out to work in remote areas in the all important realm of preventive medicine.



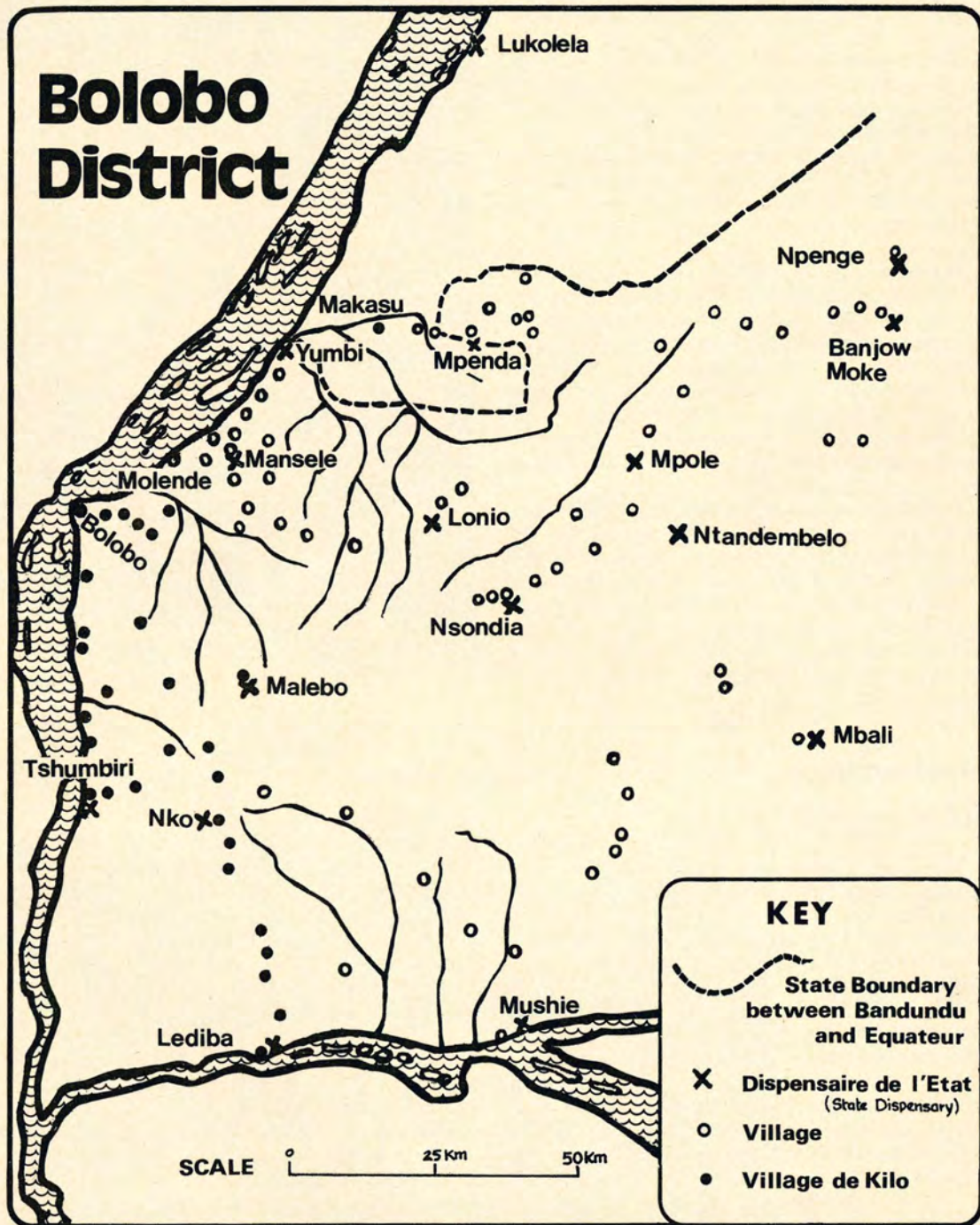
(above) Georgina MacKenzie and three students at Bolobo, Zaire.

Two Bolobo students.

(Photo: G. MacKenzie)

(Photo: G. MacKenzie)

Bolobo District



Looking round the patients in hospital one sees children dying from malnutrition and worms, women and babies dying because they did not visit antenatal clinics, and people suffering from all sorts of infectious diseases. Most of this can be prevented by showing and teaching the village people how to attain better standards of health and hygiene, by vaccination programmes for the main infectious diseases, by teaching the first symptoms of an illness so that they can come early to hospital, by showing the people that we care!

Soon we hope to take over all the dispensaries in a large area around Bolobo, to centralize the organization at the Bolobo hospital and to run the programmes of community care in this whole area. Perhaps the political climate and even the climate of medical care and organization in Zaire is uncertain, but at Bolobo we are indeed seeking to prevent as well as cure the many diseases there.

Although the hospital is now run by FoMeCo we still seek to show Christ's love in action by our loving concern for the people. Our opportunities in this situation are greater than ever in a country which is changing so rapidly. Please pray for the medical work, for the many who seek to show through their lives the love of Him who gives the healing power.



Iyemni, the leader of the Public Health Team at Bolobo, Zaire.

(Photo: G. MacKenzie)

Fourteen days under water

The town of **Patna**, in north India, has been flooded. Many parts of the town were under water for days.

Writing of the experience the Rev. M. Das, minister of the Union Church describes how people lived on rooftops.

About 30 Christian families were affected. At one stage Mr. Das was able to hire a boat to take food to these families and to 70 girls and staff of the Angus School. This food had been obtained from the Roman Catholic Bishop.

The church building suffered through the flooding and the organ was badly damaged. Some relief has been given but many of the families will not obtain replacements for all that they lost. Included in the help given is a gift of £500 from the B.M.S. Relief Fund.

A link with Kenya

The **B.M.S. International Fellowship** helps to maintain fellowship with those who are working overseas. Linda and Eric Humphreys are teaching at schools in Thika, Kenya.

Eric is chaplain of the Thika High School where he teaches English and Bible Knowledge. The school has 680 pupils, including a fairly large sixth form.

Linda is on the staff of a secondary school for the blind. This is run by the Salvation Army and financed by the government. 'A' level pupils of this school attend the High School and Eric at present has three blind students taking 'A' level in English Literature.

Details of the B.M.S. International Fellowship can be obtained from Rev. (Mrs.) A. W. Thomas, 93 Gloucester Place, London, W1H 4AA.

We walked to twenty five villages

Beryl Fox, B.M.S. missionary at Bolobo describes a trek with, and for, women.

“Bonkisa, wake up! Bonkisa, it’s time to get going, come on, wake up”.

I stretched a tired hand out from under the mosquito net and grabbed the watch. Ten minutes to five! I’m not the brightest of people first thing in the morning, but my three travel companions were wide awake and dashing around as if it were midday.

“Come on, wash your face and let’s be off before the sun is too strong”.

It was Monday morning, 23 June, 1975. The village of Ngo was silent and dark as we set off on our journey, each with a basket on our back. Half an hour later the dawn had broken and a gentle morning mist covered the sandy road, giving a fairyland effect. We ate our breakfast sitting on a log by the side of an old bridge, well away from the village.

By the time the chicken legs were passed round (what a breakfast), I was beginning to wake up and suddenly realized, “It’s my birthday!”.

And a memorable day it was too. Up before 5 a.m. and in bed at 10.30 p.m. In between, a long walk to the Ngampoko River, and across it by a very good log bridge; a walk through a shady forest, another river to cross, wading this time, an hour’s walk through open country, with a very hot sun shining down; a crossing over a river by a one-tree-bridge, and finally arriving at Ndwa, taking a service and then conversation around a fire.

That was one day in our thirty three day journey around the area of the Nkwabali among the Batondo people. There were four of us walking together, and we walked to and worshipped with the people in twenty five villages. We slept in twenty three of them!

Preach or dig?

Mama Mgayolo Bgani is the women’s president in the Nkwabali Region. An enthusiastic worker for God, who never seems to tire, and to whom nothing is too much trouble. Her husband was the Moteyi (catechist) in Mongama, but died some years ago and since his death she has given herself completely to the shepherding of the Lord’s flock in and around her village.

The women love her, respect her and I’m sure some even fear her, for she is honest and open in all matters. On our journey we walked round the whole area in which she works and, believe me it’s big! She goes everywhere on foot as her bicycle has ‘died’. *We did it in a month.*



The women’s committee at Bolobo, Zaire. Mama Mpia Obanaya, President (3rd from left, back row), and Mama Nyete Longange, Vice President (3rd from right).



A woman washing manioc roots by the river at Bolobo, Zaire.

(Photo: D. Norkett)

She usually splits the area into three and takes one section a month at a time, sleeping perhaps three or four nights in each village.

You may think, "Well, what's so strange about that?". In Zaire a woman's life is in her field. She works and plants and harvests in order to eat. The husband may fish, but if she's a widow then she has to buy her fish from the local fisherman. Many of the people in Mongama laugh at Mama Ngayolo.

"Look at your *kwanga* field, it's overgrown. If you spent less time preaching and more time working in your field then you would put a bit of weight on".

Her answer? "The Lord loves me, can't He provide for my needs? When I am at home I work and always manage to get some harvest, but if I don't go around the villages, who will look after them? Who will help them and strengthen their faith? I must go!"

Mama Ngayolo Ngani. Pray for her, and people like her who don't leave evangelizing to the pastors and missionaries, but who take upon themselves the commission of Jesus to "Go into all the world".

The other two ladies on our journey were deacons from Mangama. Mama Mweme Ncakindo, a grand Christian woman whose husband left her after she became a Christian. She cannot be much taller than 5 ft. and we had to hang on to her when we crossed through quite a fast flowing river! Mama Mweme walks with a limp and she obviously found some of the long stretches on our journey most tiring, but she never complained.

Faith works

Mama Nta Ndo is the last member of our quartet. A widow who lost her house and all her possessions at the time of her husband's death, because she refused a polygamous marriage with her late husband's brother. His family took everything she had, apart from her faith, and she too has shown the depth of her love for Christ in her willingness to serve within the church.

Women's work in the Bolobo district is as interesting and varied as a walk through the Yorkshire dales. There are ten parishes in the district each with its own situation and needs, and the Lord has raised up presidents among

the women who are capable and willing to help in those situations.

In the village of Bolobo itself, there was quite a lot of friction between the Banunu people and the Batende people, which sometimes shows itself these days too, but we are so thankful that our two women's workers get along so well together. Mama Mpia Obanaya, the president, a Tende, and Mama Nyeto Longange the vice president, a Nunu. They understand one another and respect and love one another, which is a good example for the rest of the women (and the men) in Bolobo to follow. These two ladies often come with me on my journeys into the district.

As Mama Mgyalo Ngani is a straightforward "say-what-you-think" type of person, and is so *suitable* for the job in her area, so Mama Okila Ngansio is a quiet, peace loving person, and so right for the job in the Tshumbiri parish. There are sometimes quite a lot of uneasy and trying situations in their parish, and they need a person with a humble, loving character like Mama Okila to help and advise them.

If I took you on a four hour river trip to Yumbi and then on to the Nkuboko by canoe

you would meet Mama Nkomo, the women's president for the area. A quiet unassuming lady who gets on with the job. She was encouraging her ladies to plant a field for the church. The idea is that at harvest time the crops are sold and the proceeds given to the church. She had been out at this field one day when a falling tree fell on top of her. It is a miracle that she lived and is able to walk again. Praise God for her and pray too for a full recovery so that she can carry on working for her Lord.

A Bible by instalments

When Hazel Pilling and I went to Ntandembelo, the ladies there asked us about helping them to begin a foyer (sewing class). We told them to collect some money and to send it on to me so that I could buy materials, cottons, etc., and send it to them. I had a letter recently from Mama Wanga Iseka, the president there, who says how the foyer is flourishing and women and teenage girls are happy making their own clothes and teaching others to do so.

We usually try to persuade the ladies in the smaller villages to begin reading and writing classes for their ladies. I know only of Mama



Women of the Bible Institute, Bolobo, Zaire, at their sewing class.

(Photo: D. Norkett)

**Women washing in
the river at Bolobo,
Zaire.**

(Photo: D. Norkett)



Belu in Nkololingamba who began a class like this and managed to keep it going. It is hard work, and a lot of patience and perseverance is needed; I know from experience and am giving thanks for Daphne Osborne who, with her remedial training, is helping such a lot in this type of work.

We are trying to encourage Bible studies in all the villages and are introducing the Scripture Union method, which we find simple enough and yet very helpful in study. Our Bible study is on Tuesday afternoon at 4.30 p.m. We usually take it in turns to lead the study and the ladies are just getting the hang of splitting into groups and discussing points and answering questions. We have made an offer to the women that if they want a Bible, they can get one straight away and pay for it when they get the money. It's proving to be a good system, and now nearly everyone comes with her Bible (whether she knows how to read or not.).

Faith and fetish?

Mama Ndonga Wanga lives right out at Mpenge, among the Basengele people, and she is the president for the women in that area. When we went to their village, she and her ladies put on a play—Elijah and the 450 prophets

of Baal. She gave a very apt sermon on this theme; apt, because these days so many people are putting their faith in fetishes again and are going more and more to get the help of the local nganga (witch-doctor).

Here in Zaire there is a strong drive to "authenticity", and people are interpreting that as following the faith of their ancestors taking all their problems to the nganga, and putting trust in ndoki (witch craft). It is a big temptation for the Christians and many of them do still tie fetishes around their waists, or on the wrists of their children—just in case it helps.

Do pray that the Lord will raise up new women to work for Him here in our district of Bolobo. Women whose faith will be strong enough to resist ndoki; women who will be wise enough to lead the fellowship peaceably and lovingly; women who will lead others to take on a child like faith and follow their Master humbly; and women who will go out from their homes, leaving their fields, and all that has before been their "life" and spread the news of Jesus Christ in every place; strengthening, encouraging, teaching the women of God.

Pray that for us, will you? We are praying it for you.

A visitor sees a growing country

The Rev. Denis Young, Baptist minister at Beulah, Cwmtwrch, has been on a visit to the Welsh speaking community in Patagonia. En route he was able to visit B.M.S. missionaries in Brazil, and writes of his impressions.

MY eyes were truly opened when I entered this great land. This country is forging ahead into the modern world. The contrast is remarkable with the old and new side by side. São Paulo is a surging city with cars and vehicles everywhere. Brazil is rich in natural resources and plenty of agricultural products.

In David Grainger's Harvest Thanksgiving there was the biggest marrow that I have ever seen. Tangerines are like Jaffas. On the Saturday night we went to a Thanksgiving service fifteen miles from Campo Mourão, over a rough and dusty road. We arrived at a simple wooden building, with no proper windows. A single gas lamp lit the room. Otherwise it was pitch black with only the stars to guide us. The service began at eight o'clock with Brian Taylor as the guest speaker for the week-end. The place was full of people and some had to stand both inside and outside. We were there until 9.30 and there was one mother of three children who was present and had walked five miles to the service.

Building everywhere

During the Sunday, David Grainger had the joy of baptizing ten who had made their profession of faith in Christ. Wherever I went there was a spiritual moving toward growth and expansion. Buildings are going up everywhere. In Curitiba David Doonan and Eric Westwood are extending

training courses to meet the rising tide of spiritual life. The same is also true of Derek Punchard in Paranavai. In near-by Alto Paraná a new building is being completed.

From Paranagua I was taken out to the new project in the Litoral and met Walter Fulbrook. A plot of land has been bought for agricultural development. It is a scheme designed in co-operation with the local Christians to develop the land and to raise their living standards. This was the first time for me to be actually in the uncleared areas and see the poverty which exists among the people. There was also lack of medical facilities to deal with the problem of disease which was evident among the children.

B.M.S. care

It was a great privilege to stand on this ground with David Doonan, Eric Westwood, Roy Davies and Walter Fulbrook who, with his wife, answered a call to assist in this venture. As we stood there, we could, by faith, see this jungle transformed into a garden for the Lord. It will become a reality through prayer and sweat and the joy of willing service by the soldiers of the cross. We are given an opportunity under God to have a share in this redemptive work by sharing the blessings which God has given us for the sake of the precious souls for whom Christ has died. We are called not only to count our blessings but to share them in the extension of God's Kingdom. We give in the light of Him who was rich, who for our sakes became poor. It is with joy I make this appeal to all our Baptist Churches.

Another matter for praise is the way our missionaries are looked after overseas. We have to be there to realize the care that is taken of every family. It is a credit to the staff at B.M.S. headquarters and is deeply appreciated by all concerned.

Finally, the dedication to the work of spreading the Gospel in every place I have visited. The prayers and giving of the home churches is seen in the high standards and character of our missionaries and their sense of calling and vocation to give themselves and their families unreservedly to be faithful to their trust. For this unforgettable experience on my spiritual pilgrimage accept my humble thanks, and the Lord bless you in your witness in this great land.

Part of the Jayanthi Nivasa, Home for the Aged, at Matale, Sri Lanka.

(Photo: S. Welegedera)



Ruth Goonetilleke, *president of the B.W.L. in Sri Lanka*, writes about

The B.W.L. of Sri Lanka

IT was fifty nine years ago that a few Baptist women of Sri Lanka gathered at Carey College, Colombo, to form the first Baptist Women's League. We can imagine a handful of enthusiastic missionaries and a few educated Ceylonese women launching out on this venture.

The B.W.L. engages in various activities. Every year the League organizes two conferences. A conference always opens with devotions which is generally followed by an address on the theme for the day and then discussion. Thought provoking themes such as "who is my neighbour?", "A new people for a new age", or "The Holy Spirit", which have been studied helped the participants to think deeply on their standards of Christian living.

A Bible quiz to help our women to study the Bible more or a singing competition, or drama in the form of skits or mime takes place next. Demonstrations in cookery, batik or flower making, or a handicrafts exhibition are of interest to women of all ages.

The day often culminates with some act of social service, such as distributing clothes among the needy or visiting a home for crippled children. The fellowship in these conferences is very much enjoyed by the participants.

The Baptist Women's World Day of Prayer on the first Monday in November is a great day for our women. In different years the Day is observed in varied ways. One year it is celebrated in a central church where members from the neighbouring churches gather, sometimes the proceedings culminating in a meaningful pageant.

Perhaps organizing the prayer day service in each local church is more successful in that it gives an opportunity for more women from the particular church to join in this celebration.

In Kotikawatte, in the suburbs of Colombo, a few women come together to pray for one another and other Baptist women all over the world with a wonderful awareness of the fact that they were one with Baptist women in other lands.

Members of the Moratuwa church on our palm-fringed shore with pleasant sea breezes blowing over them met in prayer just as much as those in the cool hill bound town of Matale.

The Baptist Women's Sunday, which is observed in June every year, is another happy occasion of co-operation and fellowship when the women of each church conduct their service and perhaps have a special guest from among the members of the committee.

Sometimes members of the main B.W.L. committee visit local leagues, perhaps to encourage them, perhaps to revive them. The League often helps some of its needy members at Christmas. It organizes a special effort every year to enable it to pay the quota allocated to it by the Baptist Council of Sri Lanka.

Care for the elderly

The very special concern of the League has been the Jayanthi Nivasa, the Home for the Aged, at Matale. Not only has it regularly sent the residents gifts at Christmas but it has also presented them with a furnished parlour.

We are glad that some of our local Leagues are actively engaged in some type of service. The League at Hendala lays great store by prayer cells, visiting the sick and needy and praying for them regardless of the fact whether they are Christian or non-Christian.

The Cinnamon Gardens group can boast of its sewing class of long standing for uneducated girls; they hope to widen their activities in the near future.

The group at Biyanwila has been interested in nutrition, a subject which should be taken up by all Christian women in this era of food shortages in the country. With the money collected at the monthly Bring and Buy Sale, the Kolikawatte League was able to bring some relief to the recent flood victims of the town.

It is a pleasure to note that a number of our members are actively engaged in Sunday School work. This perhaps is the most important department of the present day church and we may consider it a Christian's duty as well as privilege to help in the difficult task of maintaining a Sunday School.

At a time when the country of Sri Lanka is going through economic problems, human suffering is at its highest and we, who try to follow our Lord's command of love, cannot be satisfied with isolated acts of charity. This is a time when we must rise to serve the land of our birth to which we have pledged our love and toil by being more organized in our participation in our Lord's enterprise.



**The church at
Biyawila, Sri
Lanka.**
(Photo: B. W. Amey)

KIMBANGU

An African prophet and his church.

Marie-Louise Martin
Blackwell £5.50

ON Monday, 4 April 1921, Robert Jennings, a B.M.S. missionary who was temporarily stationed at Wathen, wrote in his diary, "informed by Lezo that a man was present at communion yesterday who had done 'miracles'".

That man was Simon Kimbangu. In August 1969, the movement he began was received as a member of the World Council of Churches and, to-day, claims about four million followers.

Dr. Martin's book originally appeared in German and its translation into English makes available an authoritative work on Kimbangu and the Kimbanguist church.

The main section of Dr. Martin's book traces 'The history of Simon Kimbangu and his movement from 1918-1960'. This section is preceded by a short history of missionary activity and prophetic movements in Congo and is followed by chapters on 'The attitude of the Kimbanguist Church to politics', 'The religious and social life of the Kimbanguist Church' and 'Theological considerations'.

B.M.S. influence

Well-known B.M.S. missionaries featured in Kimbangu's childhood and Dr. Martin tells the stories associated with Comber and Cameron. Jennings was the man most involved at the beginning of Kimbangu's ministry and there is a fair record of his position,

along with that of his colleague, A. W. Hillard, although the Jennings's papers were not discovered in a garage at Worthing until after Dr. Martin had written her book.

Kimbangu was baptized and married in the Baptist church and was of good character. In 1918 he received his first call to witness for Christ, but it was not until 1921 that his power of healing attracted attention.

The crowds gathered and political interpretations were put on his religious activities. The Belgian authorities intervened and on 3 October 1921 he was sentenced to death, having been accused of sedition and hostility towards the whites.

B.M.S. missionaries and the B.M.S. in London sent petitions for pardon. In November the death sentence was commuted to life imprisonment and Kimbangu died in prison on 12 October 1951.

Throughout the years his followers continued to meet although they faced persecution and it was not until Christmas 1959 that the Kimbanguist church was recognized by the Belgian colonial government.

Instrument or replacement

In this historical survey Dr. Martin takes a number of opportunities to stress Kimbangu's loyalty to Jesus Christ: she quotes his own words in prison "I was, and am simply a servant of Jesus Christ and nothing more". She also emphasizes that he had never been anti-white.

The doubts about Kimbangu's teaching, but perhaps even more about the teaching

of some of his followers arise as one reads the chapter on 'Theological considerations'. Some have suggested that Simon Kimbangu replaced the person of the Holy Spirit in the minds of his followers and certainly some sentences in the 1957 catechism are ambiguous. Dr. Martin explains that this catechism has been replaced by another, and her plea that Kimbanguists are not familiar with standard theological terminology and we must make efforts to understand their understanding of the faith is valid.

It may be a long while before the real significance of Kimbanguism for Africa and for the world church is known. This book is a valuable aid to that process of understanding and appreciation which is so vital.

B. W. Amey.

Photos for prayer

A recent letter to the Editor contained this paragraph—

"I am so glad to read about all the new candidates with details of their background, their personal testimonies and their photographs. For years now I have been cutting out and filing them and remembering them on different days in my prayers, so as time goes on and I read their articles I feel I know them personally".

This is a practice which you may wish to follow.

In Memory

The B.M.S. is grateful for a gift of £100 that has been received from the Richmond Baptist Church, Liverpool, in memory of Mr. C. J. Keenan, a former deacon.

Help for a minority group

The Rev. Ernest Madge, the General Overseas Secretary of the B.M.S. is spending some months of this year in Asia. When in Calcutta, India, he wrote about different aspects of life in the district and the articles will be appearing regularly in the *Missionary Herald*.

AS one enters St. Mary's Home, the first thing one sees is a large portrait of the late Queen Mary. In the lounge there are other large portraits of our present Queen, Prince Philip and Prince Charles. The seventy old ladies who reside in the home are of Anglo-Indian or European descent. Most have never seen Britain and are never likely to, but their loyalty is to Britain rather than to India, and they grasp at every scrap of news, particularly of the Royal family.

The home was founded by Miss Alice Cowley in 1892. The cost was raised by public subscription, and was maintained for many years by the gifts of Calcutta people, including the British business houses.

But British firms are few and far between now, and the Anglo Indian community has sadly declined since India became independent in 1947. Those who could possibly find the money to emigrate have gone, to England, Australia, Canada and elsewhere. But there still remain the older ones, who did not have the money, or could not face the

change, and St. Mary's Home ministers to these.

The main supporter of the Home is the East India Charitable Trust, itself a long standing institution which helped Anglo Indian charities for many years. The Trust in turn depends on endowments donated by British and Anglo Indians of a former generation.

The B.M.S. link

The minimum age for admission to the Home is sixty years, but the majority are much older, a number being in their nineties. As well as the main section of the Home, there is a hospital wing, where the sick can be cared for to the end of their days.

The present Superintendent of St. Mary's Home is Mr.

L. Hazelton. He and his wife are B.M.S. missionaries, who after retiring from the Baptist Mission Press, decided to remain in Calcutta. They are happily and busily involved in caring for the old ladies, and ministering to their spiritual needs.

The House has always been closely linked with the Anglican churches of Calcutta (now part of the Church of North India) and the presbyter of the nearby St. Thomas' Church regularly visits the Home and conducts services.

The future is very uncertain, chiefly for financial reasons. Plans are being made for the amalgamation of St. Mary's with other homes of a similar character. What is clear is that the need, though not as great as it once was, will continue for a number of years yet.

Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address. (23rd July, 1975 to 30th August, 1975)

General Work: Anon., £5.00; Anon., £1.00; Anon. (Cymro), £11.00; Anon. (Elizabeth), £5.00; Anon., £2.00; Anon., £1.50; Anon., £5.00; Anon., £5.00; Anon., £10.00; Anon., £5.00; Anon., £30.00.
Women's Work: Anon., £3.93; Anon., £1.05.
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LEGACIES

	£
Mrs. E. Black	248.76
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Mr. T. Butler	550.00
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Ruth Symes	486.11
Miss P. E. Talbot	250.00
Mrs. A. I. Throssell	64.04
Miss I. Watson	100.00

Missionary Record

Arrivals

- 24 July. Rev. M. G. and Mrs. Collins and family from Londrina, Brazil.
- 25 July. Miss E. A. Dawson from Upoto, Zaire.
- 29 July. Miss M. M. Johnstone from Chandraghona, Bangladesh.
- 11 August. Miss L. Quay from Cuttack, India.
- 16 August. Rev. J. and Mrs. Furnage and daughter from Pato Branco, Brazil.
- 22 August. Miss M. Hitchings from Tondo, Zaire.
- 25 August. Rev. H. F. Drake from visit to Brazil.
- 26 August. Rev. H. R. and Mrs. Davies and family from Paranagua, Brazil.

Departures

- 29 July. Rev. H. F. Drake for visit to Brazil.
- 5 August. Miss B. M. Diaper for Bolobo and Miss E. N. Gill for I.M.E., Kimpese, Zaire.
- 17 August. Mrs. M. A. Churchill and family for Colombo, Sri Lanka.
- 19 August. Miss J. T. Smith for Serkawn, Mizoram, India. Miss M. Hopkins for Ngombe Lutete, Zaire.
- 27 August. Mr. M. Sansom for study in Belgium.
- 29 August. Miss M. Bishop and Miss F. Morgan for study in Belgium.

Death

- 30 July. At South Lodge, Worthing, Mrs. Gertrude Stuart (widow of Rev. E. Theaker Stuart), aged 83, North India Mission, 1919-1955.

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