



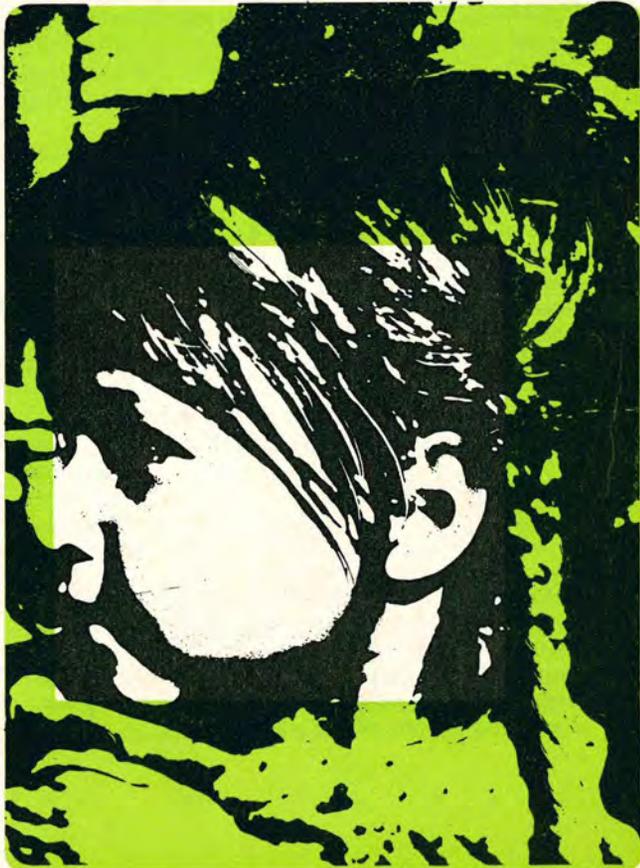
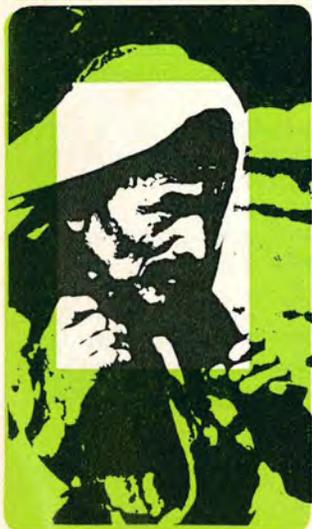
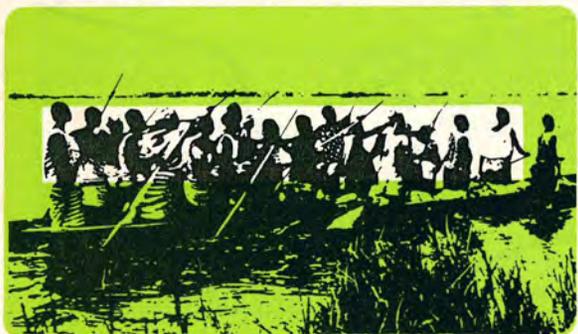
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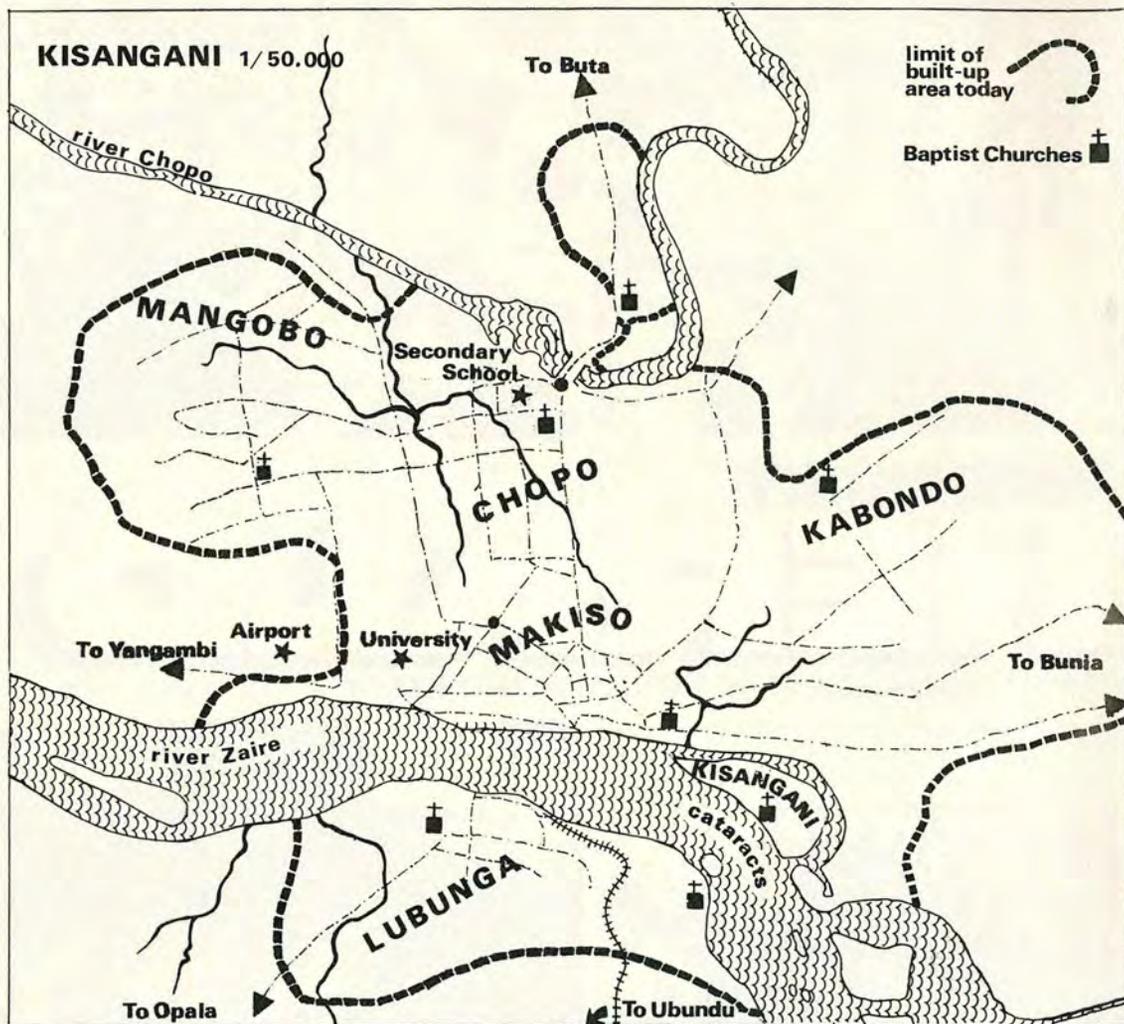
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HERALD

THE MONTHLY MAGAZINE OF THE BAPTIST MISSIONARY SOCIETY

OCTOBER 1974





KISANGANI

The city at the island

IT is less than a hundred years since Stanley passed through this area of Zaire on his journey right across the continent of Africa. He found a large community of fisher-people plying their trade by erecting huge fishtraps among the rocks and islands of the river.

He visited the largest of the islands and left records in his diary of what he found in the village streets and houses. (The inhabitants had run away to the mainland after giving him a rough time with their spears and arrows.) A few years later Arab slavers came in Stanley's wake and made the big island their head-quarters. They called it Singitini but often used to speak of it as simply "at the island"—Kisangani in the Swahili language they spoke.

When Stanley returned six years later to found the Independent State of Congo for King Leopold of the Belgians, the island continued to be used at first as a government post but soon



Church members on the market in Kinsangani, selling bananas.

clearings were made in the forest on the north and south banks and a new town began to spring up which the colonists called: Stanleyville.

Missionary work was begun among the Baena people of the Falls by our pioneers working from Yakusu, only 20 miles down-stream. I was preaching at one of their churches a few Sundays ago and the first man to greet me was baptized in 1914 at Yakusu. In 1928, the Yakusu staff were able to put a missionary couple in the city, Rev. and Mrs. Wilkerson who came from earlier missionary service in Rhodesia. "Kamango and Mama" as they were affectionately called are still remembered here for the services they used to hold on the veranda of their home. I had the privilege of preaching my first sermons in halting Lokele on their veranda before they left for retirement in Britain.

Later our Society put up a brick church which we are still using for services on a site near the river and also a missionary dwelling house along-side. The town began to grow rapidly as river traffic increased and coffee, palm oil and rubber plantations were established near by. Workmen were drawn from surrounding villages and dormitory towns sprang up on the edge of the European quarters to house them. These men brought their families with them and a new city came into being.

While Mr. and Mrs. Parris and later Mr. and Mrs. Chesterton looked after the church work here and in the district around Stanleyville, it was still an outpost of Yakusu. But the work soon outstripped the possibilities of supervision from Yakusu and under Mr. and Mrs. Sewell, Stanleyville became an independent station of our Society.

Several churches put up their own buildings in the dormitory towns around the centre. Zairian pastors were already engaged in leading these communities so that when Independence came, while Mr. and Mrs. Freestone and later Mr. and Mrs. Robinson were at the Central Church, little difference in organization needed to be made for African leadership to "take over".

There was no disintegration when the Basimba rebels came in 1964 and singled out many Christian leaders for special attack. Our African pastors had shown that they could be independent and as soon as government forces freed the city and peace was restored to the area, the Kisangani Church was gradually built up again. But our folk were not anti-missionary as was proved when they gladly welcomed Mr. and Mrs. David Claxton to their service in 1965 and their great sadness when David was violently taken from us only two years later.

The Baptist share

It is perhaps the memory of such missionary contributions to the work of the Central Church, as well as that made by Mr. and Mrs. Briggs who served for some time at the bookshop in the city, that has produced such a warm welcome recently for Miss Janice Cowey who has come to do work amongst the womenfolk here. And it is probably for the same reason that our leaders are now asking whether another missionary could come to help with this same Church area.

Because Kisangani was an outpost of Yakusu in the early days, with State-controlled schools being built to provide education for European and African children, we never developed the same kind of school-work here as we did on other stations of the Society in Zaire, save for village schools among the Baena. Nor did we attempt medical work either because government hospitals and dispensaries were being put up.

But when the Basimba rebellion destroyed our secondary-school and training-schools at Yalamba, we decided to send part of the secondary teacher-training school to Kisangani where it was opened in some abandoned primary school buildings and given the rather grandiose title of "Collège Protestant". Margaret Hughes, a member of the staff of our school at Yalamba, was back in harness when the school opened here in 1965. Mr. and Mrs. Allan worked here for two years and Miss Annie Horsfall has come to help us. We are privileged to have as present Director, a Belgian protestant, G. Richelle, whose wife is the niece of one of our earlier Yakusu missionaries, Rev. W. H. Ford.

We are proud of the part our Baptist churches played in getting the Protestant University going here, in 1964. Its life as the "Free University of Congo" was not very long and there was a good deal of hardship to bear as military revolts brought bloodshed and destruction. But the efforts we made did mean that the University was founded and kept going at Kisangani instead of being put elsewhere in the Republic and many of our young have been able to take advantage of university courses who otherwise would never have done so. Now that the University has become part of a single National University, no form of Church control exists any longer. But Church witness is continued and the Christian way of life is still being presented to our students.

When European names had to be discarded in favour of authentic Zairian terms, Stanleyville became once again Kisangani. But the city had become a vastly different place from the first "Kisangani". From a thousand or so at the beginning of the century, the population rose to some 7,000 by 1920, to nearly 50,000 by 1955; it stands at just under a quarter of a million today!

The challenge of such a population cannot be met by six Baptist communities alone and we are glad to welcome other brethren in Christ who share with us the evangelistic responsibility: the Salvation Army are at work here and also the Evangelical Church of the Upper Zaire which has grown out of the work of the Un-evangelised Fields Mission in this area. Very recently a Church of the Anglican persuasion has been formed and we hear that buildings are going up to house a Pentecostal group in one zone of the city. Some sects are busy who do not



The church on Kisangani Island.

associate themselves with us: the Kimbanguist church and some Jehovah's Witness missionaries. Roman Catholic churches continue to be used throughout the city.

What of the future? Boeing jets already come down and take off at the airport of Kisangani. There will be television studios built and functioning before this article is printed. Plans are being made for a huge hydroelectric barrage across the Zaire over the Falls where Baena fishermen attacked Stanley with their spears; the government say they intend smelting iron-ore with the power so generated and making Kisangani into a steel city. The University is already 2,000 strong but it is expected to expand until there are 5,000 students on campus.

Much of the execution of all this development will be undertaken by Zairian trained experts. We can thank God that a number of these have been trained in our own Christian schools and know Christ as their Saviour. But this is not true of all by any means. The Christian churches of Kisangani have a challenging task in front of them to maintain and expand the witness they are already making. And this challenge we pass on to folk in the Homeland churches who continue to support our work by prayer and giving—to those too who can come and give specialist help in Kisangani today.



A Bible School group at Yangambi.

KISANGANI

A superintendent comes home

Rev. Mokili Bolema is the Superintendent of the Upper River Region of the Baptist Community of the River Zaire (ex-BMS), a position which he took up in September 1973 on his return from a year's study and travel in Europe. Here he shares some of his impressions of England and discusses the insights he gained into our English churches and the new perspectives he gained on church life in Upper Zaire.

Rev. Mokili's course, sponsored by B.M.S., was at a Bible college near Lausanne in Switzerland, a place that he found peaceful and beautiful—if rather cold at times. The course completed, he spent about six weeks in Britain, visiting churches and taking part in the Summer Schools at Alloa and Bexhill. When I asked exactly which places he had visited, it was apparent that his visit had been no holiday, as the list included Alloa, Edinburgh, Glasgow, Manchester, Preston, London, Bexhill, Poole, Isle of Wight and Brighton—as well as various stops in the Midlands.

About the Summer Schools, he was most enthusiastic. He was very impressed by the times of group Bible-study and discussion for the young people, and plans to encourage this in Zaire. The contact between missionaries and potential missionaries also intrigued him and he found it thrilling to think that among those present there might have been some discerning the call of God to come to Zaire to serve Him there.

Schools: for Summer and Sunday

Nor was the lighter side of Summer Schools lost on him. He remembered with amusement one young person asking "innocently" what was the number of his room, with the ulterior motive of tampering with his bed. Equally "innocently", he gave the room number of one of the leaders, who later received a visit from a rather disconcerted caller. Cricket was also something new and even football was somewhat different, owing to the participation of some intrepid girls.

Turning to the subject of the churches he had visited, he was surprised to find that, although the churches were lively, numbers were much smaller than in the churches in Kisangani. There was, however, a better proportion of young people in the churches than he had expected.

The Sunday Schools were also much more prosperous than in Zaire, where the full importance of the Sunday School is only now being appreciated. He was surprised to find that even small churches would often have a large Sunday School and that numbers of children would frequently exceed those of the adults. Now that day schools in Zaire cannot be relied upon to provide the grounding in Christian things that they once did, Sunday Schools have emerged as a priority for development, and the Rev. Mokili has returned to Zaire with the desire to emulate both the popularity and the quality of the Summer Schools he saw in Britain and Switzerland.

Slaves to times

It was good to hear from Rev. Mokili of the impression made upon him by those who entertained him in Britain. Always to be met on arrival at a new place and then to be installed as a member of the family left him with a high opinion of British hospitality and greatly helped him to avoid feeling lonely in a strange land.

When I mentioned the subject of his return to Zaire, it was interesting to hear that he had found the problem of acclimatization much as British missionaries do. Even the change from European to Zairian food had not been without problems. Another contrast familiar to missionaries also struck him—the matter of punctuality. Although Europeans had seemed to him at times slaves to their diaries and personal timetables, he did appreciate the general punctuality he found and the reliability of people in keeping engagements. He was destined to some disappointments on his return, having forgotten that meetings are liable to start long after the quoted time and sometimes never to start at all.

He felt that he had learned much from seeing how the churches and the denomination in England were organized, and had gained a clearer understanding of the B.M.S.—the partner of the church in Zaire. One of his highest priorities would be to build up Sunday School work, if possible by means of seminars and leader-training programmes such as those from which he himself had benefited.

The experience of living in a foreign culture had given him several insights into the problems

encountered by any missionary. He had been separated from his wife and family for almost a year, so that he had felt for himself the personal strain of being cut off from loved ones—and the joy of letters from home. He had inevitably been a stranger, despite all the love he had experienced, and simply to be always in a strange place and to be different from everybody else had been hard. All this had given him a new understanding of the sacrifices made by missionaries prepared to come to countries such as Zaire to serve Christ in the church there.

At the invitation of Rev. A. B. Johnson, a Jamaican who was formerly a missionary at Yakusu, he had spent some time in Jamaica before returning to Zaire. There he had felt much at home and he singled out two aspects of the church there for mention: its autonomy and the fact that it sends out its own missionaries. Within the last couple of years, the Baptist church here has gained its autonomy; and he reflected that perhaps God would lead the church in Zaire to consider the needs for missionaries in other French-speaking African countries and itself become a missionary-sending church.

Old talking drums outside a village chapel near Kisangani.



FIRST IMPRESSIONS OF

PIMU, ZAIRE

by
Anthony Smith

We have some 25 maternity beds, some 20 tuberculosis beds (and 80 tuberculosis patients under treatment, most of them up and about, semi-outpatients), also about 80 acute medical and surgical beds with no real division between medicine and surgery. Even men's and women's wards are only approximations—especially when husbands, wives, uncles, aunts or grandparents occupy floor space between and under beds as the general providers for the patients. All the beds are always full and overflowing!

Some 50 to 60 outpatients are seen each day by our African trained nurses; any cases which are not straight-forward or which require admission are seen by me in the afternoons; usually between 15 and 30 cases daily. Three days a week I try to see most of the ward patients in the morning, two days a week operating lasts from 7.30 a.m. officially until 12 noon, often ending in lunch at 2 or 3 p.m. Tuesdays, on a monthly basis, I visit the tuberculosis patients twice, leprosy patients once and one of our two outlying dispensaries, 30 or 40 miles distant.

The surgery is extremely varied; and I find myself general surgeon, urologist, gynaecologist, obstetrician, orthopaedic surgeon, and ophthalmologist by turns. I cannot speak too highly of the value of the four years experience and training (particularly the two years at Taunton) allowed me after coming home from India and before coming here. This allows me to tackle major surgery varying from intricate intestinal operations in 3 pound premature babies, to removal of 9 pounds of fibroid from a very large lady.

Travelling through the jungle in lorry or jeep is always interesting and exciting. My first major trip involved a seven-hour wait in a ditch (almost 'off street parking'), while my second involved an hour's drive by the light of two torches as the Land Rover's battery was flat.

TRINIDAD

by
Margaret Popham

What struck me most forcibly in the first few days here was, not how different so many things were, but how familiar! On the evening of my arrival, there I was, sitting in rural Trinidad, watching Thames Television's "Love Thy Neighbour".

Perhaps it surprises you that this particular programme should be featured on Caribbean Television, but I am told that the Trinidadians are hugely amused by it—because, don't forget, this is a multi-racial community, with West Indians of African origin, East Indian from India, Chinese, people of Spanish, French and other extraction, with a sprinkling of British. We are certainly a mixed multitude. By the way, viewers, television here also shows "Ironside" and "Cannon".

Another familiar sight in the "island in the sun"—the gas stations. I suppose garages look the same the world over, and here they are dominated by the words, "Shell" and "Texaco" both of whom have large industrial plants in the San Fernando region.

Two other names made me feel very much at home—Woolworths and Bata and "M. & S." is on everybody's lips in England, so is "Kirpalani's in Trinidad. The supermarkets are on the American pattern, huge, and with an enormous range of goods, and are found in big shopping Plazas, again on the U.S. model. Everything is very expensive here.

I had heard about the poverty of south, rural Trinidad, and was therefore surprised to see much modern, and very attractive housing in this part of the country. But outside appearances can be deceptive, and only a fortunate few of those homes would boast piped water inside the house, or indoor toilets. In by far the majority of cases water would be obtained in buckets from a stand-pipe at the side of the road.

KISANGANI

Six Baptist Churches

THE pastor in charge of the Kisangani Baptist Churches, the Rev. Lituambela Mbula-Itongo, has just showed us his report for the past year and we publish some of his news. He describes in turn each of the six main Baptist communities, with its special characteristics:

CHOPO

We often call this our "pilot community" because of all the different activities that go on there. The church has asked Pastor Singa to continue to be their leader, in spite of his many other tasks since he graduated from the Theology Faculty of the University last July. He often makes visits with some of his church members to Bamanga villages on the banks of the Lindi river, using the church's outboard-powered canoe for the journey. Last Christmas he went to Yalembe to encourage our brethren in Christ on that station.



Members and deacons outside the Mangobo church.

The land around the Chopo church is kept smart and beautiful by the efforts of our indefatigable deacon Looli Libata who keeps the grass trimmed and the flowers blooming.

This church has a daughter church across the Chopo river where Supervisor Gebelo Lifeta is busy.

MANGOBO

Our elderly pastor Iyombe has been at work here for many years. He knows all the church members intimately and indeed most of the folk in the whole zone of Mangobo where he is affectionately known as "Papa". He has been much saddened this last year because of the serious illness and death of his wife. Perhaps it is because he has been through so much trouble himself that people find he can help them a great deal when they go to him for counsel.

Baena boys on the bank of the Zaire.



Ladies from Chopo church taking food to patients in hospital (below right).

LUBUNGA

Over on the other side of the river. Here we find a lot of members who have become Christians through the work of our station schools at Yakusu and Yalikina as well as at Lungungu, Bandu and Yalamba. A preacher always gets a good reception here if he is prepared to conduct the service in the Lokele language.

This church could easily be our strongest financially but they have a continual drain on their resources because they have to pay the salaries of a number of primary school teachers. Our school there is not yet helped by the government education department. We feel that education is the duty of the state and church monies ought not to be used to such an extent as here.

There are three out posts of this church: one at Yaatange, 22 miles along the Opala road and two along the railroad to Ubundu, one at Enge (2 miles) and the other at Lula (5 miles).

KABONDO

A rapidly growing church, largely because of the efforts of Pastor Lumo Lioo who never tires in visiting his members even though he must travel everywhere on foot. Another reason is the spirit of co-operation that exists between the deacons here.

This church has opened an outpost at Kibibi, six miles along the Ituri road, with supervisor Sikoti Kengeakoi in charge. He has had to go to hospital for three operations during the past year and we give thanks for his recovery and his continued work amongst us now that he is better.

We have a large plot of land allotted to us in Kabondo. The urban authorities have been trying to take over part of it to make a sports ground, but we hope to put up a dispensary on it and a dwelling house. A development committee has been set up to look into this.

KISANGANI

Our church in this zone is split into two parts geographically by the river. This is the church of the Baena tribe. On the north bank, Pastor Etoko is at work while over on the south bank, the church is led by Supervisor Katenga who is himself a member of the Baena people, the only one on our pastoral team. One of the first things Pastor Etoko was able to do when he went to



Kisangani last year was to overcome a spirit of dissension that had grown up between the two halves of the church. Church offerings are already going up as a result!

Kisangani is the zone where a lot of Moslems live. They have a Mosque here. Some converts are already coming into our church who were formerly adherents to the Moslem way of life and belief.

MAKISO

Pastor Lituambela Mbula-Itongo is in charge of the work here but he cannot give a lot of his time to it because he is the overseer of all our work in Kisangani. This community, whose work is of an ecumenical nature because of our services, held in French, attract students from the University and visitors to the city from other parts of Zaire and from other countries, ought to have a full time pastor. Perhaps B.M.S. could send us a missionary pastor for this job?



Young ladies 'hair-do'.

Going to church in a dug-out

Report from Annie Horsfall

I have been no further than Yakusu and have crossed the Zaire only once, when I went with Derek Allan when he preached at the Church across the river. We crossed by public transport—a dug-out canoe fitted with an outboard motor. The 30 passengers sat on the edges of the canoe and the goods were carried, too, including a bicycle and several large blocks of ice.

Our arrival at the Church was heralded by the sounding of the Church drum which was struck again when the service was ready to begin. We found the Church to be packed, the women and men sitting separately, and there were two choirs. The youth choir were robed and they sang hymns throughout the offertory, which took over twenty minutes as each row came up in turn to put their gifts in baskets on the communion table.

Derek preached in French and we had one of the deacons from the Makiso Church with us who translated into Lokele and the hymns were sung in Lingala and in Lokele, to English tunes!

We were given a wonderful welcome and afterwards I was asked to accompany Derek to the door to shake hands with everyone as they left—literally everyone, including the little girl who went round three times. We were given an excellent Zairian dinner before returning home and the whole morning was an unforgettable experience.

One nurse for all Scotland

John Furmage writes:

Helen Watson, a fellow Scot, is the first B.M.S. nurse to work here in Brazil. She has been working with B.M.S. Mobile Dispensary treating the poor in the villages far from any medical help. Helen is probably the only fully qualified nurse in an area the size of Scotland, good nurses being scarcer than doctors here.

Working along with Helen has been Lydia Klava, a trained church worker and teacher. Apart from being company for Helen on her journeys into the interior, she has been able to take the opportunity of doing evangelistic work, especially among the children, while Helen treated the sick.



View of Chopo from the church tower.

KISANGANI Melody makers in the service of the Church

Citizen Looli Libata, a deacon of the Chopo Baptist community has trained and led for many years a choir composed of young people from several churches in the city. We interviewed him about his work.

When did the choir begin?

There was a choir in the first church that was begun here in Kisangani when they worshipped in the building near the beach. This was before I came to the city. It started, I think, in the years when Mr. and Mrs. Parris were our

missionaries. Later, when more churches were opened, the idea began of forming a choir with young people from all of them.

Where did you learn to sing in a choir and to lead one?

Mrs. Palmer taught me and many other young folk at Yalamba where I was a school boy. Then when I went to Yakusu to train to be a nurse and to work on the Yakusu hospital staff, I joined Dr. Browne's choir and he helped me to become the choir leader at Yakusu.

Who are members of the choir now?

We have about fifty people, youths and girls, with some older men and women, who come from the Baptist com-

munities all over the city. They are all church members now, one of them being baptized last January.

How often do you meet for practice?

We practise in the evenings before it gets too dark, on Mondays, Wednesdays and Fridays.

Where does your repertoire come from?

I have quite a good library of hymn books which missionaries have kindly given me or obtained for me and we keep looking in them for new hymn tunes to sing and teach our members in the churches. Handel's Messiah provides us with a lot of good tunes; the Hallelujah Chorus is always



Tidying up outside Chopo church.

welcome! Our singers like Negro Spirituals too and we sing a lot of these in English or in translations. These days we are making up a lot of songs ourselves in Zairian music be-

cause our government is encouraging people to use authentic Zairian things as much as possible. We ourselves enjoy this very much and so do the church congregations.

How do you accompany your singing?

One of our members plays the harmonium very well and I let him play on my own instrument for special occasions. For the Zairian music we have two skin-topped drums, a wooden talking-gong, two antelope horns and a hand piano.

Do you sing at places other than churches?

Oh yes, we have often accepted invitations from government officials to take part in special gatherings at the Regional Commissioner's residence or at the University end of year ceremonies. Last Christmas the university chaplain invited us to give a concert of carols and nativity plays. Then in 1972 we made a memorable trip to Kinshasa where we sang in some of our Baptist Churches and also appeared on national television in the capital city.

GROUPS IN

ZAIRE

and

SRI LANKA

Report from David Brydell

Report from
Mark Churchill

The Scripture Union Group has made very encouraging progress over the past year. Some of the regular members have now taken charge of the entire meeting, several times each, and this entails choosing a passage or theme to study, and preparing and leading a discussion on it.

It is quite obvious that the group has just about attained 'adulthood', since when I am not leading it myself I take very little part in the proceedings, adding my word usually only when some tricky problem is brought up which is a bit beyond the experience or knowledge of the lads.

Most of the S.U. members come from Christian homes; one who began to attend in April is the son of a village catechist (Lay Pastor) and hopes to follow in his father's footsteps; another is the nephew of the president of women's work in Bolobo, who brought him up after the death of his own mother. Her saintly influence can be seen in his own faith and character. It is good to see the influence which a Christian upbringing can have on these young people.

On Easter Day one whole Hindu family and three individuals were baptized. One of them, aged about 25, has built a meeting place on his estate, with the help of Catholic and Hindu young men. It is about twelve feet square, made of bamboo and mud: there they meet to study and when we visit, and the lay worker sleeps there when he visits alone as there is no return bus at night.

I was there this week and about twenty young men and one or two older people were there, singing Christian lyrics and listening as we talked about Jesus. What a beginning for a congregation, a church, on that estate about twelve miles from the town.

Ever since coming here it has been my hope to concentrate on a few estates at a time, so that over a period of years, on many of them, more converts can be won and congregations established, with their own elders and regular worship, including the sacraments.



Ladies after a united meeting in the Kisangani area.

KISANGANI

First impressions

I HAD spent five months in Zaire, observing the work and having a course of medical treatment, when I flew from Lisala to Kisangani to begin my work amongst the women.

I could hardly believe I had arrived when the plane landed at lunch time, on a tarmac runway and I was in a city again. The tarmac, lights, numerous cars, people and a more or less organized airport fascinated me. Apart from Kinshasa, the three other airports I had been to were sand and gravel runways in bush land with no real airport building.

After formalities, including filling in another immigration form, (I must have filled in a large number of these since being in this country!) I was met and taken to the house of Dr. John and Mrs. Carrington. The following weeks I met numerous folk all of whom thought I should

remember their names and faces. But only now am I putting names to faces.

A splendid welcome was given to me and, as a colleague said, "It probably has not been done the same since the early missionaries came!" Great plans were made and a service of rededication and thanksgiving was held with members from all the churches present. It is hard enough speaking to a crowded church in one's own language but it was ten times as hard in Lingala. Afterwards came the inevitable feast.

As the days progressed, so the work increased. I was asked to help teach the women and organize programmes with them. Nine churches, seven days in a week—how could I do it? One colleague in Kinshasa once said to me, "You will not need a car in Kisangani, you will have to learn to steer an outboard motor!" I thought she was joking, but now I don't think she was. There is water everywhere and on first flying low over Kisangani, one imagines there is very little land—we flew over so much water. To get to three of our churches I must cross the river, to one by the ferry and to the other two by canoe. However, be assured I am not causing traffic havoc on the river Zaire because I am driven across by Africans.

To overcome the problem of not visiting all the churches every week, I started a course which is held mornings for the training of suitable women to be teachers. Qualifications of entry were the ability to read and write. This class has now maintained good numbers and consists of pastors' wives, teachers' wives and nurses' wives.

Morning work with the women is hampered as a lot of the livelihood of the family depends on mother's ability to grow fruit and vegetables in the garden and to sell them at the market each day. You can imagine that after six hours in the market at unbearable temperatures and with very little shade, a lot of the women are too tired to come to classes. However, now we have classes running in all churches during the afternoons.

The first subject I insisted on was reading and writing. I did not realize how few people could

read and write. We must be teaching about 300 women amongst the different churches. I have such delight in going to visit these classes; and to see the progress and enthusiasm is surely a cause for thanksgiving. New candidates to the field!—if you want to learn language vocabulary, teach reading and writing. The morning classes also begin with prayers and end with short Bible studies which all the women take in turn to lead. They started as five minutes epilogues and now they can take anything up to thirty minutes.

The beginnings were not easy. The church in Kisangani had not had a missionary lady working with them for some time and it was difficult for them, as for me, to adjust to new ways. However, we are now working together and I am very conscious of the fact that I am not here in my strength alone but in the strength of the Lord God, Whose I am and Whom I serve.

A missionary marriage

The Missionary Herald of August 1971 contained the photographs and details of two short term single missionaries, Jessie Morrison and David Boydell.

They were both appointed to Bolobo, Zaire, where they taught in the secondary school. They have just returned to Bolobo, for a further term of service, as Mr. and Mrs. Boydell. They will be sharing in the work of the Bible School.

Jessie and David were married in the Greyfriars Free Church, Inverness, on 16 August, by the Rev. Donald McDonald. Among the guests were ten missionaries, or former missionaries, from Bolobo, two of whom, Stephen Kent and Martin Gocke, acted as ushers.

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Arrivals

- 3 July. Miss J. Westlake from Chandraghona, Bangladesh.
- 4 July. Mr. D. Boydell, Miss B. Fox, Miss J. Morrison, Rev. and Mrs. D. Norkett and daughter, and Miss J. Parker from Bolobo, Zaire, Miss R. Montacute and Miss E. Newman from Kinshasa, Miss K. Ince from Pimu, Mr. P. Schwier from Tondo, and Miss M. J. Greenaway and adopted daughter from Upoto, Zaire.
- 8 July. Mrs. D. W. F. Jelleyman and 2 children from UTCWI, Jamaica.
- 9 July. Miss S. Slade from Okhaldhunga, Nepal.
- 10 July. Miss M. Diver from Bolobo, Miss A. Dawson from Upoto, Mr. and Mrs. R. Gray from Yakusu, and Miss R. Murley from Pimu, Zaire.
- 15 July. Rev. D. W. F. Jelleyman and 1 child from UTCWI, Jamaica.
- 17 July. Miss P. Gilbert from Ngombe Lutete, Zaire.
- 24 July. Rev. J. O. Wilde from Dinajpur, Bangladesh.

Departures

- 4 July. Miss P. D. James for Cuttack, India.
- 6 July. Miss V. Campbell for Dacca, Bangladesh.
- 22 July. Mrs. A. M. Smith and children for Pimu, Zaire.
- 23 July. Miss E. A. Talbot for Kathmandu, Nepal.

Acknowledgements

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address. (1st July, 1974 to 17th July, 1974)

General Work: Anon. (Prove Me), £5.00; Anon., £5.00; Anon., £14.00; In memory of L.M.F., £100.

Medical Work: Anon. (R.P.), £5.00; Anon., £5.00.

LEGACIES

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Mrs. A. Redfern	£1,000.00
Mrs. A. J. Shelley	£25.00
Mr. B. W. Wraight	£16.66

Death

- 30 June. In Rushden, Northants, Dr. Gottfried Oram Teichmann, B.S., M.R.C.S., L.R.C.P., aged 86 (B.M.S., Chandraghona, Bangladesh 1911-44).

Praise for Today

These days in which we live, as has been said so often, are ones of rapid change, in which the Church is itself inevitably caught up. Although it is only twelve years since The Baptist Hymn Book was published in 1962, many new hymns and tunes have been written in the intervening years, which by their choice of contemporary themes and use of up-to-date musical idiom have something relevant and meaningful to say to the present-day congregation.

Many members of our churches have come to know and love some of these hymns because of their use on the radio and TV. Many ministers and organists have been asking that some of the best of these might be put together in a supplement to the BHB. The Psalms and Hymns Trustees (who publish our Baptist hymn books and devote the profits to the help of widows and orphans of Baptist ministers and

missionaries) have therefore done this. "Praise for Today", which they hope to publish at the end of October, is a supplement of 104 hymns.

These hymns and tunes, all of them of recent origin, come not only from this country, but from Canada, U.S.A., Australia and the younger churches of Asia. A large proportion have never previously appeared in a hymn book in this country, some have not appeared in any hymn book.

The book is particularly rich in hymns on the Church and its mission, and should prove very useful for missionary meetings. Most of the hymns are intended for congregational use, and are written in traditional style while expressing contemporary thought. Others are in folk-song idiom and will be useful for youth groups and summer schools.

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