

binbilla

issue no. 8

welcome to the... WINTER EDITION

*...to bring us
together, for
mutual support and
encouragement, and
to provide a context
for maintaining our
engagement in
global mission...*



Welcome to this winter edition 2010! It features three great stories.

Last December Bob and Margaret Bawden, after a gap of forty-three years, returned to Bangladesh, together with nine close family members. For Bob and Margaret it was a heart-warming journey – and a great encouragement to witness the growth of the church in Bangladesh over the past four decades.

George and Margaret Stubbs tell an equally engaging story in regard to their recent two-month teaching assignment in Assam, India, with the three tribal church communities – Boro, Garo and Rabha – which emerged from the work of Global Interaction staff in the period 1947 – 1970. George and Margaret were part of that adventure, including the forced exodus of all Global Interaction staff from Assam in the late 1960's. In the intervening years the church in these parts has experienced significant growth and become self-supporting and self-evangelising.

Bruce and Pauline Tudball from Melbourne have been on a different journey. After many years in pastoral and other ministries in Victoria, Bruce and Pauline responded enthusiastically to an invitation from Global Interaction to be joint leaders of the team in Kazakhstan in Central Asia. Pauline writes an engaging account of their experience – “following a living Lord across the world”, as she puts it, “and found him there ahead of us”.

The death of Rev John (JD) Williams on 20 May was a significant event. “JD” made a remarkable contribution – nationally – to Australian Baptist church life over more than five decades, including twenty-five years as the General Secretary of the Australian Baptist Missionary Society from 1958 – 1983. Rev Dr Ken Manley, in his history of Australian Baptists, referred to John Williams as a “visionary with a striking ability to communicate with home churches”. A lengthy tribute, by Rev Tony Cupit, will appear in the next issue of Vision.

My co-coordinator, Rosalind Gooden, is currently in the UK researching material for a doctoral dissertation. We wish her well.

Binbilla is an aboriginal word for a vine. It connotes the idea of “grape vine”, network and connected.

CHRIS PITTENDRIGH & ROSALIND GOODEN
Co-coordinators



Bob and Barbara Bawden served with Global Interaction in Bangladesh from 1951 - 1966. They are now retired and living in Sydney.

bob & barbara BAWDEN



The idea of going back to Bangladesh, where Barbara and I had worked at Faridpur, Pubna and Mymensingh between 1951 and 1966, was recently mooted by our daughter Elisabeth. She and her husband, Pete Magill, had returned to Bangladesh for only three days in November 2008 – very enjoyable, but they had a problem communicating as neither of them spoke Bengali. Elisabeth had left the country at the age of four years.

They figured that communication difficulties could be somewhat overcome by a return visit with Barbara and me in tow. This took place six months ago, for one week, in early December 2009. However, this time the original party of two had exploded to eleven – Elisabeth and Pete and their three children Eliza (19), Jack (14) and Harriet (10); our son John and his wife Jenny, with Caley (15) and Micah (10); and Barbara and me. After 43 years' absence our Bengali was decidedly rusty, like our aging joints, but it was a great experience.

A 14 hours' flight from Sydney took us to the Zia International airport at 1:30 a.m. on the Monday. Travellers to Bangladesh need to know that there is an immediate oasis on offer in Dhaka at Barry Ison's "Ideas Manzil" Guest House. That's what we found.

We hired a twelve-seater van and Muslim driver for our week in Bangladesh. On Monday morning the trip down to Sadarghat – the old Dhaka and Mother Ganges – was a riot. The driver correctly described the traffic conditions as "ellow-mellow" – all over the place.

Nine of us did a boat trip to see the river traffic, complete with a dead cow floating by. Barbara and Elisabeth opted out, but the kind people on the wharf, total strangers to us all, insisted on providing them with comfortable chairs and cups of tea sweetened with condensed milk. They all seemed so pleased we were visiting their country.

Later we made our way to Dhaka's newer section to show John the Holy Family hospital where he had been born fifty years previously.

At night our party of eleven at Barry's guest house was joined by five dear Bengali friends for curry and rice: Nanda Das Gupta and his wife Shanta, and their son, daughter-in-law and grand-daughter. Way back in the 1960's, Nanda and I had worked on Bengali translation of Christian booklets. Now Nanda has become one of the most self-assured, yet God-dependent Christians I have ever known. Before we parted company, it was the most natural thing to ask him to pray for us all.

Tuesday morning our van travelled north to Mymensingh. We stayed in the main street at the Amir International (two-star +) hotel, 100 metres from the site of the old Gospel Hall. Our arrival at 2 p.m. gave us time to settle in and wander down the River Road (the Brahmaputra).

Before this trip to Bangladesh, I had not known that there are now two Baptist churches in Mymensingh Town. As a family, we worshipped in both churches.



bangladesh revisited



At 7 p.m., within five hours of our arrival in Mymensingh, the eleven of us were seated on eleven chairs around the perimeter of the Garo Fellowship chapel – upstairs at the Young Men’s Hostel. Our whole family found the Garo service deeply moving. The chapel was packed. Most of the Garo folk were seated on the carpet in the middle, quietly singing, as we arrived. A banner of welcome hung at the front behind the pulpit announcing me as guest preacher for this pre-Christmas event. The whole service combined informality with dignity. The singing included some English hymn tunes our grand-children related to.

After the service, all were invited to curry and rice downstairs. Our Muslim driver was also fed – minus the pork dish – in a special room. Afterwards, there was “shong-keerton” dancing in the grassy hostel compound, joined in enthusiastically by our grand-daughters. We could not have scripted a better introduction for our whole family to the Christian community in our old “home town”.

The “head honcho” in all this was Mrinal Sangma who lives in the hostel Square House with his family – yes, the Square House built in 1912 for Hedley Sutton, founder of the Garo Boys’ Hostel 100 years ago! We thank the Lord for such saints as Mrinal Sangma and Pastor Phillip.

Before leaving for Bangladesh I had heard through Grace Dodge and Beavan and Marion Peel about eleven Garo Christians who had been incarcerated for years in the Mymensingh gaol. Just before we left Sydney, Beavan and Marion received an email from Brother Guillaume in Mymensingh that nine of the eleven had been released after 18 years and 3 months! One had actually died in gaol, and one, Poritosh, was still there. Our little church in Sydney was praying that I would be able to visit the gaol. But how to contact Brother Guillaume? The Garo church folk had not known of our desire to contact him. Yet, by the hand of God, I found myself sitting alongside Brother Guillaume at that Garo curry and rice meal! And without any prompting from me he asked, “Would you like to visit the gaol tomorrow?”

On the Wednesday, we were shown through Kurrajong House which had been home for people such as Doug and Gwen Ison, Trevor and Gwen Farmilo and ourselves. These days the building is being used wonderfully for the training of young people by World Vision. Its C.E.O. is Samarendra Sangma, nephew of the late Rev. Subhas Sangma. The young people receive training in typing, computers, carpentry and embroidery. Samarendra quoted World Vision founder Bob Pearce, “Let my heart be broken by the things that break the heart of God”.

Our dear friends Prakriti Nath, Monoj and Tripti Dewan, entertained the eleven of us for curry and rice on the Wednesday at 1p.m. We are so grateful to Lola Henderson for giving us news of these folk over the years. Prakriti has recently received special recognition from the Bangladesh government for her tremendous contribution to the country as an educationalist. These dear friends are pillars of the Bengali church. Five of us, namely Brother Guillaume, my son and daughter-in-law John and Jenny, our grand-daughter Caley and I then visited the Mymensingh

gaol. We actually met Poritosh, the remaining Garo prisoner of the original eleven, and another dear Christian. The hullabaloo of the dozens and dozens of relatives crowding the huge visitors’ room suddenly hushed to silence when, at our steel-mesh window, we began to sing hymns with our two fellow-believers behind bars, and read the Bible and prayed with them. I recalled the words of Hebrews 13:3: “Remember those in prison, as though in prison with them”.

The Thursday was memorable for other reasons. We were able to locate the Roman Catholic hospital in Mymensingh where Elisabeth was born. Whenever the Bengalis were told that John and Elisabeth were actually born in their country, they vigorously claimed them as their own. “You’re ours! You belong to us! You were born here!” From Mymensingh we drove west to the provincial town of Jamalpur, where a valued colleague of mine had carried on a lonely witness for the Lord for many years. Chitta (pronounced Cheet-to) had died six years previously, but we turned up unannounced to visit his widow (Shoopti’s Ma) and her family. They were overwhelmed that, after so many years, we had come so far and brought our family to visit them. (We’ve been corresponding since returning home.)

Friday was a kind of rest day. However, some of our family visited “Compassion” in Birisiri to meet a child they had been sponsoring for some years.

Saturday we headed further north to visit friends at Joyramkura hospital, established by my brother, Max, and his wife Ruth, in the early 1960’s. The whole place was buzzing with activity, and one could not help but thank God that so many of His servants – doctors, nurses and auxiliary staff – had been providing healing and comfort and blessing to the thousands of needy people of the area for nearly 50 years. Two of the then “young men” of my Mymensingh hostel days, were ministering at the hospital when we visited – Wilson Mandik and Sujit Areng – 43 years later!

How can I describe the final Sunday morning in Mymensingh? The Bengali church is in good heart and outward-looking. The Sunday morning service in the new two-storey building was well attended. The sermon subject was “Obedience”, and the text Matthew 4:4: “Man shall not (really) live by bread alone, but by every word that proceeds from the mouth of God”. For me the high point came at the conclusion when five of the women in our party sang in Bengali, “Jeeshur ka-che ja-ee-bo, a-lo-te, a-lo-te” (We shall walk with Jesus in the light) with the whole congregation enthusiastically joining in.

And all this happened in the church building – well, its replacement – where Barbara and I had been married 57 years earlier.

Surely, God is good!





Dr Pauline Tudball and her husband, Rev Bruce Tudball, spent two years (2008-2009) as joint leaders of the Global Interaction team in Kazakhstan. Pauline is a biochemist, researcher and teacher. She is currently studying theology at Whitley College, Melbourne. Bruce is an Associate Pastor (Pastoral Care) at the Ashburton Baptist Church.

journeys pauline & bruce TUDBALL

Recently, I have become very aware of how often the idea of a journey is part of Christian expression.

The Bible is full of journeys – think of Abraham, Isaac and Jacob, Moses, Israel wandering in the wilderness, the exiles in Babylon, Paul's journeys and Jesus who was on the road with nowhere to lay his head. There seems to be some significance in actually packing one's bags, uprooting and moving from the safety of the familiar. Bruce and I have just spent nearly two years in Kazakhstan and for me, every step of the adventure was significant. For a start, quickly, get out the atlas, where is it? Our energies were totally absorbed with our preparation and training right through to the experience of actually living in a Muslim culture. Not only was my body somewhat challenged, but my mind and heart were challenged and expanded with new ideas.

Our vision began to expand when Mark Holt asked us if we had come across the writings of Paul-Gordon Chandler, an Episcopal priest working in Egypt. Chandler's book 'Pilgrims of Christ on the Muslim Road: Exploring a New Path between Two Faiths' was like a map to a fascinating new country. The book describes the intriguing life of Mazhar Mallouhi, an influential Syrian novelist. Mazhar is an ardent follower of Jesus who believes it is important for him to remain as a believer within his Muslim culture. Reading this book opened my eyes as to how the aim of Global Interaction, 'empowering communities to develop their own distinctive ways of following Jesus' could actually work in practice. The Jesus I had known with my Western culture mindset became even more alive to me as I started to know him through the eyes and experiences of Muslim followers of Jesus, men and women, who live in a Middle Eastern culture very like the one in which Jesus lived.

Christians are sometimes suspicious of Muslims. Australians often know little about them and may even be anxious about meeting them, imagining they all support militant Islam, or that they are all violent extremists. Not surprisingly, the converse is also true. Muslim people are very suspicious of Christians and with very good reason. Many remember the Crusades as if they were yesterday, and Christianity as exemplified by the United States is viewed as immoral and aggressive towards Muslim countries or, in the case of Kazakhs, as the Russian Orthodox church of the oppressors. The Muslim viewpoint is very well described in a book by Mazhar Mallouhi's Australian wife, Christine

in her book *Waging Peace on Islam*.¹ Christine uses the example of Francis of Assisi, as a model for how Christians should approach Muslims today. Francis' imagination was fired with passion for following Jesus' way. During the Crusades he fearlessly communicated with the Muslim 'enemies' and even shared the gospel with the Sultan.

Our experience confirmed that Kazakhs are suspicious of Christians. Kazakhstan is a Muslim country of Central Asia. Since becoming independent in 1991, the country has been steadily emerging from a long period of oppressive Soviet rule when religious observance was prohibited and only Russian language was permitted in schools. Kazakhstan looked to the past to find its identity and now, 'to be Kazakh is to be Muslim'. Until the beginning of the twentieth century, Kazakhs were nomads with a home-based Muslim faith and today they strongly hold to their Muslim cultural values. Prominent among these are the importance of the extended family, of hospitality to both family and strangers, and the strong awareness of shame (rather than guilt). Living in Kazakhstan brought alive cultural values that were intrinsic to the culture of Palestine when Jesus lived there and contributed profoundly to our understanding of his life.

I am especially moved by the impact Jesus is having on modern Muslim women. During our training I read from the lives of several such women. The following is an illuminating episode from the book, *Daughters of Islam* by Miriam Adeney. Amina, an educated Muslim woman, decided to open the Gospel of John, a book she had been given many years before. She struggled with the blasphemous idea that God took on human form, but other things about Jesus intrigued her.

She came to the story of the woman taken in adultery in chapter eight, and 'her stomach began to churn'. If Jesus was truly a prophet, he must condemn the woman and stone her. But where was her partner? How could he blame her and not him? Men can be such hypocrites. 'I can't bear it', she thought, 'If he stones her I can't respect him. But if he just lets her go, I can't respect him either'. She could read no further. She put the book back on the shelf and joined the family to watch TV. But she couldn't sleep that night. Eventually, she crept out to finish the story, and read:

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george & margaret STUBBS ASSAM ... forty years on...

● In February and March this year Margaret and I made a return visit to Assam in northeast India. We reconnected with the Boro, Garo and Rabha tribal communities amongst whom Global Interaction staff worked from 1947 – 1970. We were there from 1965 – 1970, prior to and including the exodus of Global Interaction staff, and we had very short visits back to the area in late 1976 and early 1995.

We cannot speak highly enough of the reception, fellowship and abundance of friendship we received from our brothers and sisters in Christ. We travelled by air from Brisbane to New Delhi, then by train to New Bongaigaon in Assam and, finally, by road to the former Global Interaction mission stations at Tukrajhar, Baghpara and Debitola. In all our travelling there were no delays, lost luggage or turbulence; and we kept well, for which we thank God.

At each place our hosts sought to satisfy all our needs – food, accommodation (including hot water for bathing), communications and travel – and showering us with gifts.

Perhaps the most exciting aspect of our visit was to go back and observe the increase in the number of churches in the three communities. The Boro churches have increased dramatically from 45 to 160 or so. The Garos – amongst whom we worked – have grown from 33 to 45. This is significant, given that the majority of the Garos have settled in the neighbouring state of Meghalaya. The Rabhas have increased from 3 to 68 churches. Many of their churches are scattered throughout the adjoining state of West Bengal. They have benefitted greatly from the Mizo Baptist missionaries who took over from the departing Global Interaction staff, and especially the leadership of Rev Rokhama and his wife, Chami.

We attended three church conferences – Boro, Garo and Santali (another tribal group who have been encouraged by the fellowship of the Boro people.) I shared with other guest speakers in the teaching and preaching ministry. We also visited a number of local village churches and taught God's Word. On each occasion the enthusiasm and devotion of the people was expressed in enthusiastic singing, prayer and listening to teaching from the Bible.

The Boro Baptist Church Association has a number of good strong leaders – such as Rev Dhojen Borgoary, Dr Pradip Narzari, Mr Rohendra Narzari and Mr Enash Basumatary. With the reduced political tensions arising from the formation of the Bodoland autonomous region (which incorporates a number of tribal minorities) these leaders have directed the Boro churches into outreach ministries to non-Christian Boro villages and other tribal groups like the Santali, Nepali, Oraoni (pronounced Uraoni) and Bhutanese. They are sending and supporting evangelists into many areas near and far. When we asked the evangelism

workers how the converts, from a Hindu or Buddhist background became Christians, they invariably said it was a response to supernatural healing for themselves and other family members. Those who want to further their Biblical knowledge are encouraged by the Boro leaders to attend the Tukrajhar Bible School. Thereafter, some of the graduates proceed to degree level studies at theological colleges in Assam and other parts of India.

The Boro church leaders also are encouraging the other tribal groups to strengthen their own church leaders with Bible learning opportunities. We were pleased to see a Nepali man, five Bhutanese young men and one Garo woman currently attending the Tukrajhar Bible School. When we asked the young Bhutanese men how they had become Christians, they said their conversion was associated with supernatural healing from drug addiction. I spent some days there teaching (with an interpreter) from both the Old and New Testaments. The following week I did some more teaching with about thirty village pastors. Most do not have access to books and magazines to widen their knowledge of the Bible. Hence, they appreciate the ministry of visiting teachers.

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George Stubbs and his wife, Margaret, worked with Global Interaction in India (1965 – 1970) and Zambia (1972 – 1981). They live in Brisbane and are involved in part-time pastoral care ministry at the Rochedale Baptist Church.



Dema Pachuau and his wife, Carolyn, are missionaries with the Baptist Church of Mizoram (BCM) in northeast India. They have been seconded to Global Interaction to work in Thailand.

Dema was one of four candidates selected by BCM in 1999 for short-term university English teaching assignments with Global Interaction in Central Asia. Dema was the first of the batch to take up a posting.

Two years later, Dema returned to Mizoram to marry Carolyn. Shortly afterwards, they both travelled to Central Asia where Dema resumed his former teaching role. Prior to the birth of their first child, Grace, Dema and Carolyn concluded their term in Central Asia and Dema commenced a Bachelor of Divinity degree in preparation for career missionary service.

Dema says that his time in Central Asia "was a great experience. There were many opportunities to reach out to students who did not even know the name of Jesus. I was able to invite them to my house and share the gospel with them."

With Dema's teaching skills and Carolyn a qualified dentist, they both have a deep desire to serve those around them. "We're always keen to help others out if they are in need", says Carolyn. "It's what Jesus wants us to do."

Dema and Carolyn have been in Australia for the past six months attending Global Interaction and other training courses and building a prayer and financial support base in readiness for their placement in Thailand later this year.

In early June Dema and Carolyn had raised 40% of their financial support target. (In addition to Global Interaction financial support, BCM provides for the costs associated with training and home assignment in India and contributions to their retirement fund.)

At the beginning of 1990's, missiologist Arthur Glasser said the internationalization of the missionary force was the great new thing God was doing in our day. Glasser spoke with prophetic insight; and the Global Interaction/Baptist Church of Mizoram relationship is an example of what he meant.

Can you help Dema and Carolyn reach their financial support target? Your generosity would be deeply appreciated. If you can assist contact, kindly contact Global Interaction (see page 8 for details.)

journeys.... continued

he stooped down and wrote on the ground. At this, those who heard began to go away, one at a time ... until only Jesus was left with the woman still standing there.

Jesus had avoided shaming the woman by not looking at her directly but by drawing in the sand.

Jesus straightened up and asked her, 'Woman where are they? Has no one condemned you?' 'No one sir', she said. 'Then neither do I condemn you,' Jesus declared. 'Go now and leave your life of sin'.

Amina sat quietly. 'This is the Lord I want to follow', she said. And she took steps to do exactly that.

It is the person of Jesus himself that is having such a powerful effect and changing lives. Elias Chacour, the Palestinian Archbishop of Galilee emphasised the importance of the person of Jesus in these words:

We have reduced ourselves to religions, to denominations, to confessions ... instead of following my Palestinian compatriot from Galilee, Jesus of Nazareth.

Bruce and I went on a journey to Kazakhstan as followers of Jesus. We set out to follow a living Lord across the world and found him there ahead of us. He is greater and more amazing than we can comprehend. He is alive. The miracle is that he cares about each one of us, wherever we may live.





assam continued

Everywhere it seems parents desire an English medium education for their children. In this regard there are numerous opportunities for Australians to take up short-term English teaching assignments. At each of the old mission stations there is an English medium school which attract children from a Christian and non-Christian background. Some of the children at these schools have received scholarships provided by Baptist World Aid Australia. And many of the Boro graduates in employment, who benefitted from the former Global Interaction tertiary education allowance scheme, provide funds for children from poor families.

We were most impressed by the “Prayer Tower” ministry at Tukrajhar. There have been many responses to the prayers for healing. The ministry is patterned on Yongi Cho’s Prayer Mountain in Seoul, Korea.

The electrification of the area has brought into church services the “obligatory” use of amplified music, including electric guitars. Drums are also part of the music ensemble. (In one place the drummer had his own electronic apparatus.) The choir groups were wonderful. Margaret was able to help some people develop an understanding of music notation. However, the majority function with natural talent.

We did not spend very long with the Rabhas; just three church services in two days. The “glow” they received from the fiftieth anniversary celebrations last year is still evident.

Next year the Garo Baptist community will celebrate the sixtieth anniversary of the establishment of the mission station by Rev Wilfred Crofts at Baghpara. The moment has not been forgotten. The Garos want to remember with much thankfulness the ministry of Mr and Mrs Crofts and those who followed them.

Rev. Satya Sangma, son of the Garo Baptist leader, Rev Holdenson Sangma, has the formidable task of leading his people in the anniversary arrangements. Margaret and I remember Satya’s (aka Hwallang) birth in 1970, some months before we left India. Satya has been blessed by God, and his parents, with gifts of leadership and patience. We found him to be a gracious follower of Jesus, just like his father and mother and other family members. Satya, too, has been a beneficiary of the former Global Interaction tertiary scholarship scheme.

Satya’s sister, Tingring Sangma, has her mother’s bubbly personality. She is the Headmistress of the English-medium school and acting Hostel Mistress. Each night she conducts devotions at the hostel and always challenges those from Hindu or Islamic families to know Jesus, the Saviour who died for everyone’s sins.

India today is a booming nation and, particularly, in the I.T. industry. Consequently, the country is not as poor as it was. We found that to be so in the northeast as well – and parts of New Delhi. We did not see as many beggars as in earlier years; and even the local dogs in the villages appeared to be better fed! Many people have upgraded their lifestyle, largely in response to T V commercial advertising. But for all that, a lot of people are still trapped in poverty.

We have come home asking what else needs to be done and what can we do personally? The task is still enormous and the opportunities are limitless. Large numbers of people still need to know of God’s love for them.

The Lord is blessing and using His Church in northeast India. There is growth, outreach and a work being done by the power of the Holy Spirit. It is exhilarating; and we were glad to see it and be with his people.



Personalia

Lindsay and Meryl Smith (Papua New Guinea) were the speakers at the last meeting of the Victorian Baptist Historical Society on 10 June. Their topic was, "Four Victorian Missionaries: their experiences, partners and life's work" – that is, Geoff Holland (Papua New Guinea), Ian Staunton (India), Ken Green (Papua New Guinea and West Papua Indonesia) and Lindsay Smith.

Lola Henderson (Bangladesh) will be the speaker at the 11 November meeting of the Society. The topic is "A Tale of Two Hospitals" – Joyramkura in Bangladesh and Hedley Sutton in Melbourne. Lola spent a significant period at the two hospitals as Matron and Director of Nursing respectively.

Rod Pell continues to have a number of serious health issues associated with his underlying myeloma. Notwithstanding his lack of well-being, Rod has managed to attend the worship service at the Kew Baptist Church on recent Sunday mornings. Rod, Liz and the girls appreciate the prayer support they are receiving from their many friends in the Global Interaction family.

Grace Munro (Zambia) had a slight stroke several months ago. The effects were not severe and she has almost fully recovered.

Mary Pocklington (Papua New Guinea) died on Monday 3 May. Mary and her late husband, Bob, spent a year at the Baptist Bible College at Kwinkya in the Baiyer Valley in Papua New Guinea in the mid 1970's. During their stay Bob was a member of the teaching staff.

Our loving sympathy is conveyed to **Noel and Elaine Melzer** (West Papua, Indonesia) on the death of Elaine's mother, Alma Sherry, at the Springwood Nursing Home (NSW) on 28 May.

Frank and Janet Smith (WA) have sold their house in Shelley, Perth. They are moving to Fisherman's Beach in their home state of South Australia. Frank said they are looking forward to walks on the beach and renovating their new home. We wish them well.

Keith and Pam Gallagher (Africa) have settled into a part-time routines: Pam works two days a week at the Global Interaction office in Perth – assisting staff with their team support arrangements – and Keith is kept busy with two short-term visits to Africa a year and various maintenance and other tasks for his son, Dean, who has a vibrant coffee business in WA and other states.

Margaret Clark (WA) and her friend, Lois Hellyer (WA), set out in May for a holiday in Europe.

Dawn Griffith (Bangladesh) had knee replacement surgery in Perth in early June. David (Bangladesh) has reduced his work hours over the past year in the run up to his impending retirement.

Chris and Rosemary Boland (Aboriginal Work) are living in Esperance WA. Chris has taken up a part-time position as the pastor of the local Baptist church.

Harvey and Nahtaw Jones (Zambia and Kazakhstan) are preparing to return to Kazakhstan and they are currently occupied with raising their team support quota. Their daughters, Ami and Malissa, expect to complete their university studies this year.

Jan Van Den Bosch (Zambia) is enjoying retirement in the lovely coastal city of Busselton south of Perth. Jan has the oversight of the finances at the Busselton Baptist Church, and she gains endless pleasure from attending art classes and painting.

Don and Jeanette Cross (WA) spend some of their time moving between their home in Bunbury and their holiday home in Mandurah. Don had very poor health for most of last year. Thankfully, this year he is enjoying an extended period of well-being.

Gwendy Ridden (PNG, India & Africa) has established her home in Rockingham (WA). She is working as a teacher's aid and TESOL teacher at the local Maranatha School. Her mother, Ruby, recently celebrated her one hundred and first birthday!

Arthur and Debbie Broughton (Zambia) have made their home in the mining town of Kalgoorlie in WA. Arthur has been involved with sales in a mining equipment business and Debbie is employed in the field of preventative health. Recently Arthur and Debbie spent several months touring WA in a mobile home and assisting small Baptist churches along the way.

Sally Burton (Papua New Guinea) concluded her role as an Associate Pastor at the Belconnen Baptist Church (ACT) in late February. Sally is intending to remain in Canberra where she has family. She is still engaged in ministry at the Belconnen church on a part-time basis.

Between pastoral appointments, **Terry and Beth Logan** (Papua New Guinea) recently completed a 19,000 kilometer leisurely and enjoyable drive across Australia – and return. Shortly Terry and Beth will leave Yass for Gunnedah in NSW where Terry will be inducted as the interim pastor at the local Baptist Church on 4 July.

Basil Brown (VIC), despite being in his mid-nineties, and having to cope with a number of health limitations, is still living in his own home in Hawthorn – with some home help. He maintains a keen interest in the work of Global Interaction. Basil was able to attend the recent Service of Thanksgiving for his long-term friend and colleague, John (JD) Williams.

Peggy Glasby (Bangladesh/India/Papua New Guinea) died at Mount Barker (SA) on Monday 21 June – on her eighty-ninth birthday. Peggy went to Bangladesh (then East Pakistan) with Global Interaction in 1949. Her late husband, Rex, arrived the following year and, together, they served in Bangladesh (1950-1953), India (1953-1967) and Papua New Guinea (1983-1986). Rex and Peggy did a remarkable work planting the church amongst the Rabha people in Assam, India. Peggy used her experience as a pharmacist for the benefit of the local people. During their period of service in Papua New Guinea, Rex was responsible for the care of young men working at the giant Ok Tedi gold and copper mine in the Western Highlands. Thereafter, Rex had a two-year stint as the Global Interaction Missionary Advisor. During these years the Glasby's lived in Mount Hagen where Peggy had a wonderful ministry of hospitality to fellow staff members and other people passing through the town.

In an attempt to widen the circulation of Binbilla, we should be grateful if you could give or loan your copy to someone who has an interest in the work of Global Interaction. If you find a worthy recipient, kindly send us their name and contact details and we will add them to the mailing list. Thank you!

We welcome news items for the Personalia column and general inquiries. Please contact Chris Pittendrigh, 15 Woodlea Street, Doncaster East Vic 3109 (telephone 03 9848 1096) or chris.pittendrigh@newhope.net.au.

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