

# The Voice

Summer 2021 No.421



New Bethesda staff, Marie (yellow dress) and James (purple shirt)

THE  
CONNEXION

The Sierra Leone Mission

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## **WELCOME From The Editor**

HELLO everyone, and welcome to the Summer edition of the Voice magazine! Praise God that churches are reopening to real life people again and we can all meet in person after surviving online for so long. Thanks to everyone who responded to my last request for the histories of your churches, it was so lovely to receive so many. Make sure to keep an eye out on the YouTube page for more exciting information about The Connexion you may not have known!

In this edition you will find a great number of fascinating articles from Ken Harts Bible study on the gospel, to memories of the Youth Conference in the 1970's. Can you find yourself in the pictures? Don't miss the exciting news about a fundraising walk that is planned to take place this summer; all money raised will go to the Sierra Leone Mission, so check it out to find out how you can donate. We also have some great updates from the outreach in Sierra Leone written by Magnus, and a new point of view of the historical journey from slavery to freedom in Sierra Leone by young author Deborah Green.

The conference is booked for October, and it will be wonderful for everyone to see each other again. Head over to The Connexion website for more info on who we will have speaking this year.

Finally, any articles or photos of news from around The Connexion are greatly welcomed and appreciated to be included in the magazine. The deadline for our next addition is 15<sup>th</sup> of August 2021. Just email me at: [estherkerengreen@gmail.com](mailto:estherkerengreen@gmail.com).



# Bible study: Front Door and Back Door Gospel

By Ken Hart, President of the Connexion

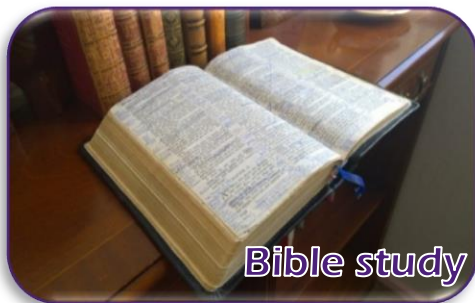
I'd like you to read two whole letters in the New Testament! If you're still with me after that shock, then please read through 2 John and 3 John now - but no speed reading!

You've read them? Thank you. I know society has changed "since I were a lad", but bear with me. Back then (and it'll still apply), when you went to a person's house you could tell a lot about them as you approached the front door. Everything neat and tidy? That sent one message. All the plants in straight, equidistant rows? That said something else. If everything was overgrown, you had a choice; those inside either didn't care about the garden, or perhaps they needed a helping hand.

The back door was for family and friends. When you went inside, you knew what the people were like, what they valued, how they treated one another. From the front you learned their priorities. At the back you saw these in action.

2 John is about the gospel's front door. It's about doctrine. We know that doctrine is really what we believe and teach about God the Creator, Jesus the Saviour, the Spirit our Helper, the church as God's people, etc. It's the truth of God, the truth God gives. Without this, we've no message for our generation beyond the level of "Jesus really means a lot to me", which invites the response "Well that's fine for you".

John has a lot to say about THE TRUTH and passing it on. What gives him joy? That the church visited one thousand homes last year? No; it's that they are walking in the truth. Visiting is fine; but all kinds of groups visit homes. The other priorities are LOVE and OBEDIENCE. And the church is to walk in all three. Walking implies progress, direction, and consistency; (the verb



suggests walking as a habit). The truth must be known (1), indwelling (2), lived out in love (1, 5), and shared (4).

Giving doctrine a low priority gives our life and witness a low priority. How do we know what matters to God if we don't pay attention to it, and pass it on? There can be a real danger (7) - deceivers; people who know and rewrite the truth. If we can't face them with the truth because we don't know it, they can drive a spiritual tank through the church, and cause havoc. They have a changed message which misleads and side-tracks people, leaving them impoverished, deceived, and infected.

(7-11). In 3 John we find the “back door” of the gospel. It's seen in the lives of Gaius, Demetrius, and “the brothers”. Gaius is faithful to the truth, walks in it and is faithful in caring for “the brothers” (3-5). His is a consistent Christianity. The brothers have one motivation for their service - for the sake of the Name. Their faith is without compromise [7]. Demetrius is approved by the truth, by believers, by leaders. (12) His is a transparent faith. “When I were a lad”, you could go to the railway sidings and see a man walking the tracks beside stationary wagons, coaches and engines. He carried an iron bar, and struck every wheel as he passed. He could tell from the sound whether the wheel had a fault in it, or whether it rang true. Demetrius is sound; he rings true when he's tested.



Lastly, there's Diotrephes! Here's a man - a leader - whose grasp of the truth has blurred, and it shows. His focus is wrong - he loves to be first. He has become arrogant - opposing leaders, including John. His communication is self-serving - malicious nonsense; and his attitude has collapsed into pride and dictatorship - his word is law (9-10). Diotrephes is exposed by the truth.

So, what are the lessons for us? 2 John urges us to know the truth, hold on to it, continue in it. It warns us to be alert and not accept anything at face

value. It tells us to distance ourselves from alternatives and not to welcome them in by any door. 3 John tells us that the effect of true teaching should be seen at the back door. Believers living by the truth (the bench mark), and living out the truth with a renewed and renewing lifestyle; serving the Lord and one another in love, and with integrity. Then, when those who don't believe meet them, their conduct and life will "make the teaching about God our Saviour attractive." (Titus 2: 10)

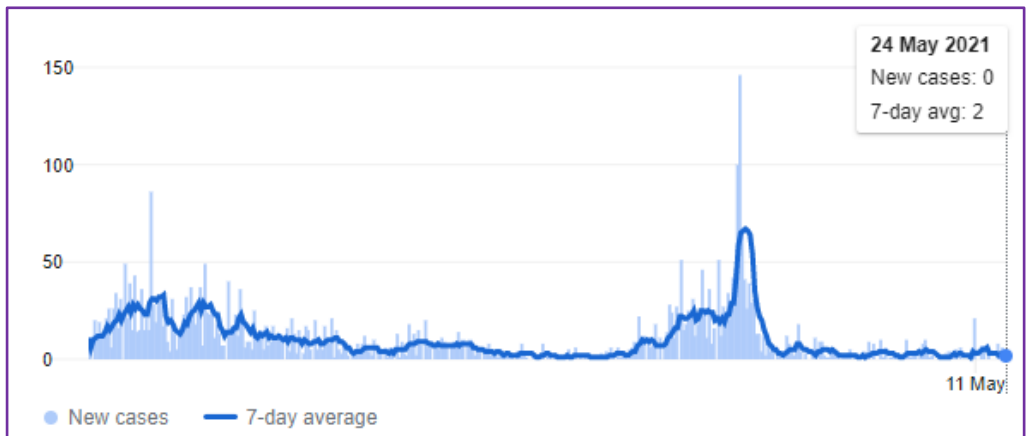
## Covid-19 Sierra Leone Update

Date: 25<sup>th</sup> May

Confirmed cases: 4,121

Deaths: 79

Recovered: 3,113



# 50 Miles of the Pennine Way

By Esther, (me)

At the very beginning of lockdown, I couldn't find much to do. School had closed and because we would have been doing our GCSE exams, we didn't have to worry about online classes or homework once they were cancelled. So, that was all great, except it left us with a very uneventful foreseeable future. So, you know what I decided to do instead? Run off to the woods and live among the woodland creatures.



No, I'm only kidding. I don't think I would have survived very easily out where there's no phone signal and a comfy warm bed, but I did discover a 15-mile walk that would take me all around the woods, and 15 miles is a lot of space to get lost in! For the past year now, I have become very comfortable hiking through the trees, and this gave me an idea for what I might want to do for my upcoming 18<sup>th</sup> birthday.

"Mum, can we hike, like, a super big walk somewhere up north this summer?" I asked her one day.

"Sure, why not. How about we hike the Pennine Way for, like, three days?" she replied.

It was decided. From the 27<sup>th</sup> to the 29<sup>th</sup> of July we will be hiking 50 miles of the Pennine Way, but that's not all! The Sierra Leone Mission is over the moon with all the amazing projects we have going on in Sierra Leone, and in conjunction with Magnus our vision just keeps growing. This is why we have decided to make our hike a fundraising event for the SLM to inspire giving so that we can continue to provide all the support they will need for the growth of the Connexion overseas. We ask that if you're able, you donate to the Sierra Leone Mission to support our venture, which can be done via the

Connexions donations page that will take you to <https://www.stewardship.org.uk/partners/20025413>. Another way is simply going to the Connexion website, and under *Donations* donate to the SLM, or see the last page for more info on giving.

It will be challenging (especially if Mum doesn't start training soon!), but we love walking and we love the SLM, so what better thing to do than put two and two together and raise all the money we can! We really hope you will choose to support the SLM and everything we are doing in Sierra Leone, and will cheer us on as we walk the 50 miles.



Sierra Leone

We support the work of our churches in Sierra Leone through contributing to ministers' wages, providing funding for ministerial training, and building and maintaining churches. We also support care and education through the Bethesda Orphanage and The Connexion's schools, helping with teachers' salaries and teacher training. When necessary, we help to restore homes damaged during unrest, and can assist in times of emergency or urgent need.

DONATE

## Outreach Within Reach

By Magnus Bendu

In Acts 1:8, The Bible clearly indicates that God's power in us should enable us to be witnesses of the good news about Christ everywhere; beginning where we are (our Jerusalem) and unto the uttermost parts of the globe. A stronger emphasis of the charge to witness had been stated earlier in the book of Matthew 28:19-20, where Jesus in one of His farewell statements commanded us *ALL* to go into all the world and make disciples of all nations. It is as a result of people's obedience to the



Kabala

command of reaching out to others with the gospel that many of us gained salvation through the grace of God in Christ Jesus. Therefore, whoever receives this blessing of the good news about Christ MUST find a way of sharing it. We can share by undertaking outreach activities ourselves or by supporting those who have opted to make it their work.

In Sierra Leone we are blessed to have received the gospel through outreach activities of the early ministry of the Connexion in the UK to black slaves in the Americas. When slavery ended in the late 1700's, freed black people were evacuated to live their new freedom in Freetown (precisely in 1792). They came with their new found faith in their hearts and they continued in preaching, praying, singing hymns and worshipping God under the banner of Countess of Huntingdon's Connexion as the name of their ministry. Thirty-



two years later (in 1825) the UK discovered that the same ministry of the Connexion in England is in Sierra Leone. What a wonderful connection of the two Connexions! Outreach activities and our efforts in sharing the gospel can create wide-ranging connections for Jesus that will go far and wide.

Today, the Connexion in Sierra

Leone has 30 Churches with over 3500 members and 6 preaching points in Muslim dominated areas. As a matter of fact, Sierra Leone is a Muslim dominated country with over 70% of the population Muslim but some communities are by far more Muslim dominated than others.

In the wake of the Covid 19 pandemic in 2020, there was need to support efforts on sensitization of people to follow safety measures. During our little efforts we were also involved in using every opportunity to make Christ known. In the process, we became passionate about many places where there is great need to reach out for Christ. Outreach can be challenging because resources are needed to support those who go and also to help

rescue new converts or villagers generally from sicknesses and diseases that can best be described as death traps. In some cases, experiences of extreme poverty among communities will certainly demand immediate relief assistance aside from the preaching of the gospel.

At the moment, our preaching points are Kono and Kenema in the East, Mathoir, Kamakontheke and Kabala in the North and Kondolo (near Rokel) in the West. The two locations in the East started some years back but faced challenges that stopped the work. We have revived our efforts again and this time have established nursery schools in all preaching points except for Mathoir and Kondolo which are yet to have pre-schools. We have realized that the pre-schools are a very smart entry point to Muslims. Besides, it is a great joy to help groom the little ones and to have the opportunity of introducing the name of Jesus to them. This also brings us closer to their parents and the entire community.

I must confess that the challenges in all of this are very overwhelming. However, they are neither unprecedented nor unexpected. There is always a challenge of evangelists who are willing to go; there is a challenge of meeting place and of course the challenge of looking after those who are willing to go at least for their feeding and lodging.



In the outreach areas stated above, a lot is happening to stabilize our presence and make the ministry more effective. At Kono, a classroom size structure was built by our Church at Rokel to be used by the school and for Church as well; and there was donation from the UK through Janet to support teachers in the nursery school for a

year. Currently, we are also at the middle of constructing a toilet for the children, thanks to some donations from members of the Connexion so far. At Kenema, our Church at Lumley has reached wall height on the

construction of a classroom block for the nursery school to be used as Church also.

At Kamakontheke, we are using an old chiefdom store for the school and Church. The store is very small and has no ventilation. We have been warned not to alter the structure so we are constructing a Church building with local mud blocks which will also be used as school. We are using Connexional funds and some donations coming from Connexional members to do the building. We have almost reached wall height and have also bought 10 rolls of Corrugated Iron Sheet for the roof. We are yet a long way to go but God is always ready to make provision for His vision. A visually impaired brother is serving as our evangelist there and the Muslims are surprisingly very helpful and welcoming in this community. Access to water (both drinking water and for the work) is one of our major challenges in this community. Attempts at locally digging a well has been extremely challenging as a result of a huge bed of rocks. We are trying to seek help from companies specialized in doing water wells to help.

At Mathoir, we are using a government school to conduct our services. We have also started a foundation with local materials with a few donations from the Connexion. We may just have to complete the foundation and keep it safe until after the rains to continue the walls. In Kabala, we renovated an old building which is temporarily rented for the school and outreach meetings. The same situation applies to Kondolo, except that there is no school yet at the latter location.

In all of these strides, we are very grateful to the UK Connexion for their unflinching financial, inspirational and prayer support at all times. We are also grateful to members in Sierra Leone who also support the ministry in various ways. Outreach is a charge to keep that we have and in it we glorify our God.



# **Conference 2021!**

**We are delighted to announce that the speaker at this year's conference will be  
John McGinley**



**We will be meeting at High Leigh  
Conference Centre on the 25<sup>th</sup> – 27<sup>th</sup> of  
October.**

**We will be delighted to gather together as a  
Connexion family after so long.**



# Wordsearch

Q	U	H	T	W	R	G	O	S	P	E	L	Q	M	F	J	G	E	W	L
S	B	K	R	G	K	E	U	W	A	O	H	G	R	C	G	F	D	N	H
E	P	D	G	I	J	T	T	B	U	J	L	J	T	S	A	S	O	Y	P
C	D	J	B	N	A	H	R	H	J	D	F	V	E	X	R	G	K	B	E
N	L	M	F	J	H	F	E	N	W	N	V	M	Q	C	S	J	J	R	N
E	M	N	E	F	P	H	A	K	Y	K	M	E	T	E	G	D	U	B	N
R	Y	R	S	M	W	K	C	M	R	S	K	H	V	N	C	B	H	H	I
E	Z	H	P	N	O	B	H	D	E	R	E	I	F	I	A	C	R	K	N
F	H	F	H	A	D	R	N	G	V	B	S	N	S	L	Q	R	Y	Y	E
N	T	K	I	U	G	N	I	H	A	M	F	S	O	N	P	U	R	S	W
O	F	N	R	K	J	L	H	E	L	X	J	B	U	O	U	L	T	V	A
C	O	H	E	V	U	S	Y	A	S	Y	G	K	T	R	G	P	H	N	Y
R	I	X	W	B	R	V	T	T	E	J	J	B	A	C	K	D	O	O	R
C	V	F	H	T	U	O	Y	O	V	Z	D	A	F	E	F	S	D	E	F

Gospel

Pennine Way

Online

Outreach

Memories

Slavery

Youth

Back Door

Conference

Budget

(Apologies for the missing word in the last wordsearch! It was pointed out to me by some very frustrated school friends who spent an entire lesson doing it instead of work)

# Fantastic Flapjack

Summer's coming and in our family that means even more picnics than we normally have! What can be more satisfying and energy giving than a yummy oaty bar to munch on? This recipe is ideal for picnics, a lunch pack or a snack in the garden with morning coffee.

## Ingredients

4 oz margarine or butter

3 oz soft light brown sugar (dark will give a richer taste)

1 big tablespoon syrup

8 oz oats (normal porridge ones)



1. Line a square tin or small swiss roll tin with baking paper.
2. Melt the margarine, sugar and syrup in a pan but do not boil.
3. Stir in the oats
4. Place mixture in prepared tin and press down very lightly.
5. Bake in an oven 180 degrees centigrade for 10-15mins until just beginning to brown on top.
6. Allow to cool slightly and then cut into squares or slices.

If you like different flavours try adding the following to the mixture before placing in the tin:

- Chopped dried apricots and sunflower seeds.
- Raisins and sesame seeds.
- Chopped dates and walnuts (this is nice with dark brown sugar).
- Dried cranberries and pumpkin seeds.

# Youth Conference in the Past

By Brian Mitchell

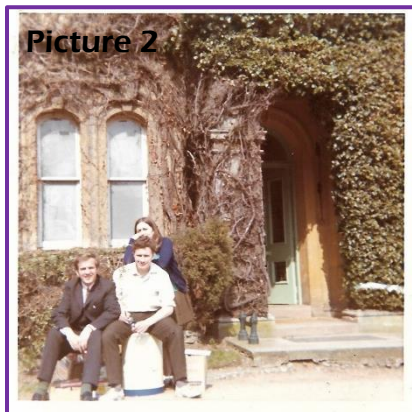
My first recollection of Youth Conference was being woken up by the crashing of dustbins in the early hours of the morning. This was explained by the host I was staying with as foxes or badgers scavenging for food. We were at Westcott in the late 60's, where I became friends with Michael White (Winkle) from Westcott and Ian Harlow from Middleton.



Picture 1

The next year, Conference was at Middleton, followed by Malvern in 71 where we stayed in a private girls School. Picture 2 shows myself, Bob Webb (Wormley), and Linda Carter (Cheshunt). This is the year I became treasurer

and we had a system whereby if you forgot to wear your name badge you were fined and the money went to SLM. However, this soon stopped as people would pinch other people's badges, which just caused utter confusion. Perhaps we should bring that back, what do you think?



Picture 2

The following year, the host church was Turners Hill where Gilbert Kirby was the minister and also our speaker. Picture 3 shows Gilbert with some of the delegates. Picture 4 shows the committee left to right: Mike Howes, Linda Carter, me, and Christine Beckham. As you can see, the dress code for committee members was slightly different then. Following this, we had

conferences at Rayleigh and Ashburnham near Eastbourne, being Ann's and Lynne Johnson (now Squibbs) first conference.



In 1975 the host church was Goring-on-Thames where we stayed in the youth Hostel at Streatley just over the Thames; that year we had house parents Brian and Brenda Baldwin. One evening, we returned to the hostel to find all the girl's shoes in boy's dormitory and vice versa. After spending much time accusing each other, the culprits were discovered in the form of the Baldwin children! Picture 5 shows a young Lynne between 2 dubious characters: myself and Philip Porter (Middleton).



In 1976 it was Middleton's turn to host, and then in 1977 we were back at Ashburnham, where myself and Ann became engaged; Youth Conference has a lot to answer for. Ely was the host in 1978, where we stayed at Bishop Woodford House, A Church of England Conference Centre. This was led by Roger Davis - then Ely Minister. Picture 6: 2<sup>nd</sup> from the right shows a very smiley Steve Down, who become a Christian at this conference, later

marrying Linda Carter (Wormley). They immigrated to New Zealand where Steve is now a Vicar. Picture 7: 1<sup>st</sup> left Ann (we were married later that year), 2<sup>nd</sup> left myself, and 3<sup>rd</sup> left Roger Davis.



We attended two more Conferences including one at Ledbury where we stayed on a Fruit Farm.

We have many happy memories of Youth Conference with great teaching and many people coming to the Lord. Lots of us still keep in contact with each other and have continued our friendships.

## **Managing the Pennies and the Pounds**

**By Bethany Green, Rosedale Community Church**

For many people, this past year has brought real hardship. Although the furlough scheme has been a lifeline for many employers and their employees, living on 80% of your income when your wage is already low, is very difficult.

And there have been many, many people who were not entitled to furlough, have lost their jobs, had their self-employment work dry up and found applying for and receiving Universal Credit a distressing and soul-destroying experience. For those low-income families who rely on free school meals,

having children at home every day means that their food bills have increased and there has not always been enough to go around.

Last June, it became obvious that financial hardship was one the big red flags for our local Borough of Broxbourne. As one of the members of Broxbourne Coronavirus Community Partnership, we at Rosedale realised that we could play a role in helping the people in our borough by providing free household budgeting courses.



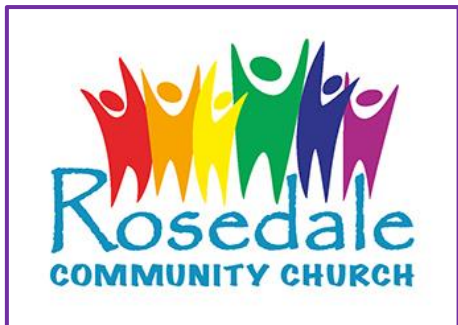
We applied to Hertfordshire Community Foundation for a grant and began researching the possibilities. Our initial hope was to use the Christians Against Poverty (CAP) Money Course, but they had closed all ‘in person’ groups and were only allowing online groups, which did not suit many of the lower income folk that we were hoping to reach. So, we pulled together our own course and resources, and by October offered our first three-week course designed “to help you set a household budget, manage your money, and save for the future.” We are not debt advisors (that is a financially regulated activity) but we are budget coaches able to help, support and guide people towards managing their money in a such a way that they will, hopefully, once more be able to sleep at night.

We managed one course before the November lockdown shut us down. And then two weeks of a second course before the December lockdown came into force.... It looked like we were going to have to offer Zoom courses after all!

Due to the challenges of the Covid restrictions, we have not had the number of participants that we expected, but everyone who has joined us, has given overwhelmingly positive feedback. We have had single folk and families; married couples and some with special needs; those who have lost jobs, lost

loved ones, and lost hope. We begin each session with a Bible verse as the introduction to the topic and end with a brief prayer.

In the middle we listen to their stories, their fears and their dreams. We provide guidance and a budget sheet, tips and ideas on how to manage their money in real life and talk through realistic plans for the future.



There is a very precious and wonderful beauty in seeing folk who come to us overwhelmed and scared, discover that there is light at the end of the tunnel and begin taking steps in that direction. For some people the course has been life changing. For us, this is just one way that we can be salt and light in our

community at this time, and, of course, we are praying that as we continue to stay in touch with them, supporting them on their journey, that they will find the Light of the World and the one who really does change lives.

## From Slavery to Sierra Leone

By Deborah Green

*Deborah is a published children's author and editor for the HeyYoungWriter's blog. In September she will be starting a degree in creative writing and has kindly written a short piece detailing the true story of a slave who went from working on a plantation in Virginia, to joining the 200 people who moved to Sierra Leone in the journey that took the Countess of Huntingdon's Connexion halfway around the world. Although not a member himself, David George's story shows exactly the hardships that the former slaves would have had to endure before finding their home in Sierra Leone and with the Lord. To read more of Deborah's work, go to [Deborahrosegreen.co.uk](http://Deborahrosegreen.co.uk).*

David George was born a slave in Essex County, Virginia in 1742. He was one of nine children born to John and Judith and, like them, he belonged to a master who went by the name of Chapel. Chapel was a cruel and violent master and after his mother passed away, David knew he had no future on Chapel's plantation. He knew what the consequences would be having seen his brother try to escape before, but he also knew that he could not stay where he had been enslaved and had to leave.



He crept away at midnight and met a group of white travellers who allowed him to serve them under much better conditions than he had known before. When news travelled that Chapel was pursuing him and offering a reward for his capture, he migrated to South Carolina where he was then captured by a Creek Indian chief known as King Blue Salt. Blue Salt was not as nice a man as the name suggests, however, as he was happy to give David up when Chapel's son approached offering rum, linen, and a gun in return.

This forced David to escape again, this time into the service of King Jack and his acquaintance, John Miller. It was more labour, of course, but labour was all David had ever known. One of his tasks was regularly delivering deerskins to a kind Scottish traveller called Mr Gaulfin. Mr Gaulfin offered to take him in, and David readily agreed!

After four years of living with Mr Gaulfin, David met a wonderful woman, Phyllis. They had four children together during this time and it was after the birth of his children that David George turned to prayer to save his soul. Mr Gaulfin's family taught David how to read and write using the Bible and before long he was preaching to a congregation.

The American Revolutionary War raged from 1775-1783 and the British offered freedom and refuge to slaves who left rebel masters to join their forces. At Mr Gaulfin's recommendation, David escaped to Savannah to join

the British lines. To his and his family's dismay, he almost immediately caught smallpox. Phyllis found a job washing for General Clinton and used the little money she received to support them until David was well enough to fight again.

When Britain lost, the freedmen were given free passage to British colonies in the Caribbean or, and David and his family were evacuated to Nova Scotia. The US appealed to have them returned but to David's relief Britain kept its promise to the freedmen and refused.

White and black Loyalists were given land, provisions, and wages but there was no equality between them. Many black Loyalists were forced into debt and indentured servitude which closely resembled the slavery they thought they had escaped from. David was given a quarter of an acre of land where there was plenty of water, for which he was very grateful. It was perfect for baptising!

David became an influential preacher in Shelburne. His congregation grew to number fifty of both black and white Christians.

Still, prejudice white Loyalists resented his influence and during the Shelburne riots of 1784, his house was attacked and destroyed. But David had hope and trusted the Lord and continued to preach with the permission of the Governor.

In the late eighteenth century, after many appeals to the British describing the harsh weather and treatment they were suffering through, black Nova Scotians were offered the choice to emigrate to a new colony in West Africa. White Nova Scotians attempted to convince them that they would be made slaves again if they chose to go, but many of the black Nova Scotians felt this had already happened and were willing to accept the move. After all, what did they have to lose?



David, Phyllis and one of their children were among those who chose to migrate. They had a difficult passage as David had been greatly weakened by the smallpox and seven weeks of stormy weather required a lot of faith in God. The first fleet consisted of fifteen ships and when they arrived in March 1792, sixty-five passengers had died. David witnessed six of his friends fade with fever, but he and his family survived.

Finally, to their great relief, they came to dry land at last!

Freetown, Sierra Leone, David's permanent residence, was founded on 11<sup>th</sup> March 1792.

Maroons from Jamaica resettled in the West side of Freetown until friendships bloomed and they intermarried with the Nova Scotian settlers.



Culture thrived as they celebrated with songs they brought from their homes and a dance they called the 'Konken'. These lively nights were enjoyed regularly as it gave the settlers the opportunity to have fun and celebrate together as a community. They also drank from alehouses, one of which David even owned, but he never stopped preaching.

Most of Freetown's new population was either Methodist, or part of the Countess of Huntingdon Connexion, but they continued to listen to David George preach up until his death in 1810.

**Sources:**

An Account of the Life of Mr. David George, by David George. Available at [https://blackloyalist.com/cdc/documents/diaries/george\\_a\\_life.htm](https://blackloyalist.com/cdc/documents/diaries/george_a_life.htm)

Black Loyalist Web Archive. Available at:

<https://web.archive.org/web/20140519003810/http://blackloyalist.com/canadiandigitalcollection/>

## How to give to the Sierra Leone Mission

You can give by Bank Transfer to:

Barclays

Sort code: 20-16-08

Account number: 30799076

Account name: Sierra Leone Mission

Or, perhaps you would prefer to send a cheque to:

Janet Foord, 2 Cheyne Close, Church Milton  
Sittingbourne, Kent, ME10 2SQ

Every pound given, goes to support our brothers and sisters in Sierra Leone.

*Each of you should give what you have decided in your heart to give, not reluctantly or under compulsion, for God loves a cheerful giver.*

2 Corinthians 9:7



## **The Countess of Huntingdon's Connexion**

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**David Lockett**

**Treasurer: Graham Squibbs**

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**Connexional website: [www.cofhconnexion.org.uk](http://www.cofhconnexion.org.uk)**

## **The Countess of Huntingdon's Connexion**

### **Sierra Leone**

**Chairman and General Superintendent:  
Bishop Magnus Bendu**

**Agent to the Sierra Leone Mission:  
Rev Daniel Koroma**