

THE VOICE



**LEARN ABOUT THE
CHALLENGES FACING OUR
BUILDINGS IN SIERRA
LEONE**



**READ THE INSPIRING STORY OF
REVIVAL ON A SMALL SCOTISH
ISLAND**

SPRING 2024 NO. 432

**THE
CONNECTION**

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WELCOME FROM THE EDITOR



Hello everyone, and welcome to the Spring 2024 edition of the Voice Magazine. The sun is shining a little more every day and it's time to hear about what's going on in the Connexion, both in the UK and Sierra Leone. I want to say a big thank you to everyone who has contributed articles to this edition and future editions. Being away at Uni means I don't always know what churches are doing and your contributions are vital to make sure no one is left out!

Today you get to learn all sorts, from how to be a strong Christian – the first instalment of a three-part series – to the success of the Health Centre in Sierra Leone through statistics and pie charts. We'll hear all about the exciting events going on at Broak Oak Chapel, as well as challenges facing the school buildings in Sierra Leone. If you have ever wanted a list of all the church and schools which we support as part of the Countess of Huntingdon Connexion Sierra Leone, just turn to the last few pages and you'll find them all laid out for you. Please keep them in your prayers as they thrive and grow in their leadership and teaching. And as always, here are the future dates:

FUTURE DEADLINES:

SUMMER 2024: 15TH MAY '24

AUTUMN 2024: 15TH AUGUST '24

WINTER 2024: 15TH NOVEMBER '24

SPRING 2025: 15TH FEBRUARY '25

SUMMER 2024:

**THE DEADLINE FOR
THE NEXT EDITION
WILL BE THE 15TH
MAY**

BIBLE STUDY

By Gordon Hamilton

Hebrews 12:1-3; *'Since we are surrounded be such a great cloud of witnesses...'*

I wonder how many people realised there was a word missing at the beginning? 'Therefore' is how chapter 12 begins, and the word 'therefore' means you have to look back at the previous chapter. Chapter 11 talks about 'Faith in Action' and talks of some of the great Old Testament characters; Abraham, Moses and the like. Chapter 11 would go on for page after page if it were to list all those who lived by faith; verse 32 says; *'I do not have time to tell about...'* the writer to the Hebrews, and we don't know who that was, only comments about the Old Testament people. We don't know when this letter was written, but because there is no reference to the destruction of the Temple, it is believed it would be prior to AD70. Hebrews 13:23 talks of Timothy; *'I want you to know that our brother Timothy has been released. If he arrives soon, I will come with him to see you.'* Paul talks of Timothy being a young Christian, 1 Timothy says Timothy is *'my true son in the faith.'*

The writer to the Hebrews would have either known the disciples or would have known people who did know them, but makes no mention of them, or Paul as being people who should be *'commended for their faith.'*

So when we look at the list of people commended for their faith in Hebrews 11. whereas they could be commended for their faith, there were times they got it wrong, there were times they doubted, Exodus 3:11, Judges 6:13. How many others that are listed can you find that doubted? Discuss.

Even Rahab the prostitute is listed, and she is in the genealogy of Jesus, Matthew 1:5, Rahab was the great, great, great grandmother of King David. You have to add a further 26 'greats' to be the '29 great' grandmother of Jesus.

Who would you add, and why? Discuss.

Are there people in your church, who, if you could, that you would add to the list and why? Discuss.

And what about you, could you add yourself? If so why and if not why? Discuss.

Action: Pray for each other that you may be commended for your faith.

Events at Broad Oak Chapel

By June Collins

Our Heritage Open Day

October 5th 1866: Broad Oak is “sadly in want of a place of worship – many expressed a wish that one was forthcoming.”

Such reads William Acomb’s entry in his journal, a copy of which is just one of those items displayed in Broad Oak Chapel every year for the Heritage Open Days event. He was its founder, and it was built the following year, in 1867. He was a lay preacher at the Countess of Huntingdon Congregational Church in Watling Street, Canterbury. It was due to a policy of “home mission” being carried out by that church, and the encouragement by its minister, Valentine Ward, that Acomb set about travelling to outlying villages to gauge the need for places of worship. Receiving such a welcoming response from the people of Broad Oak, he sought means of securing a site, and local landowner William Austen offered a piece of ground on which to build a village chapel. Work began on July 10th, 1867 and the official opening took place just over a month later on August 14th, with a congregation of 160. Acomb’s journal recalls that it was “crowded to excess”.

The Heritage Open Days event takes place every September, when volunteers across England organise events to celebrate history and culture. It’s an opportunity to visit hidden places and try out new experiences, all of which are free to explore. In our corner of Kent, the Canterbury Society co-ordinates the event, inviting different venues to take part, and produces a well-informed leaflet of what’s on offer – last year there were 25 venues/events participating



heritage open days

across our district. (To find out more, locally and across the country, visit www.heritageopendays.org.uk from April).

Perhaps you could consider opening your church or chapel for this event. It's a great way to introduce visitors to the life and work of Selina, the Connexion, and the Sierra Leone Mission. Broad Oak Chapel was open for two days last September, and we welcomed 23 visitors who enjoyed browsing the numerous artefacts and memorabilia, as well as the complimentary tea & cakes on offer! Our visitors book recalls "A hidden treasure", "Thank you for the warm welcome", "Thank you for providing a peaceful presence for prayer" – all to be found in "a quaint Victorian chapel in a rural setting", as described on the Canterbury Society's leaflet.

O Christmas Tree, O Christmas Tree

In early December 2023, our local Parish Church hosted a Christmas Tree festival. Other churches, local businesses, clubs and organisations were invited to display a tree depicting a subject/interest they were associated with.

At Broad Oak, we decided to make and decorate a tree, reflecting the Connexion's link with Sierra Leone. Many Sierra Leone flags were knitted and little labels painted with the names of the Connexional churches and schools, the Health Centre & Bethesda Orphanage, which were then strung together to make a garland and draped around the tree, with a star at the top incorporating the country's flag.

An accompanying write-up illustrating the ways the Connexion supports Sierra Leone and its people was included, with a request for prayer asking God's blessing on the Connexion's continued work, dedication, and commitment to that country.

It was all received with much interest by visitors to the event, offering an opportunity to "spread the word".



Updates from the Health Centre in Sierra

Leone

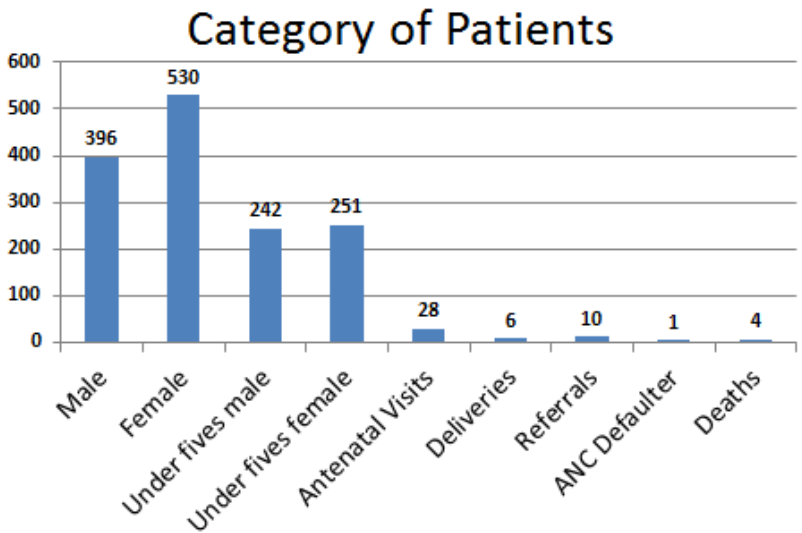
By Magnus Bendu

The Health Centre in Sierra Leone started work on the 9th December, 2022. It is still in the process of stabilizing and the process of registration with state authorities is now well advanced. It is almost normal here that registration of such facilities will take six to eighteen months. However, within the process, we are allowed to operate fully while they monitor and guide. Quite a few of the monitoring agencies have showed up and have all given the Centre a clean bill of health with the exception of concerns around sustainable power supply and sufficient number of staff to cover all required departments and units of a clinic/medical centre. It must be noted that solar was paid for and installed before the beginning of operations, but as all the diagnostic machines start working, it became clear that more wattage is required to ensure regular supply of electricity. In the area of staffing, the Centre at the moment cannot employ practitioners in all departments as the overwhelming majority of its patients are from very poor communities where patients cannot be charged for profit making when even cost recovery is a huge challenge. Thus, just basic consultation, laboratory, nursing (Paediatric, maternity and general), security and sanitary staff are being employed for now.

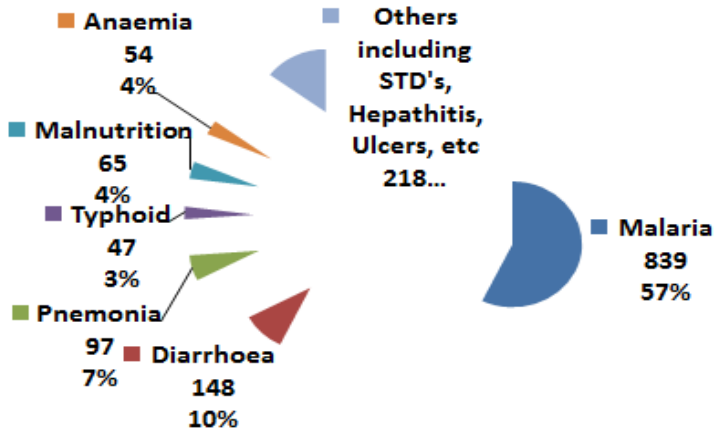
The maternity building is very near completion, thanks to support from the UK which has enabled us to do as much. We are currently using part of the staff quarter for maternity purposes until the building is completed. We have been advised by medical supervisors to do a separate solar installation for the maternity building as the one currently used has been struggling to upkeep the medical centre day and night. Solar is generally expensive at installation but a very safe source of electricity when properly installed. Many Hospitals around the country use both solar for the day and some parts of the night and then generator plants further in the night towards dawn and also for situations when high power consuming machines are used for certain tests and operations.

The hospital has been a big blessing to many. Patients come from far and wide, and many from very remote areas. They mainly use motor bikes to access the centre. Pregnant women and children face several challenges sometimes with the motor bikes. We pray for the day when we will have ambulance services to salvage some of these risky situations. We have been seeking help from government ambulances when we have critical referrals but have proven most ineffective in our district.

The Health Centre mainly offers the following services: general outpatient consultation of both medical and surgical care, in patients with both male and female wards, laboratory facilities, full maternity services with antenatal deliveries and post-natal care and eye care services. The total number of patients between January and December 2023 according to the administrator, not counting follow up patients and eye care patients, is 1468. Eye care patients are by far more than 500. I have tried to present some statistics here of the 1468 in and out patients that are registered.



Frequency Distribution of Cases/Diseases



Watching the figures closely, I really felt bad about the figure on malnutrition. And I am very sure that the figures on diarrhoea are also linked to the problem of malnutrition. Poverty may be the crowning factor of most of these. We know people lack the physical food that is why we think we should give them more spiritual food because man cannot live by bread alone. Giving them the Matthew 4:4 food will give people strength, knowledge and wisdom to acquire the rice, the potato, the cassava and the yam, whose lack could be part of the reason for malnutrition. It is also important to know that malaria also thrives in the arena of malnutrition and diarrhoea.

I must finally note here that we have not done any official marketing of the Health Centre for fear of not being able to chew what we bite. Once we are able to complete the maternity building, fix up the electricity problems and employ the required staff, we will properly take from the ground and proclaim Jesus even more loudly through the healing ministry. Please continue to pray for the staff and administrators and for God's provision towards the electricity, staffing and maternity building.

This is Your President Speaking

By Joe Gregory

Hi everybody, greetings from Elizabeth and myself from a sunny Sheppey. As I was wondering what to write about, I re-read the story of a revival which took place in the Scottish Outer Hebrides in 1949. This is powerful for me because it happened only 8 years before I was born! Hopefully some of you will find it encouraging.

Called to Pray

On the Isle of Lewis, there were two sisters, Peggy and Christine Smith, 84 and 82 years of age respectively, and they spoke only Gaelic. They lived in a humble dwelling by the roadside in the village of Barvas. Peggy was blind, and her sister was almost bent double with arthritis. Whilst they were too infirm to attend church services, they were not too ill to pray.

They were greatly burdened because they'd been told no young person attended public worship at their church. They decided to pray twice a week. On Tuesdays and Fridays they got on their knees at ten in the evening, and remained

there until three or four in the morning; two old women in a very humble cottage.

Then Peggy had a vision of the church crowded with young people. They persuaded their minister to call 'a session'. Seven men covenanted 'not to give rest nor peace to the Almighty until He made their Jerusalem a praise in the earth'. Those men also began to meet on Tuesday and Friday nights for some months.

Then one night in November a young man began to pray, 'God, are my hands clean? Is my heart pure?'

But he got no further. He fell into a trance and lay on the floor of the barn. Within a matter of minutes three other elders also fell into a trance. As a result, the minister and other intercessors were gripped by the conviction that a God-sent revival must always be related to holiness and godliness.

Are my hands clean? Is my heart pure?

An awareness of God seemed to grip the whole community. Little

work was done as men and women gave themselves to thinking about eternal things, 'and God seemed to be everywhere.' In the little cottage the two sisters knew God had kept His promise and told their minister to invite a preacher to come and help them.

Duncan Campbell arrives



It was a man named Duncan Campbell who was called to lead a series of meetings. For the first week of evening meetings relatively little happened, though five young people found God.

Then on 13 December 1949, at the end of the meeting, all had left

except Campbell and one other. The deacon said, 'Don't be discouraged. God is hovering over us, and he'll break through any moment. I can already hear the rumbling of heaven's chariot wheels.'

He began to pray before falling to the ground in a trance. Five minutes later the local blacksmith came back to the church and said, 'Mr Campbell, something wonderful has happened. We were praying that God would pour water on the thirsty and floods upon the dry ground, and listen, He's done it! He's done it! Will you come to the door, and see the crowd that's here?'

Revival breaks out

Even though it was 11 at night between six and seven hundred people had gathered around the church. They'd been moved by a power they could not explain. A hunger and thirst gripped them, and the meeting continued until 4 in the morning. Strong men were bowed down and trembled in God's presence. Nearby a dance was in progress but the young people ran from it, 'as though fleeing from a plague', and made for the church.

In a matter of minutes, the dance hall was empty.

Others who had gone to bed were woken by the Holy Spirit, got dressed, and made for the church. There had been no publicity except for an announcement from the pulpit on Sunday that a man would be conducting a series of meetings in the parish for ten days. God became his own publicity agent.

Over the next few nights hundreds gathered in different places, in churches and barns or in fields and homes. There was a prayer meeting every day at noon. All work stopped for two hours and people gathered for prayer. No appeals were made. People made their way to the prayer meeting to praise God for His salvation.

So, it continued for several years, and it spread to many of the islands. People who had never been near a meeting before were suddenly gripped by the Holy Spirit, stopped work, and gave themselves to seeking God. Men were found walking the roads at night in distress of soul, while others were found during the day among the rocks. Social evils were swept away as by a flood, and whole districts were completely changed. A wonderful sense of God seemed to pervade the whole place.

Duncan Campbell described the atmosphere around Barvas as “a community saturated with God!” He came for two weeks and ended up staying for two years!



Conclusion

When revival came to Lewis in 1949 the churches had no choirs, organs, musical instruments or padded seats. There were no meetings for children, young people or Mums and Tots, no Holiday Bible Clubs, no power points or transport laid on, and very few had cars. But God performed miracles and brought hundreds, if not thousands, to Himself. It seems the catalyst was prayer, prayer and only prayer. That was it. God did the rest.

As I have travelled around the Connexion I have been moved by the faithfulness of the folk in our churches. Be encouraged by the events on Lewis which began 75 years ago. Persevere in prayer, seek holiness, it can and does make a difference. Just one or two people can have an impact, like Peggy and Christine Smith. Looking at their example we can appreciate the fact that age is no barrier when it comes to helping the Kingdom of God to grow.

NOTICE

We love receiving your donations and are so grateful for every penny given to the SLM. In order for us to keep a proper record of everything you give, please make sure to send a message or email to Janet Foord with your name and where you would like your donation to go. This is very important information that will help us send your money to where it needs to go and know who to thank for it!

Obituaries



Judith Cunningham was involved at our Shoreham church for many, many years. In her working life, Judith had been a teacher, and had spoken at many Christian meetings.

Judith had been a regular at our C of H conferences and in 2001 Judith took on the role as President of the Countess of Huntingdon's connexion and travelled around visiting many of the churches during her tenure. Her parents had lived next door to our Shoreham church, as had Judith prior to moving to sheltered accommodation in Worthing, where she attended a local Anglican church and the Salvation Army. Judith would come back to the connexional church at Shoreham from time to time.

In the sheltered accommodation, Judith would organise services at Easter and Christmas. Latterly Judith had been in a



nursing home. Judith died the day before her 90th birthday (6th January). Her funeral was held at Worthing Crematorium on Tuesday 6th February. More than a dozen who had known her during her connexional days attended the service, which was taken by a friend of over 50 years, Rev Bryan Pickard. We sung two hymns, Amazing Grace, and Guide me o Thou great Jehovah. Just under 100 people attended Judith's funeral. By Gordon Hamilton.

Teachers, Schools and Churches

By Janet O'Shea



Teaching has always traditionally been described as a vocation... 'a strong belief that one ought to pursue a particular career' (Oxford dictionary). This is probably true for the majority of U.K. teachers but in Sierra Leone?

The Sierra Leone Mission supports 23 schools and each month a grant is given to 90+ teachers. Many of these teachers are not trained, however some have received Teacher Training and others attend sessions after a day at school. Their day starts at 8am and concludes at 2pm, they receive a quarter of the pay paid to teachers working in Government schools.

'Every child deserves a good education.' Again, this is probably

true for the majority of children in the U.K. but in Sierra Leone?

The teachers work in overcrowded classrooms, usually sharing a room with up to three other age groups. Resources are very limited with minimal aids available, often a few books and some chalk. The Government of Sierra Leone requires children to attend school. The attendance numbers vary with the seasons, a class of 80 might reduce to 30 depending on the needs of the harvest. Usually, the younger children are in the biggest classes but as the children grow older they are 'needed' at home. Over 5000 children attend our schools. In order to learn children need to be comfortable, well-nourished and happy.

Water is essential and a well is deemed a priority by the government. However many wells are broken and no one knows how to mend them. Most of our children are malnourished and hungry; quite often they fall asleep in class

School buildings in the U.K. are mostly safe, well maintained, decorated, furnished and inviting. However, in Sierra Leone?

The teachers and children work in classrooms that have poor ventilation, dusty atmospheres, broken furniture and crumbling structure.

In 2023, the SLM started a programme addressing the state of the school buildings. Tombo School was so unsafe that it collapsed – thankfully after we funded a new school. The school at

Fogbo had been meeting in the Church building but a government official would not allow this practice to continue so the village started to build a new school. The SLM helped to fund the roof, windows and doors. The

villages at Kabala and Kamakonthakay did not have schools so again the villagers built them and SLM funded the roofs, doors and windows helping them to help themselves. However there is a

real problem in five of our schools, a problem that can be solved... termites. The flooring in most schools is a hazard and the ceilings are almost non-existent. Foo Foo Water desperately needs a new build as the school shows signs of collapse. This is the situation.



Now in 2024 the SLM has already addressed the grant that the teachers receive, increasing it marginally. The SLM would like to continue to improve the schools in Sierra Leone. God has blessed this work in the past and we are confident that what He has started He will complete. If you have been challenged by this ongoing work please prayerfully consider helping us to improve the lives of the children and teachers in Sierra Leone.

Sierra Leone 2024

By Simon Allaby

When I arrived in Bolney in 2010 I discovered that when money had been raised to build the new chapel here a proportion had been set aside to build a new church in Sierra Leone. The church was duly built in Bureh Town and in December 2010 Ian Denyer and Dave Sweetman went out for the grand opening. I had very much wanted to go but having just arrived (and with the trip being so close to Christmas) it just wasn't possible. Sometime later the congregation at Bureh Town decided to rename their church Bolney Chapel.

So for many years I have longed to be able to go and visit Sierra Leone and in particular to visit the other Bolney Chapel. This year I am delighted that that time has now come and I am very much looking forward to our trip in May. Magnus is busy putting together a programme for us which will include a Pastor's Conference and training in Leadership and Evangelism. I hope that we will be able to equip and encourage our brothers and sisters in Sierra Leone and further cement the bonds of fellowship that untie us.

We will be very grateful for your prayers as we prepare for the trip and will be reporting back in a future edition of Voice and at this year's conference.

How to be Strong Christian Part 1

By Paul Woodbridge

Can I be a strong Christian?



Are you a Christian? Are you someone who has believed in the Lord Jesus Christ and placed your trust in him? The Christian message is a message of hope and of rescue, and as a Connection, we are committed to making this message known, that God so loved the world that he sent Jesus his only son, to die on the cross, so that whoever believes in him will never die but have eternal life and be rescued from the penalty and

judgement that is due for their sins.

But I want to focus on another, related, issue. What makes a strong Christian? If you are a Christian, would you consider yourself a strong, mature, spiritual Christian? Few of us, I suspect, would make such a bold claim! So how can we become strong, mature, enthusiastic believers? Is there a particular way of becoming more firm in our faith, a series of steps that if we take them, guarantees a strong and vibrant faith? Is there a booklet with a title like '5 Ways to Spiritual Maturity'?

I suspect most who have been Christians some years would say there is no easy path to maturity, no guaranteed way to become a 'super-Christian', one who

never doubts God, never wavers in their faith, is always joyful and trusting and leads many people to Jesus. But Scripture provides us with indications of what will lead us to become more godly Christ-like people. God has provided means for this to happen, and the next few articles will, I hope, help us to look at one of these means.

And one of the things God wants for us all is to have peace, or as Matt.11:28 puts it, to be at rest. We live in an age and society where rest, not only of body, but of mind and heart, is somewhat rare. And many people today long for peace and rest, but rarely find it. Young people are anxious for acceptance, or worry about the consequences of failure; others are struggling to get established in careers and in finding a suitable marriage partner (or at least someone to live with!). Executives get burned out, many working long hours. So stress and frustration are often a way of life for many people and there is little contentment.

And people have always felt this way, even in Jesus' time when there was much poverty and need and fear of foreign rulers imposing themselves – life could be as uncertain then as it often is today.

And the words of Jesus in Matt.11:28 are as relevant today as ever they were: **Matthew 11:28-30** - **28** "Come to me, all you who are weary and burdened, and I will give you rest. **29** Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. **30** For my yoke is easy and my burden is light." (NIV)



Or, as Tom Wright paraphrases these verses -

“Are you having a real struggle? Come to me! Are you carrying a big load on your back? Come to me – I’ll give you a rest! Pick up my yoke and put it on; take lessons from me, I’ll be gentle with you! The last thing in my heart is to give you a hard time. You’ll see – rest you need, and rest you shall have. My yoke is easy to wear, my load is easy to bear.”

And among the many people Jesus was addressing with these words, as well as non-believers, there would be those who were God’s people, who did believe God’s word. And I think Jesus here is calling believers as well as non-believers to enjoy this ‘rest’.



Now it may sound strange to call the converted to ‘rest’, but there were, **and are**, many true believers who do not enjoy the rest that comes from being a child of God. Despite the fact that they really trust Jesus as their Saviour, the ‘rest’ he promises here is just not

their experience! Despite being God’s precious child, they do not experience the rest that should come from that relationship.

In the next article, we’ll briefly consider why this is, and start to look for remedies.

List of CoHC Churches in Sierra Leone

St Mark's Cathedral Circuit:

1. St Mark's Cathedral
2. Adelphi Chapel of Ease, Waterloo

Ebenezer Circuit:

1. Ebenezer, Lumley
2. CHC, Kamakontakay

St. Stephen's Circuit:

1. St. Stephen's, Rokel
2. Rodger Grundy, Jui
3. CHC, Kono

Christ Church Circuit:

1. Christ Church, Hastings
2. CHC, Grafton
3. CHC, Calaba Town

St. John's Circuit:

1. St. John's, Goderich
2. Reuben Dove Memorial, Jerusalem Avenue

Peninsular Circuit:

1. Quinten De'Art, Tombo
2. Bolney, Bureh Town
3. Trinity, Tissana
4. CHC, Kabala

Ebenezer Manalo Circuit:

1. Ebenezer, Manalo
2. Rowleys, Makomba
3. Shepey, Fogbo

Grooves Memorial Circuit:

1. Grooves Memorial, Magbafti
2. Hailsham, Fufu Water
3. CHC, Makoibondo

Lady Selina Circuit:

1. Lady Selina, Freetown
2. Mike Ward, Wellington
3. Ken Stone Memorial Allen Town

Julius Davies Memorial Circuit:

1. Julius Davies Memorial, Brama
2. Ben Quant, Songo Loko
3. Gordon Hamilton, Fabaina
4. Preaching Point, Magbenta

Bethel Circuit:

1. Bethel, Cole Town
2. Harris Memorial, Mabang
3. Anne Pink, Magbomoh

King James Circuit:

1. King James, Mongegba
2. Dennis Brown, Mile 91
3. CHC, Mathoir

List of CoHC Schools in Sierra Leone

Pre-Schools:

1. Christine Pre-School, Allen Town
2. Aunty Alice Memorial Pre-School, Calaba Town
3. Huntingdon Pre-School, Mile 91
4. Huntingdon Pre-School, Tissana

Primary Schools:

1. Huntingdon PS, Allen Town
2. Huntingdon PS, Goderich
3. Huntingdon PS, Mongegba
4. Huntingdon PS, Grafton
5. Huntingdon PS, Tombo
6. Huntingdon PS, Foo Foo Water
7. Huntingdon PS, Magbafti
8. Huntingdon PS, Makomba
9. Huntingdon PS, Fogbo
10. Huntingdon PS, Brama
11. Huntingdon PS, Songo Loko
12. Huntingdon PS, Fabaina

13. Huntingdon PS, Mabang
14. Huntingdon PS, Magbomoh
15. Huntingdon PS, Mayain
16. Huntingdon PS, Mile 91
17. Huntingdon PS, Kamakontakay
18. Huntingdon PS, Petterya
19. Huntingdon PS, Kono
20. Chris Hamilton PS, Calaba Town

Junior Secondary Schools:

1. Huntingdon JSS, Jui
2. Huntingdon JSS, Allen Town
3. Huntingdon JSS, Foo Foo Water
4. Huntingdon JSS, Goderich
5. Huntingdon JSS, Makomba
6. King James JSS, Mongegba

Senior Secondary Schools:

1. Huntingdon SSS, Jui
2. Huntingdon SSS, Allen Town
3. Huntingdon SSS, Foo Foo Water

HOW TO GIVE TO THE SLM

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 the care and education of children 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.

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

When you donate, please ensure you state your name and clearly label which area of SLM outreach you wish for your donation to go towards. To do this you can email Janet Foord at norman.foord@yahoo.co.uk.

You can find out more about where your donations go by going to WHAT'S NEW at the Countess of Huntingdon's Connexion website.



THE COUNTESS OF HUNTINGDON'S CONNEXION UK AND SIERRA LEONE

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