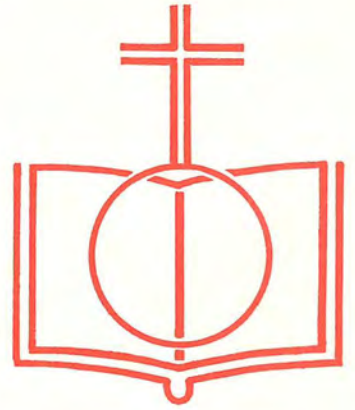


Missionary

# HERALD

The magazine of the Baptist Missionary Society.



**FEBRUARY 1977**



Kindergarten in Shanghai

*Photo: J Hulme*

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## CHINESE OVERSEAS CHRISTIAN MISSION

基督教華僑佈道會

This is an organization, founded in 1950, in London, whose aim, in the words of its present director, Mary Wang, is threefold. 'The first priority is evangelism among the non-Christian Chinese adults and children, often found in the restaurant trade. Then we seek to provide a spiritual home for the many Chinese Christians who come to work and study in Britain, a large proportion of whom are nurses. Thirdly, we seek to train Christian Chinese to return as witnesses to their work and their homes in Asia.'



Mary Lang  
Director of COCM

There are about 800 million Chinese in China and an estimated 40 million in other parts of the world, including 100,000 in the United Kingdom. Of that hundred thousand many operate restaurants, takeaway food shops and laundries, but another 8,000 are nurses, and many more are students in colleges and universities, or have come as doctors, engineers and the like.

*continued on back page*



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Art work by M Reeve

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# COMMENT

China, for most, is a land of mystery. The ideas which the majority of people in Britain may have about its people and the country are, for the most part, founded on myths which have been handed down over the years. So that the Chinese are so often regarded as bland inscrutable people, and China today is viewed as a frightening place where political murder is rife and all must live in constant fear, held in their place by an oppressive tyranny. In such a harsh climate it is felt that the Christian church must have perished long ago, or at most be but an emaciated spectre compared with its former glory.

As Baptists, we have a lively concern for the health of the Church in China today because we spent so many years working alongside its people in proclaiming the truth of Christ; and so we have been constant in prayer for China and for our brethren and sisters in Christ there.

It was therefore with great interest that we learned of a visit to China by one of our former missionaries, the Rev George Young. He and his wife served there from 1924 until they were expelled by the Communist Government in 1951.

He had a great advantage over the majority of visitors to China today in that he could speak the language.

He has given us a highly interesting account of that visit and his observations on the differences he saw between the China as it is today, and the China as he knew it.

The Conference of British Missionary Societies, believing that the Christian Church generally needed to know more about China and the Christian Church there, set up a China Study Project in which the BMS is a partner.

Rev Bob Whyte was asked to head up this project and he writes in this issue.

Some of the things which George Young reports in his article, and some comments Bob Whyte makes may come as a surprise to many who have built up their opinions on hearsay, rather than facts. It was on such an unsure foundation that Nathaniel had built when he scathingly asked, 'Can any good thing come out of Nazareth?'

For many many people, Communism is wholly and basically evil, incapable of producing anything that is good or profitable. It is helpful to read what these two brethren have to say.

In China today there is a Church, far from being emaciated. It is a purified, more spiritual company of God's people and very akin to the 'Saints of Caesar's household' reported in Philippians. No more inclement atmosphere, or inhospitable soil could be imagined for a Christian Church than the palace of the Emperor Nero, yet here were saints of God, so free from self that they could send greetings of encouragement to their brethren in Philippi.

The people of Israel must have been staggered beyond measure to hear God say, through his prophet Jeremiah, that Babylon was a golden cup in His hand. To Israel, Babylon stood for everything which was abhorrent; everything that spelt anti-God; everything that evoked a prayer that God would wipe it off the face of the earth. Yet, said God, He had raised it up. If we truly believe that God is the God of history, then these things should not surprise us. If He is the 'God of the whole earth', as Isaiah declared Him to be, then He is in control. The Chinese pastor, quoted by George Young, believed that Communist China had been raised up for a purpose and that it was a golden cup in the hand of God. But though God had so dealt with Babylon, He warned that He would also dash it down, and George Young says how thrilled he was to meet the 'overcomers' of the Lord, who will prevail in China.



# THE CHURCH LIVES IN CHINA

by George Young



Rev George Young

What a thrill it was to return to China after 24 years absence, and to see the new society, talk with the people, and, best of all, to worship in Christ's church with my beloved fellow believers!

Our party, 16 members of the Scotland China Association, flew in a British airways jet liner from London to Hong Kong. The next day we crossed the border and were met by our guides. There then began a strenuous, well planned tour of cities, towns and villages in south, central and north China. In these places we visited factories, schools, colleges, hospitals, communes, museums, cotton mills, steel factories, cadre training centres, neighbourhood committees, clinics and shops.

## Strict discipline

The new Chinese life style was hectic, but invigorating! Talk about Spartan discipline! – It was in fact like being in the army! They were up at dawn, doing their exercises, drinking hot water, then an hour of quiet meditation on their 'Book' which they know, memorise and practise better than we do ours. Breakfast at seven, out to work at eight, a meal at mid-day, home at six for a big meal, then evening lectures, cinema, theatre, or acrobatics, but at ten o'clock everybody is in bed. There is no night life or TV. No pubs, or clubs. That is their day, and we shared it in the heat of summer!

As the comfortable train with its China made diesel engine carried us the 1,500 miles from Canton to Peking, we saw how peaceful the country was and how happy the peasants were as they worked in the fields reaping a bumper harvest of, rice in the south and wheat in the north. I was the only one who could speak the language and who could compare the present with the past. In the many talks and sights which I had during those three weeks, I can honestly say that this new society in its simplicity, in its purity, unity and confident vitality for work, far surpasses the old mandarin order with its corruption, its inflation and oppression of the people.

## China is a developing country

Wherever we went, as we inspected factories, cotton mills and the huge steel works at Wuhan, our guide kept insisting that China is a developing country. It was amazing to see the progress made in developing agriculture, industry, commerce, land reclamation, railway building, and the extension of medicine and education to all the people. I noticed that education in China is no longer reserved for the privileged few, but for every child. But education has only one aim in China, it is to train all to work for, and serve the people.

## China's missionaries

Chairman Mao's 'New Man', whom he describes as 'a noble, pure, honest man, selflessly dedicated to serving the people', was very much in evidence in the men, the women, and young people, and everyone of them is a missionary. Visiting Changsha and seeing Mao's birthplace, I saw a huge poster showing Chinese engineers in Africa constructing the Tanzania-Zambia railway. These 15,000 engineers were acclaimed as Chairman Mao's zealous missionaries who, by their skilled work and clean lives, were spreading their faith and making converts in Africa. When my wife and I left China after 27 years of happy service, the head of the Communist Public Safety Bureau said, 'See you again! Tell your countrymen we will soon come and liberate them!' Now that was no joke. They are certain that they have been raised up to do just that. To save the world.



Places visited by George Young



### China is a totalitarian State

You soon realize that ideology is firmly in command. Pictures and Thoughts of Mao are placarded before you everywhere you go. Children are taught to love and obey him in the nursery schools attached to the factories, while their parents work there all day and collect their children, again at 6 p.m. Politics is supreme. If you don't have the 'correct' party view you will be 're-educated' in a Labour Camp. The general message to the people in this authoritarian puritanical society is one of obedience, hard work and austerity for the good of the nation and the spread of the revolution in all the world.

On one occasion, when in a Commune, I had a long talk (with no guide present) to a group of peasants about freedom of thought, of movement, of assembly, and freedom to preach, and asked them, 'Had they not lost these?' They said, 'Yes, but we have gained other freedoms which are precious to us.'



Main East/West Boulevard, Peking  
Photo: J Hulme



Cover of calendar issued by Asian Outreach

On asking what these were, they answered, 'Freedom from hunger, freedom from famine, from poverty, flood, unemployment, disease, violence, civil war, and social evils.' There is no doubt they certainly had a significance as persons, a security of home, a love of country and an incentive to work which they never had before.

### Long Live the King!

What about the Christian Church in Communist China? Has it disappeared? Certainly not! The Red Guards let loose in the Cultural Revolution gave the Church a cruel battering. They burned Bibles, they scattered Christians, and closed church buildings. The Roman Catholic Bishop of Shanghai, whose Cathedral was closed, was arrested. He was brought from prison to be tried by the People's Court in the Sports Stadium, which was packed with people. Dressed in shorts, with hands bound behind him, he listened to the accusations. Then, though very feeble, he was brought to the microphone to repent! But instead of the expected confession, he cried out, 'Long Live Christ the King'. Christianity in China is very much alive and, what is more, invincible, because the King lives in the hearts of His soldiers and makes them His overcomers.

### No sermon to be preached

The highlight of my visit was to attend one of the four churches in Peking and to see and talk with some of these brave and happy 'overcomers' who are witnessing a good confession. I was welcomed at the door by the Chinese pastor and led upstairs to a small hall where 23 people were assembled for worship. In the congregation were 12 Chinese, 2 Africans from Zambia, 3 British girls teaching in Chinese colleges and schools, and people from British and American Legations. I was given an order of service in Chinese and the venerable pastor led the service beautifully. There was a call to worship, and responsive reading of Psalm 148. There were fervent prayers, singing of the hymns, 'O God, our help in ages past', 'Take time to be holy', 'I need thee every hour', 'Rock of ages, cleft for me', and Bible readings from Psalm 104, 1 Peter 1 v 13-35, Luke 11 v 27-36. These were followed by an impressive Communion Service. The pastor, a man of God, was not allowed to preach a sermon, but sufficient was conveyed in the items of worship we shared to reveal the testing situation of Chinese Christians, the reality of their faith, and their steadfast loyalty to their beloved Lord and Saviour Jesus Christ.



## THE CHURCH LIVES IN CHINA (Continued)

### Living in adversity

Here was a colony of heaven in a Communist State. The true Church under the Cross, despised and rejected of men, pressurised by the cadres, yet alive in adversity, rejoicing in tribulation and sharing the fellowship of Christ's suffering and His victory over the world. It was worth coming all the way and undergoing all the rigours, to experience this holy identification with our fellow Christians in China. It was worth everything to pray with them, sing with them and later to talk with them for half an hour about the work of Christ in Peking. It was re-assuring to know that the seed is still there and growing. Thrilling to realize that nothing can ultimately impede the coming of God's eternal Kingdom in China. These cheerful Christians in the Chinese Church want us to know and believe the fact that, despite outward appearances, God has been, and is, mightily at work with them. In parting they said, 'Now you have seen us, be at peace. There are many more of us in the land.' I asked if we in the West could do something to help them. These three pastors all said, 'PRAY FOR US'. Here is a request to be constant in believing prayer for our fellow believers in China, who have such a heavy cross to bear.

### 'There are many more of us'

I discovered how true that was in daily talks with people on trains, buses and planes, and in conversations with farmers, factory workers, soldiers, men and women, boys and girls, in country and city. Speaking their language made us one. 'Come and live with us,' they invited. I replied, 'I will if you let me preach Christ'. But they shook their heads.

I was disappointed not to be allowed to go and visit Shensi province where we lived and worked so happily for 27 years, but an unexpected incident occurred which compensated in some measure. Our party flew in a British Trident plane back from Peking to Canton, and on the journey I began to talk to a fellow passenger. He was a professor in a university, and after asking his honourable name, his worthy occupation and venerable age, I asked where he came from. Then he told me, 'Shensi Province, Sian !!' My heart leapt for joy. So I had some cheering news of the continuing work in the hospital and especially in the city and country churches.

### A prophetic utterance

As I pondered these things I recalled a prophetic sermon preached by a great Chinese leader in the third year of liberation in Sian. 'Why has God allowed Communism?' was his theme. He believed in the first place it was For Judgment. That it was God's scourge to overthrow our corrupt systems and sinful living, just as God cleansed Israel with the rod of Assyria. It was also For Repentance, so that our repentance could be shown in simpler living, in self-sacrificing love and humble service to others. So that with Christ's truth-dominated outlook we could be above worldly kingdoms and have that stronger faith in God which would be equal to persecution and death. And finally, it was For Evangelism, that we might give ourselves to witness bearing in city and country, in streets, and in homes, and by compassionate deeds show them that our Lord Jesus is alive and present to help us.

Is there not here a message of warning and challenge to us in the west also?



Farming near Peking  
Photo: Asian Outreach





Golden Star People's Commune in Shansi  
*Photo: Camera Press*



# YESTERDAY WON'T DO

youth lives for today and tomorrow

by Martin Howie

'Can you write an article about BMS work among young people?' the Editor enquired. Since I was occupying the room in the BMS marked 'Young People's Secretary' I could hardly say 'no'. 'When do you want it?' I asked foolishly. 'Yesterday,' he said, disappearing out of the door.

So this morning I sat down to write. I started thinking about yesterday. And the thought which won't go away is that the real problem for so many young people is that 'BMS' and 'missionary' leave a 'yesterday' image about them.



## Change the image

In the high speed, ever changing, fashion conscious world in which we live, yesterday won't do. Unless we can change the image we are in danger of having a new generation of young Christians with very little interest in their fellow Baptists in other parts of the world.

Changing the image so that it matches reality will not be easy. It will not happen overnight. And it can only happen through a concerted effort by everyone at local church and national office alike.

## Set the aims

So how do we begin to get rid of the 'yesterday' image? We must beware of gimmicks. They soon become the worst yesterday of all. If we really seek a new tomorrow we must spend today asking ourselves some searching questions.

First and foremost we must consider our aims. When we try to interest young people in missionary matters, what are we hoping they will learn and do as a result?

The traditional missionary supporting activities are interest, prayer and giving. Few people would want to argue against any of these. At a recent meeting of one of the sub-committees of the Society, the opinion was stated that the major aim in young people's work should be to secure money and candidates. Of course this is true. But in addition do we not have a wider and preliminary task to achieve?

My own work with the Society has been done with the assumption that the basic task is an educational one. 'Education for world mission' is the catch phrase often used. It is a phrase capable of wide interpretation and well worth thinking about.



## Have a world view

My understanding of world mission is that it means the whole people of God in every country sharing together in God's mission to the world. Not a one way donor-recipient relationship, but a situation in which all Christians seek to share their total resources with one another. I see the task of education for world mission not so much as providing knowledge or instruction, but rather as one of encouraging an open ended process of questioning and discovery in which young people can be helped to face up to some of the vital issues of mission and come to a viewpoint of their own on the basis of the evidence available to them.

One of our most important tasks, I believe, is to promote a 'global consciousness' among young people. We need people who think of themselves belonging to a world church as well as a local church, and who identify themselves as much with the struggles of the people of the Second and Third Worlds as with the needs and problems of people immediately around them. Having come to this kind of consciousness, some will feel it right to go themselves to work overseas; many will stay to take part in mission here; hopefully all will see the need for churches and individuals to share their resources of prayer and money with those in other parts of the world.



## Look at the setting

Another question we must consider is the context in which education for mission takes place. One of the first principles of education is that we begin from people's own experience. So it is vital that we consider the whole learning process and environment in which young people are placed.

The influence of the media is considerable in the formulation of young people's opinions and values. So too are peer-groups at the youth club or school. School syllabuses also play their part. Within religious education lessons young people will be asked to consider a whole variety of religions and philosophies, and the nature of the relationship between people of different race and belief. We must recognize too that we live today in an increasingly multi-racial, multi-faith society.

All these things inevitably raise questions about the nature of Christian mission. Far from attempting to shield our young people, we must help them face these questions honestly and find meaningful and realistic answers to them.



## Begin where they are

However, it is within the local church that most of our work will be done. It is here that they will pick up most of their attitudes to world mission.





**Rev Martin Howie**  
*Photo: T Reeve*

If missionary matters are a central and integral part of the church's life, young people are more likely to consider them a vital part of their own Christian concern. If they are receiving a planned Christian education through a syllabus in which world mission is included, then again an international view of God's work will come much more naturally.

If, however, the only time they hear the word 'missionary' is at the annual deputation visit, if there are never any missionary items on the church meeting agenda, if prayers for missionaries are a rarity, then they will conclude, and perhaps not unfairly, that missionary matters are something just to be tagged on at the edges, something only for those specially interested. If this is the message that comes through for 51 weeks of the year, they will hardly believe us when, at our special missionary meeting or Sunday, we tell them how important missionary work is.

So we need to look very carefully at the missionary events and meetings we organize. They must be part of a total programme of education, otherwise they may well be wasted effort. An increasing practice is to encourage groups within the church to undertake a study project during the weeks preceding the missionary deputation. Then, if young people have the chance to listen to, or perhaps as important, to talk to the missionary visitor, they will at least have some background knowledge against which to relate what they hear.

People sometimes ask whether we should have missionary meetings especially for young people, or whether we should encourage young people to come to the main church events. Probably there is a place for both.



### Involve them in planning

What is much more important is that we involve young people in the planning of events. Too often it is adults who make all the decisions and do all the planning, and then wonder why the young people are reluctant to come. Effective planning begins not from the speaker or film that has already been booked, but from issues and questions that are real to the people for whom the meeting is intended. Once these have been determined it may be that a speaker or film is needed. Alternatively, the young people themselves could organize a missionary programme, and in the process of research, planning and presentation, learn far more than they could from listening to any number of addresses or films.

We must also be careful to present the missionary situation as it is today. Yesterday's news won't do, whether yesterday was 50 years ago, five years ago or even one year ago. The content and style of our events and the publicity that goes with them must all be as up-to-date and professional as we can possibly make them.



### Take advantage of resources

Within the Young People's Department at BMS there is a variety of literature available, suitable for use by leaders and teachers, or by children and young people themselves. The annual programme of Summer Schools provides an invaluable opportunity for young people to meet in a relaxed, residential setting and consider many facets of Christian faith and mission. The current 'Transport Target' Project enables young people to give financial support for specific areas of BMS work.

All these are resources to aid churches in their missionary education among young people. In addition, members of the Mission House staff are always prepared to visit local churches and auxiliaries; increased opportunities for consultations regarding missionary education would be warmly welcomed.



### Look forward

As I consider the present state of BMS work among young people my greatest hope is that we can begin to adopt a much more democratic attitude towards young people. Some years ago there was in our churches a 'youth cult' that saw young people as all important within the church. I for one do not look for a return of that attitude, though I was impressed recently by some words of Tom Houston, where he points out that whenever God wants recovery he starts with the younger generation away from the centre of things, eg, Joseph, Moses, David, Jesus and the twelve, and Calvin (who wrote his Institutions before he was 24).

What I believe we must do is to allow young people a much greater say, and accept their contributions much more seriously, both within the local church and at national level. Too often we attempt to mould young people so that they fit into our existing programmes and structures. We must begin to make our programmes and structures more flexible so that they serve today's needs and today's generation.

I have often heard it said that young people are the church of tomorrow. That always seems to me a rather dubious compliment because it can easily mean we give them a wrongful place in the church of today. The missionary work to which we have been committed by our Lord demands that we use the resources and ideas of all age-groups within the church. Yesterday's ideas won't do. But neither must we put off till tomorrow what needs to be done today.



# NEWS IN BRIEF

## YOUTH SECRETARY LEAVES

**Martin Howie** left the Mission House at the end of December to take up an educational appointment in South London. For four years he served as Young People's Secretary, bringing to his responsibilities considerable gifts and enthusiasm. He organized Summer Schools, maintained communications with those involved in work among young people and children, spoke at conferences, visited churches, and represented the Society on various committees. He has prepared much helpful material for education in world mission which will be of continuing use. He goes to his new work with the good wishes and gratitude of the Society.

A S Clement

## BAPTISTS IN KENYA

A Baptist evangelistic effort among the Giryama Tribe in Kenya, resulted in 26 new churches, 319 baptisms, and 250 people awaiting baptism, during the first three weeks. The project is an intensive plan to evangelize the tribe, and it began in July.

## A PASTOR EXPORTED

Michael Chesterman, who belongs to the Christians Abroad Fellowship, is stationed at Lusaka, Zambia, as a member of the Educational Broadcasting Unit. He says, the Lusaka Baptist Church is active. It 'exported' its pastor to Cape Town, South Africa, and up-graded one of its elders to be the new pastor. It has a Zambian graduate member, Joe Simfukwe, studying theology at Spurgeon's College; it has two other members at the All Nations Bible College; and a fourth at Scott College, Nairobi. Further it has just received back from Britain two others who have been studying there. 'How about this,' asks Michael, 'for investment in church leadership?'

## SUPPORTING THE WORK IN HONG KONG

The young people of Pollards Hill Baptist Church, London, have completed a project on Hong Kong, by which they helped to provide scriptures for the work in the colony. The project concluded with a Chinese party at which all were encouraged to wear Chinese dress.

## BREAD FOR THE WORLD

Dr Dieter Krause of the German churches Bread for the World organization, returning from four weeks survey tour of West Africa, reports price increases of 150 per cent within the last two years, so that one egg now costs the equivalent of 15p.

## NEW BIBLE FOR TRIPURA

One of the biggest factors in the future work of the Mizoram Baptist Mission in Tripura (see January *Missionary Herald*) will be the Tripuri New Testament.

It is the first major book to be printed in this language and will become part of the literature of the people. God's written word will be able to do His work.

## AIMING FOR TOTAL PROHIBITION

The government of Prime Minister Indira Gandhi of India recently banned the consumption of alcohol in hotels, restaurants, bars, clubs and receptions. The ban was announced on the 106th anniversary of the birth of Mahatma Gandhi, the former independence leader of India.

A goal was set in the constitution 25 years ago to achieve total prohibition.

## THE GRASS ROOTS ARE IMPORTANT

UNICEF claims that some 900 million people, including 350 million children, in the developing regions of the world remain beyond the reach of even the most minimal health, nutrition, education and social services. More and more planners are finding that the people themselves are the greatest resource in meeting their own needs. With a little training, villagers, often illiterate, are being taught to provide many simple services within their own communities. The BMS in most of its fields has, for a long while, been promoting Community Health Programmes along these lines.

## ZAIRE RETURNS SCHOOLS TO CHURCHES

Under the decree of 30 December, 1974, which provided for the nationalization of non state schools in Zaire, there was a clause which banned the teaching of religion during school hours. Under the order revoking the 1974 decree, religious education is to be allowed in school hours once more.

A circular sent to religious congregations asking them to resume responsibility for the schools they had previously run, specifies that clergy or members of religious congregations should not necessarily be appointed as head of the schools. They should however be responsible for the management of the schools and for the appointing of personnel.



## SCOTLAND PUTS A NEW NAME ON THE MAP

Tanzania is a new name on the BMS map and all because Donald McLarty successfully applied for a job in the Kilimanjaro Christian Medical Centre. A member of the Adelaide Place church, Glasgow, Donald's degrees, MB, ChB, MRCP (UK), MD, were gained at Glasgow and Aberdeen. At present he holds a responsible Lectureship with Honorary Senior Registrar status in Stobhill General Hospital, Glasgow. His wife Dorothy, a qualified Physiotherapist, graduated in Arts, Psychology and Social work from Glasgow University. They have wide experience in Christian work both within their church, the community and among overseas students. Accepted by General Committee as probationer missionaries they will fly to Tanzania early this year. Thus the Society is still ready to 'lengthen its cords' and in faith accept the challenge of new areas of service.

Mrs Peter Cousins, RGN, SCM (Susan Gemmell) is designated with her husband for work in Brazil. Susan's church is Port Glasgow where the YPF recently held a successful musical evening which raised £58 for the BMS.

## A MISSIONARY EVENING

Alperton Baptist Church Middlesex, arranged a missionary social evening at which a number of games were played. The structure of the games were well known, but each had been adapted to inform those taking part about the work of the Baptist Missionary Society. Around the walls were anagrams of BMS station names which those present were invited to solve.

Teams were chosen and each member of the team was given a different BMS name. Scattered throughout the building were 'posting boxes' bearing the name of a country. The first member of the team had to post their name in the correct box, before the second member could go, and so on.

Teams were chosen and each team given two consecutive copies of the *Missionary Herald*s. Items were read from the *Heralds* and the first team to spot the item in their copy gained a point.

## ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address.  
(28 October-26 November, 1976)

**General Work:** Anon: (Cymro) £30.00; Anon: £0.60; Anon: £10.00; Anon: £6.00; Anon: £1.00; Anon: £40.00; Anon: £10.00; Anon: £2.00.

**Women's Work:** Anon: £5.00; Anon: (WTR) £5.00.

**Medical Work:** Anon: (WRY) £10.00; Anon: (Gill) £4.00; Anon: £5.00. 'In loving memory of Margaret and Arthur - MMF.'

**Gift & Self Denial:** Anon: £10.00; Anon: £2.00.

**Agricultural:** Anon: £10.00.

**Relief Work:** Anon: (Edinburgh) £3.00; Anon: (RP) £5.00.

### Legacies

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## AUSTRALIAN CHURCHES CALL FOR A HALT IN URANIUM PRODUCTION

The Australian Council of Churches has called for a five year stand-still of mining and exporting of Uranium to allow sufficient time for public debate and for further research into the risks involved and possible alternative energy sources. They call for researching and development into alternative non-nuclear energy sources such as solar, wind, tidal and biochemical energy.

## MISSIONARY MOVEMENTS

### Arrivals

Miss C Preston on 5 November from Chandraghona, Bangladesh.

Rev J and Mrs Pullin and family on 20 November from Caceres, Mato Grosso, Brazil.

Mr and Mrs J H West and family on 21 November from Mount Hermon School, Darjeeling, India.

### Departures

Miss M A Stockwell on 3 November for Mbanza Ngungu, Zaire.

Miss J Brown on 5 November for Kathmandu, Nepal.

Miss J M Westlake on 10 November for Chandraghona, Bangladesh.

Mr and Mrs J Mellor and family on 25 November for Tondo, Zaire.

## BIRTHS

To Dr A D and Mrs Hopkins on 16 October at Pimu, Zaire, a son, Mark.

To Mr and Mrs D L Boydell (Bolobo, Zaire) on 23 November at Leeds, a son, Mark Morrison.

## DEATHS

At South Lodge, Worthing, on 13 November, Mrs Margaret Katharine Casebow (widow of Rev H J Casebow) aged 74; Zaire Mission 1932-1962.

At Melksham, Wilts, on 22 November, Mrs Barbara Phyllis Thompson (widow of Rev R Veysey de C Thompson) aged 76; Zaire Mission 1927-1961.

## WALES AND DEVOLUTION

'Whatever the future may hold in the way of political developments, and even if devolution comes,' writes Rev Aneurin Thomas, 'Wales will still think of the BMS as its own missionary society. There is still in Wales a great love for the BMS and the word Zenana, changed to Senana, which means so much to our ladies has become part of our vocabulary.'



## FOR BANGLADESH

# NEW



# WORKERS

## FOR ZAIRE



**Helen Boshier** is a member of Endcliffe Methodist Church, Sheffield, her home city, but she also had links with All Souls, London, which she attended when she was at London University studying for a history degree. It was there, in fact, that her faith grew and she really came to want to serve the Lord. She came to realize that, first and foremost, her career after university would be serving God wherever He might lead her. At college she also became more certain that she should go overseas and a way for this was found through the BMS. Having completed her studies in Brussels Helen has left for Zaire as an Associate Missionary of the Society.

**John and Nan Passmore** are both members of the Okehampton Baptist Church in Devon. Both grew up in that town but left, and then met again and married while students in London, when Nan was at Goldsmiths College and John at Spurgeon's College. Nan taught in a Junior school while John finished his theological studies and when he was ordained in July 1975 they went to St Andrew's Hall for one term, after which they left for Bangladesh in January to commence language study.



**Suzanne Roberts** knows the blessing of a Christian home and, first through her parents, and then the church and Sunday school in Falmouth and at Westbury-on-Trym, Bristol, she came to know the living Jesus and accept him as her Saviour and Lord. She was baptized at Westbury and during this time became aware of God's calling to serve Him overseas as a doctor. She trained in Sheffield and shared the fellowship of the Cemetery Road and Crookes churches. After two years gaining experience, she goes to Chandraghona Hospital where she hopes to work mainly with women and children, and in public health.

She has been very conscious of God's great love, His patience, His guidance and utter faithfulness during her preparation, and she goes forward in the knowledge of His strength and leading to take His love to the people of Bangladesh.

## FOR NEPAL



**Linda Howes** has, from an early age, had an interest in missionary work as her parents were missionary secretary and treasurer for many years.

She was baptized at North Hanwell Baptist Church, London, and became a member there. She has helped with the Youth Club, taught in the Sunday School, and helped in a Junior Club.

The challenge first came to her about missionary work at a Missionary Conference in 1971, and early in 1976 it was made very clear that the Lord wanted her to serve Him abroad. 'This time I was prepared to say, yes,' writes Linda, 'and within a few days of approaching the BMS I was informed of the need of a secretary in Nepal.' Other circumstances have confirmed the Lord's timing and so the only way forward for her was the path of obedience. Linda left for Nepal on 28 January.



**BOOK  
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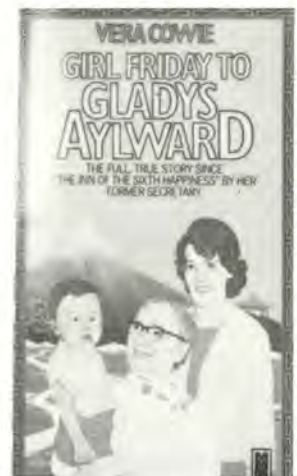
**The Church under siege** by M A Smith.  
Published: Inter Varsity Press £2.25.



**Two Testaments One Bible** by D L Baker.  
Published: Inter Varsity Press £4.95.



**Girl Friday to Gladys Aylward** by Vera Cowie. Published: Marshall, Morgan & Scott 96p.



To cover in one slim volume, 500 years of church history so full of incident as the Constantine to Charlemagne era, is not an easy task. M A Smith, however, succeeds in giving an outline of events in a way that stimulates the reader's interest, and then indicates the sources of deeper reading. The inclusion of a Time-Chart and a glossary of prominent people during the period under study, are most useful, and many of his character descriptions a sheer delight to read.  
K Hodges

M A Smith is a member of the BMS General Committee – Editor.

Not infrequently one meets the suggestion, either implicitly or explicitly, that the New Testament is the only part of the Bible which is essential to the Church. The author, in a very readable yet scholarly way, deals with this subject looking at the development of this problem over the years and then he presents eight modern solutions by scholars of note. He concludes by suggesting that there is a theological relationship between the Testaments, pointing out that this relationship has often been regarded as one of 'promise and fulfilment', but he argues 'that there is more to the Old Testament than promise and that the New Testament's fulfilment goes far beyond the expectation of the Old'. The printing of this book, looks like a typed manuscript, which may be an annoyance to some readers, but it would be a pity if they ignored this work because of its appearance.

A E Easter

**Philosophy: A Christian Perspective** by Arthur F Holmes. Published: Inter Varsity Press 50p.

The introductory essay was first issued in 1963 and then revised in 1975, and had to go into a second printing in 1976.

The author points out that first century Christianity was born into a philosophically minded pagan culture, and this, very largely is the position today. He attempts to introduce and to explore, as far as the limits of a booklet will allow, the relation between reason and revelation by trying to understand the nature of philosophy and of Christianity respectively. The chapter headings are, 'What is Philosophy?', 'What is Christianity?', 'Christianity and Philosophy', and 'Christians in Philosophy'. The author gives a very useful bibliography for those who wish to delve more deeply in this subject.

Vera's work with Miss Aylward began by answering correspondence, booking engagements, and helping to form a 'Gladys Aylward Trust' to deal with the monetary gifts received from many friends for support of orphan children in Taiwan.

When 'The Small Woman' returned to the East, Vera Cowie went with her and helped her in the work, particularly among the Chinese orphans, and when it was discovered that the Superintendent of the Children's Home had been misappropriating the funds she suddenly found herself in charge and responsible for 96 children.

The many difficulties she had to face and the problem of her own health, did not deter her from being Gladys Aylward's 'Girl Friday', and her complete reliance and trust in God for all things shines through all she undertook.

D I Walsby



# CHINA LOOKS TO THE FUTURE

by Bob Whyte



A labour heroine in a steel mill

Photo: Camera Press

China stretches from the populous plains of the east coast to the virtually uninhabited deserts and mountains of the far west. It is a land of mountains and waters. Her climate is dominated by the uncertain monsoon and water conservation is the perennial concern of her people.

## The silent majority

China is best known for her silks, her porcelains, and the Confucian tradition, but little is generally known of the voiceless masses who in folk song and story are remembered for the great peasant rebellions that periodically shook the foundations of the Empire. The chaos of those earlier days contrasts with the firm government and order of the past twenty seven years of communist rule. So today China is seen either as a land under the heel of an oppressive government which has brought about some material improvement but at untold cost. Or it is viewed as an example to the world of a selfless society that combines good central government with extensive democracy, through a democracy very different from the traditions of the West. The view one holds can easily be based on our hopes and fears rather than on actuality but Christians should endeavour to move beyond prejudice and seek for understanding.

## Like some watcher of the skies

To understand another people's experience is not easy, and for us looking at China is rather like an astronomer viewing some great explosion in outer space. China, however, is not a distant galaxy but a large part of our own world. In an article on 'China's Key Role in the New World of the Pacific', Mr Heath said, 'A visit to the Pacific does one good. It always forces you to reconsider your perspectives. . . . The Pacific is now the cockpit of change and it will be so for many decades to come. The fate of us all will be bound up with it.'

## The People Stand Up

Mao Tsetung announcing the inauguration of the People's Republic of China on 1 October 1949 declared, 'The Chinese people have stood up'. David Jenkins has suggested that revolutionary upheavals of our time are 'in the main, the material of, or at least the material for, the furtherance of the Kingdom of God'. Such words are startling but it is perhaps with such challenging ideas that we have to wrestle if we are to acknowledge that God's Spirit is continually active in the world as well as within the Church. Are we able to read the signs of the times?

## The Church and China

There is little place for religion in The People's China. Christianity is regarded as part and parcel of the invasion of China by the imperialist powers in the 19th century. Nevertheless communist policy has in fact led to the development of an entirely native Chinese Church. Jonathan Chao, a prominent evangelical Chinese Christian now working in Hong Kong has said of Chinese Christians: 'Through suffering they have been liberated from the traditions of men. Purified they have become a more spiritual church and are now being used by God as a choice vessel for His own glory.'

## The Origins of the Chinese Revolution

If we are to understand China at all we must try to see what gave rise to the great upheaval. The traditions of centuries were just incapable of dealing with the crises that arose. Traditional China could not stand up to the challenge of the dynamic and more aggressive civilization of the West. There was also the tension created between an expanding population and primitive agricultural methods. Then the landlord class drained away the limited profits made by the peasantry and failed to re-invest in the land, so that the much needed technical revolution could only happen after fundamental changes in land ownership had taken place. The



Communists provided the political organization that turned peasant rebellion into modern revolution and thereby broke the hold of the past allowing China to stand on her own feet once again.

#### The best of two worlds

China's peasants were, however, so poor that land reform in itself did not release enough resources to develop modern agricultural technology. Few farmers were willing to adopt untried modern techniques and to alter age-old patterns of agriculture. But here again Marxism provided the key to effective change. The Party was able to inaugurate a revolution in popular feeling, the results of which are only now becoming apparent. It developed the communes in order to rationalize the way the land was used. As a result, the complete modernization of agriculture is in progress and China aims to have developed a modern economy by the year 2000. It seems likely, however, that it will be very different from the sort of modernization with which we are familiar. China, for one thing, wishes to avoid the growth of city life at the expense of the countryside, and seeks to combine the best features of rural and urban life.

#### Health Care for All

China tended to follow the familiar pattern of development until the Cultural Revolution in 1966 finally rejected accepted patterns. In 1966 Mao criticised the Ministry of Health as being 'the Ministry of Health for Urban Overlords'. He called for, 'the stress to be put on the rural areas'. The people themselves were involved in basic health care so that care is now available for even the remotest communities, and what is most striking is the importance given to human beings. The process of revolution in China released an enormous reservoir of human energy and creativity which perhaps is one of the signs of the Kingdom.

#### Power For The People?

The implications of the argument so far are that Marxism has 'liberated' those who had no voice in the past in China. Moreover there are good reasons for thinking that some of the things that have happened in China since 1949 have not only improved the material situation but have stimulated the initiative and creativity of large numbers of men and women. But the price of any revolution, however necessary, is a narrowing view that has no time for gentleness, and no time to laugh at itself. Then there is a constant danger that energy released by the revolution will have to be contained by new systems of

control. There is no doubt that control is necessary, especially in a country of China's size and population, but a balance between central control and democracy is vital if the original spirit is to survive. Mao was aware of the problem and this is why he launched the Cultural Revolution with the slogan 'Bombard the Headquarters'. Yet recent events, especially the sudden fall from power of Mao's own widow, Chiang Ching, suggest that the problem remains. Most disturbing is the manner of her removal. China's main problem is that of officials becoming isolated from the people.

#### Conclusion

The future is therefore uncertain, though none can doubt China's importance as a world power. But something far more profound has happened to China. Six hundred million peasants (out of a population of 800 million) have experienced a revolution in their attitudes and their values. The echoes of this are spreading like shock waves round the world. It is with this revolution in consciousness that governments and individuals are going to have to come to terms. Christians, who worship, as their Lord, the poor carpenter of Nazareth should be among the first to rejoice.



People's Movement Institute, Canton  
Mao-tse-tung and others trained and planned  
here for the Revolution

Photo: J Hulme



# Summer School '77

## Tavistock

Dates:  
 'A' 23rd July—6th August  
 'B' 6th-20th August  
 (Weekly bookings also accepted.)

## Eastbourne

All-age Community Holiday  
 23rd July—6th August  
 Children's Holiday (11s-14s)  
 6th-13th August  
 Summer School Teach-In  
 13th-20th August

## Bexhill

Dates:  
 'A' 23rd July—6th August  
 'B' 6th-20th August  
 (Weekly bookings also accepted.)

## Phab 77

30th July—6th August

For a copy of the Summer School Brochure please write to:-  
 BMS/YPD  
 93 Gloucester Place,  
 London W1H 4AA.

## 會道佈僑華教督基

Many Chinese, who will never enter a church, will accept an invitation to a Chinese meeting, even a Christian one, and most local groups have begun with a small nucleus of Chinese Christians, keen to win their fellow student nurses or professionals for Christ. There are at present 21 fellowships in the United Kingdom, some meeting on Baptist premises, and the work is spreading over into Europe. There is now a permanent centre in Amsterdam and in the summer of 1976, four Chinese from Paris, four from Holland, and 11 from Britain, formed a missions team for three weeks, visiting hundreds of Chinese in restaurants and other places in Holland, Germany and Belgium. A number of converts were made and some nominal Christians were brought back to the Lord.

A lot of evangelism is in English, but the real challenge is to reach the Chinese speaking communities in Britain's large cities.

Chinese families are close knit affairs even when children have travelled far and wide. Many young people converted in the United Kingdom have an immediate longing for the whole family back home to come to know Christ. It is also true that many are afraid to commit themselves to Christ for fear of what their families will say.

The third aim of the COCM is to train and equip Chinese to become leaders in their own churches in all parts of the world. This training is provided partly through the life of the Fellowship, but additionally through Bible teaching, and study at house parties and conferences. From all the Fellowships there is a continuous flow of Chinese leaving Britain on completion of their courses, and so church leaders of the future are being raised up by God.