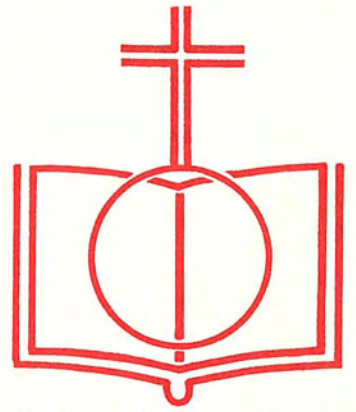


Missionary

# HERALD

The magazine of the Baptist Missionary Society

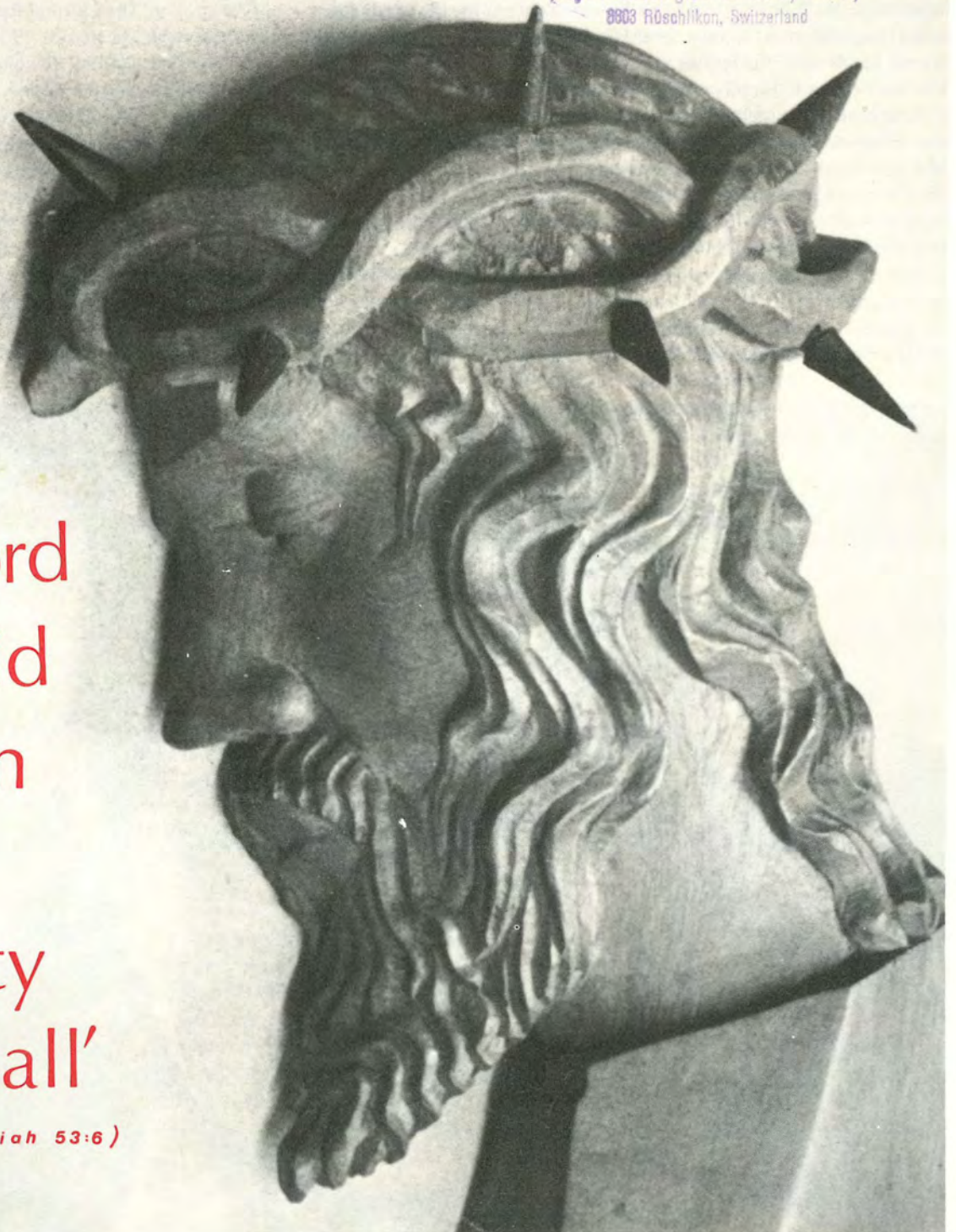


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'the Lord  
has laid  
on him  
the  
iniquity  
of us all'

(Isaiah 53:6)





# THE CHURCH THAT WILL NOT DIE

by Alan Easter

Seven years ago the Conference of British Missionary Societies, now known as the Conference for World Mission, set up a China Study Project to monitor events in China and so keep the Church in this country informed of developments and to be ready, when the opportunity arose, to make contact with the Christians in mainland China.

The first Project Officer of this Study Project was the Rev Victor Haywood, one time missionary of the BMS in China, and later its Overseas Secretary. Latterly the Project Officer has been Rev R E Whyte.

## Concern for the whole man

Those engaged in the project have been concerned to study and reflect upon the many realities of life in the People's Republic of China on the basis that Christians should have a concern for the whole of human experience and therefore the project team did not limit themselves to questions of religious policy and practice in China. It is a fact that the Church is marginal to the life of the vast majority of Chinese and always has been, yet this does not mean that the Chinese people are of marginal concern to God.

## The Cultural Revolution

The decade 1966-76 marks the period of the Cultural Revolution, the early stages of which revealed an intense struggle between various factions of the Red Guard. In order to turn attention away from issues of bureaucratic control in the Communist Party some factions singled out non-party public figures and people considered to be suspect politically, for attack. A campaign was launched against the 'Four Olds' — old customs, old habits, old culture and old

*continued on page 52*



*Young Chinese for whom Christ died  
(photo: Asia Prayer Calendar)*



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John records how Jesus sought to assure the desolate sisters, Martha and Mary, mourning the death of their brother, by declaring 'Your brother will rise to life . . . I am the resurrection and the life' (John 11:23, 25). There must have been many in Bethany who would have said this utterance was preposterous. The man was dead and all knew he was dead. Already the body was beginning to decay and nothing could be more final than that. Yet through the life-giving command of Jesus, Lazarus was brought from the grave and returned to his family with rejoicing.

Through the history of the Christian Church the life-giving 'sign' of the risen Saviour has oft been repeated and on no occasion in a less spectacular and awe inspiring way than that in which he has brought his Church from the grave in China.

## Fruitless persecution

Thirty years have passed since all missionary personnel were banished from China and the Church of that country entered a period in which it was to suffer harsh restriction, the imprisonment of its pastors and the closing of its church buildings. To many observers it appeared that the Church had not only died but that its demise was final and complete. Then in 1977, as it were, the Lord stood before this tomb and called his Church forth and it responded to the call making visible a life which had, in fact, been present throughout that terrible period proving that the Church indeed is immortal. Looking back we can see that 'the 1900 massacre, the bitter opposition of the twenties during the first communist uprising, the ordeal of the Japanese war, the subtle and insidious policies which reduced the Church to impotence in the fifties, the virulent anti-Christian hatred of the early sixties and finally the full onslaught and fiery trial of the Cultural Revolution in 1966 and the following years have all completely failed to kill the Church in China.'

## Signs of growth

There is reliable evidence that there has been a remarkable growth of Christian gatherings meeting principally in homes and these meetings have attracted an increasing number of young people. The absence of their own buildings has proved no obstacle to holding their meetings for worship and the observance of the sacraments. They overcame, too, the wholesale destruction of bibles by the Red Guards by making handwritten copies. The truth is there is a living Church in China today and God has preserved witness to Himself in that communist society.

## The Satisfying Saviour

With the relaxation of restrictions after the death of Mao Tse-tung the ban on listening to foreign broadcasts was lifted and this led to the start of an ever increasing flow of letters to the Far Eastern Broadcasting Company. In the previous 30 years it had averaged 15 letters per year. In 1979 the correspondence had risen to 3,071 in one month alone – 90% from non-Christians. This suggests that there is a spiritual vacuum in the hearts of Chinese people which Maoist philosophy has failed to satisfy. They are in search for Truth – which is to be found only in the risen Saviour empowering lives today.



# BOOK REVIEW

**VISUAL COMMUNICATION HANDBOOK**  
by Denys J Saunders  
Published by Lutterworth Educational £2.75

Denys Saunders has been involved in visual communication for over 30 years, and I have known him and admired his work for more than half of that time. He is dedicated to his task and writes from a wide experience.

His *Visual Communication Handbook* is in the main limited to the use of simple materials and their application in visual communication, although some 25% of the content refers to basic projector aids such as are in common use in schools and colleges of the western world.

I would strongly recommend this handbook, however, as a resource and reference manual for missionaries and others working in rural situations overseas; and who better to advise in that field than Denys Saunders?

FM



## THE CHURCH THAT WILL NOT DIE

*continued from page 50*

thinking. It was at this point that many religious people came under attack, that churches and temples were closed and books burned. In spite of this there is a sense in which those who suffered were marginal to the real political issues at stake and the next phase of the Cultural Revolution concentrated on attacking Party and State Officials. The history of this period does not therefore support the view that the destruction of organized religion was the result of a coherent policy.

### The grip is relaxed

In 1972 various changes took place in important areas of policy and the climate became right for some relaxation on the religious front. In fact in November 1971 an Italian visitor to China was able to attend Mass at the Cathedral of the Immaculate Conception in Peking and in 1972 diplomats were informed of a protestant church open for worship in the same city — though it was mostly foreigners who attended at these places.

At the Fourth National People's Congress in January 1975 it was stated in Article 28 that the people had the 'Freedom to believe in religion and the freedom not to believe in religion and to propagate atheism', but the media ignored religion. Religious developments overseas, even where these involved political questions, went unmentioned. The only reference was to a revival of religion in Russia and this was done to belittle the Soviet. The overall impression was given that religion had ceased to have any relevance for the people of China.

Then in 1975, surprisingly, the *Guangming Daily* carried an article which agreed that primitive Christianity preached a 'God of the poor' and was in opposition to authority. Only later did the reactionary classes 'transform the militant faith of

proto-Christianity into an opium which poisoned the working people'.

The Cultural Revolution seems to have affected local communities in different ways. Largely autonomous local churches may not have felt the impact of the loss of organized national and provincial structures, but they would have felt the pressures as they tried to continue contact with fellow believers in other localities. At the height of the Cultural Revolution many local churches suspended worship and in some villages Christians came under pressure, especially if any of their family was suspect on political grounds.

### An estimate of the past

The arrest of the Gang of Four (leaders of the extreme left) in 1976 brought a new liberation, not this time, from feudalism and imperialism but from radical Maoist dogmatism. Most Chinese now look back upon the Cultural Revolution and the years that followed as a self-imposed disaster. The economy faltered, industry stagnated, communications were disrupted and real education came to a standstill. It will take China a long time to recover from this period of misgovernment whose end is marked by Mao's death in 1977.

The Chinese are now reassessing Mao Tse-tung and his era. People are beginning to ask for true democracy, human rights and greater freedom. The Peking 'Democracy Wall' was a tentative experiment in free speech and dissident groups have appeared.

After nearly three months of government consultation on religious matters the Chinese authorities finally made a policy statement in the press on 15 March 1979. It was that citizens were free to believe or not to believe in religion. They were free to choose which religion to believe — to believe today and free not to believe tomorrow and vice versa. The political status of believers and non-believers



## MISSIONARY MOVEMENTS

### Arrivals

Dr M and Mrs Stagles and daughter on 16 December from Pimu, Zaire.

Miss A Weir on 13 January from Pokhara, Nepal.

### Departures

Rev A G and Mrs Lewis on 2 January for Dinajpur, Bangladesh.

Mr P Hatton on 6 January for Ngombe Lutete, Zaire.

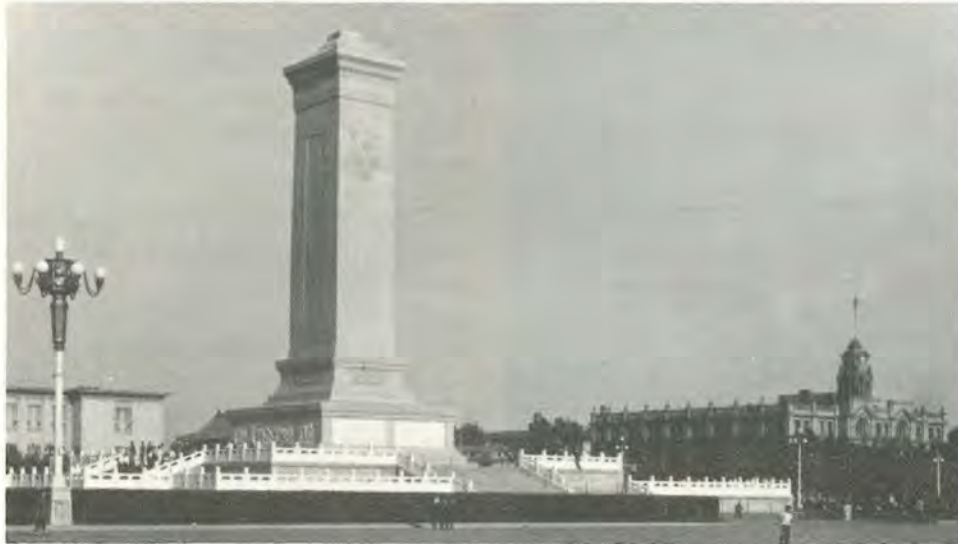
Mr G McBain on 6 January for Kinshasa, Zaire.

Mr and Mrs I Wilson on 6 January for Upoto, Zaire.

Mr and Mrs T King on 23 January for Kathmandu, Nepal.

### Death

At Nottingham, on 5 January, Miss Ada Mary Pearson, aged 89 (China Mission 1920-45).



(top) Monument to martyrs of the Revolution (bottom) Detail of monument panel

was equal and religious believers were free to have friendly relations with religious people of other countries. The Chinese government does not take administrative measures against religions.

### Signs of life

Many clergy incarcerated since the Cultural Revolution have been released from prison and labour camps though many are still held. The Bible is no longer a banned book and is now, with a fair amount of freedom, finding its way into China. The first edition of the New Testament in simplified script,

printed in Hong Kong, is now exhausted. An edition of 100,000 Old Testaments is being distributed and a new translation of the New Testament by Chinese scholars will be printed by the commercial press in Shanghai during this year. The Old Testament will follow two years later. The Peking Institute on World Religion has now been reopened and the ban on listening to foreign broadcasts has been lifted. For some time the government has been promising that church buildings will be reopened for public worship — the problem is that many are now schools, warehouses, factories, ballet schools and

other things whose people are unwilling to vacate the premises.

As a result of these developments the China Study Project initiated a conference through the CWM in December 1979 to consider what, if anything, should be the response of the churches of the West. A recurring note at the conference was one of caution. It was felt to be essential that we should give time for the Chinese Christians to discover one another and to evaluate their own experiences over the last 30 years.

### A word of caution

Experiences in Eastern Europe warned us against exaggerated response from Western churches which could only harm the situation. It was recommended that the China Study Project should invite Bishop Ting to visit Britain during 1980 or 1981. It was also urged that our most significant response should continue to be, faithfulness in prayer.





# A LIFE LIVED FOR CHRIST

by Dorothy Smith, medical missionary in Hong Kong

Jang Chang-sang was a fortunate young woman; she had a well-educated father. Not only did this good man believe that girls and boys should have equal opportunities for schooling, he also did not believe in foot binding. This meant that his young daughter grew up enjoying a freedom and opportunity that was denied to many girls of her age. She was educated at a Lutheran mission school and it was there that, as a teenager, she decided to follow Christ. She did well at school and became one of the first students to enter the new university for women, run by the mission. Her main subjects were music and physical education and after graduation she taught both in high school.

At 28, Chang-sang married Joseph Ngaan, a young Lutheran pastor. Their three daughters and two sons were brought up to know and love the Lord and they were a close and loving family. The three girls trained as nurses at a Methodist mission hospital, the eldest boy followed his father to the Lutheran Theological Seminary, and the younger

one became an engineer. Then came the Communist Revolution. Rose and Louis, the two eldest, were in Macao at the time. Not being able to return to China, they moved to Hong Kong after two years in Macao. In 1952 Rose came to Rennie's Mill, then a refugee camp, to help the missionary nurse who had just started a clinic there, the same clinic that I came to join ten years later. Rose has been my friend and adviser ever since. She would often speak of her beloved parents, and show me the beautiful written letters she received from her mother, but she feared she might never see them again.

## Making a stand for Christ

Back in China, the elder of the two remaining daughters made no attempt to hide her disapproval of the communists. For this 'reactionary thinking' neither she nor her husband were allowed to work and their children were not allowed to attend school. Their only means of support, and that of their parents, came from the money that

Rose and Louis sent in from Hong Kong every month. Having no work, this daughter then devoted herself to caring for her elderly parents as well as her own family. The younger brother was less fortunate, he was sent off to labour camp for ten years.

Pastor Ngaan carried on conducting services in his church for as long as he could, but gradually all churches were taken over by the government and turned into factories or offices. However, this did not stop him preaching. Six families shared the compound where he lived and he would preach the gospel there regularly, whether anyone listened to him or not. Daily he could be seen pacing back and forth in prayer, calling on God to have mercy on his land and that the people would still have a chance of salvation, despite the silencing of so many of His witnesses. People seeing him thought he was mad; perhaps that is the reason why he was never arrested. Mother Ngaan dug a hole and buried their precious Bible, placing her furniture over the top, and it was only rarely brought out for reading. This did not worry her husband, for God's word was hidden in his heart and he always had that with him, in fact he was quoting Scripture most of the time.

## Meeting the Master

In 1970, one of mother Ngaan's letters brought news that father had suffered a stroke. Not being really sure whether their father was alive or dead, Rose asked that mother's next letter should contain a few words written by father, if he was able. When the letter came, father's handwriting proclaimed these words: 'I am the Way, the Truth and the Life, no man comes to the Father, but by me . . . Your word is a lamp to my feet and a light to my path . . . Peace I leave with you, my peace I give unto you, not as the world giveth. . . .' These were the only words Rose and Louis received from their father throughout the time of their



*Mrs Ngaan reading her bible*



*General view across Hong Kong harbour*

separation. They rejoiced that they proved him to be still alive, and even more so that Jesus was still very much alive in his heart.

A few months later though, the old pastor knew that the time was coming for him to go to be with the Lord. His daughter was startled one night to find her father weakly rummaging amongst the boxes stored in his little room.

'What are you looking for, father?' she asked. 'I must wear my pastor's robe when I go to meet Jesus,' he said.

His daughter knew where it was for she had hidden it away in one of the lowermost boxes, purposely, so that it would not easily be found by any prying communist eyes and destroyed forthwith, and she thought it had better stay there. She persuaded her father to go back to bed, but when the same thing happened again the next night, and the next, she gave in, got out his robe and put it on him. Two days later as she was sitting at the table she suddenly saw her father go out through the door, saying as he went, 'Don't be afraid, the Lord will give you peace.'



'But this is crazy,' she thought. 'Father's in bed and he cannot walk. How can he be in two places at once?' She turned to look at the bed and sure enough he was there, but his spirit had left him.

In all these years they have not had contact with other Christians in China, but in 1974 Rose was able to re-visit her family. She spoke to them boldly of the love of God and particularly urged the younger generation, who seemed to lack the desire or the courage, to have faith in God.

**Daring to believe**

After the death of Mao and the coming to power of Dang Ziao Ping, Rose's sister was again allowed to work, and she was given a job in the local hospital. This meant that mother, now in her 80's, was left alone most of the time, so they decided to apply for a visa for her to come to Hong Kong and stay with Rose. Last summer, the permit was granted, and Rose made the long journey back again to Hunan to fetch the old lady. She stayed in a local hotel and found many opportunities for witnessing to the staff, and to her relatives, who this time were much more receptive. At last, after several days' travelling, Rose and her mother entered Hong Kong. The last stage of the journey

was by boat from Shaukiwan to Rennies Mill, and I felt very moved to see this dear old lady walking slowly along the pier from the ferry, free at last!

What are the feelings of an 85-year-old Christian lady, after 30 years under Chinese communism? She is full of gratitude to God, not just for bringing her out to Hong Kong but for all His care and provision for them throughout this time. In conversation she continually praises God and points skywards to give Him glory. She spends a lot of time reading the Bible and enjoys visits from friends and relatives in Hong Kong. She is happy to be here, but continually remembers those who remain in that vast country beyond the Hong Kong hills, and prays for their salvation. She hardly dares to believe that China is really becoming a free country again, but she does believe in the transcending power of God, and is herself a living demonstration of it.



*Mrs Ngaan, with Rose (daughter) and Eric (grandson)*





# THIRTY YEARS ON



by Margaret Jenkins, who served at Sian until 1951 after the communists had come to power.

*\*Gospel cart once used in Sian*





*\*The photographs relate to the time when our missionaries were in China*

*\*George Young with newly baptized Christians*



The opportunity of a tour in China, while on a visit to Hong Kong, brought the wonderful joy of personal contact with some of the believers and old friends there. I was able to reassure them of the continuing prayers of the Church in the West, that we were still one with them and cared deeply for them.

#### **Grievous suffering of believers**

It is no secret that the Church in China has suffered much over the years, including martyrdom, imprisonment, beatings and other forms of persecution, perhaps the worst of these being the mental persecution. One Shensi pastor, now over 80 years of age, has recently been released after 15 years in prison, another after 10 years. Some Christians were shot as reactionaries, and others became so ill mentally that they took their own lives. Those of us who know what a devastating illness depression can be will not doubt that they, too, are among 'the noble army of martyrs'. One pastor, after imprisonment, became so ill that he is still unable to look after himself, and is cared for by relatives. Another friend was knocked



*\*Mrs Liu, evangelist at Sian hospital*

down and so badly beaten that he bears the scars still. However, more distressing than the scars is the resultant deafness, which means that conversation with him must now be carried out by writing. This same person was kept for a year under 'house-arrest' at his place of work, and was not allowed to visit his mother when she became ill, nor to attend her funeral.

In Sian (now written Xi'an) the city church had been pulled down to make way for a large public square. What used to be the East Suburb Church is now a factory, as is the girls' school. The buildings in East Wood Street, where we met for our English service and where Rev George Young lived, are now government offices. The hospital, as we knew it, has been almost entirely rebuilt, and has a four-storey outpatient department and 400 beds. Pictures of Chairman Mao and Hua are much in evidence, as in all public buildings. There is, of course, no corporate Christian witness there, but some of the staff are Christians. The 'Xi'an Fourth People's Hospital', as it is called, is indeed a very busy place where much good work goes on. Some of the doctors, including three heads of departments, were housemen whom we taught 30 years ago.

There is more than one group of believers meeting in Sian. The largest of these gathers in someone's home on Sunday mornings and Wednesday evenings. The numbers have grown over the past year from about 30 to between 70 and 100. The people sit everywhere, including outside the open windows, and services are led by an elder. Until recently this group had only one Bible between them, and the young people would meet to copy out pages of it for their own reading. There is also a smaller but very keen group of young people in a different part of the city, whose leader is a girl bank clerk from Shanghai. A young men's Bible class meets in the home of another believer.

#### **No change in basic policy**

On 18 October 1979 the *People's Daily* newspaper announced that places of worship would be allowed to open. 'We must now find a building,' I was told. Things are obviously so much easier now that it is no longer dangerous to confess to being a Christian. It is also possible to listen to Christian broadcasts, although very few people are able to afford radio sets. However, it must not be imagined that this new freedom means a radical change in government policy. The eventual stamping out of all religion is still the government's aim.

On 28 October I was able to worship in the only Protestant church open in Peking. It seats between 70 and 80, every seat was full and there was an overflow into the ante-room where many people were standing. I counted six Africans and six other Europeans besides myself, and the rest were all Chinese. The service, without a sermon (which is proscribed), was conducted on Anglican lines and followed by communion. There was no shortage of bibles.

Our last night in China was spent in Canton. That evening another member of the tour was able to make contact with a Christian pastor. He learned of a recent rally in the city, numbering 1,500 Christians, and of plans to open three churches.

Is it not as if God were saying to us, 'I have heard your prayers. I, the Almighty One, am working. Pray on?'





# HUNGRY FOR THE LIVING GOD

by Violet Hedger, retired Baptist minister,  
who recently visited China.

The old gods are dead! There are many surprises in China today. Gone are the colours, the beauty, music and happiness that we associated with China. It is a dull land. Everyone is dressed alike and people seem crushed with the weight of the past years. Now, for the first time since the Revolution people have spare time. They work in three shifts, and the two free ones are used to visit their cities, for they are yet strangers to them. It is the first sign that China is awaking from the nightmare behind her.

For some 22 years, since the start of the Revolution in 1957, much of China's past civilization has been ignored. Museums, libraries, schools, drama, were all banned as being part of an imperialistic world that was to be destroyed. Teachers, engineers, leading men were sent to far parts of the country

to dig and farm, and many groups of children were torn from their homes and dumped in unused places to make them useable. Such indoctrination has left a whole people ignorant of their past.

A few Buddhist monks are now beginning to paint their temples, which are drab and uncared for, but this is mainly for the sake of visitors rather than for those who wish to worship. When we asked about the temples the answer was always the same, 'A few old people say prayers, but the young will have

nothing to do with it.' If we mentioned the Christian Church we met surprised and puzzled looks.

## **The central figure is dead**

Yet the Chinese are a sensitive and religious race, seeking gods. In the middle of the central square of Heavenly Peace is the great mausoleum of Mao, and daily, thousands of Chinese line up to visit it. They form fours and shuffle round the square. Within 100 yards they are ordered to silence. They move slowly and quietly up the shallow steps, through a great hall with a monster statue of Mao, into an even larger hall, guarded by soldiers, to the central figure, the body of Mao. They have only a dead man to worship.

But there are rays of hope in that dark country. For the first time, people are free to wander among the old palaces or visit the



*The Gate of Heavenly Peace, Tien An Men Square, Peking*



## ACKNOWLEDGEMENTS

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(1 December 1979-16 January 1980)

**General Work:** Anon (PO): £30.00; Anon (FAE – Aberdeen): £10.00; Anon (Cymro): £7.00; Anon (OLM): £5.00; Anon (EMW): £5.00; Anon (Cymro): £5.00; Anon (CAF): £172.29; Anon (Nepal): £10.00; Anon (Cymro): £7.00; Anon: £3.00; Anon (Stamps): £35.01; Anon (Luton): £10.00; Anon: £1.10; Anon (Cymro): £6.00; Anon: £5.00; Anon: £5.00; Anon: £20.00; Anon (Cymro): £5.00;

Anon: £500.00; Anon: £15.00; Anon (South Lodge): £2.00; Anon (Cymro): £5.00.

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Great Wall, and already they wonder about the past. The promise of freedom of worship has not yet been kept – the only unrestricted religion being the voice of the witch-doctors on the pavements as, surrounded by groups of men, they foretell fortunes and keep a frightening hold on the simple people. In a few cities of the south, as in Shanghai, the pressure of demand for a church, from foreign workers in the harbour and market and from visitors on the great ships calling at the port, has caused Protestant and Roman Catholic churches to be opened on a Sunday. From Chinese people who had been granted a month's visa to visit friends at home in Hong Kong, we heard how the churches there were crowded and sometimes had two services to accommodate all the people. But in Peking, where there is no such pressure, and few visitors, permission is slow to come.

### Faithful band of God's people

It took a long time to get information about the former 'Bible House' of Peking, which is now known as 'the Church'. On Sunday morning at 9 am it is allowed to have a one-hour service. There is no sermon and no minister, but a faithful band are always there. It seats some 70 people and is often full. I tried to go and see it during the week, but every effort was blocked by the guides, and I was told that the building was in use by the state. I had a parcel of gospels with me, which I was unable to deliver, and it took me three hours of much discussion and argument in the Post Office before I could get it sent to the Bible House.

Yet the people are looking for leadership. In a few homes we found old radio sets that had been hidden during the past years, and it was splendid when someone told how they had listened, secretly, to the broadcast services from Hong Kong. The young Christians there, all through these years, have several times every day radioed to China in some six different languages. They



*Chinese engineer  
(photo: Asia Prayer Calendar)*

have had no idea whether anyone was listening, but in faith they kept on. Now we hear how some Chinese were strengthened by those radio services, and how they were blessed in knowing of the love of their fellow Christians abroad. We learn, too, that some made their own gospel by writing down the words they heard, for most bibles had been destroyed. And lately, during these services the listeners were asked if they would like a copy of the gospels. Some 3,000 requests have been received. As soon as permission is given by the Chinese Government, the Hong Kong Bible Society will post the new Chinese Bible they have prepared for that wonderful event.

The word 'missionary' is a forbidden word and no one using it is allowed in China. Yet

the students in the newly opened university who were learning English, eagerly questioned us about the future, and were delighted to receive copies – in English – of the gospels.

### The challenge is ours

It seems as if God is challenging us to awake from our own indulgent society, and share the pain of His people and help answer their prayers. Missionaries will be desperately needed, but they must go as business men, traders, doctors, nurses, teachers, farmers and engineers. Who of you in business will go to China? Or who of you engineers will venture to build a new China, which seeks help both materially and spiritually?

The old gods are dead. The Chinese people, so lovable, gentle and kindly, turn their hungry minds to us and say, 'Give us the Bread of Life'. The opportunity will surely come!

One marvels at the faith and hope of those Chinese Christians who, through these desperate years, have held on to their faith. Many have suffered exile, many have been killed for it, but they have held on to Christ and found that He has kept a firm hold on them. Let us give thanks for these brothers and sisters and strengthen them by our love and prayers. Should we withstand such trials as bravely as they?





# 'BLEST BE THE TIE THAT BINDS...!'

by Dorothy Smith

It was New Year's Day and my friend had just returned from her third 'evangelistic' trip into China in a year. She expressed her excitement at what is happening in that country and the way the Lord is working in so many lives — thousands attending the newly reopened churches; young people openly and earnestly interested in the gospel message; keen and spiritually mature young Christians meeting together for prayer and Bible study; older Christians being revitalized in their faith through the possibility of being able to meet openly for praise and worship, after being suppressed for so long.

My friend was with a group of Hong Kong Christians, one a Chinese pastor, who had gone at the invitation of a group of believers in China in order to share fellowship, worship and encouragement in the Lord. On the evening of 30 December they met together in a hotel room to share the Lord's Supper. For the older Chinese Christians it was their first communion for 30 years, for the younger ones it was the first ever. As they worshipped the risen Lord together and shared the symbols of His body and blood, the warmth of spiritual love and unity among them was so great that my friend felt

she would never experience anything more beautiful — at least, while here on earth. But the next evenings' events were to surpass even this for the joy and praise they engendered.

### **Baptism with a difference**

Amongst the Chinese believers were a number of young people with a strong and living faith who desperately wanted to be baptized. According to the laws of their government they should have waited until they were 18, but they did not want to wait that long. The Hong Kong pastor was persuaded to baptize them . . . but where? Fortunately, hotels in



Peace Hotel, Shanghai

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# BOOK REVIEW

China have outside bath-tubs, so on New Year's Eve one hotel bathroom in South China became a temporary baptistery. The surroundings may have been unorthodox, and the baptismal service unusual, to say the least, but the spirit of joy and praise that engulfed that place and continued with those China and Hong Kong Christians alike throughout the night could not have been equalled anywhere. What a way to welcome in the New Year!

Yes, the Lord is doing great things in China today, but we must not forget to pray for

His Church there, for it is only one of five religions now recognized and given more freedom of worship in China. As Christian churches are being revived, so are the temples, mosques and holy places of those pagan religions and people are flocking to them. May the Lord protect His own and establish His Kingdom in the hearts of all who seek Him.



*Jade Buddha Temple, Shanghai*

## INTO YOUR LIGHT

by Ulrich Schaffer

Published by Inter-Varsity Press £3.95



This is a beautiful book. In it Ulrich Schaffer has shared with us his abilities as both a writer and photographer. The devotional poems are set in attractive calligraphy and accompanied by black and white photographs. Each poem speaks of some aspect of the writer's relationship with God, and although the book is very much an expression of one person's experience, the reader will have no difficulty in relating the thoughts and feelings to his own life. At the end of the book there are brief notes on the photographs and poems; in this section Mr Schaffer shares the ideas and biblical texts which led to the finished product.

The overall impression of the book is one of great sensitivity. Word and image have been delightfully combined to provide much food for thought. This book makes a lovely gift — a book to be treasured and turned to again and again for fresh insight and inspiration.

JMB



# NEWS IN BRIEF



## EASTER SUNDAY APPEAL

On 6 April Dr William Gould will give the 'Week's Good Cause' Appeal on BBC Radio 4 on behalf of medical missions in aid of community health in West Nepal.

Dr Gould, BMMF orthopaedic surgeon, pioneered a rehabilitation unit at Tansen Hospital, Nepal, during his service there as Medical Director. Under his leadership, government related training programmes have equipped hundreds of nationals to care for their people's welfare. The hospital has also encouraged self-help development regarding clean water supplies and effective sanitation.

## CHINESE LEADER DIES

One of the first six presidents of the World Council of Churches, Dr Chao Tzu Ch'en, 91, recently died in Peking. Dr Chao had lectured at the School of Religion of the University of Yenching, Peking, since 1926, and was one

of the most eminent theologians of his time. When the People's Republic of China was founded, he became one of the leaders of the 'Three Self' movement (self-supporting, self-governing, self-propagating). Dr Chao was buried at the 'Honorary Churchyard of the Revolution'.

## A WAY TO HELP

Many Christians who might find it difficult to increase their monetary gifts to mission overseas are finding the Wallington Missionary Auction a means whereby they can make a desired contribution to overseas work.



These friends had valuables they no longer needed, or which they were prepared to sacrifice for the sake of the gospel, and offered them for sale at the Missionary Auction. All who run these auctions, including the professional auctioneers, are volunteers and experts are available in Victoriana, pictures, jewellery, antique furniture, porcelain, stamps and other things to give advice regarding valuations and to suggest reserve prices.

Friends who use this service can allocate the money raised by the sale of their goods to the Missionary Society of their choice. The command of our Lord was that we 'lay not up treasures on earth' and we ask that you prayerfully consider whether you have

any article of worth that you no longer need, or that you could do without, which you might donate to the work of the Baptist Missionary Society.

During 1979 just over 600 people used the Wallington Missionary Auction for this purpose and as a result £87,435 were raised for Christ's work overseas, distributed among ten societies named by the donors of the articles. The BMS share of this total was £4,876 — the fourth largest sum received by a Society.

It would be an excellent thing if in 1980, friends of the BMS could ensure that its receipts from this service were the largest. The Rt Rev David Shepherd is President of the Missionary Auction and Cliff Richard its Vice President. To use its services for missionary work write to: Mr V W W Hedderley, 20 Dalmeny Road, Carshalton, Surrey, and be sure to name the BMS as the recipient for the outcome of the sale.



## ANOTHER WAY TO HELP

It is a simple thing to cut off the stamps from the letters which you receive — be sure and leave about a quarter of an inch of paper round the stamp. When you have collected a convenient bundle, post them to Rev Peter Ledger, 33 Brickhill Drive, Bedford MK41 7QA, who runs the Stamp Bureau



# SERVING THE LORD

for the BMS. All sorts of stamps collected in this way can earn money for the Society's work. Last year Mr Ledger and his helpers were able to realize no less than £2,343.37 from the sale of these stamps. If you are a philatelist and are seeking a special stamp or set of stamps, why not write to him and enquire whether perhaps he has such for sale? Mr Ledger would also be pleased to receive pre-war picture postcards and cigarette cards, or pre-war coins which you may have stored away somewhere but no longer want. All of these can be put to good use in support of the outreach of the gospel in taking the good news of God's redeeming grace to those who have never heard. Why not search through your cupboards or attics, now?

## ONE MAN'S REASONING!

A keen supporter of the BMS wrote to the Society recently and said, 'I noticed how salaries have increased during the last 28 years and so I looked up my own records. I found that mine had increased ten times since 1952, but my contributions to the BMS should also have kept pace with inflation. I found that they were sadly in arrears and therefore worked out what I should have paid. The enclosed cheque is the result!' Perhaps others would wish to carry out this exercise.



## IN ZAIRE

Gordon McBain was born and brought up in Johnstone, Renfrewshire. Although he became a Christian at the age of 14, he did not begin to follow Christ actively until he joined the Church of Scotland two years later. The second youngest of a family of four, none of whom were Christians, Gordon found it difficult to get fellowship during his early years in Christ.

He attended a comprehensive school until the age of 16 and then, for the next two years, worked in the Civil Service in the Sheriff Courts Department. At this time Gordon felt that God was calling him into the ministry and so he spent a year at a further education college to obtain more higher level and O' level certificates.

At Bexhill summer school last year Gordon understood the Lord to be telling him to serve overseas for a couple of years first, before entering into training for full-time ministry. He left this country in the new year to assist Andrew North at Kinshasa. Andrew helps missionaries with their travel arrangements and deals with supplies for the various stations in Zaire.



## 'CHINA 1980' SEMINAR

The China Study Project has arranged a 'China 1980' seminar at the High Leigh Conference Centre, Hoddesdon, Herts, from 15-18 May for all those who would like to be informed about China today and the Church in that land. The conference fee is £25 and arrangements for the care of children will be made if there is a demand. The conference begins with the evening meal on the Thursday and concludes after lunch on the Sunday. Application with a non returnable deposit of £5 should be addressed to — China Study Project, 6 Ashley Gardens, Rusthall, Tunbridge Wells, Kent.

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# ANNUAL BAPTIST ASSEMBLY 1980

(at Nottingham University)

## PROGRAMME OF BMS MEETINGS

### Monday, 14 April

12 noon      INTRODUCTORY PRAYER MEETING  
Great Hall  
*Conducted by:* Rev Vivian Lewis

5.00 p.m.    WOMEN'S ANNUAL MEETINGS  
*Speaker:* Miss Valerie Hamilton, Bangladesh

### Tuesday, 15 April

2.15 p.m.    ANNUAL MEMBERS' MEETING

### Wednesday, 16 April

4.00 p.m.    MEDICAL MEETINGS  
*Speaker:* Miss Margaret Bishop, Zaire

5.15 p.m.    MEETING OF ELECTED MEMBERS  
OF THE COMMITTEE

7.45 p.m.    ANNUAL PUBLIC MEETING  
*Chairman:* Rev R G S Harvey  
*Speakers:* Rev D K Sahu, India  
Rev M Amorim, Brazil  
Rev B L Tucker, Zaire

Valediction of missionaries for overseas

### Thursday, 17 April

10.45 a.m.    MISSIONARY SERMON AND  
COMMUNION SERVICE  
*Preacher:* Rev T Kerr Spiers

## BAPTIST HOLIDAY FELLOWSHIP

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**Family Hotel:** at Minehead, Somerset. Situated on the sea-front, it is warm, comfortable and friendly.

**Overseas Tours:** to Rome (10 days), and Greece (10 days).

Also two Superb Holy Land tours offering both sightseeing and warm Fellowship.

**Home Tours:** Lake District (7 June, 14 days); Durham (2 August, 7 days); Cornwall (30 August, 14 days).

**Self Catering Flats:** on the sea-front at Minehead. Various sizes to sleep between 2 and 6 people.

**Write for full details to:** Booking Office Room 10, No. 1 The Esplanade, Minehead, Somerset. Telephone, Minehead 3473