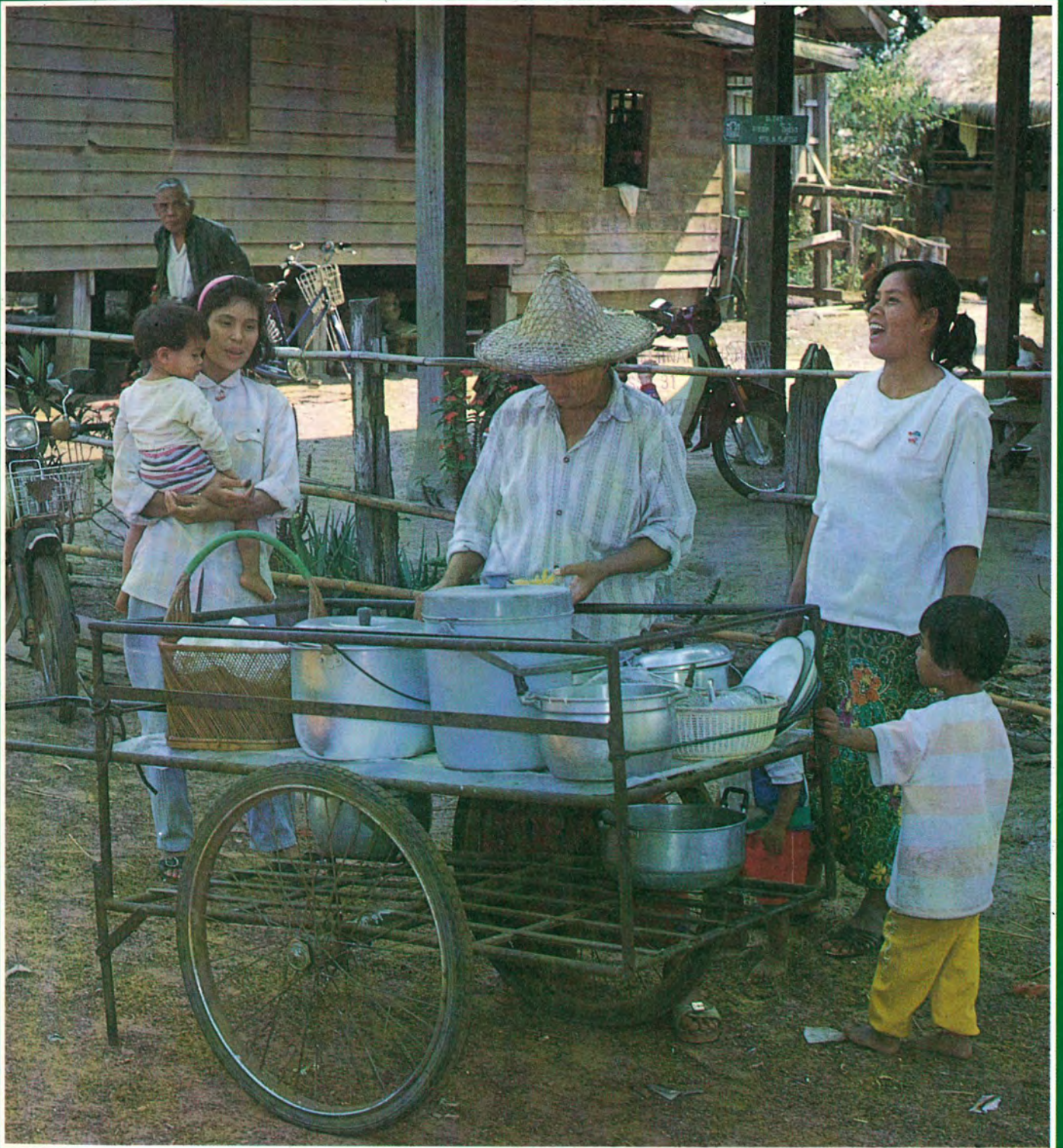


MISSIONARY
Herald

October 1990
25p



*A weekend in Udon,
Thailand —*



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The BMS shares with partner churches in:

Angola	France	Sri Lanka
Bangladesh	India	Thailand
Belgium	Jamaica	Trinidad
Brazil	Nepal	Zaire
El Salvador	Nicaragua	

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PO Box 49, Baptist House
129 Broadway
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Telephone: 0235 512077
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General Secretary
Revd Reg Harvey

Overseas Secretary
Revd Angus MacNeill

Editor
Revd David Pountain

Design
Anthony Viney

Enquiries about service overseas to:
Personnel Secretary
Joan Maple

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EDITORIAL COMMENT

There are times when so much is happening that it is difficult to sort out what to emphasise, to decide what is important. Working in Baptist House ideas and images come towards you thick and fast.

They come from the committees, working groups and consultations. They come from the constant stream of visitors from overseas, from British churches and other denominations. They come from the pile of letters and magazines that the postman lugs into the house twice a day. They come from the staff members writing, thinking, sorting, filing, deciding – trying to make sense of it all.

They are images of people all over the world, ordinary people, trying to cope with life in spite of ill health, hunger, drought, war, religious persecution, poverty, weariness. And in the middle of it all there are other images of Christians whose greatest witness to their faith in Christ is to live caring, purposeful, confident, loving lives when others say that all meaning has gone.

Each edition of the *Herald* tries to pick out just one or two of these images for a more concentrated gaze, but there comes a time when we need to make sense of it all. We talk about mission, about partnership in mission, about new initiatives in mission, about giving and receiving in mission and then find that people in the churches are still seeing mission in terms of a past age.

Whose fault is it? Are we not speaking clearly? In order to try and get things right, the BMS is replacing its old deputation programme with *World Mission Link*. We introduce this elsewhere in these pages, but we think that it is a way of getting churches involved in world mission in a much more exciting way, a way of making sense of it all.



'There must be a Christ-like way of giving and receiving that avoids feelings of superiority or shame.'
 Angus MacNeill, BMS Overseas and Deputy General Secretary reports on a meeting, in Korea, of BMS partner churches.

ALLOWING ALL TO SHARE IN DECISION MAKING

FROM THE WINDOW of the room where we were gathered, we looked out over the multi-storey buildings of central Seoul in South Korea towards the general direction of the Toksugung Palace, which had once been the seat of the Korean monarchy.

There were 16 of us from nine different countries representing ten Baptist Unions or Conventions, plus BMS. We had met for two days – 9 to 10 August, 1990 – to talk about how we related to each other in fulfilling the calling to be engaged in God's Mission in Christ to our world.

At that point in the month of August, many people had made their way to Seoul for the 16th Baptist World Alliance Congress. We were no exception. We were all there for the Congress, but, as in 1985 at the Congress in Los Angeles, those who had partnership links with BMS had felt it right to have a special meeting. This time, however, we set aside two days for it rather than two hours.

By using English and Spanish, with an occasional foray in French, we were able to cope with the problem of having El Salvadorans, Brazilians and Zairians present along with those from the Caribbean, Britain and the various countries of the Indian sub-continent. As a group we took the language barrier in our stride and hardly noticed it.

So what did we talk about in our mixture of languages? The first thing we did, in true business-like fashion, was to appoint the Revd Dr W Wickramasinghe (Sri Lanka) as Chairman of the group and to note



with regret that our friends from Angola and Trinidad were not able to be present.

Later we were to learn with sadness that the Revd H Hrangena from Mizoram, India, who had been planning to be present, had been killed in a road accident in Mizoram. It did not take us long to get to grips with the topics on our agenda:

- Is global, cross-cultural mission for the many or the few? For the many,

we said, and not just for Western Christians.

- Where are the challenges facing Christians in their witness to today's world? We were quickly on to the problems of cities, of social injustice and of the cry coming to us from young people.

- But how do you communicate the Gospel to people in such diverse social, cultural and religious settings? ►

◀ Maybe we need multi-national teams of missionaries, we said. Maybe we need to think again about what we expect from people becoming Christians. Certainly we need each other to do the job effectively, we affirmed.

- What then about sharing our resources? We are talking about spiritual resources and people, not just money, we stressed. Cap-in-hand dependency is not right. There must be a Christ-like way of open giving and receiving that avoids feelings of superiority or shame.

- So, what can be done about it? In the end, it was felt that there may be a place for a structured relationship that would allow all of us to share in the decision-making about how our resources are to be used in mission. By the end of 1990, each Partner Church Union or Convention, including BMS, will have decided whether or not to take a step in this direction.

Sitting around our circular table, where there was no top and no bottom, we were conscious of the oneness we enjoyed in Christ even as we benefited from the particular insights of each other.

We spoke different languages, we said things in our own way, we came at questions from different angles, but we had something of the taste of the exciting flavour of what it would mean to be working more closely together in joint decision-making. It widened our understanding of the Kingdom and the work which is given to all of us in sharing the Good News of Jesus with the peoples of our world. □

James Roy and Sushil Adhikari from Bangladesh, Suwit Damrongpong from Thailand, and Angus MacNeil, BMS Overseas Secretary, taking in the Consultation

FAR FROM MATU

That applies to us in the 'older' churches just as much as to the 'new' churches on the traditional 'mission fields'.

We must 'share and receive as well as give', says Tim Bulkeley reporting on a mission conference in Edinburgh.



AN ANGLICAN BISHOP from Uganda; another African Bishop, but this time a Catholic working as a Missionary to England; a Baptist teaching in a University; another working abroad; Presbyterians responsible for raising mission issues in the local churches – what linked them all and others was a conference: 'NEW PROSPECTS IN MISSION 1910 Edinburgh 1990'.

Edinburgh 1910 was special. Missionaries gathered from all over the world and from widely different denominational backgrounds. It was neither the first nor the last such conference. Recently we have seen Manila and San Antonio, larger and even more widely representative. Despite this, Edinburgh 1910 is special, unique.

It was here that an understanding of what 'mission' means was hammered out and which has shaped and guided missionary work ever since. So it was appropriate that the conference that founded the new 'British and Irish Association for Mission Studies' this year should also meet in New College, Edinburgh. Celebrating, 80 years on, in

the place where the great conference was held.

The new association gathers not just teachers from missionary colleges like Selly Oak, All Nations Bible College and the Catholic institution at Mill Hill, but many other kinds of people too. Some members are theological teachers concerned that ministers should be educated in a way which shows how mission (locally and in the whole world) is vital to being Christ's people. Several 'animators' of mission and missionary interest in local areas were there, as were serving missionaries from, or working in, Britain.

The purpose of such a body is to reflect upon what we are doing and have done, that the Church may be a more effective instrument of mission in God's hands. So, what can we learn from this '1910 Edinburgh 1990' conference?

The 1910 conference made profound and far-reaching recommendations, so much so that one must recognise the powerful work of the Holy Spirit in all they did. That's exciting, but it is saddening to see how little of what they said has really been worked out in



RE AND NEEDING HELP

practice. The powerful interventions of the Devil, not least in two World Wars, hampered and interrupted the application. How little we have succeeded in realising the hopes of Edinburgh 1910!

The Asian and African members of the 1990 conference picked up and underlined the moving appeal of a South Indian delegate of 1910 (V S Azariah later to be Bishop Azariah) when speaking of the presence and role of western missionaries.

'Through all the ages to come the Indian Church will rise up in gratitude to attest the heroism and self-denying labours of the missionary body. You have given your goods to feed the poor. You have given your bodies to be burned. We ask also for love. Give us friends!'

As in 1910 this appeal had been accompanied by trenchant and uncomfortable criticism. So today some, from the third world, criticised harshly our clinging to riches and power. But one joked:

'The new Missionary was moving in next to the Indian minister. The Indian watched amazed as all the missionaries' baggage was carried into the house, including a fridge and more specialised kitchen gadgets and even a typewriter. Finally he went up to his new neighbour. "You seem to have everything, but if there is anything you lack let me know. I'll show you how to live without it!"'

The 'three self's' has been a very powerful slogan in guiding Mission policy. The 'young churches' should be helped to become 'self-financing, self-propagating and self-governing'. We were challenged at Edinburgh 1990 by Stan Nussbaum (an American Mennonite working in Britain) to revise this slogan.

Instead of 'self-financing' which puts the stress on the West's old idol, money, put 'self-motivating'. Instead of 'self-propagating' which stresses numbers, think of 'self-contextualising'. In the place of 'self-governing' which is all about power why not 'self-critical' as the sign of real maturity. This sounds rather abstract, but Stan unpacked his new 'three self's'.

'Self-motivating' is quickly seen to mean that a mature Church responds to the call of God's Spirit. Recognising His calling, it begins to work, trusting Him to find the resources.

So often at the moment we put the financial cart before the spiritual horse. Seeking the money for *our* projects rather than the guidance to His plans.

Often too, in the Third World, poor Churches seek aid before beginning a new work. In this way, paradoxically, the stress on money leads them further from becoming self-financing!

'Self-propagating' stresses numbers, and sometimes we need to stress numbers. An African participant accused the western Christians of no longer believing the gospel to be either 'good' or 'news'. Our lack of courage in witnessing shocks our brothers and sisters 'from the mission field'.

As important though, in the long term, is finding the right understanding and expression for the gospel in each culture. There are twin dangers. Either the gospel is *foreign* so not understood or welcomed, or it is weakened by syncretism — so mixed up with elements of the dominant culture it is no longer truly the gospel.

In our western culture, wealth and the Bishop of Durham are examples of such a process. Our attitude to wealth really doesn't seem the same as that of Jesus:

"It is easier for a camel to go through the eye of a needle than for a rich-man to enter the kingdom of God" (Luke 9:1-6 is uncomfortable reading for us too!).

The process by which most of us come to such a recognition of our own syncretism leads on to the third of the new 'self's'.

'Self-critical' is very different in emphasis from 'self-governing'. To be critical is to see weakness and sin and to try to put things right. Here too we are quickly led to see the centrality of the role of the Spirit in building a mature Church.

To be 'self-critical' is really to be open to divine criticism to His power in righting the wrong. In opposition to 'self-governing', which leads to independence and separation, 'self-criticism' leads to a recognition of the



Illustration from a report of the 1910 Conference

1910
MISSION
1990

◀ need for others and interdependence.

It is hard to see the mote in your own eye and harder to remove it, without a friend's help. So too, the 'self-critical' Church will listen and heed the criticism others offer.

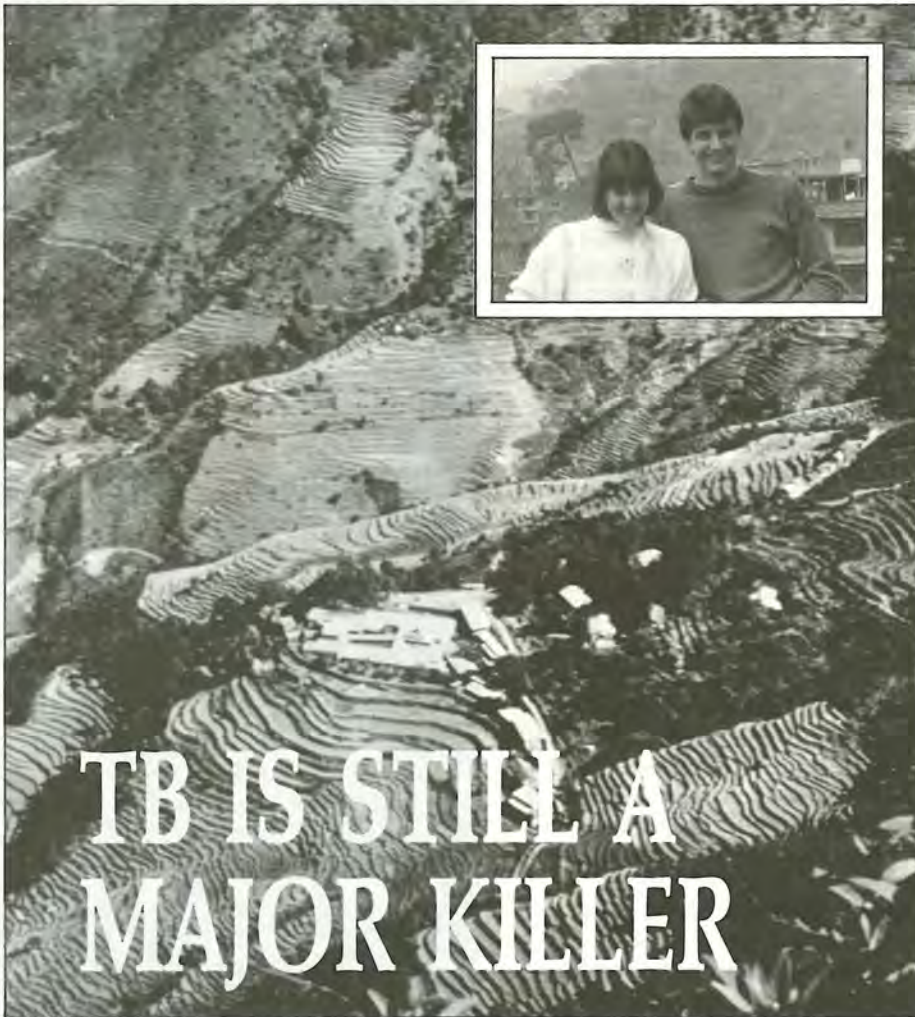
The old 'three self's' permitted in western Churches the sin of pride. We are already 'self-financing', indeed we give to others poorer than us! We are

'self-propagating', we even plant Churches around the world! (Though if you consider how our churches have shrunk since 1910 perhaps already this formula leads to a recognition of failure?) We, especially us Baptists, are proud to be self-governing; indeed we resent interference in 'our' affairs (forgetting they are really God's!).

The new 'three self's' help us to recognise that we, like our 'daughter

Churches', are far from 'mature' and need help – God's help and also that of our brothers and sisters. Then and only then shall we have learnt our true

interdependence. Then and only then shall we in true collaboration and partnership with others fulfil the request of 1910 'give us friends'. For we shall share and receive as well as give. □



TB IS STILL A MAJOR KILLER

'It causes more deaths world-wide than any other infectious disease,' says Dr Ian Smith who works at Amp Pipal hospital in Nepal.

WHAT PICTURE COMES to mind when you hear of the disease tuberculosis? Images of isolated sanatoria in the mountains of Switzerland? Stories of the tragic premature deaths of gifted novelists and composers of the last century? Or descriptions of the squalour of Victorian slums and workhouses, where

'consumption' killed thousands each year?

All of these are images of the past; tuberculosis is no longer a disease of the present – or so you might think. In fact, for much of the western world, it's true; TB is no longer the scourge it used to be.

The decline in the disease that

started towards the end of the last century with improved living conditions has accelerated over the last 40 years since the introduction of efficient forms of drug treatment. Tuberculosis has almost disappeared from many countries.

Almost – but not quite. No country is yet totally free from it, and the first country to eradicate it will probably be the Netherlands. When? Sometime around the year 2025!

Why will it take so long to get rid of a disease that is so rare already? Well, mainly because of one of the peculiar characteristics of the tuberculosis germ, which enable it to infect someone in their lungs, and then somehow switch itself off, and go to sleep there.

It may remain in such a state for decades, causing no problems, dormant and unnoticed, until something causes it to wake up, proliferate, and cause disease. The very few people being infected nowadays, may not get their disease until 50 years later!

Most people are fortunate; even if they are infected by the germ, only a very small proportion go on to get tuberculosis. So having the germ inside you doesn't mean that you are going to get the disease. That's very fortunate, because half the world's population is infected with TB! Over two billion people!

So why are we so interested in tuberculosis here in Nepal? The problem is that the remarkable decline in the disease that has occurred in the west has not taken place anywhere else.

In fact, for much of the developing world, tuberculosis is a massive health problem. Worldwide it probably causes more deaths than any other single infectious disease, killing 2.5 million people each year.

Probably about 25 per cent of preventable deaths in adults in countries like Nepal are due to TB, and because these are frequently young people in their 20s and 30s there is an enormous economic loss to the

country, as well as the tragic social effects of the death of a young parent.

The problem doesn't end there. In recent years the tuberculosis germ and the AIDS virus have together formed a devastating duet. If you are unfortunate to be infected with both, then each makes the other worse; the dormant TB bacteria is more likely to wake up and cause disease, and the HIV germ more rapidly goes on to cause AIDS.

Fortunately, rates of TB infection are now very low in most countries of the west, but things are much more serious in Africa, where TB and HIV infection are both very common.

AIDS isn't yet a major health problem in most countries in Asia (only two cases have been reported so far from Nepal), but we must be prepared for the possibility.

So that's why we're so interested in TB here, and why we've started a TB Control Programme. We want to relieve suffering and prevent deaths. And in treating those who already have tuberculosis, we prevent them from spreading the infection, and therefore save others from getting the disease.

We're not actually trying to detect and treat the disease ourselves in our programme; instead we're trying to strengthen and support the existing government services, by helping in teaching, training, and collecting and analysing information.

As an analogy, we're the scaffolding on the building under construction — needed for a while as the building goes up, but then removed once the house is strong and complete. In the same way,



Nepali woman

our programme will help out in an area for a while, and then move on to another district!

It's yet another opportunity for us to share Christ's love and compassion for those who suffer in Nepal; a work we feel privileged to be sharing in. □

TREMORS IN TRINIDAD



A personal view of the attempted coup by Jennifer Davies, one of the four young British Baptists who went to Trinidad to help the churches in their summer programme.

THERE'S BEEN A COUP!' These were the first words I heard on Friday, 27 July about the event that was to shape our last week in Trinidad.

I was one of a group of four young people sent out from Britain by the BMS for a month in Trinidad on a youth exchange. We were camping in the local Primary School with the youths from Marac Baptist Church. I was gently playing a borrowed guitar when Dave, another of the group from the BMS, who had been listening to the radio, came past and announced the news.

The first reaction of those around was one of unbelief. This had never happened in Trinidad in the whole of history. Could it happen now? Dave continued to listen to the radio and kept us informed.

Information was limited at first but on piecing bits together we learnt that, at about 6 pm, armed members of the Jamaat-al-Muslimeen entered the Parliamentary chamber of the Red House in Port of Spain with guns blazing while the House of Representatives was in session. Simultaneously a car bomb blasted the Police Headquarters out of existence. At Maraval Road members from the same group seized Television House. Hostages were taken including the Prime Minister Mr A N R Robinson. Shortly afterwards, about 8 pm, Dave called everyone to hear the leader, Imarn Yasin Abu Bakr, announce that he had overthrown the government, accusing them of crimes against the



Lined up for petrol during the crisis

◀ poor as his justification.

By 11 pm the World Service of the BBC had picked up the story and was keeping the world informed. Feeling more than a little unsettled and a long way from home, but knowing that God was in charge, I retired to bed leaving the others listening around the radio. This was the first of six days of nervous tension.

Marac is a small village on the south coast of Trinidad, luckily (according to the Lord's plan) for us about 82 miles away from the centre of the coup at Port of Spain. The only way in which we were affected at this time, besides the psychological strain of wondering what would happen to four young British citizens if armed soldiers appeared and how it would affect our stay, movement and possible premature departure from the island, was a curfew imposed from 6 pm to 6 am on the whole of Trinidad.

If broken the penalty was to be shot on sight. This was to counter the few unscrupulous, or sometimes very poor unemployed, from taking advantage of the diversion of attention by the police, so that they could loot shops and malls. These events occurred mostly in the north.

Saturday night brought a cut in the

electricity supply so that our last evening in Marac, before moving on, was a pleasant candle-lit dinner sharing our impressions of each other and our hopes for the future. We found that so many wanted to write to us that it was easiest to write our names and addresses on the blackboards for them to copy.

On Sunday we undertook a ride in Patsy's truck up the Maruga road to Basse Terre passing through the hills on which the locals grow hill rice, coffee and cocoa. The people in the south of Trinidad are all self-sufficient in crops. Problems do arise with the roads, however, as on the slopes the clay often slips and takes half the road with it. Today we found no problems and no signs that the country was in a state of emergency.

At 10.30 am the Bible Study started in the small, wooden church at Basse Terre. John Bramble, the pastor and father of Andy, who organised our trip to Trinidad, took both the Bible study and following service.

The southern Baptists of Trinidad take scripture very seriously and obey the commands of the dress codes given by St Paul so that during the stay in these areas, as a woman, I too covered my head in God's presence.

After the service we ate lunch. In most churches on the island lunch is provided after the services due to the long travelling distances of some members to the country churches and the fellowship of sharing. This is a very pleasant time when one really does begin to feel part of the family as members talk and chat in a friendly, sharing atmosphere.

A change in programme then occurred. We were due to continue northwards to Arima and then on Monday morning to Toco on the NE coast for a youth camp with youths from St John's, Port of Spain and Arouca churches.

The youths were all from the area affected by the coup and looting was taking place. Apart from the fact that the youths could not leave their homes, for our own safety it was suggested that we stay with BMS missionaries Peter and Sheila Brewer at San Fernando. By 4 pm we had arrived and settled at their house to await further developments in the country's tremors.

Throughout the week no television was broadcast but news continued through the radio. At times it seemed that just as things seemed to get better an account of something bad arrived.

Curfews were extended around danger areas: the Red House having a 24 hour curfew, TTT (television centre) a 22 hour curfew and the remainder of Trinidad and Tobago on 18 hour curfew.

Shortened hours for shopping and shortages from looting, plus the damaged frozen produce from power cuts caused long queues at food stores which were guarded by armed soldiers and police. Deliveries of petrol to the stations were hampered by the shortened six hour delivery time and this too caused long queues at petrol stations which effectively blocked roads in all areas.

No one ventured on the streets during the curfew times as one could be 'shot on sight' as a looter. In the six hours when people moved around, the shops were well guarded, even if they had run out of stocks. Armed police arranged a stop and search programme for traffic hoping to catch any dissenters or looters but this activity was mainly centred again on the north.

Staying at 'home' was much the best strategy in the circumstances. It was interesting to hear the emphasis placed on religion, during this time, on the radio broadcasts with praise songs and contributions from the religious leaders of Trinidad. This was the true voice of the island to which the majority of moral, upright citizens would agree.

Announcements included those from other Moslem leaders condemning Abu Bakr and encouraging righteous behaviour from everyone.

We listened, read, prayed together for God's intervention in the situation and played games during this week. Many of our prayers were answered including, on Wednesday, the release of the hostages and the veering of a bad tropical storm to miss Trinidad so that it did not make the devastation of Port of Spain worse.

By Friday, when we left Trinidad on our flight home to Heathrow, curfew hours had been relaxed, and the majority of God-fearing citizens had again taken control of their beautiful island. Much has to be re-built particularly in the fired and looted Port of Spain which looked as though a bomb had been dropped on it, but the strong encouragements of the people of Trinidad to pull together in crisis was the sign of a hopeful future. Meanwhile I look forward to returning to Trinidad in future years to have fellowship with my new-found brothers and sisters in Christ. □

BMS NORTH ROADSHOW

Saturday 13 October

10 am - 3 pm
STUART ROAD
BAPTIST CHURCH
LIVERPOOL
(special arrangements
for children)

Saturday 20 October

3.30 pm to 7.30 pm
BOULEVARD BAPTIST CHURCH
HULL

Saturday 27 October

2.30 pm to 5.30 pm
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'SEEKING THE GOOD OF CHINA'

China: 1860-1912

1. Early History of Christianity in China

CHINA IS A fascinating enigma to the Western mind, an endless source of interest for centuries. With its vast population and long cultural history, it seems somehow isolated from the rest of the world, pre-occupied with its own internal affairs. Tiananmen Square is just the latest in a line of massacres and revolutions: the slumbering giant stabbing himself in the foot yet again.

Bloodshed goes back a long way. So, too, do the ancient religions and philosophers that flourished in China before the Apostle Thomas, as legend has it, brought the Christian gospel to its people.

The first definite evidence of Christian involvement comes in a stone tablet erected in Shensi province, dated AD 781. This commemorated the coming of the Nestorians, a Branch of the Eastern Church. Despite the unorthodoxy of some of their doctrines, they became known in China as the preachers of the 'luminous religion'.

The first European missionary was a Franciscan monk, John de Monte Corvino, who arrived in Peking at the end of the 13th century. Persecution by the ruling dynasties put paid to his efforts in the end.

The Roman Catholic church staged another attempt on China in the 16th century. Under the leadership of Ruggierius and Matteo Ricci, the Jesuits managed to establish churches in Central and South-East China, in the work lasting 140 years. Persecution also marked the latter stages of this mission.

When it comes to the late 18th and early 19th centuries, there were not many parts of the world upon which William Carey did not have his eye! The extent of his ambition to take the gospel of Jesus Christ to the unconverted was phenomenal. China became part of his plans as early as 1804, when he hoped to send missionaries there from Serampore. It didn't work out, but his vision played an important role in two respects. First of all, articles by Carey in the *Evangelical Magazine* of 1799 influenced Robert Morrison, who was to become the first Protestant missionary to China in 1807, under the auspices of the London Missionary Society. Secondly, the translation of the Bible into Chinese by Joshua Marshman and his colleagues, which was completed and printed at Serampore in 1823, became a respected document, forming the basis of later translations and revisions.

2. First Protestant Efforts

IN 1824, MORRISON, who had been working on the same source material as Marshman, brought out his own Chinese translation of the Bible. In order to enter mainland China, where the 1724 ban on Christianity was still in force, he had become an interpreter for the East India Company in 1809. On 16 July 1814 he baptised his first convert, but by his death in 1834, only about ten Chinese were known to have made an open profession of Christianity.

The first Baptist missionaries in China were American. In 1836, Revd and Mrs J L Shuck arrived in Macao, representing the American General Missionary Convention. They were restricted to Macao and Hong Kong until 1843.

For during the period 1839-42, a war was going on between Britain and China, commonly known as 'The Opium War'. This ended in victory for the Franco-British allies, and China was forced to grant them important concessions. By the Treaty of Tientsin (1858) and the Peking Convention (1860), China was opened up to foreigners and protection was granted for missionary work, including the forbidding of persecution of Chinese converts.

Even before these treaties, the British General Baptist Mission (remember, the BMS was still only a Particular Baptist society at this stage) had sent out its own missionaries to China. In 1845, Mr and Mrs T H Hudson, who had previously worked in the West Indies, and the Revd and Mrs W Jarrom, arrived in China. Ill-health and deaths amongst the key participants caused their work to be wound up in 1857, and in the 1870s their station at Ningpo was handed over to the English Methodists.

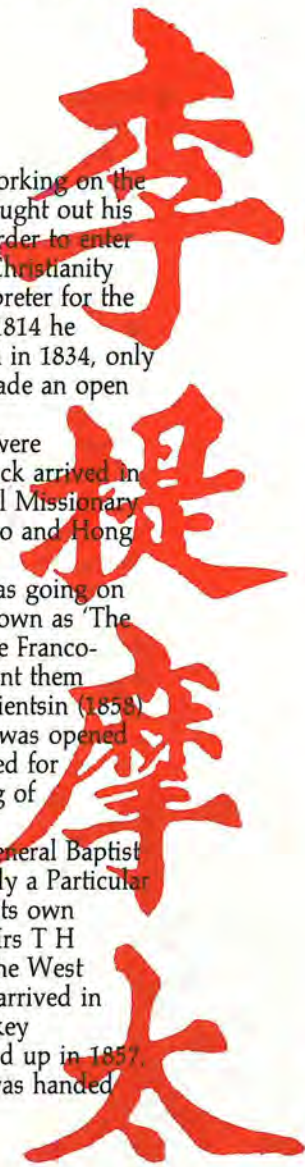
3. The BMS responds to the challenge of China: 1860-1875

'Since the days when the three men of God first went out to the plains of the Ganges, no era in the history of the BMS has assumed greater importance than the present.'

Missionary Herald 1859

THE TREATIES OF 1858 and 1860 brought a fresh Chinese challenge to British Baptists. Already the American Baptists at Ningpo had been pressing for support, and passionate appeals were being made by individuals at home. And so, in April 1859, the BMS General Committee resolved to send missionaries to China. The first personnel were H Z Kloekers, a Dutchman who had already served with the Netherlands Chinese Evangelisation Society, and his wife. Their daughter was later to become the wife of Holman Bentley, the Congo pioneer. Accompanying the Kloekers were Charles James Hall and his wife.

The first BMS station was established at Chefoo, on the Shantung coast, where they worked for some years. It was during this time that T'ai-P'ing rebels, with their increasingly twisted version of Christianity, were active. They caused many problems for the missionaries. These ►



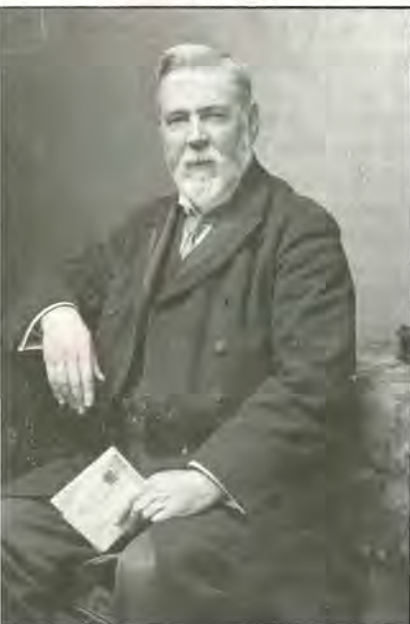
◀ lingered on many years after the rebels had been suppressed. Years later, Timothy Richard was to remark in this context, 'small wonder that there remained a legacy of hatred against Christianity, a hatred which has scarcely melted away'.

In 1862, Hall and his young child died of cholera. Hall was 29 years old. With little thought for his own safety, he had been caring bravely for victims of an epidemic then sweeping the country. Just a short time before he had written, 'My only desire now is, if possible, to spend my life in seeking the good of poor, bleeding China, whether oppressed or oppressor, imperialist or rebel, as God gives me help and spares my life.'

In 1867 the situation was so serious, that the BMS was appointing a special committee of enquiry into the state of its China mission. The question was whether or not it really could continue. Hostility to foreigners was continuing, and the missionaries lived in constant danger. Ill-health had dogged the reinforcements sent out to help Kloekers, who himself had been forced to give up in 1865 on health grounds.

Rev F Laughton, who had arrived in China with his wife in 1863, continued to travel around, preaching and

giving out literature, despite being often unwell. He trained the first Chinese pastor, Ch'ing, who cared for the little church formed in Chefoo. Writing home in 1869 Laughton stated, 'I shall never rest until I see the native Church self-governing, self-supporting and free from every kind of foreign influence which tends to hinder its free native natural development and extension.' In that same year, Laughton reported that the membership of the Chefoo and district Baptist Church stood at 35.



4. 'A seer and a poet ...'

ON 27TH FEBRUARY 1870, a new missionary arrived at Chefoo. He was Timothy Richard, or Li T'i-Mo-T'ai as he was later to become known throughout China. Four months later Laughton was dead, thus leaving Richard as the sole BMS representative. He was described by E W Burt as 'a seer and a poet, with the heart of a little child, and with an irresistible charm for all with whom he came in touch', and by K S Latourette (in his *History of Christian Missions*) as 'one of the greatest missionaries whom any branch of the Church, whether Roman Catholic, Russian Orthodox or Protestant, has ever sent to China'.

Richard did not arrive at an easy time. On the day when Laughton was dying, a number of Roman Catholic priests and nuns were massacred in Tientsin. It was rumoured that the foreigners in Chefoo were to be

the next target, which led to the nearby American missionaries being temporarily evacuated by a British gunboat.

The first BMS medical missionary to China, Dr William Brown, joined Richard towards the end of 1870. A small hospital and dispensary were set up in Chefoo, and trips to the villages begun. Richard accompanied Brown, so that not only did medical aid and preaching go hand in hand, but also meant that Richard was picking up useful medical tips! Brown began the translation of medical books into Chinese and a small-scale training programme for locals, but misunderstandings between himself and the Home Committee led to his resignation in 1874.

The first few years in China were a period of training and learning for Richard, as he tried out different methods of bringing the Christian gospel to the Chinese people. He began to find that open-air preaching was often not very effective, but that the distribution of literature received a better response. If the intelligentsia and governing classes could be won for Christ, he felt, then the ordinary people would look more favourably on the message of Jesus.

Richard had therefore travelled extensively, conversing with Buddhist leaders and scholars, in particular, but was shocked by some of their superstitious ideas and how little they knew of the outside world. On one occasion in Chefoo, he assisted Dr Calvin Mateer of the American Presbyterian Mission in delivering a religious lecture using scientific apparatus (a forerunner of Francis Schaeffer, perhaps?).

Richard was also very impressed by Dr Alexander Williamson, who placed great emphasis on the use of Christian literature to reach the educated classes. Williamson went on to found the Society for the Diffusion of Christian and General Knowledge (SDCK),





Above: Former BMS General Secretary, W Y Fullerton, in Chinese dress

Far left: 'a seer and a poet'

Left: Timothy Richard and his wife

afterwards known as the Christian Literature Society of China (CLS). It was in this Society that Richard was later to make a great contribution, when he became its General Secretary in 1891.

5. Shantung Province: 1875-1900

MEANWHILE, RICHARD WAS becoming increasingly restless in Chefoo, longing to strike further inland. In 1875 he travelled away from the coast to the ancient city of Ch'ing-Chou-Fu, where the first BMS residential station was founded. In 1876, Richard was joined by Alfred George Jones, a polite, dignified man of great organisational ability. Not long after the two men's arrival in the city, a serious epidemic of cholera and malaria swept through Shantung province (an area larger than England and Wales). It was followed by one of the worst famines in Chinese

history, which devastated the country for three years.

In the providence of God, these disasters led to the acceptance of Richard, and then Jones, by the Chinese people. Initially, despite adopting Chinese dress, no one would rent out a house in Ch'ing-Chou-Fu to Richard, and he had been forced to stay in an inn. However, his basic medical skills attracted large numbers, who came to be treated with chlorodyne, spirits of camphor and quinine by the 'wizard of healing', as they called him. In the famine, both men devoted themselves to relief work, making urgent appeals for financial help to the foreign communities at the coast, and to Britain. Great tact and courage were required to control the starving crowds and to sort out those in real need from the imposters. Many thousands were saved from starvation by the work of Richard and Jones.

Spiritual fruit was also beginning to be seen. By the winter of 1877 over 1,000 catechumens were registered in Ch'ing-Chou-Fu, and over 300 had been baptised. The rapidly growing church in the city and surrounding areas was soundly organised by Richard and Jones, on the principle of establishing and training local Chinese leadership. In 1877, Richard left to help with famine relief in the province of Shansi, but Jones, often a lonely figure, continued his work in Shantung province. Attempts were made to burn his house and poison his well, and Chinese Christians had to endure frequent spells of persecution, but the Church stood firm.

After 1881, Jones was joined by more missionary recruits in Shantung province. Evangelistic work, boarding schools, women's work and medical work were all developed and extended. John Whitewright shared with Percy Bruce the establishment of a training school for local leaders at Ch'ing-Chou-Fu, and was also responsible for setting up the Whitewright Museum (1887), with scientific and industrial displays. J T Kitts, E C Smyth, Samuel Cooling, R C Forsyth, Agnes Kirkland, E W Burt, Harold Balme, Dr and Mrs J R Watson, Dr and Mrs T C Paterson, Miss A Simpson and Miss A Aldridge were amongst those to join the team, sharing in different avenues of service.

In 1888, there were about 1,000 church members at Ch'ing-Chou-Fu, and 60 out-stations with regular worship, and many with elementary schools. In that same year, the second BMS residential station was opened in Chou-Ping. By 1900, the membership of the Baptist Churches in Shantung Province had reached 4,177. This was a stable, deep-rooted and growing fellowship.

6. Shansi Province: 1877-1900

IN 1877 THE terrible famine conditions in Shansi Province, led to an official invitation to Timothy Richard to go and help. The situation was reckoned to be the worst in northern China. Richard worked with Hill and Turner (later to join the BMS) of the Wesleyan Missionary Society, at great risk to their own lives. It is estimated that at least 70,000 people were saved from starvation by their efforts. In the whole of northern China it is believed that at least 15 million people died.

As a direct result of the famine relief, the first Baptist Church in the province was opened at T'ai-Yuan-Fu in 1878. Over the entrance was hung a sign of gratitude

presented by the local villagers. The church was known as the Hall of Universal Salvation. But generally, work in the area was a hard struggle, amongst a population where, it was calculated, at least 60 per cent were opium addicts. There were some notable conversions from amongst this group, but on the whole, progress was slow.

Richard, now a household name for his famine relief efforts, continued to try and win the educated classes for Christ, with public lectures and the offer of prizes for essays on religious subjects. He was joined in Shansi by Rev and Mrs A Sowerby, Rev and Mrs H Dixon, Rev and Mrs Evan Morgan, Rev and Mrs G B Farthing, and Rev and Mrs Moir Duncan, in the period leading up to 1887.

Between 1896 and 1900 more missionaries joined those in the province, but there were never more than 12 at any one time. Most of their time was spent caring for the very small Christian community. In 1892, there was only 32 members in the three Baptist centres, and 256 by 1900. Medical work, in conjunction with other societies, had also begun.



7. Shensi Province: 1887-1900

EMIGRATION WESTWARD INTO the depopulated provinces was encouraged. Forty members of the Shantung Baptist Community made the 800 mile journey into Shensi Province, thus beginning Baptist work there. In their number were four trained teacher-pastors, and one of their immediate concerns was to build a place of worship. This they did, in Gospel Village (or Fu-Yin-Ts'un). The community was completely self-supporting and self-governing, but having appreciated BMS missionaries back in Shantung, they invited the Society to send personnel to help them. Thus in 1891, A G Shorrocks and Mr and Mrs Moir Duncan were transferred from the Shansi mission.

Progress was slow, hampered by the very high provincial feeling between the native Shensi and what they regarded as 'foreigners' from Shantung. In 1897

the membership of the church was 135, almost all of Shantungese origin.

8. The Boxer Rising – 1900

BAPTIST WORK, WITH its wide range of activities, seemed to be getting established in all three provinces, when the country was hit by the Boxer Rising of 1900. Encouraged by the Empress Dowager, the hatred of foreigners which had been rumbling on for so long, now broke out in a fierce attack. The Boxers were members of a secret society who became fanatical in their nationalism. This nationalism, which had suffered a severe setback in the defeat of China by Japan in 1894, found an outlet against foreigners and any Chinese who had gone over to the 'foreign religion'. In Shantung and Shensi Provinces, the governors were friendly to foreigners, thus enabling them to escape, though many Chinese Christians were killed.

In Shansi Province, however, the governor himself took charge of the massacre. Both Chinese and foreign Christians were butchered. This included 159 foreign Christians, of whom 16 belonged to the BMS. Only those on furlough at the time escaped. Rev and Mrs G B Farthing and their young children Ruth, Guy and Betty, Miss E M Stewart (the children's governess), Rev and Mrs F S Whitehouse, Rev and Mrs Herbert Dixon, Rev and Mrs W A McCurrach, Rev and Mrs T J Underwood, Rev S W Ennals, Francis James and Miss Bessie Renaut were all murdered, along with close colleagues in the Shou-Yang mission.

Many reports of their courage and faith remain. One of the local Church leaders, Ho-Ts'un-Kuei, had previously been threatened with a beating for failing to pay illegal temple taxes. His reply had been, 'Jesus Christ was crucified for me: cannot I take a few blows for Him?' In 1900 he was beaten to death by a thousand blows.

In the end the Boxer Rising was crushed by Western forces, but it took a long time for Christian work in Shansi to recover. But the brave testimony of the Christian martyrs created a deeper impression than any words. Their influence lived on. Money given as a reparation for the deaths of the missionaries was used to establish a university in Tai Yuanfu, with Moir Duncan as its first principal. The first Christian university in China was set up in Shantung in 1904. This was a combined effort by different missionary societies, whose staff had been together in Chefoo, forced out of the interior by the violence going on there. This last decade of Empire saw the BMS trying to repair the breaches caused by the Rising, and developing its medical, educational and church work.

In 1911, the Revolution occurred by which China became a Republic. Although the target for the rebellion was the Manchu rulers, foreigners and missionaries found themselves once again caught up in danger. J C Keyte organised a dramatic rescue bid to convey the missionaries stranded in Shensi safely to Peking.

No one knew what the drawing of the new political era would bring, but initially the signs were good. Education was encouraged and more districts were opened up for missionary work. There was reason for hope as Christians in China looked to the future. □

'SHE NOW HAS MONEY AND CAN MAKE DECISIONS'



First helped by the feeding programme and now working on the Operation Agri funded Weaving project at Chandraghona a Bangladeshi woman is growing in health and dignity.

'SHE IS HEALTHY and more alert,' reports Sue Headlam.

Twenty-two-year-old Nyoti Barua is the eldest daughter in the family. She has five brothers and sisters. Her father was a landless farmer working on a casual daily basis to earn a living to feed his family.

When Nyoti was seven years old her father died, leaving her mother with six small children. Being the eldest, a lot of responsibility fell on Nyoti. She had no hope of going to school and was expected to fetch water, look after the children and try to earn a living by collecting and selling firewood.

All the children were suffering from malnutrition and showing signs of vitamin A deficiency and Nyoti and two brothers were admitted to our feeding centre. They were given a snack and also a cooked midday meal.

Minor ailments were also taken care of in the Under-fives' clinics. Their growth was monitored and they were immunised.

We lost contact with Nyoti for a few years. Then one year ago she arrived at our weaving centre looking for work.

Evidently, when she was 16 years old a marriage was arranged for her and she went to live with her husband's family. It was one less mouth for her mother to feed and the next two daughters were growing and able to work for the family.

But coming from a poor family Nyoti was not able to provide a big dowry, so the boy she married was not good. Within three months he left, took the small things she had provided for the home and she was returned to her mother.

Now she was in a worse position.

She was already married but had no husband. Some money had been paid for the wedding and now she could not easily be remarried. Fortunately she did not become pregnant during the time her husband was with her.

When she came to us, she was once again undernourished. She was weak and had skin infections.

We, first of all, started her on spinning cotton yarn for bobbins. She did this for a few months, earning some money to help feed herself and her family.

Then she was trained on a handloom and can now produce ten yards of cloth a day. This gives her a respectable wage.

She is a good weaver and has developed in the one-and-a-half years she has been with us. She now has money and can make decisions because of it.

Because she can feed herself properly she is healthy and more alert. She wants to join our literacy class. Her manner is good and she is now aware of the needs of others. She has joined our savings scheme and has money in credit as a security for the future.

It has been interesting to see Nyoti, first on the feeding programme and now on the weaving programme. She is from a Buddhist family but we pray that she will come to know Christ as her Saviour. □

THE WORLD AT ONE CHRISTIAN VOCATION TODAY

SATURDAY 6 OCTOBER

**VICTORIA BAPTIST CHURCH
ELDON ROAD, EASTBOURNE**

SATURDAY 27 OCTOBER

**CHICHESTER THEOLOGICAL
COLLEGE, WESTGATE
CHICHESTER**

TIMES: 10.30 am to 4.30 pm

**SEMINAR TOPICS: EUROPE NOW;
GROWTH IN SOUTH AMERICA;
CHANGE OF ADDRESS;
RENEWING THE EARTH;
CHRISTIANS IN SECULAR
EMPLOYMENT**

**FOR DETAILS CONTACT
LESLIE GREGORY
0342 311804**



AN EXCELLENT, IF WET, WEEKEND

Geoff and Chris Bland and family are now working in the north of Thailand at a place called Udon. Last Easter they went there on a visit.





EASTER WEEKEND THIS year happened to fall on one of the major festivals in Thailand – *Songkran*. This is the old Thai New Year and it also marks the expectation and hope of the forthcoming rainy season.

There is always a great deal of frivolity and a large measure of water thrown about. The festivities last over four days and during that time it is impossible to go outside without getting soaked.

All good fun, although we ran out of clean clothes by Easter Sunday and dared not leave our hotel without transport to collect us. Like Easter, *Songkran* is not a fixed date so, although the two celebrations are always close to each other, they do not often coincide.

We travelled to Udon by train on the overnight sleeper from Bangkok. Because of *Songkran* the trains were crowded. Even though it was the second night of the holiday Bangkok station was full of people going back to visit their families in the provinces. Many of them would have to stand for twelve hours on the train or even sit on the roof. Sometimes people had to be lifted into the carriages through the windows because the doorways were impassable. We arrived at Udon at 7 o'clock in the morning and left the station by rickshaw.

Over the weekend, we saw many pick-up trucks armed with drums of water and full of young people. They toured the streets and off-loaded frequently on all who passed by.

Sometimes we would see them 'refuelling' at a convenient tap. Our

young son David, armed with water pistol, wasn't slow to join the fray. And neither was I. My large 'squeezy' bottle delighted a number of folk. Needless to say we ended up a soggy Bland family.

The festival also included a parade of floats and groups of musicians and dancers wearing the typical costumes of north-east Thailand.

The Water is intended as the expression of blessing. It is also poured over people's hands or shoulders with a little more finesse than the bucket flying from a passing car. In this more dignified form it is viewed as significant and meaningful.

Interestingly the church has adapted this custom, so at the close of the Sunday service, which happened to be Easter, about 20 respected members (including visiting missionaries) were invited to sit on the front row. Then the whole church, led by the pastor, paraded past, pouring water onto their outstretched hands, while offering words of blessing.

The week before Easter featured a youth camp at the church's nearby centre. Around 100 young people came together from the scattered and small village churches of the 'Pakh' (Association) The 'Pakh' covers six provinces or counties with about 20 to 25 churches. So the opportunity to come together like this is very welcome and important.

The youth camp worship is not typical of what goes on in the churches. They tend to be fairly traditional in the western pattern. The young people were fairly exuberant in all the

meetings they held during the week.

It was an early start on Easter Sunday because the church members met at the church to board a bus to take them to the Christian graveyard, 15km out of town. There they joined folk from two other Udon churches for a sunrise service to celebrate, in that graveyard, the events of the first Easter Day. A large number of young people from each of the three churches took part in the service.

Some people had been at the graveyard even earlier, in order to prepare for the service – and in order to hide several dozen, hard-boiled, pink-painted eggs! As soon as the service was over, everyone scurried off on an Easter egg hunt.

Others took the opportunity to lay flowers on the graves of loved ones. So there were moist eyes as well as lots of laughter. The Easter message seems very related to both.

In the afternoon there was more 'getting wet', but this time of a specifically Christian kind! Candidates from two CCT (Church of Christ in Thailand) churches in the town were baptised. Compared with the baptism services we're used to, we found the service a little disappointing with only a small number in attendance compared with the morning service. But baptism is baptism and is for those being baptised. So praise the Lord! □



Baptism Thai style – another way of getting wet. 'Praise the Lord'

World **MISSION** Link

WORLD MISSION LINK takes off next Spring. Far more than a replacement for Deputation it's something to get excited about. A booklet to explain it is being sent to all churches. Meanwhile here is a sneak preview . . .

World Mission Link, what's that?

Well you've heard of missionary deputation..

Oh! DEPUTATION

Yes, but

Last year we had this person from I forget where and he went on.....

and on.... and on.... and on....

OK

and he had NO IDEA how to communicate and....

BORING...

Look, we understand the problems and they are not all on one side. Deputation speakers can tell some interesting stories about churches. Once I ...

Yes, well, let's skip that. What are YOU going to do about it?

We're getting rid of deputation ...

Just like that? No more missionaries? No more out of focus slides... No more...

.. and replacing it with World Mission Link.

Deputation by any other name doth smell as....

No! Deputation has gone - dead, buried, despatched into the mists of history, nothing but a fond memory.

Mmmm. But some missionaries were all right they had some interesting things to say

I'm pleased about that. There will be many opportunities to hear missionaries, and others, speak, but everyone who takes part in World Mission Link will, first of all, be trained.

GREAT! So how does it work?

World Mission Link is a way of helping Baptist churches in Britain to become part of God's mission of love to the whole world.

Very commendable in theory, but in practice?

It obviously depends on how churches enter into the programme, but we think we've put together an imaginative package, a 21st century package, in tune with the forward looking policy of the BMS

And in the package?

Link Up, BMS Staff Teams and Do It Yourself.

Senseless Carnage

The Methodist Church in Sri Lanka has expressed its concern at the 'senseless carnage' linked with the ethnic violence in the island.

'We condemn especially the wanton and brutal attacks on people in places of worship of different religions, and on innocent civilians in their homes and villages,' reads a statement put out by the Methodist Church.

'We call on leaders of our country of all political parties to come together to meet the impending challenge to our nation and work towards a cessation of hostilities and a basis for a lasting peace.'

Growth Targets

Jamaican Baptists have been asked to reach 5,000 new members and 800 children this year.

'This modest target is achievable if each church in the Jamaica Baptist Union works towards at least 20 new converts and pays closer attention to the children who readily visit our Sunday schools,' said the Rev Heckford Sharpe, secretary of the Board of Mission and Evangelism.

'We must work and reap. The Lord has brought numerous prospects to our doorsteps, through programmes such as crusades and vacation Bible schools, but we have not capitalised on these. As a result, many come and perhaps depart disappointed and never bother with the church.'

The lack of growth in the churches was a major

concern of the Annual JBU assembly.

Jamaica Six

Six young volunteers from British Baptist churches leave for Jamaica on 17 October. After a period of short but intensive training at St Andrew's missionary training college in Birmingham, at Baptist House, Didcot and at a Baptist church in Brixton, they are going to work with the Jamaica Baptist Union.

They expect to be helping with the organization of the annual youth camp, to do some outreach work among young people, to give practical assistance in the rebuilding operation which is still going on following devastating hurricane damage, and to do some office tasks at JBU headquarters.

They will spend six months in Jamaica and on their return to the UK they will spend a further two months sharing their experiences with the churches.

Human Rights

The Salvadoran Human Rights Commission reports that 3,129 civilians were assassinated in El Salvador between May 1989 and May 1990. They claim that 2,868 of these were killed by the armed forces, 67 by FMLN rebels and 180 by unknown assailants.

The CDHES also reported 1,916 illegal arrests by government security forces and 250 cases of disappeared persons. Most of these took place between November and March during the state of siege



Refugee woman making pottery – El Salvador

imposed after the November rebel offensive.

Observers in El Salvador are pessimistic about the outcome of the peace talks which appear to be floundering. Both the

government and the rebel forces have increased their activity and there were reports of several confrontations in August.

Shortfall?

The BMS is seriously worried about the state of its finances. With only four weeks to go before the end of the Society's financial year giving is way off target and it looks as though there may be a shortfall in giving of about £140,000.

As we have stressed before, the BMS did not make any profit on the move of headquarters to Didcot. In fact, because it has taken a long time to complete the sale of its London property, the Society has had to eat into its reserves with a consequent loss of interest. But expenses in other areas have not diminished and new work is opening up overseas.

In the light of this, the BMS appealed, at the

beginning of the year, for an increase in giving of 10 per cent. At the beginning of September that increase, which we are grateful to the churches for contributing, was only 4.5 per cent. On 31 August we were £102,000 behind and by the end of October this could leave us short of our target by £140,000.

So an urgent appeal is being made to churches to send in any contributions to the BMS they may be holding as quickly as possible.

'If you have already made a contribution, please consider going the extra mile. If you have not yet given anything, please remember the urgent work of sharing the good news of Jesus Christ with others around the world needs your financial support.'

CALL TO PRAYER

28 OCTOBER-
3 NOVEMBER

Zaire Education

Education in Zaire is plagued by lack of resources. There is an eagerness to learn, but not everyone has an opportunity to go to school. The Baptist Community of the River Zaire (CBFZ) is responsible for 124,000 pupils and 4,500 teachers. The government pays teachers' salaries, but these are inadequate and are often late in being paid. CBFZ holds seminars to encourage teachers in their work, Christian faith and witness.

In Kinshasa, Ruth Montacute is headmistress of the British Association School. As well as the children of missionaries, many children from embassies and other expatriate families attend the school. So its make-up is both multi-national and multi-faith. The BMS provides several members of the teaching staff who are trying to witness in this multi-cultural situation.

4-10 NOVEMBER

World Church

The world seems smaller than it used to be. Members of the overseas churches are visiting us in Britain more frequently and that 'partnership' we often talk about is becoming more real. We are discussing with members of the BMS overseas family how we can work more closely, sharing together in decision making. Within the Baptist World Alliance there are growing links with other Baptist missionary societies.

Beyond the Baptist world, BMS works

very closely with other missionary societies and agencies constantly looking for ways in which we can work together to fulfil God's mission of love to the world.

11-16 NOVEMBER

Education in Nepal

This month, visas for those who are working with the United Mission to Nepal are up for renewal. This process should have taken place earlier in the year but was delayed because of all the political changes that have been taking place.

Those changes affected education in Nepal as well. 'Having been starved of democracy for 30 years, all over the country people were determined to realise its fruits within the first fortnight,' wrote Jerry Clewett, the administrator of the Gandaki Boarding School. 'In our village, unfortunately, this turned into violence.'

Jerry said that the villagers made several demands of the school, but after some discussion everything has been ironed out.

The aim in Nepal is to provide basic education for all by the year 2000. In order to do this help needs to be given from outside the country. The UMN is being allowed to share in this work.

18-24 NOVEMBER

Church work in Bangladesh

Christians in Bangladesh are an extremely small minority within a predominantly Islamic population. Again, the Bangladesh Baptist Sangha is but part of the Christian community. So it is easy to feel isolated, hemmed in by the majority religion. We pray, therefore, for the officers of the BBS, for the pastoral superintendents, and for the pastors and members that they may have 'a vision of what the Christian message has to offer and for conviction and courage to share the faith fearlessly and effectively.'

25 NOVEMBER-
1 DECEMBER

Baptist House

It is now over a year since the BMS and the Baptist Union of Great Britain came together in Baptist House, Didcot. We have been learning to live together and, where possible, to share resources. Every Wednesday morning, BMS and BU staff meet together for prayer and worship.

Only a handful of the BMS support staff who worked in London were able to move with the headquarters to Didcot, but the new members of the team have 'jelled' together extremely well and there have been, remarkably, very few 'teething problems'.

This week we pray especially for the BMS Promotion team and the Finance and Administration departments.

2-8 DECEMBER

Brazil: Mato Grosso

Mato Grosso, four times the size of the UK, is in the throes of 'development'. People are settling there from other parts of Brazil as Lee and Evelyn Messeder discovered when they settled at Agua Boa earlier this year.

'The population of Agua Boa is about 12,000, the majority are farmers who grow rice or soya or who raise cattle. Most families are from the South of Brazil and they have moved north hoping to buy cheap land and to make a better living.

'The group of Christians we work with is rather small and weak. We have three families, one Baptist and two Presbyterian, and several other people with little or no church background, who have come along to our services. We meet each Sunday morning for Sunday School and in the evening for a service. At the moment all the services are in our front lounge, but we hope eventually to be able to buy some land and start building.'

Also in Mato Grosso are Peter and Susan Cousins, working at the Seminary in Cuiabá, and Martin and Kathy Hewitt doing church and evangelistic work at Primavera do Leste.

9-15 DECEMBER

Zaire: Kinshasa

Since the BMS Prayer Guide was prepared several changes have taken place in Kinshasa. Richard Hoskins is now the Secretary for Missionary affairs and, amongst other things, meeting new missionaries, dealing with visas and making travel arrangements.

Ruth and John Davies are looking after the Hostel for missionaries' children in Kinshasa following Alan and Janice Brown who have now returned to the UK.

Kinshasa is a growing, bustling city. Many people are being attracted there from other parts of Zaire, but not all are able to find work. Poverty in the city is harder than in the rural areas where, at least, they can grow their own food. The church, however, is meeting the challenge of this growth, discovering new ways of working and planting churches in the newer areas of the city.

O Lord of the city,
where it is easy to feel
lonely,
forgotten,
isolated
enable your church
to create centres
of true community
where people belong
and realise
their full humanity
as they discover themselves
and their fellows
encompassed by your love.

16-22 DECEMBER

Nepal: Development work

The Andhi Khola project is nearing completion. Dermot Morris has returned to Nepal for its commissioning when hopefully the generators will begin to produce electricity and the irrigation, drinking water and sanitation schemes begin to function.

We think of Tim Lehane, who has been working at Andhi Khola and his wife Alison. In May they moved to a similar

project at Jhimruk 70 miles to the west. Tim had to return to the UK in September for medical attention. We pray for his return to full health.

Alec and Dianne Street also returned to the UK in the summer. The job they should have been doing in Nepal no longer existed and they are now busily examining their future.

We thank you Lord
that sometimes
you make it difficult
for us to speak
and force us
to live the words
we would have uttered
in loving, caring actions.

May such words
'made flesh'
in hydro schemes
in agriculture,
forestry and industry
speak more eloquently
of your love
than syllables
half-heard
and hardly understood.

23-29 DECEMBER

God's Mission of Love

Our God,
We enjoy the celebration of
Christmas,
the gifts and the greetings,
and all that we share.
We are grateful for Christmas
worship,
for the simplicity of the Christmas
story,
for the sense of expectancy
and the mystery,
for the uplift – even for a moment –
to giving, to goodness, to love.
We are grateful
that the birth of Christ shows your
love,
love beyond our understanding,
beyond our deserving.
We are grateful
for the hope you have given us in
Christ,
that your life can be lived in this
world.
May something of Christ
be born in us all.

MISSIONARY MOVEMENTS

ARRIVALS

Miss P Bryan
on 3 August from Yakusu, Zaire
Rev & Mrs D Brown
on 4 August from Rio de Janeiro,
Brazil
Rev & Mrs R Deller
on 10 August from Porto Alegre, Brazil
Mrs S Smith
on 10 August from Amp Pipal, Nepal
Mrs P Seymour
on 17 August from Ntondo, Zaire

DEPARTURES

Mr D Champion
on 9 August to Kinshasa, Zaire
Miss B Olding
on 9 August to Kinshasa, Zaire
Mr & Mrs D Perry
on 10 August to Morretes, Brazil
Rev & Mrs T Bulkeley
& family on 15 August to Kinshasa,
Zaire
Mr & Mrs J Davis
& family on 15 August to Kinshasa,
Zaire
Miss E Murray
on 16 August to Kinshasa, Zaire
Miss A Dutton
on 23 August to Upoto, Zaire
Miss E Baker
on 23 August to Bolobo, Zaire
Miss R Murley
on 23 August to Pimu, Zaire

BIRTHS

Rev & Mrs C Collicot welcomed
Rebekah Sarah into their family.
Rebekah was born on 24 August 1990

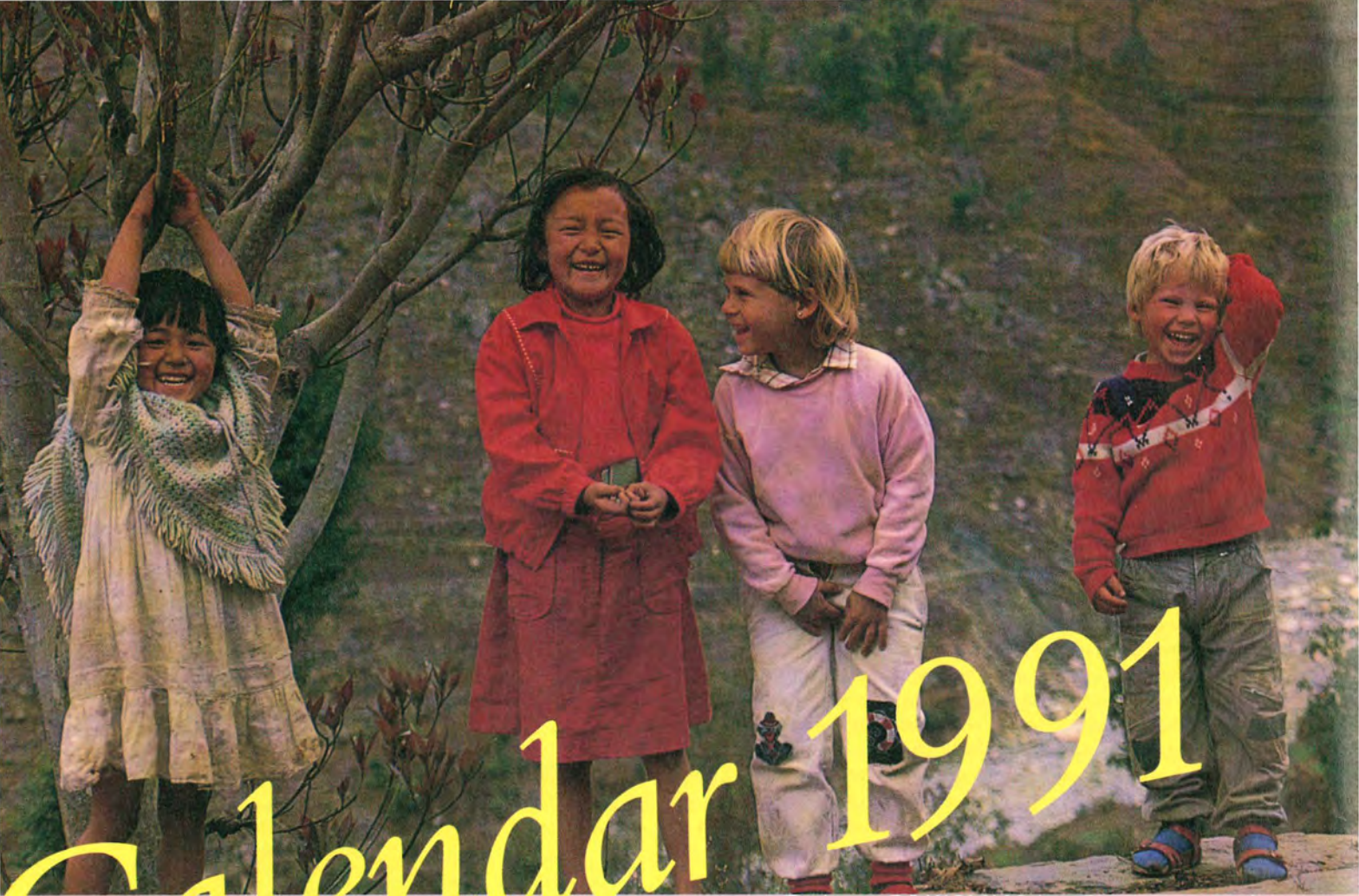
ACKNOWLEDGEMENTS

LEGACIES

Miss Clarice Parnell	250.00
James Shanklin	60.00
Norman S Harris	7,298.46
Miss K E Vincent	20.00
Frank Eugene Webb	200.00
Mrs E E V Prior	200.00
Mrs M A McArthur	50.00
Miss Dorothy Joan Garratt	30,000.00
Miss D E Souter	4,500.00

GENERAL WORK

Swansea: £10.00; Anon: £50.00; Anon:
£100.00; FAE Aberdeen: £21.00;
Durham: £35.00; Andover: £10.00;
Anon: £49.00; Charities Trust: £9.50;
Anon: £10.00; Southampton: £200.00;
Chelmsford: £10.00; Barnet: £50.00;
Bristol: £200.00; via Leslie Gregory:
£10.00; via B J Taylor: £100.00;
Loughborough: £208.00; Anon: 21p;
Darlington: £25.00; Close Encounters:
£207.02; Enfield: £100.00; Andover:
£10.00.



Calendar 1991

SUNDAY	MONDAY	TUESDAY	WEDNESDAY
<p>We are launching a new style BMS Calendar for 1991. A4 in size it opens up to A3.</p> <p>Each month has a full colour photograph illustrating the worldwide work of the Society.</p> <p>In addition, there is a new grid layout for you to fill in your engagements. Printed on good quality paper, it is ideal for home, office, studio or church notice-board. It also makes a perfect Christmas present.</p>			
			6 7
			13 14
		ASH WEDNESDAY	21
			28



Building fences in Zaire

Lord, we look humbly at Zaire where poverty and disease are part of everyday life and we marvel at the faith of Christians who have love, joy, hope and faith and praise to spare.

CUT OUT THIS COUPON AND SEND TODAY TO:

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