

*The Caramanchao —
A Picture of God's
Care and Protection*

MISSIONARY
Herald



November 1990

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MISSIONARY *Herald*

EDITORIAL COMMENT

If there is a theme running through the *Herald* this month it must be the theme of personal sacrifice and commitment to mission. The Bicentenary feature takes us back 90 years and reminds us of the way several BMS missionaries died in the Boxer uprising in China. They were described as martyrs, those who were able to witness to their faith in Jesus Christ through their death.

Was it easier to recruit missionaries when missionary service appeared dangerous and sacrificial, when there was no certainty that missionaries would ever return home? This was the thought behind a recent letter to Viewpoint and certainly there was no shortage of people to fill the places of those who died so quickly of tropical disease in Africa.

But such talk devalues the sacrifice and commitment of those who serve today. Physical danger is there for those who work alongside Christians in Central America. Health hazards remain and they are very real for those working amongst AIDS victims.

Adrian Hopkins' letter leaves us in no doubt about the cost of overseas missionary service at the end of the 20th century. Other articles speak for themselves, even if they don't mention personal sacrifice. The willingness of someone to begin a new work in a new country and to start all over again in learning two languages. One of our few remaining missionaries in India, still there after 25 years but not too sure what the future holds. A couple reflecting on their first term of service in Brazil.

And what has all this achieved? It is not for us to try to measure. Sometimes the fruits of missionary work are not seen for a generation of more, as in China and Africa today. So it is good to read Clenir's testimony to BMS work in Brazil.

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THE CARAMANCHAO



... a personal testimony by Jean and Mike Gardiner

IT WAS A new word we learned a few weeks ago. The Hostel term had finished, and we were having a few days break from the noise and smog of São Paulo. The seaside hotel we stayed at was, perhaps, by British standards a little primitive, but we found it delightful. It was built around a central courtyard, in the middle of which was a large caxamunga tree, and a thatched canopy had been constructed round the tree, firmly supported by wooden pillars at the circumference. The hotel called this canopy a *caramanchao*, which our dictionary translated as 'pavilion or summerhouse'.

Underneath the caramanchao were set out tables and chairs, and it was here that we sat each morning to enjoy the typical Brazilian breakfast of fruit and fresh bread, as we watched the humming-birds dart from flower to flower. We were blessed with fine weather until the last morning as we watched the rain and listened to the thunder in the mountains. And we impressed our friends back in São Paulo by telling them that our hotel had a caramanchao. . . .

A couple of weeks later, we were having our morning Bible Reading and Jean was reading aloud from Andrew

Murray, who quoted the AV of Psalm 27:5 'In the time of trouble he shall hide me in his pavilion.' Only Jean didn't read 'pavilion', she said *caramanchao*, and we both laughed. And then we started to think. . . . And we both agreed how much more vivid than the idea of a 'pavilion' was the picture of a 'caramanchao', and how wonderful a picture it gave us of God's care and protection over our lives.

As I write this account, we are in the throes of packing up as we come to the end of our first term of service in Brazil. Three-and-a-half years ago, we uprooted ourselves from family, friends, church and everything that gave us security, and set out, as a couple of middle-aged pioneers, for a new country, trusting that it was God who had called us to do this. And, to be honest, there were several times during those first few months when, stuttering and stammering in a foreign language, frustrated at trying to adjust to a very un-British culture, we looked back to that painful parting from our children, then aged 16, 22 and 24, and wondered whether we hadn't made a big mistake. But God brought us through. We began to communicate in ▶



Above: The Caramanchao
Left: São Paulo



◀ Portuguese (we can still remember the joy of realising that the other person actually understood what we were trying to say!) and we began to appreciate the Brazilian people, with all their warmth and friendliness. And we had a marvellous first Christmas in Brazil with our three children.

Next came the Hostel! We hadn't wanted to say yes; after all, it wasn't what we came to Brazil to do, and had Mike studied for three years at college and been ordained so that he could look after children? And did we really want to live in the overcrowded, violent and polluted city of São Paulo? But God spoke to us through Philippians 2:4, and our second year saw us taking on the challenging responsibility of looking after our colleagues' children, eight of them to start with.

During our two years as Hostel-Parents, we came to realise something of the complexities of the task, and we leave with a profound sense of gratitude to those who have regularly prayed for us and to God who so abundantly answered those prayers. Despite confronting armed gunmen when entering the supermarket one day, and although we drove something like 30,000 miles in the chaotic traffic of São Paulo, we and the children have been kept absolutely safe. Thank God that neither of us has had a single day's illness at the Hostel.

Great fun at the Hostel

And although there were difficult times, we also had some great fun at the Hostel; we were kept young by the ice-skating, the 'pom-pom-forty' and the games evenings, and were kept alert spiritually by the need to lead morning and evening devotions. We learned a lot, about ourselves, about children, and about the almost unbearable strains borne by missionary couples leaving their children in the care of others.

But one of the bonuses has been to look back and realise how much more there has been to living in São Paulo than being Hostel-Parents. The unexpected involvement of Jean in the expatriate community, for example, which led to her having a key role in outreach to rich but lonely wives of

foreign businessmen (an unpublicised mission field!). Mike's one evening a week teaching at the local Bible Institute, which was a wonderful way of developing his confidence in Portuguese, as well as giving a useful insight into the way these things are done in Brazil. And the all-age Sunday School, where we both taught from time to time, and where the ladies' class was always likely to drop on Jean at a moment's notice to lead on a difficult subject like 'The Old and the New Covenants' or 'The Controversy over Circumcision'. And Jean's English Class, which she reluctantly agreed to start at the Church, and where she probably ended up learning as much Portuguese as the pupils learned English! It certainly helped to break the ice with a number of the young people.

The Hostel itself, of course, is not just children and Hostel-Parents. At times it feels like the hub of the universe, as rarely a week goes by without there being visitors. BMS colleagues, in São Paulo on business or passing through, usually gravitate to Number 783 for a chat over a mug of tea (British if they're lucky) and it is little extra trouble to set extra places for the evening meal. Then there are the visitors from Britain: two BU Presidents, one BMS General Secretary, one Area Rep, with their wives, plus loyal BMS supporters from home churches, members of visiting choirs, visiting businessmen, all bringing news from afar (and sometimes goodies for the children and Hostel-Parents!) and nearly always ministering to us and encouraging us.

Although term-time is always very busy, we have found time to do some visiting ourselves, and the Lord has blessed us with very good friends who have opened their homes to us and with whom we have been able to relax. On a couple of occasions, we have 'renewed our strength' relaxing on the patio of the sumptuous home of a very gracious retired American couple who worship at the Anglican church. In complete contrast, we have gone with members of Ferreira church to minister on nearby *favelas*, and it has been our humbling privilege to pray and read the Bible with people living in the most appalling surroundings, and to play a small part in practical ministry to these folk.

Deepening friendships

And last, but certainly not least, there is the joy of deepening friendships with Brazilians, the people God has called us to work with. Our lives have been enriched by the love and understanding shown, both by Christians and by those who as yet make no profession of faith. Our dear neighbour Denise at Campinas, who helped us cope with the complexities of urban life, and in response to our stumbling attempts at communication used to say that love is the universal language (at least we think that's what she was saying, but her smile said it all). We have kept in touch, and we wept together when we said goodbye last week. Then there was Zoe, who sat with Jean during a very long session in the dentist's chair soon after our arrival in Brazil. And there is Lucia and Nilson, Livia and Norberto, Bete and Luthio, not to mention all the brothers and sisters at Ferreira Church, to whom we are having to say goodbye just as we are getting to know them.

But a couple whose lives became involved with us and the Hostel in a rather special way are Sandra and





Happy prize winners in São Paulo. Missionary children, residents of the hostel, who won class prizes at the St Paul's School. From left to right: Daniel Clark, Andrew Cousins, Lorna Furnage and Charis Jackson.



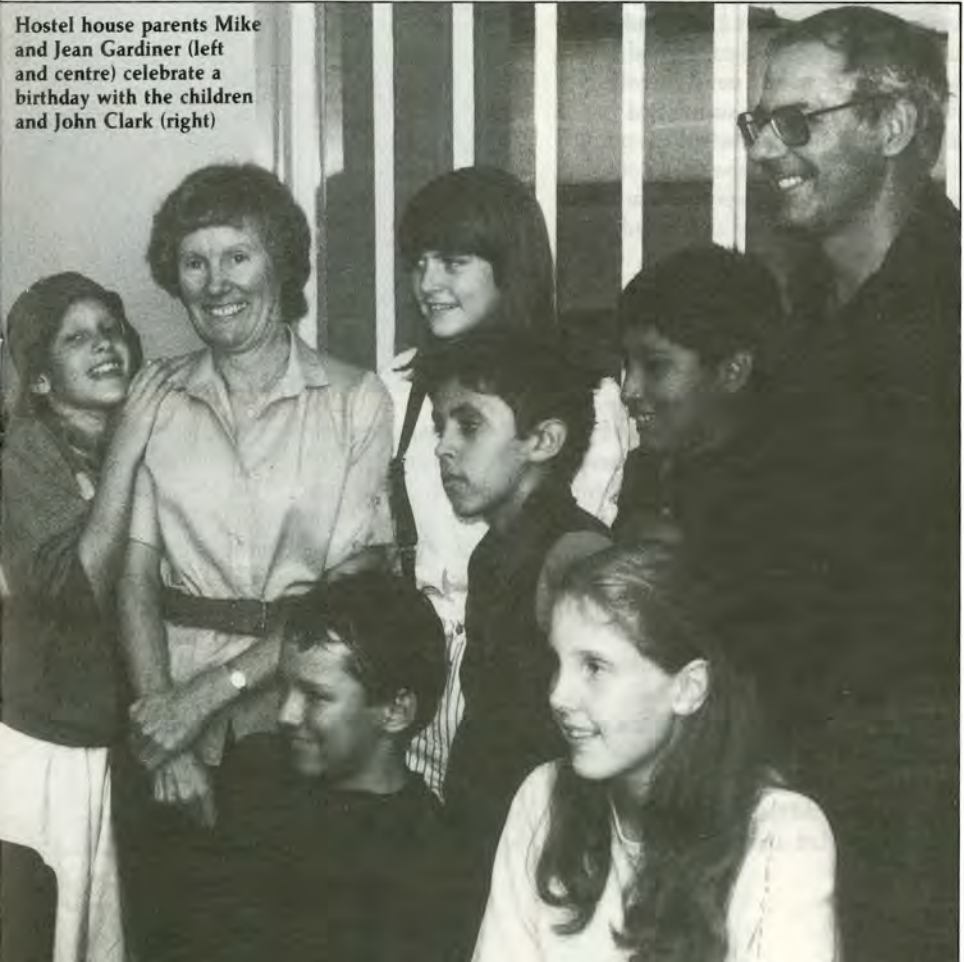
But a few weeks later came the request for an early wedding, at the Hostel. Sad to say, it was the all too familiar story, that Sandra was pregnant, a situation which in a Brazilian Baptist Church means the exclusion of the couple from church membership. But it is God who brings beauty out of ashes, and at a moving ceremony held in our games area, suitably beautified with a fresh coat of paint and bedecked with flowers and ribbons, Mike married the young

Victor-Hugo. Both were members of the team of young people from Ferreira Church who, a couple of years ago, started work on the favela called Paraisópolis. Victor-Hugo was in fact the preacher and leader, and he invited Mike to be 'counsellor' to the team. A 'mum and dad' relationship developed with the youngsters, and it was at a barbecue at the Hostel that Victor-Hugo and Sandra decided to 'go steady'. Early this year they told us their plans to marry in two years time, of their wish for us to be involved in the ceremony, and of their call to missionary service.



Above: Ferreira Baptist Church, São Paulo

Hostel house parents Mike and Jean Gardiner (left and centre) celebrate a birthday with the children and John Clark (right)



couple before about 60 guests, including Pastor Abdoral of Ferreira Church. The first wedding at which Mike had officiated, and, somehow, coming right at the end of our three-and-a-half years, it seemed to set God's seal on our time in Brazil.

As we come to the end of our first term of service, we are all too conscious of our weakness and of our failures. But we want to add our testimony to that of thousands of missionaries before us, that God can be trusted, that when we, in faltering response to God's call, step out in dependence on Him, it pleases Him to bless us so much that we wonder why we ever had the slightest doubt.

On that cold day in January 1987, we thought that we were embarking on a great adventure. But if the truth be known, we have never strayed beyond God's *caramanchao*. . . .

(Jean and Mike are hoping to return to Brazil next year to engage in theological education and pastoral work in Cuiabá.)

A FAREWELL LETTER

from Clenir dos Santos



'What we do is the fruit of what the missionaries brought.'

**Above: Clenir with Arthur and Kathleen Elder
Right: Xavier and Clenir with the puppets used for evangelism while in the UK**

IT WAS LAST May when I was in Gloucester and met Arthur Elder and his dear wife Kathleen, our first BMS missionaries in Brazil, that I started to think about writing my personal testimony and the influence of the work of BMS in our lives as Brazilians.

When I visited Kendal Road Baptist Church, and said I was from Curitiba, Kathleen or 'Dona Anita' as she used to be called in Brazil, kept on thinking she knew who I was, but then thought it just could not be.

After the service we spoke and she asked me: 'Are you from Bacacheri Baptist Church in Curitiba?'

'Yes,' I said, surprised.

She asked again: 'Are you Nair's daughter?' Even more surprised I agreed. 'Which one of the five children are you?'

I said I was the fourth one and she was so emotional. She told me she knew me as a baby and how much she loved my mum. But how come I got here? Well, God has got His own plans.

Coming from Paraná, where the BMS first started their work in Brazil, gave us the privilege of meeting many of the missionaries and their families. However, we got much closer to them after my father's death, in 1968. He left

my mum and the five of us very young. I was nearly five. Our financial situation was very poor. My mother had no job . . . and only a house half built. The missionaries kind of adopted us then. They were so caring and supporting. I can still remember the many times they took us out and looked after my mum when she got ill.

My mother got a job and my ten-year-old sister took over the home responsibilities and we all learned to share in the duties.

At that time, our church, which had already had Andrew Scott as minister, had Roy Deller as our missionary pastor because we still could not afford to have our own pastor. The five of us were constantly playing with their four children and Roy and Margaret always treated us as their own. Through them we got to know other missionary families, like Derek Winter and his five children, with whom we often spent holidays and a lot of time together.

I was nearly eight when I made a decision to let God rule my life. I accepted His love and sacrifice for me. I could then have a personal relationship with God, not just because my mum loved Him so much and because my dad used to and I knew he

was in His company but because He became real to me, and I could understand *the way He used people to care for us as a family and how He became the father I did not have* — and a far greater one!

Just after that Roy Deller left our church, leaving us with our native pastor and having baptised many, including my two older sisters. Yet, we kept in contact with the missionaries and in 1972 my mum had the opportunity to visit some of her friends in their own home, in Britain. She loved it and was so impressed with the green grass, the cleanliness of the roads and the thatched cottages!

Our church grew very much and kept their love and interest for mission. In 1983 we invited another pastor after our later one retired. He is now my husband. Xavier had first worked as a missionary in the South of Brazil, together with Derek Punchard, another BMS missionary. In his own way he was beginning his contacts and friendships with the British! He then came to Curitiba and worked in the First Baptist Church and lectured in the Theological College where the principal was David Grainger.

I had always been very active in the



church and after getting my Social Work degree, with the support of the church and new pastor, I started a multi-ministry in the church, reaching out to communities around and the church itself. This is the work I have shared in many churches over here and I believe the work of the BMS has a lot to do with today's church's involvement and enthusiasm in gaining people for Christ through *caring for them and helping them to understand what Jesus' love is all about*. The same love and care that we once received from you, today we give to others.

When the missionaries leave and come home they may never know the fruits of their work. Since Arthur Elder's time how many more have learned about the Gospel? How many more missionaries have felt encouraged to go? How much Brazil has changed . . . and still 'the harvest is plentiful and the workers are few!'

In 1984 my third sister and I were given a scholarship by the Abbey Missionary School in London to come and learn the English language and work as au-pairs. That was God's answer to my sister's dream, but I was not sure what He had in mind for me, but I took the challenge and waited to see what He had planned. We also had the opportunity to keep in contact with our missionaries and their children and of course neither of us was a child any more. After one year we returned home and felt sad thinking we would never see our friends or the country again. . . .

Going back home, I got married to Xavier. A wedding celebrated by a Brazilian pastor and Roy Deller. There he was, back again, marrying one of his 'daughters' and the pastor of the church *he* used to be the minister of! Also it was the first Brazilian wedding



Arthur Elder baptising a new convert in Paraná

Margaret Swires went to.

Five months later Xavier and I were in Birmingham studying English! We were given a scholarship by the BMS to spend some years in Britain to do some further studies and serve the Lord better when we returned home.

What an unexpected thing for the time being! But I knew God was still working His plans out. I did not mind coming because God had given me the opportunity to see what it was like beforehand.

Just before we came from Brazil, my eldest sister's husband had a car accident and became paralysed from the neck down. They had to go to another city where they had a better hospital – São Paulo. That was where David Doonan worked before they came back and he gave them all the support he could give. My brother-in-law who now is a Christian, remembers with gratitude David's prayers and the peace he felt during his visits in hospital.

The five of us children at home, developed a great dream to visit our friend's home and until now it has not just been my third sister and myself who have come, but my oldest sister has just been for a short visit and my brother also got a scholarship to come. He has learned English and is now just concluding his master's degree at London Bible College.

Xavier and I have had a tremendous experience in the last four years here. We have been so well looked after by BMS and the members of churches we have met. We have learned so much in our studies. We have been able to share with so many churches the way God is moving the Brazilian churches – *what we do there is fruit of what the missionaries brought to us and we believe that God wants the British churches to do the same over here again.*

We return to Brazil full of desire to serve the Lord. But it is now when we are beginning to pack, that I ask myself: 'Is this the end of our contact with Britain? Is that how God wants us to close this lovely relationship which started much earlier than our days can count?' No. I believe this is the beginning of a new chapter in our lives but the book is still the same. The same way that the work of God through the Elders did not finish when they left Brazil, our contact with BMS will not finish as we leave. On the contrary, it will last as long as our lives and the lives of those with whom we share the love of God. □

VIEW POINT

NOT PREPARED FOR HARDSHIP OR SACRIFICE

I am sure people have been quick to comment on John Furmage's letter in July's *Herald* that in the days when missionaries died there was no lack of candidates either! Is it our lives of ease on the mission-field that put Christians off applying?

It might also be the fact that with modern trends in worship we create a nice comfortable Christianity that keeps us going from week to week at home, but does not prepare us for hardship or sacrifice? Paul sang his worship songs in prison as well as with the congregations he founded.

If the reason for lack of candidates, or of missionary staying power, is this latter, let's start putting things right in our churches at home.

If the reason is the former and there is not enough risk, do not worry! If you come you will be committing suicide in your career, you will be working hard for your own demotion and handing your job to someone less qualified than yourself, and you might even die.

A colleague in a department of Tropical Medicine says statistically I should be HIV positive in the next ten years, if I continue doing surgery in Zaire. So I will not live to my BMS pension! I thought he was joking until I tried topping up that pension with a little life assurance and the company would not even give me a ten year policy if I stayed in Zaire.

I hope to disprove the statistics, but they are there nevertheless. So will anyone put their faith into commitment and their commitment into sacrifice and come and help us?

Yours in Christian service,

Adrian D Hopkins, Pimu, Zaire.

BURSTING AT THE SEAMS

Carole Whitmee, 25 years a missionary in India, describes the beginning of a new school year at the girls' hostel in Balangir, Orissa.

ON THE FIRST day of July a new school year began. The day was nothing short of a miracle with just about all the returning children present on the first day. More because of the threat of a heavy fine than a desire to return to school.

All day long, children arrived with parents, relatives or guardians, bringing boxes, bags, beds and bedding. There was great excitement at meeting friends again and so much noise as they caught up on each other's news.

Seven of our children were in the top three places of their class. Four had passed the High School certificate. Most had been promoted to a higher class and many were changing schools.

Old school books had to be returned, renovated and given out again. Older girls now help with this. Many books and school equipment had to be purchased. Cloth for school uniforms also had to be bought. Not a moment to spare and then, along with all this, the new children were arriving.

Many of the new children this year have been very small, leaving home for the first time. However, only one six-year-old has had some difficulty, but she is now settling down well. Her father, anxious about leaving her, called again some days later to satisfy himself that she was all right.

'Why have you come?' she greeted him.

We go through all the applications and agree on which children we will take. Then we find that some do not come, but others come along asking for places. They sit outside my house all day waiting and hoping that a place will become available. We always feel that at the end we do have those whom the Lord wants us to take. This year we have 24 new children.

The hostel is just about bursting at

the seams with 114 present — the most we have ever had. The children come from 61 villages. Twelve are pastors' daughters. Nineteen are sisters from nine families. Four are orphans and 19 are children with only one parent. Twenty-one are primary school children, 34 attend the middle schools and 52 the High School. Five girls are in college with two still trying to get places.

The Primary school children do not wear uniforms. They can wear pretty dresses. When they came to collect their material they had two requests.

'Can we have a pocket in our dresses?' 'Can we see your house?' We agreed that when their dresses were ready and they came to show them, then they could see my house.

They duly arrived, proudly displaying pockets.

'Now we want to see your house,' they said immediately.

So in they trooped, 21 of them. Quite a number of things interested them, but most of all the mirrors. Watching them in front of the dressing table was quite an experience. They smiled to themselves and made faces in the mirror to themselves. Then they went to the guest room, where there is a full length mirror. It must have been the first time any of them had seen themselves full-length in a mirror. It was almost impossible to get them to move on so that others could see themselves as well.

Before coming to India, I joined others from the London Bible College at a course at the Army School of Health at Aldershot. There we learnt, or thought we did, all about soak pits and septic tanks. It all seemed so easy and straightforward. It was hard to imagine how anyone could not believe this to be the answer to all their problems.

However, nobody ever told us about the thick black sludge that blocks up soak pits, or how to prevent children from pouring buckets and buckets of water down the toilets until the septic tanks are full only a week after they have been cleaned. And where do you dump the contents of such a septic tank?

All these, and more, are the problems that constantly tax our energies and imaginations. We could not understand how, in spite of all the rain we have had this year, that we were not getting any water through the tap. On investigation we found that a long section of pipe had been dug up and stolen. Now we have set about replacing it and seeing that it is more deeply laid.

We have never had so many children in the hostel with so many moral



Morning bath and laundry time for the hostel girls

problems in their homes. It is hard to believe the number of parents who openly tell lies in front of their children. The children know it is not the truth because they receive a lot of Bible teaching in the hostel. On almost all application forms for the hostel the reason given for wanting a place is so that they will have Bible teaching and come to know God.

Our concern is what happens to them when they go home, or come into contact with the standards being permitted in the Christian community. Often they are not free to choose what they know to be right. There are many here who are very concerned and whose daily prayers are for a visitation of the Holy Spirit bringing renewal to all levels of the church and Christian community. □

N EARLY TWO HUNDRED missionaries, including adults and children, and about 90 other foreigners, including marines and civilians who defended the Legations and the cathedral in the two sieges of Peking, many thousands of native Christians and many thousands of other persons, whose only crime was that they had foreign manufactured articles on them, such as a watch, flannelette, or even a button, or a cigar, were put to death without the slightest mercy.

These massacres began last year in Shantung, and spread this year to the province of Chihli, owing to secret encouragement from the Chinese Government. In June the Government threw off the mask, and issued the terrible edict to massacre all foreigners and all native Christians who would not recant throughout the whole Empire!

After this the viceroys and governors in the North — Manchuria, Shantung, Shansi, Shensi, Kansuh, Honan, and Szechwen — and finally of the whole Empire, either set themselves to carry out the inhuman edict, or warned the foreigners that they could not protect them.

How far it was owing to the natural reluctance of good men to carry out the order, and how far it was owing to a compact made by foreign consuls in Shanghai, and to Great Britain's warning (published 9 July) that it would hold the viceroys and governors personally responsible for the safety of its subjects in the interior, it is difficult to say. But the fact is that out of a missionary population of 2,000 scattered throughout the Empire some 1,800 succeeded in getting to the coast in safety, being supplied in many cases with escorts by the local officials. Thus all the members of our Baptist Mission in Shantung escaped safely under escort to the coast by 1 July, and all the members of our mission in Shensi arrived in Shanghai in August.

But our dear colleagues in Shansi had as Governor the infamous Zü Hsien (a Manchu), who organised the Boxers as an anti-foreign force when he was Governor in Shantung last year. He also promised a safe conduct

Timothy Richard



TESTED BY FIRE AND SWORD

'No martyrs ever died with a nobler spirit than this,' wrote Timothy Richard about those who died during the Boxer uprising in China in 1900.

to the provincial capital, Tai Yuen Fu, he executed some with his own hands, and set the deluded Boxers on the rest.

Thus perished at Tai Yuen Fu 44 missionaries — men, women, and children, Protestant and Roman Catholic — of whom eight belonged to our own mission — viz, Mr and Mrs Farthing, their three children; Miss Stewart, their governess; and Mr and Mrs Whitehouse. This was on 9 July, their houses having been previously looted and burnt to the ground. Among the many others massacred were our dear friends, Mr and Mrs Pigott and their son.

At Hsin Chao, two days' journey to the north of Tai Yuen Fu, there were eight adults of our mission — viz, Mr and Mrs Dixon, Mr and Mrs McCurrach, Mr and Mrs Underwood (who were on a visit from Tai Yuen Fu), Mr Ennals, and Miss Renaut. These had escaped to the mountains, but they were followed and besieged in a cave.

After living five days without food they accepted the offer of the Chinese official to escort them to the coast. But after returning to Hsin Chao city they were, like the Tai Yuen Fu missionaries, first lodged in jail, and then they were all executed like common criminals outside the city gates.

We stand aghast at the seeming treachery and ingratitude of the Chinese in committing such deeds after all the kindness lavished on them by all the missionaries from the beginning of the work there. But the officials, once the order was given by the Governor, had no option but to obey or risk being put to death themselves as traitors; the good people were so terrorised that they dared not interfere, and even the ruffians had to be promised loot and payment for each foreign head they brought before doing their terrible deeds.

But it is, on the other hand, very inspiring to know

◀ how our dear brethren faced their death. Mr Farthing wrote Mr Dixon, after hearing through a native friend in the Governor's offices that an edict had been sent out ordering the massacre of all foreigners: 'I do not know whether this be true or not; but, Dixon, if it be true, I am ready and do not fear. If such be God's will, I can even rejoice to die.'

Mr Dixon, translating this to our dear Evangelist Chao, added: 'And I feel just the same.' Chao then said he would die with them. But Mr Dixon gave him money for travelling expenses, and insisted that he should escape and tell their Shantung friends - 'We are in God's hands, and all is well.'

No martyrs ever died with a nobler spirit than this. Let us honour their memory as those who followed their Master without the gate to their mount Calvary; as those who filled up what is behind of the sufferings of Christ for His body - the Church in China. They, our brothers and sisters, who dared to die with Him in shame, are now living with Him in glory. □



THE BOXER MARTYRS

At the height of the Boxer uprising in China two Chinese Christians were sent to find out what happened to some of the BMS missionaries. One of them was Chao Hsia Yun. 'The missionaries have incurred their death, or if any still survive their lives are in danger, for the sake of us Chinese, and the least we can do is to risk our lives for them,' he said. The following accounts were put together from the reports of Chao and other Chinese Christians.



Above: The Martyr Memorial Church, Tai Yuen Fu
Top: Drum Tower, Tai Yuen Fu, in front of the Governor's Yamen, where massacre took place



Mr and Mrs Underwood



'I can no longer give my children a Mother's care but God can' - Mrs Dixon



The Tai Yuen Fu Massacre

THE FIRST INDICATION of the gathering storm came in a letter written in June 1900. It described the tearing up of the railway line between Pao Tin Fu and Peking and of the murder of the Belgian engineers. Yu Hsien arrived at Tai Yuen Fu to take up office at the end of May and at that time there was no suggestion of trouble. Within ten days the Boxers had broken out in the southern part of the province.

On 21 June Mr Farthing wrote to Mr Dixon saying that the telegraph clerk had told him of a secret edict from the Empress that all foreigners were to be killed.

'I don't know,' the letter continued, 'whether this is true or not. But if it is true I am ready and do not fear. If such be God's will I can even rejoice to die.'

Dixon's comment, as he translated the letter to evangelist Chao, was 'and I feel just the same'.

What the telegraph clerk said was all too true. Yu Hsien, in his savage gluttony for foreign lives, made the edict known to the people before there was time to embody it in a proclamation, with the result that the riff-raff of the city were seething with excitement. So on the morning of 27 June Dr Edwards' premises were burned down by the mob (not the Boxers). The missionaries fled from the burning buildings and arrived one by one at Mr Farthing's house. By night all had arrived except Miss Coombs, who had been thrust back into the flames and burned to death.

The next day (28 June), the rest of the missionaries in the city assembled at Mr Farthing's to talk about what action to take. They decided to send a letter into the Taotai on the danger of their situation. Not that they had much hope of success, but they felt that then they would have done all that lay in their power, and the rest they must leave.

The letter had not been sent off before four deputies, sent by the Governor, arrived with a band of soldiers and police (30 June). Their message was that, as the city was all in disorder, the Governor was unable to protect

them where they were. He had arranged a place where they could escort them, under guard, to the coast.

Their houses, he promised, should be sealed and protected against any damage in their absence. When the deputies had finished speaking, the soldiers seized the missionaries, and took them to a house near the Governor's *yamen*, to which Mr Pigott's party from Shou Yang, and the Roman Catholic bishop and priests of Tai Yuen Fu City, were also taken. Here they were kept till 9 July, when they were taken to the open space in front of the Governor's *yamen*, and stripped to the waist, as usual with those beheaded.

The Governor was present and asked them of what country they were. One of them answered boldly, 'Great Britain', at which the Governor laughed, and then himself cut off the heads of three. The rest were killed

Chao in 1931



by the soldiers, and the heads of all hung up on poles for several days.

On the very day (27 June) that Dr Edwards' house was burning. Mr Dixon, not knowing what was going on, sent a messenger from Hsin Chou with a letter to Mr Farthing. He reached the city on the 28th but, finding that the gates were all guarded, and everyone who passed through searched, he hid the letter in a wall, and so was able to get through the city.

Before he had gone far along the streets, he heard of the burning of Dr Edwards' house on the previous day, and that a lady missionary had been burned to death. He went at once to the spot, and, having satisfied himself of the truth of what he had heard, he made for Mr Farthing's house but found the gate fastened, and was unable to get in. The people in the street told him that the missionaries had all fled (which, however, was

◀ not the case), so he returned to Hsin Chou, travelling all night, and arrived with the news before daylight the next morning (29 June).

Mr Dixon and his colleagues, knowing that this was the Governor's work, decided that they must leave without loss of time. Almost immediately after the arrival of the messenger, they set out, in carts and on horseback, for the hills to the west, the party consisting of Mr and Mrs Dixon, Mr and Mrs McCurrah, Miss Renault, Mr Ennals and Mr and Mrs Underwood, who were at Hsin Chou on a visit.

The Hsin Chou Massacre

AT NOON, THEY stopped at a place called Hsia Ho Pei, in the house of a Christian named Chang (subsequently killed by the Boxers). Chao, who was still with them, says they were calm and full of courage, though they realised there was little hope of final escape. The ladies sat in the courtyard, talking quietly, doing their best to pacify the panic-stricken Chinese women.

In the afternoon, after leaving their stopping place, Mr Dixon urged Chao to return to his home in Shantung. Chao refused, saying that, if they must die, he would die with them.

But Dixon insisted. 'You can escape,' he said, 'we cannot; and there is nothing to be gained by a needless sacrifice of your life; while on the other hand, if you go, not only may your own life be spared, but you can inform our friends of our whereabouts, so that they can do something to save us.'

'For 14 years,' he continued, 'we have been together in happy service, and now we must part, not knowing if we shall meet again on earth. There is, perhaps, one chance in a hundred that we may escape; but, if we must die, we are not afraid; if the Lord bids us, we will cheerfully lay down our lives for His sake. The missionaries here are all in the same danger, but if we are all killed, and not one escapes, there are many more that will be certain to take our places.'

The Underwoods, McCurrahs, and Miss Renault, were on in front, so that Chao was unable to take farewell of them, but Mrs Dixon and Mr Ennals were in a cart behind, and stopped to say a few parting words.

Ennals, who, Chao says, was strong in spirit, though weak in body, said to him, 'It is but a few months since I came; it may be it was God's will to bring me here, simply that I may bear witness for Him by my death.'

Mrs Dixon's last words were a legacy. 'I have four children,' she said, 'I can no longer give them a mother's care, but God can. He will surely raise up friends for them, and I want you to pray for them.'

And so they parted, the faithful broken-hearted evangelist going east, returning, we trust, to a long life of yet more useful service; while the martyrs went on their westward journey, from which they were soon to return to their final act of sacrifice, in the place where so many years of daily sacrifice had been lived.

In the night they reached Lui Chia Shan about seven miles from the main road, where a few families of Christians lived of whom the leading man was An Wan

Nin. The missionaries' plan was to find a place a mile or two from this village, where they could dig a cave high up in the cliff (which was comparatively easy in the soft, loose soil) and there remain, depending on the Christian, An, for food supplies.

Whether this plan was ultimately carried out or not is uncertain. It seems however, that they remained unmolested at An's home for two or three weeks. In any case, on 21 July, the Boxers, knowing of their whereabouts, went to seize them, having first killed or frightened away the Christians.

The missionaries were armed and the Boxers were unable to get at them. They returned to Hsin Chou with the report of their failure. The Hsin Chou official consulted with a deputy, sent by the Governor, as to what measures should be taken next, with the result that one of them, with a body of soldiers and police, went to the place where our friends were hiding.

Dispersing all the Boxers in the neighbourhood, to give the missionaries the impression that they had come to protect them, they urged them to come out of their retreat, representing to them the impossibility of their remaining there without food, and promising to escort them to the coast under strong guard. This was 25 July.

The missionaries had very little confidence in their promises, but they had already been five or six days without food supplies, and there was a bare possibility that they would be protected, so they yielded. As soon as they were in the hands of the soldiers the official changed his tone. They were taken back to Hsin Chou and imprisoned.

A fortnight later, on 9 August, a guard of ten soldiers with a deputy, sent by the Governor two days before, took them out in four carts, ostensibly to escort them to the coast. As soon, however, as they reached the gate of the city, they were set upon by a Boxer mob, taken out of the carts, stripped of their clothes, and immediately killed by blows on the head with swords. Their bodies were thrown outside the city, where they lay unburied for some days, till the Literary Chancellor, a friend of the missionaries, hired men, who wrapped them up in grass mats and buried them at the foot of the city wall.

So they fell, but fell nobly. They followed their Lord to Calvary, dying for the people for whom they had lived. Amid the consternation and sorrow of our hearts, we ask wistfully, what shall the harvest be from such a seed-sowing!

The Hsin Chow evangelist, Mr T'sui, in his memorandum of these events, writes: 'All the people at Hsin Chou, within and without the city, are speaking the praises of the missionaries, and lamenting, one to another, that these, who had come thousands of miles to do us good, should be so done to death.'

'They rest from their labours, but their works do follow them.' Already the seed is germinating. It needs but the preacher, full of the Holy Ghost, to speak words that will cut them to the heart, and Pentecost will come. Our brethren died in the assurance that such preachers would not be wanting, but that many would come to reap the harvest of their labours. Surely such an expectation is a sacred trust, a call to which there will be a response from many hearts devoted to Him who died for us — 'For our sins, and not for ours only,' but for the sins of such as those, cruel and treacherous as they were, at whose hands our brethren suffered. □



Not the Nativity Play but the Sunday School Anniversary

Baptism by effusion of a frail old man during a revival meeting at Erewan



Above:
A meal at the village church of Erewan at a revival meeting



Right:
The local tricycle (car) wash

(Photographs by Geoff Bland)

A New Member of the Team!

We are pleased to welcome Vivian Lewis to the BMS staff as the newly appointed Bi-Centenary Secretary.

Working with the staff



will not be a new experience for Vivian who was last year's BMS Chairman, and who served on the staff from 1977-81. Vivian left on that occasion to pastor the International Church in Kinshasa, Zaire until 1984. He was latterly pastor of Christchurch Road Baptist Church in Worthing.

Vivian has the daunting task of coordinating the BMS publications, audio-visuals and events, among other aspects, for a packed celebratory programme.

A Vision for Eastern Europe

With new religious freedom sweeping through Eastern Europe, church training for pastors and lay leaders has become a priority.

During July, BMS

General Secretary, Reg Harvey, was the visiting professor at the International Lay Academy in Budapest, Hungary.

Why is the Academy important?

'The vision was caught of lay leaders in Eastern Europe having an opportunity to do two things. First of all to improve their English, which is increasingly very important for communication between eastern Europe and the rest of the world.

Secondly, it was important for them to study. That opportunity was never there before.

'The vast majority of them have just not had scope for training as lay workers and pastoral assistants, so the IBLA has Biblical and theological courses, as well as courses in English.

'The pattern has only just begun but if folk come and spend four weeks in the summer in Biblical and theological study for each of three years and complete the courses satisfactorily, they can build up credits which will give them a full certificate or diploma.

'The courses were so well received. People were there from Bulgaria, Poland, Czechoslovakia, Russia and Romania. Many of them were dependent on scholarship assistance. Those that had a little spare money were not living it up in Budapest – but were buying additional books to enhance their studies. Twice as many people applied as could actually be accepted.

'Those who have been are counting the privilege as great and are anxious to share their own studies when they go back. So it should be a ripple effect among the lay leadership

of east European Baptists.'

IBLA is responsible to the Ruschlikon Baptist Seminary which is owned by the European Baptist Federation. It's a European sponsored Academy with American and wide European participation.

Hymn Writers

We are looking for new worship material to use in connection with the BMS Bicentenary. If there are any budding hymn-writers out there, are you able to write a modern missionary hymn? If so we would like to hear from you. Remember that we are looking for 'modern' hymns in tune with today's spirit of mission.

Patronising paternalism is out and partnership, working alongside national Christians, learning and receiving as well as giving are in.

This is in no sense a

competition, rather a genuine search for new worship material to use in our 200th anniversary celebrations. So why not have a go? Send your contributions to The Editor, Missionary Herald, BMS, PO Box 49, Baptist House, 129 Broadway, Ditchot, Oxon OX11 8XA.

Carey Portrait

The famous portrait of William Carey and his chief Pundit, Mritunjaya, has disappeared from Baptist House. Not for ever though! It has been loaned to the National Portrait Gallery in London and has been on display there in the exhibition, 'The Raj: India and the British 1600-1947', since October 19. If you want to go along to the exhibition it is open until March 17, 1991.



A Challenge for Evangelism from the Baptist World Alliance

During the meetings of the Baptist World Congress in Seoul, Korea, in August, the following statement was approved by the delegates.

The Seoul Covenant

WE DEDICATE OURSELVES ANEW to the task of world evangelisation with the aim that by AD 2000 every person will have the opportunity to respond to the message of God's love in Jesus Christ in an authentic and meaningful way.

WE CALL UPON BAPTISTS, collectively and individually, to join this covenant.

TO THIS END:

1. We confess that the mission in which we engage belongs to God. It is our joy and responsibility, inspired by the Holy Spirit, to be witnesses throughout the world to Jesus Christ, our crucified and risen Lord.
2. Since Baptists are part of the whole family of God, such witness calls us to pray and work with other Christians in this vital task.
3. Because all people stand under the judgement of God, the Gospel of Salvation needs to be proclaimed and demonstrated to every generation until Jesus Christ returns. We do this humbly, for we are all sinners saved by grace, yet confidently, for it is the



The BWA Congress at Seoul

power of God by which people are saved.

4. Believing that personal faith in Jesus Christ involves commitment to His body, the Church, we aim to build communities that will be effective signs of God's Kingdom in the world.

5. We confess that inherent within the Gospel is the need for God's people to work for a world where peace and justice are pursued, and whose environment is preserved.

6. As members of the Baptist family, we pledge ourselves to sacrificial giving for this purpose, and to provide resources to enable all to share the good news of salvation in their own cultures and languages.

7. Jesus Christ is the hope of the world. He is the centre around which our lives revolve. He is the Sovereign Presence in the Kingdom in which we live

and work. His truth is eternal, His love unchanging, His grace sufficient. To Him we commit our lives totally, joyfully, unreservedly.

To God be the glory.

Norway – World Record for Missionaries per capita

Norway holds the world record for missionaries sent per capita, according to new statistics. About one in every 2,500 Norwegians is a missionary in some other country – a total of about 1,600 in 58 countries, the largest number work in Ethiopia (127), Japan (117) and Kenya (76). By way of comparison, West Germany sends one

missionary for every 28,000 residents, the United States one for every 3,500.

EPS

South Lodge

The Wardens of South Lodge retired last month and the residents have now been moved to other accommodation. The BMS is discussing with the Baptist Housing Association the possibility of a joint project to provide homes for retired missionaries.

El Salvador

The El Salvador Human Rights Commission has denounced the armed forces' involvement in 899 assassinations, 571 arbitrary arrests and 105 disappearances between January and August of this year.

This announcement coincided with President Cristian's visit to Washington to convince the US Congress of the urgent need for military aid for El Salvador.

Members of the US Senate and House of Representatives have been debating whether or not to maintain the existing level of military aid to El Salvador.

Earlier, the House of Representatives voted to condition its approval on the resolution of the case involving the murder of six Jesuit priests and their two co-workers twelve months ago.

LAP

KINGLY PRIESTS

Taken from Reg Harvey's sermon preached at the Baptist Assembly earlier this year.



OUR BAPTIST FOREFATHERS cherished the role of priesthood – the priesthood of each believer who has access to God in Christ, who is able to lead others in an approach to God and in worship.

But it is not just priesthood, it is the Kingship of all believers. In 1 Peter 2 we read about the royal priesthood, the kingdom and priest. We are seen as a kingdom and priests. Later on in the book of Revelation when the lamb is upon His throne we read, 'You have made them to be a kingdom and priests to serve our God and they will reign on the earth' – not just the priests, who are all believers, but the kingship and priesthood of all believers.

Kings, like David, were chosen and anointed by God not only to lead their people but to lead the worship of the people. Solomon, when the temple was opened, offered that great prayer and then there is the story of how the long lost scroll was discovered in the temple. Who leads the people's repentance, worship and commitment? The king and priest together.

In the New Testament the message is there. *You've made us to be a Kingdom of priests.* God takes His people and in Christ gives us royal status. As Psalm 8 reminds us, we're made a little lower than the angels. But in Christ we are beginning to be uplifted to share His very throne, to share in His kingdom and His priesthood.

All this is of the costly grace of the one who died that we might be set free. We don't deserve it. We begin and we remain those who fall short of the glory of God.

When you see all the strengths that God has given to human kind, when you see the way in which we could live to His glory and know such grandeur within His creation, isn't it sad when we see ourselves achieving so much and yet falling short in the things that matter? And the world still suffers. Amazing Grace, this is the only place where we can begin if we are truly to be God's servants. But it doesn't end there.

TOGETHER

WE ARE KINGLY priests together in the grace of God. We can no longer look upon other people in the same way. We can't look at our fellow church members, even those who annoy us, and still think of them in the same way, when we remember that they came to the same grace that we came to. We can't look at those in the wider church and feel that somehow they are different from us in a disparaging way. We can't even look upon those the world would call least and lowest in the same way. For we know that they stand in need of the same grace and are offered it.

What about the wider church? Two

great mission conferences were held last year, one arranged by the World Council of Churches at San Antonio, and one by the Lausanne Movement in Manila. Both were intent on bringing God's people together in mission. San Antonio said, 'God calls Christians everywhere to join in proclaiming the good news of God's redeeming love in Jesus Christ,' and the Manila congress said, 'We have found that God has committed to the whole church and every member of it the task of making Christ known throughout the whole world.'

And yet the two movements remain separate, we, who are committed to our one God and Saviour, remain separate from each other too much.

We can call into question our human structures but not the God inspired, grace given task of being kingly priests for the world. Here we need to know our togetherness in God.

A party of blind folk was led into the Abbey at Bath. Their guides were most sensitive. They described what was in the Abbey. They helped them to touch the stone, let them feel the pews and some other things around the wall. But they could not see the massive structure, the careful planning, the strength of the stone pillars, the beautiful tracery work in the ceiling, the light pouring in through the glorious windows. They could not see that unity and strength and purpose.

But we can. We who read the scriptures of God know the oneness of God's purpose and plan and we are called to be kingly priests together.

ACROSS BARRIERS

WE ARE CALLED to be kingly priests across the barriers of the world. Joao Matwawana was born in Angola. Quickly he and his family were caught up in the revolution of the 1960s. He fled to Zaire where he spent his early years. He was a Christian and trained for the ministry. For a time he studied in Canada and afterwards was appointed as an assistant pastor to a Canadian Baptist congregation. At first as a blackest of black pastor, he was accepted as an assistant. Later he was accepted for himself and when the pastor left it was natural for Joao to become pastor. He moved on to a very demanding and testing prison chaplaincy work and now he's been

trying to go back to Africa to continue his ministry.

An increasing number of world Christians have a ministry to contribute to all of us and we need that ministry. In Russia our sisters and brothers in Christ are symbols of the compassion of a God who has been rejected by society for decades.

This togetherness in grace of the kingly priests of God is to be shared around the world and this affects you and me. It affects our local church life because we need a vision that is beyond our own patch or parish. The AIM material that was launched at the Baptist Assembly two years ago deliberately included a look at the wider world because we need to be together in mission.

We need to discover how to accept the gifts and the insights of others. Sadly some who have come as immigrants to this country have been rejected more than accepted. God wants to enrich us through them.

This insight affects our structures as a denomination. Not just because the Baptist Union of Great Britain and the Baptist Missionary Society are together in Didcot but, because of God's guiding, there is a new togetherness of Baptists within Britain. The Baptist Unions of Scotland, Wales, and of Great Britain and the BMS have agreed on steps that will take us forward in partnership, in our sharing together within Britain and in relation to the world. Our structures must be changed if this is going to be affected and continually progressed.

Another issue is the genuine sharing of our resources. Our BMS General Committee is made up of elected representatives of British Baptist churches. But if there is to be genuine power sharing then our committees and our structures will need, as part of the decision making process, those who come from Africa and South America and Central America and Asia as we reflect our oneness under God and His grace in the kingly priesthood that He gives to us all.

INDIVIDUALS

BUT WE ARE kings and priests separately. We have a responsibility as individuals. The priests represented God to the people, the kings were anointed and appointed by God to be His representatives.

Kingly priests are to know and to show God.

In a sense they are to be God to those who don't know how to see Him and discover Him in any other way. Shouldn't we be so much God's ambassadors, God's kingly priests that others can see and know Him through us?

In Eastern Europe we have the opportunity of sharing with Christians

Love is about suffering and sharing and finding fulfilment there.

the task of bringing news of a loving God, a God they have been taught for generations doesn't exist. We have the opportunity of preaching about a liberty that is far more than political freedom and a prosperity that is far more than the adequacy of food in the shops.

There are vast areas of this world where the gospel has hardly reached and where it is almost impossible to take the good news of Jesus Christ. Vast areas of North Africa, the Middle East, the Indian Sub-continent on to China and South East Asia, are closed and unreached.

Millions have not even begun to discover what is revealed in our one Lord and Saviour. And there are those who are still unreached in the reached areas.

When Maire and I were in Brazil a young girl came to us and smiled at our camera. Now, in a photograph we see her, smile on her face, and a bunch of flowers in her hand. We see a tatty jacket, trousers that don't match and are torn to shreds and on her feet nothing. It was the cold season, the flowers are weeds and we remember that she is one of the millions of street children of Brazil begging, hoping for something to survive from those who came and had a car to park in the car park where she met us. One of the millions of young people around this world.

Half the world's population is under the age of 25. In the two thirds world there are far more young people than older people and these are those who are so often exploited and deprived of the gospel. These still remain to be reached.

MULTI-LATERAL PARTNERSHIP

THAT CALLS FOR partnership as never before, multi-lateral partnership, working around the world. Not vast concentrations in mission stations but smaller numbers working together and working in multi-national communities in the cause of our Lord and Saviour Jesus Christ. We must match the young people of this world with the young folk who have the gospel, sharing in the mission outreach. We need to use our own young people.

Within our BMS committees we are praying and working to pursue these strategies and others. We are looking for new ways of outreach. We are looking to the next century, the century beyond a bi-centenary in 1992, the next century beyond 2000. It is not just towards 2000 we look it is beyond 2000. We need to be involved in using new methods and new techniques.

We can't use yesterday's tools and be in business tomorrow. Kingly priests have to be witnesses to our God today and the task doesn't end there.

Kingly priests not only represent God to the people but present the people to God and accept the priestly aspect of the ministry. Not just a prophetic ministry in which we are ready to denounce and point to the wrong doings and call for repentance. The priestly ministry is about identification, incarnation, living intimately and inwardly with people whom we wish to bring to Christ, loving them, caring for them, enabling them to respond to God, enabling them to pray.

We are into the third and fourth generation of people in Britain who are so far removed from genuine Christian teaching and the church that they don't know how to begin to pray. We have the joy of enabling them to make that response.

We have a priestly ministry within our country and within the world and our ministry to those of other faiths has this aspect at least. It is not about how we say our prayers or how we perform our worship — we have much to learn in those areas — but about access to a God who accepts, who forgives, who renews.

Enabling others to worship this God is part of our task and so too is that of leading the sacrifice of the people.

We live in a community which has

come to believe that wealth and profit improve well-being and it is wrong. An Englishman, recognising the great personalities in America said, 'You've got President Bush and Johnny Cash the folk singer and Bob Hope that great comedian and Stevie Wonder the magnificent pop star.' An American replied, 'Yes of course! You've got Margaret Thatcher, no cash, no hope and no wonder.'

PEOPLE OF THE FUTURE

WE NEED TO be the people of the future, the people of hope. But we do have the cash at least here. Materially we are better off, but in the quality of life we are worse off. Part of

our ministry is to lead people in the life of self sacrifice, not just to enjoy suffering, but self-offering for the sake of others. Self-offering that has grasped the truth of the nature of love, that love is not about gaining and debting and having and holding. Love is about suffering and sharing and finding fulfilment there.

We have the invitation of grace to be kingly priests for our Lord and Saviour. Those who know that they can only fulfil this role together with all God's people around the world, but those who respond by being ready to go as God's representatives. Those who are ready to respond to God so that they enable others to discover God. Those who are ready to be a living sacrifice to teach the world the way of life and the way of love. Not a people of the past, although it is a principal of

the past, but a people for today and a people of the future.

As we beat the Baptist drum let us listen to the instruments from other denominations and instruments that don't form part of our western orchestras, from Russia and Romania and Angola and El Salvador and Brazil and from Australia and from the rest of the world. We are just one instrument in the timpani section of the grand orchestra that God has brought together to harmonise and to glorify the splendour of His gracious loving purposes.

As we hear, as we understand we can rejoice in the message that *He who loves us and has freed us from our sins by His love and has made us to be a kingdom and priests to serve His God and Father to Him be glory and power for ever and ever. Amen.* □



Jacqui Wells (left) with BMS Asia representative Joy Knapman

WHEN YOU ARE studying language day after day it seems that there is nothing very exciting to report. However it is exciting to have the opportunity to learn a new language and see or realise the progress you are making as time goes by.

It is harder studying a language on your own. When I was studying Thai in Bangkok, I studied in a small group and, for the most part, our teachers were experienced language teachers. Here in Mae Sariang it's very different because I am on my own and I am working with a teacher who has never taught the language before. So it's hard work.

But I praise God that I can depend on Him and know that He is ready to help me each day. I can read and write the Karen script and hold simple conversations.

Emilie Ballard, an American Baptist Missionary, came to Mae Sariang in

NOTHING EXCITING TO REPORT

Jacqui Wells is now on her third language. She learned Bengali when she first went to Bangladesh in 1975. Since moving to Thailand in 1988 she has begun to learn the Thai language and now, moving to her work with the Karen people in the north she is beginning to communicate in their language.

July in order to review the Karen Language Study material. The book I am using was compiled 20 years ago and, although the content material is good, the methods of teaching language have changed considerably.

Emilie is now writing new material especially for me and for others who will study Karen in the future.

When you are learning a new language it is very important to go out

and use it. I realise that I have been studying too much at home instead of being outside practising my spoken Karen. Mind you, you need a lot of courage to go out and speak. You need to forget yourself and put yourself in a vulnerable position. You have to be ready to smile, even to laugh, when you make silly mistakes. Also you need to be content just to use simple language at first. □

Baptist World Alliance Day 1991

Together in Christ

Join your Baptist family as it celebrates BWA Day on the first Sunday in February or on another convenient day.

Order the following support materials:

- _____ BWA Day bulletin inserts
- _____ BWA offering envelopes
- _____ BWA general brochures
- _____ Baptist World Aid brochures

from:

The Baptist Union of Great Britain
Baptist House
PO Box 44, 129 Broadway
DIDCOT, Oxon OX11 8RT

or:

The Baptist Union of Scotland
14 Aytoun Road
GLASGOW G41 5RT

Baptist Missionary Society

GENERAL COMMITTEE NOMINATIONS

Nominations for the General Committee of the Society for the year 1991/92 can now be made by members of the Society, contributing churches, auxiliaries of the Society, Baptist Unions and Baptist Associations, and must be received not later than 31 December 1990.

Please act now and remember that the General Committee needs to be as representative as possible of the Baptist constituency.

Nominations in writing should be sent to Michael Quantick, Administration Secretary, Baptist Missionary Society, PO Box 49, Baptist House, 129 Broadway, Didcot, Oxon OX11 8XA.

ASIA MISSIONARIES BI-ENNIAL REUNION

(retired and ex)

will be at

ST EDWARD'S
CONFERENCE CENTRE
GREAT MALVERN

7-9 June 1991

Host and Hostess

Rev Neil and

Mrs Marjorie McVicar

Booking forms from:

Rev Edna Outlaw
63 Britten Drive, Malvern
Worcs 3LG

Fee for the weekend –

£37.95 (inclusive)

Please book early

*Room is available to stay on
until 24 June for those wishing to
combine a short holiday*

MISSIONARY MOVEMENTS

ARRIVALS

- Rev & Mrs F Gouthwaite**
on 24 July from Campo Grande, Brazil
- Miss J Knapman**
on 2 September from Colombo, Sri Lanka
- Rev & Mrs M Gardiner**
on 2 September from São Paulo, Brazil
- Mr T Lehane & Ms A Maclean**
on 13 September from Jhimruk, Nepal
- Rev J Clark**
on 13 September from São Paulo, Brazil
- Dr I Smith**
on 14 September from Amp Pipal, Nepal
- Mrs N Clark**
on 15 September from São Paulo, Brazil
- Miss J Andrews**
on 21 September from Kathmandu, Nepal

DEPARTURES

- Mr D Morris**
on 1 September to Kathmandu, Nepal
- Mrs C Draycott**
on 5 September to Campo Grande, Brazil
- Miss R Montacute**
on 7 September to Kinshasa, Zaire
- Mrs M Wilmott-Borberg**
on 8 September to Kinshasa, Zaire
- Dr & Mrs S Green**
on 18 September to IME Kimpese, Zaire

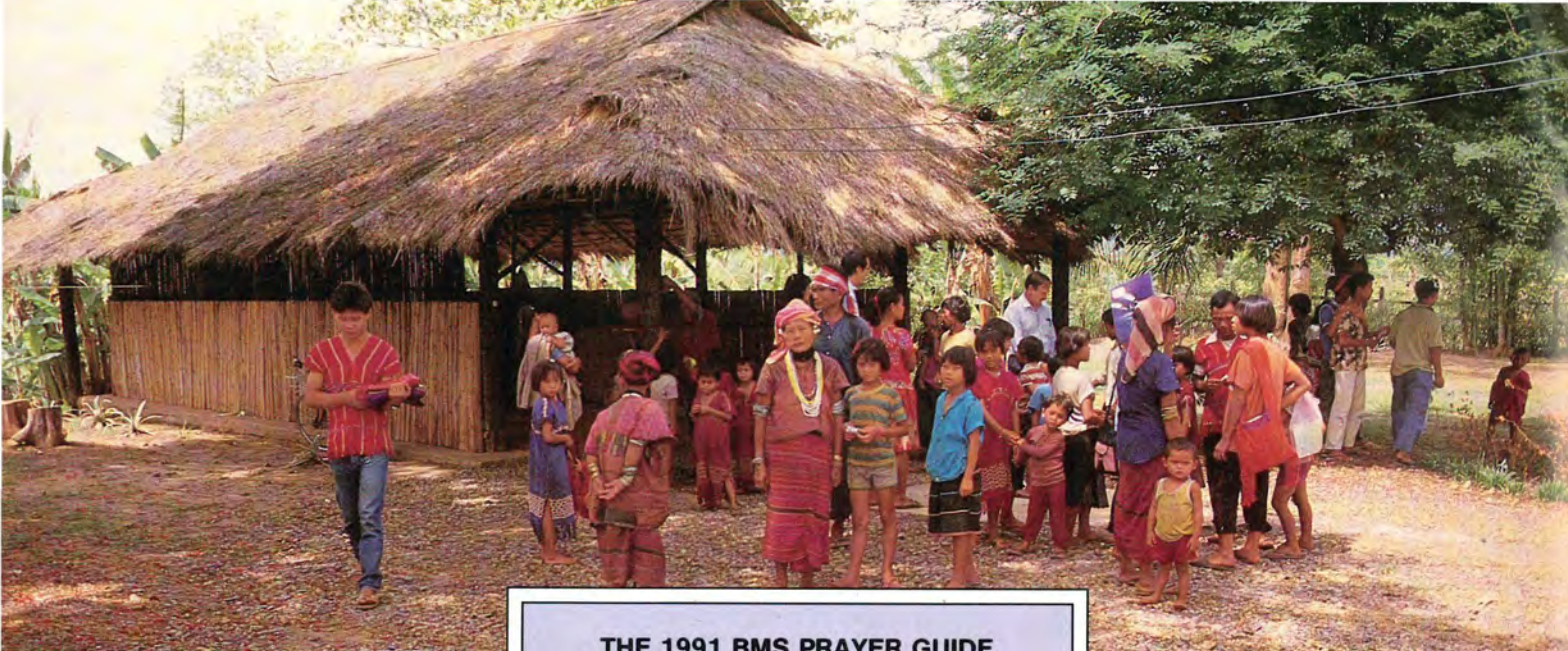
ACKNOWLEDGEMENTS

LEGACIES

Miss Helena Rushton	100.00
Miss Annie F Watson	100.00
John Shephard	500.00
Miss M D Highley	978.01
Miss L R Ingle	10,000.00
Joan Catherine Isted	1,360.00
Rev J A Caldwell	100.00
Mrs Ada Seymour Austen	6,819.32
Miss D E Souter	1,643.83
Mrs Harriet Jones	1,000.00

GENERAL WORK

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