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HERALD

Medical Work

- Maiti's Story
- Jubilee at Chandraghona
- Rangamati Eye Clinic
- Ludhiana



Bicentenary

News and Views

Probing Mission



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MISSIONARY Herald

EDITORIAL COMMENT

We made plans some time ago to major on health and medical work this month. We had news of a celebration at Chandraghona and of work in the Rangamati Hill Tracts in Bangladesh and plenty of pictures – always good for a magazine.

Then right in the middle of putting it together Cyclone Gorky hit the Bangladesh coast and swept on through Chandraghona. After an initial problem in making contact with Bangladesh, news began to reach us of the devastation. So after some hasty plan changes and the juggling of articles we have managed to describe not only the need but the way in which BMS and others have been able to respond.

This has been nothing compared to the way the BMS has had to be flexible and ready to make an almost immediate response. Because of the BMS Relief Fund it was possible to send initial financial help very quickly. Two of our missionaries, in the UK on home assignment, were willing to alter their plans, virtually overnight, to return to Bangladesh.

Missionary agencies today must be ready to meet the needs of a rapidly changing world. Eastern Europe has suddenly opened up and the churches are now free to engage in mission. The BMS needs to be geared up and ready to go. The growing churches overseas are saying, 'We want to work with you in world mission.' We must be quick to co-operate and encourage. Countries in Asia, Latin America and Europe are saying, 'Come over and help us.' We need to be prepared.

But the 'we' is the Baptist churches of the UK. Can they see all the challenging mission possibilities? And are they prepared to provide the supporting prayer, finance and personnel which will enable the BMS to be 'ready to go'?

Cyclone Gorky

and how it affected Chandraghona Christian Hospital
by Phil Commons



THE HOSPITAL COMPOUND in Chandraghona was still reeling from the shock of the cyclone when I left on 14 May to return to the UK for my mid-term break. There was hardly a family unaffected amongst staff and patients alike.

Many of the patients asked for leave to go home and see their home situations. They returned looking dazed and shocked and told of houses gone, families displaced and relatives missing.

The number of dead in Bangladesh following the cyclone has still to be ascertained, the Bangladeshi newspapers quote figures around 200,000. Disasters there are nothing new, even so the older people on the hospital compound said they had never experienced anything as bad as this. One young doctor's wife said she just cried as she saw the horrific pictures of devastation in the coastal areas.

We in the Hill Tracts got off lightly. I heard of only three deaths locally.

In the Port of Chittagong, 30 miles away, thousands lay dead. City life was disrupted. Restaurants and some shops were closed. There was no electricity or running water for several days.

Burial of the dead became an immediate and pressing issue as the bodies began to rot and contaminate water supplies. A bank manager in Chittagong told me that one of his

customers had drawn out almost all his savings that morning to bury his dead and do what he could – 18 of his relatives had been killed. That type of report was commonplace. Often only one or two remained alive amongst members of the extended family.

In Chandraghona the main damage was to property. Amongst others the nurses residences were badly damaged. The roof from one of the female quarters was lodged in a tree for several days. many of the roofs from the poorer houses were completely gone, others were left partly exposed to the heavy storms which battered the area for four days following the cyclone.

I felt dismayed and disturbed thinking that this further trial would surely kill the will to fight back, but I was wrong. The morning after the cyclone one of our shoe workers was walking around and pulling things out of the rubble of his house.

'Sister, I can't go to work today,' he said,

Within a week he had almost completed the construction of a simple, smaller bamboo and tin house on lower ground, having taken a loan to pay for the materials. Like many others, on that



Dr Suzanne Roberts weighing in the drugs at Heathrow Airport

Rehabilitated leprosy patients' home!

night of the cyclone, he crouched with his family under the bed and cried out to God to save them as the house broke up around them.

Others recounted escaping by climbing over trees in the pitch darkness of the early hours of the morning.

The days and weeks following the cyclone brought a sombre reminder of the heart of man. Many of the deserted properties became targets for thieves who stripped them of anything of value.

Many people expressed their belief that the aid monies pouring into the country would never reach the hands of those for whom it was intended.

Urged on to repair their properties by the imminence of the rainy season, the prices of repair materials rose rapidly and labour costs soared.

As usual it was the poorest whose position became even more precarious and their plight more distressing.

The wife of a senior hospital worker said she thought that the disaster had happened because people had turned away from God and He wanted to bring them back to Himself. I couldn't comment but I do know one thing; Bangladesh can never be the same again and we who know Christ have an unprecedented opportunity to pour in the consolation and comfort of His love in the wake of this most terrible tragedy.

There were some reactions that were



Chandraghona

encouraging. Many groups of employees donated their wages towards the Prime Minister's Disaster Relief Fund. Groups of young people began house to house collection of clothes for distribution to the destitute. Shops and large companies donated medicines and food stuffs willingly. These and other signs show an emerging sense of responsibility and active concern not a dependence on outside help.

Here the newspapers discuss aid saturation. I am reminded once again of the inexhaustible love of God. I feel we should try to make our considered response in the light of our knowledge of His love and purpose. □

After several months of preparations the Golden Jubilee celebrations of the Nursing Training School at Chandraghona were held on 5 March 1991. The hospital compound wore a festive look and around 900 delegates attended, including past staff, students and local dignitaries. The chief guest was the Director of Nursing Services of the Government of Bangladesh. There were several special guests including the British High Commissioner in Bangladesh. The main function was held in the morning, it was a hot sunny day heralding the start of summer. The marquee was full and during the speeches the history of nurse training in Chandraghona was outlined and we were all aware of God's leading and guiding through the year.

An exhibition amid brightly flashing lights was open for the two days, with stalls showing the work of the nursing department, Chandraghona Leprosy Centre and the Community Health Programme.

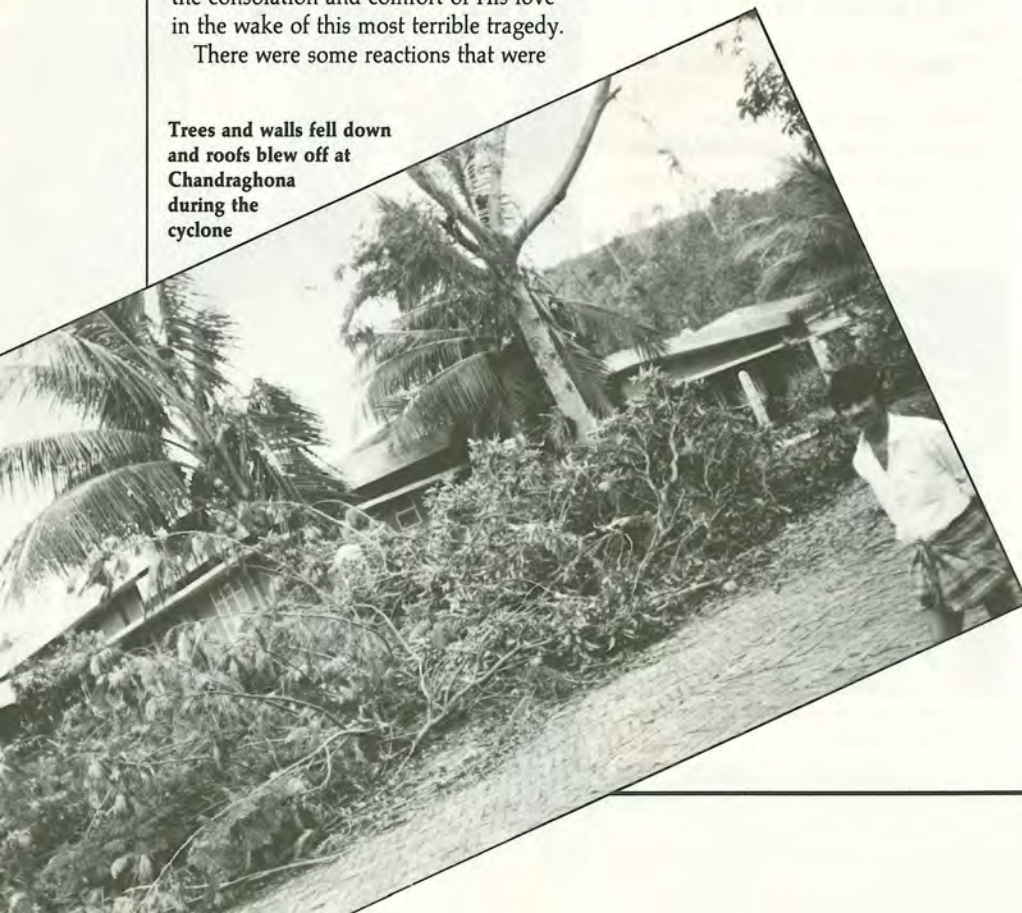
A tea stall did brisk business and it wasn't long before the handicraft stall had sold all its items.

In the evening to conclude the main day's celebrations, a superb cultural show was performed by the Rangamati Tribal Cultural group. Exciting dances from several tribes were performed and it was an occasion to remember.

The celebrations were successful and memorable and very happy. We pray that the next 50 years of training nurses in Chandraghona to a high standard will bring glory to God and further His Kingdom.

Sue Headlam

Trees and walls fell down and roofs blew off at Chandraghona during the cyclone





BMS Responds to Cyclone Needs

Two BMS missionaries have returned to Bangladesh to help in relief and reconstruction work.

In the week following cyclone Gorky, which

help organise reconstruction work.

The BMS has made an initial grant of £10,000 from the BMS Relief Fund so that the work of making good the damage can begin immediately. Meanwhile Sue is assessing the total cost of the repairs needed.

BMS doctor, Suzanne Roberts, has also returned to Bangladesh in order to join a medical team formed by the Bangladesh Baptist Sangha. The team is now working in the devastated coastal area near to Cox's Bazaar. Two sisters from the German Liebenzelle mission have also flown out to join the team.

Suzanne Roberts left Heathrow Airport on 26 May with 75 kilos of drugs and antibiotics. They were transported free of charge by British Airways as part of their contribution to relief work in Bangladesh.



The drugs, which are worth nearly £1,000, were paid for by BMS in co-operation with ECHO.

The BMS is ready to make further responses as the needs in Bangladesh become clear. □

ona



The damaged female nurses' dining room

severely damaged hospital buildings at Chandraghona, Sue Headlam, who was in Britain on Home Assignment at the time, went back to Chandraghona to

The weaving project, based at Chandraghona, is making cloth available to some of the families which are suffering because of the storm.



An Eye Clinic

in the Rangamati Hill Tracts of Bangladesh, described by Sue Headlam

It was a privilege to send a team to help these people who came from various tribes. Most of them are animists and have never heard of Christ.

Our visit was short but we were able to share something of God's love for them while we were there. □

A group consisting of Dr Chowdhury, two community eye nurses, a local leader and a security guard left Chandraghona for a three-day visit to the Rangamati Hill Tracts.

The journey was made by road to Kaptai then 40 miles by speedboat to the village. Once there it took a line of porters to get all the medicines and equipment to the village hall where the patients were waiting.

Over the three days 1,400 patients were seen. Many of them were children under five years of age. Some eye patients were brought back to the hospital for treatment and surgery.

Once again I was amazed by the remoteness of this area and the difficulties of travel and lack of medical care.



Sue Headlam





Notes From Ludhiana, India

taken from a report of a visit by Brian Windsor, General Secretary of the Ludhiana British Fellowship

A VISIT TO an urban slum was a humbling and thought-provoking occasion. A predominantly young population, many child-bearing women, little immunisation coverage, children all-too-evidently sick and under nourished, no electricity, some shallow tube-wells for water, no drainage or sewerage, houses made of light timber framing with sacks or polythene for roof and walls – these were the characteristics of this 15-year-old settlement just five miles from the hospital.

Regular visits to several such areas are faithfully carried out by College of Nursing staff assisted by Medical Social Services. Both method and approach are text book examples of community based primary health care.

It was a delight to hear the sound of ward staff morning prayers echoing around the area where we were staying and hear the broadcast

service in the hospital p.a. system each day.

The first coronary bypass surgery was done at Ludhiana on 4 January this year.

The renal unit carried out 2,500 dialyses during 1990 and is superb.

The paging system works well. It must be so because (shades of NHS!) doctors complain about it for its unerring targeting!

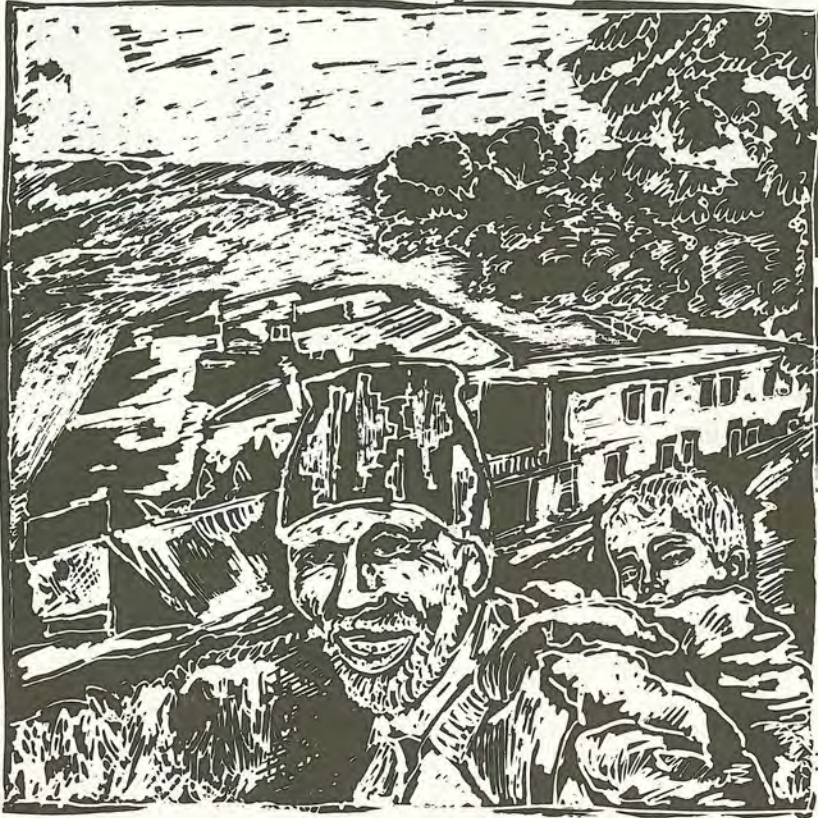
The Christian Medical College, Ludhiana, in every way, is in the frontline. Certain very serious and far-reaching difficulties have recently damaged both individual and institutional credibility and therefore Christian witness. Steps need to be taken to ensure a return to financial stability and to ensure that Ludhiana's position as a prominent national Christian institution is completely uncompromised.

Three hundred Christian hospitals the length and breadth of India, and providing towards 20 per cent of its health facilities (measured by patient flows) look to CMC Ludhiana and CMC Vellore, more than anywhere else, for their future Christian medical staff and higher-trained nurses, not to mention paramedical personnel. □



Maiti's Story

How a poor family find help for their son in a United Mission to Nepal hospital.



Sarah Prentice

THE FACES AND voices of Maiti's mother and father reveal their concern and love for Maiti as they glance in his direction, discussing with each other what to do next. The village sorcerer with his feather headband and drum has been to their home several times in the past month. The mantras he chanted as he beat his drum, his blowing on Maiti, the chicken they brought and sacrificed at his request - these all seem to have done little, but make them poorer.

Maiti lies almost motionless except for the periodic violent spasms of coughing that never seem to end as they convulse his whole body from time to time. Maiti watches from his mat in the dark corner of the hut. Eyes dulled with fever wistfully follow the movements of his friends as they chase each other outside the door of the hut. It has been sometime since he has been able to play with them. For several weeks now Maiti has been too weak even to go to school.

The fact that he does not eat worries Maiti's mother the most. He ignores even his favourite foods. Maiti's mother watches helplessly as day by day he grows thinner until now there is not much left of her once vibrant and healthy son, but skin and bones.

Maiti's parents consider carefully their neighbour's advice.

'Take Maiti to the Mission Hospital. It is big. There are many people working there - doctors and nurses or whatever you call those people. There are some foreigners, but many more Nepalis like ourselves. They can help Maiti. I am sure they can.'

Maiti's mother recollects Maiti's responding plea, 'Mother, could you please take me to that hospital?'

She also remembers the keen disappointment shown on his face as she responded with a sigh, 'No. I am sorry, I do not think it is possible. It is a big place. And there are all those trained people. Surely, we will have to pay much. And we have so little.'

His mother also recalls that her neighbour had been quick to correct her.

'Oh no,' she had interjected, 'It is not expensive at all! I know, I went there once myself. I was examined by a doctor. Another man took some of my blood. And then a third man gave me some red pills. And all that I had to pay was a few rupees! I do not know how it works but they say some of the money is donated from other countries. You must take Maiti! I am sure they will be able to help him.'

It was a long difficult walk up and down and then up the mountain again to the hospital. Maiti had to be carried by his family much of the way. The doctor carefully examined Maiti. He told Maiti's parents that it was TB, and that treatment would take a long time. It would need to begin with a week's stay in the hospital. Maiti would have to take his medicine faithfully for many months. Meanwhile plenty of rest would be required. And Maiti would need to return once each month to let the doctor examine him.

After a week's time in the hospital Maiti was not well yet, but he was improving and strong enough to be sent home. Maiti's mother was asked to pay 125 rupees.

And she hesitantly parted with the 50 rupees she had brought with her wrapped securely in the belt about her waist. This was a lot of money to her! She promised to look hard for the remaining 75 rupees and bring it with her next month.

Maiti's family was very poor. The little parcel of land they owned produced barely enough food for his family. There was nothing left over to sell. Maiti's father often had to work for 25 rupees a day on the rich farmer's land just to feed his family. Maiti and his mother knew what it felt like to go to sleep hungry.

What they did not know, but what the hospital administrator who receipted their 50 rupees did know, was that the cost of the treatment which Maiti had already received had actually been 250 rupees. The difference would need to be made up from a special fund called the 'Medical Assistance Fund'. He also was aware that there were many more families like Maiti's who were unable to pay what it actually cost for their treatment.

The BMS has over 20 missionaries serving in Nepal with the multi-national and interdenominational United Mission to Nepal. □

“Your Labour in the Lord has not been in Vain” China: 1912-1952

1. Introduction

AFTER THE REVOLUTION of 1912, there was a feeling of hope and expectancy amongst Christians in China. Freedom of religion promised new opportunities for evangelism and Christian work. Those Chinese and missionary Christians who had endured so bravely the horrors of the Boxer Rising, and the memory of those who had been martyred, won widespread respect. Forty years on, foreign missionaries were leaving China in their thousands. What had happened?

The answer is inextricably bound up with the turbulent political history of China during the first half of the 20th century. Periods of relative friendship with the West alternated with eruptions of anti-foreign feeling that grew stronger as time went on. Civil war and Japanese invasion contributed to a confused and often violent situation, in which Chinese Christians struggled to relate their faith to their nationalism and allegiance to the Government.

2. “Years of miracle and grace” (1912-25)

Immediately after 1912, there was a period when a pro-Western influence was welcomed in China. For the first time, Christians were allowed to take up government appointments. Hordes of young people from non-Christian backgrounds were pressing for a more Western-style education, which gave mission schools and colleges a great opportunity. All the students wanted to learn English. Girls were, for the first time by law, given the chance of schooling.

In all the three provinces where the BMS worked (Shantung, Shansi and Shensi) educational work thrived. Schools were expanded and new ones, including boarding schools, were opened. Usually, they were also centres for evangelism and church life. In Shantung, the Christian University flourished, with ten other missionary societies supporting the original BMS

and American Presbyterian founders.

Medical work, too, found new opportunities after 1912, though hampered for a time by lack of qualified staff due to the demands of the First World War. In Chou-Ts'un, a new BMS hospital opened in 1915, named the Foster Hospital after its donors. It went on to become the chief centre of BMS medical work in Shantung. The hospital at Ch'ing Chou-Fu was reconstructed in 1922. In 1917, the Jenkins-Robertson Memorial Hospital had been built in Hsi-An-Fu, on land given by an appreciative Shensi Provincial Government. It commemorated the sacrificial service of Dr Cecil Robertson and Dr Stanley Jenkins.

A new women's hospital had opened in Hsing-Hua Ling in 1913, but it did not receive its first woman missionary doctor until the arrival of Dr Marjory Edwards in 1920. Nurse training began in 1916, and the nursing sisters involved rendered devoted service.

Evangelistic opportunities were eagerly pursued, and training for Chinese Christians was given priority. In 1914, Arthur Shorrocks started a training school for pastors, evangelists and teachers in Hsi-An-Fu. A BMS Institute, run on what had proved to be very successful YMCA lines, was opened at Chou-Ts'un, and in 1913 a similar venture for students was begun in Chi-Nan-Fu. Preaching bands, usually of Chinese evangelists, toured the provinces, often drawing large crowds in tents and Gospel Halls. The Chinese people, with their diverse religious and philosophical background were interested to compare the beliefs of different systems.

In the years 1912-1925, although there was a great growth in the work, conditions were not evenly favourable in all three of the provinces in which the BMS was active. In Shantung, missionaries had to face initial resentment against the Western allies' attitude to the Japanese. For a time a Church independent of any missionary involvement was set up, but reconciliation was later achieved. Overall, though, the Church continued its policy of co-operation with the

mission. Good progress was made, and by 1925 there were 7,000 members.

These years were a time of complete lawlessness and terror caused by political feuding, in Shensi. But A G Shorrock, the veteran missionary, wrote, 'For the Mission these years have been years of miracle and grace, and through them all the work of God has gone on and prospered. Both in our own Mission and in that of others, those added to the Church have more than doubled.' In 1916, rebel armies surrounded the provincial capital of Hsi-An-Fu, but the rebel soldiers prevented any damage



A farewell party given to a leaving missionary

being done to the missionary residence. (They remembered Arthur Shorrock's actions of 1911-12.) Missionary doctors ministered impartially to both rebel and government forces.

How 'Chinese' was the church at this time? In view of later allegations that it was a hand-maid of Western Imperialism, the question must be faced. Up to 1912, the missionaries had been grateful for the opportunities provided by the treaties made by the British and French in 1858 and 1860. They were thankful, too, for the protection afforded both for themselves and their Chinese converts. Without these treaties, missionaries could not even have entered China: Christianity had been a proscribed religion since the 18th century. However, after 1912, the growing resentment amongst Chinese at what they regarded as the 'unequal treaties' which

infringed their sovereignty, caused missionary societies to re-examine their attitudes. BMS missionaries certainly tried to avoid invoking the controversial 'extra-territoriality' clause, and many supported its drastic revision or total abolition. In November 1925, the BMS General Committee passed a resolution prepared by the Standing Committee of British Missionary Societies, to the effect that they did not wish the rights of their missionaries to rest on the political treaties.

The BMS policy had always been to 'work itself out of a job', and after 1911 this process was speeded up. Chinese representation on National Christian organisations and assemblies was increased step by step. By 1922, the majority of the 1,200 delegates on the China Continuation Committee were Chinese. The National Christian Council of China (NCC), set up in 1922, again had a Chinese majority. The missionaries sincerely believed that they were moving towards Chinese self-government in Church affairs as quickly as was possible.

3. The Struggle for Power (1925-37)

This period saw a bloody and confusing struggle for power between the Nationalists, under Chiang K'ai Shek, and the Communists. Communism had grown as a force from the early 1920's, inspired by the Russian example. Both groups were nationalistic in outlook, demanding the abolition of the unequal treaties and the restoration of China's sovereign rights, but the Communists were particularly virulent in their anti-Western propaganda. Slogans included 'Christianity is an instrument of Western Imperialism' and 'missionaries are the running-dogs of Western Capitalism'. In 1922, the anti-Christian movement had been launched in Shanghai, again claiming that Christianity was a political tool of the West. There were attacks on mission property, and about 5,000 out of a total 8,000 Protestant missionaries were evacuated.

By 1927-28, the right-wing faction of the Nationalists, led by Chiang K'ai Shek, had gained the upper hand. Patriotism became a major weapon in his bid to forge a national unity amongst the diverse groups. New educational regulations, introduced in 1928, required all

foreign-controlled institutions to register. Principals should be Chinese, along with two-thirds of the membership of governing bodies. No religion should be taught in primary schools, and it should be voluntary in later stages. In 1931, the Government took unilateral action, declaring all special rights granted to foreigners to be null and void.

The 'New Life Movement', begun by Chiang K'ai Shek and his Christian wife in 1934, tried to strengthen the moral basis of the nation, so that it could withstand both the Japanese and the Communist threat. The Communists had set up a Chinese Soviet Republic in Kiangsi province in 1931. Chiang K'ai Shek himself was captured by the Communists in 1936, and agreed that the opposing parties should work together to fight the imminent Japanese advance.

In this violent and disturbed situation, the churches faced some set-backs, but progress in Christian co-operation and unity was achieved. The new educational regulations posed a problem for Christian mission schools - would acceptance of the 'voluntary principle' compromise their essential Christian character? Many BMS schools were closed down, some temporarily, others permanently. There were violent protests in several schools, though many students evidenced a strong loyalty and refused to harm mission property. In 1931, the BMS Home Committee accepted the new Regulations, on the understanding that it would take full advantage of opportunities provided by the voluntary principle, and that special extra-curricular religious instruction would be provided in the elementary schools. Shantung Christian University registered with the Government in 1931, and a Chinese Christian was appointed as President.

Many of the BMS hospitals were called upon to treat casualties, civilian and military, of the fighting, as well as victims of cholera and typhoid epidemics.

The churches were under attack, sometimes literally, as armed bandits toured the countryside. Brave Chinese evangelists and pastors continued to operate under these difficult conditions. Some Christians succumbed to the pressure, or were won over to Communism, but many remained steadfast. Efforts were made, particularly in

Shansi and Shensi, to persuade prominent Chinese Christian leaders to break their links with the BMS and other foreign missions. Chinese leaders underwent a period of heart-searching regarding their relationship with the missionaries, weighing up their various loyalties. Some did, indeed, choose to become independent. The frank discussions on these issues that took place enhanced mutual feelings of respect.

The process of devolving responsibility from the mission to the Chinese church was speeded up in churches, schools and hospitals. A conference of Christian leaders in 1925 declared there could be no withdrawal from fellowship with the 'Mother Society' and that 'any shame, insult, persecution or deprivation should be borne by Chinese and missionaries alike.' Courageous loyalty! Nationally, the Church of Christ in China was beginning to take shape. Its first General Assembly, representing churches of 16 different denominations, met in October 1927 at Shanghai. In December 1927, the Shantung churches associated with the BMS affiliated themselves with this United Church, soon to be followed by those in Shansi and Shensi.

Even in the trials, there were times of great blessing. In Hsi-An-Fu, 1934 stood out as 'a year of sweet harvest, after the bitterness of many, many years'. A spiritual revival in the city led to 1,000 enquirers, 278 of whom were baptised on 6 and 7 October.

4. Years of Japanese Occupation (1937-45)

Japan declared war on China on 7 July 1937, and her armies moved in to occupy the north eastern provinces, Shansi and Shantung. The Chinese forces were ill-equipped and gradually withdrew to the West of China. Many people also fled - an estimated 50 million Chinese made the long trek west, to escape from Japanese atrocities. By the end of 1938, China was divided roughly into two halves: the 'Occupied Zone' in the north, east and south of the country, and what became known as 'Free China' in the west and north-west.

Many Christians joined the exodus. Those involved with Christian higher education had no choice but to go, since government policy was to relocate these institutions in the west. ▶



Japanese soldiers

But the majority of Christians had no option but to stay, or felt that it was right they should do so. Most of the BMS missionaries thought that they should remain in the situation to give what help they could. In May 1938, BMS missionaries Dr Harry Wyatt and Miss Beulah Glasby were killed in Kuohshien by Chinese guerillas who mistook them for Japanese.

By 1939, the Japanese had made the position of foreign missionaries in the occupied zone untenable, and all the BMS staff in Shansi were forced to leave. Some went to Shantung, where work was still possible. Others went West, and made notable contributions in the spheres of evangelistic, relief and medical work amongst the refugees and in the Border Mission. As a result of Pearl Harbour in December 1941, Britain and the USA became enemies of Japan, and their citizens in China, including 34 BMS missionaries and 18 of their children, were rounded up. Many Christians, some charged with complicity with Chinese guerillas, were interrogated, tortured and brutally beaten.

On 11 January 1943, Great Britain and the USA signed treaties with China renouncing the unequal treaties of the previous century.

5. Out but Not Down (1946-52)

After the defeat of the Japanese, the struggle for power between the Nationalist and Communist Parties in China was renewed. The increasingly totalitarian position of Chiang K'ai Shek disappointed many of his supporters, including Christians. In 1949 the Nationalists were routed, and on 1 October the Chinese People's Republic was inaugurated. Christian leaders had to re-think how to exist and witness under a government whose philosophy seemed opposed to all they stood for. Although freedom of religion was initially promised, the Government

for its part suspected the Christian church because of its connection with foreign missions.

In October 1949, a letter signed by 18 leading Chinese Christians was addressed to the Home Boards of all the Missionary Societies. It stated as fact the past history of the Chinese church, its privileges and foreign links. Its administration and policy was often still under mission control. The view was expressed that although they knew that missionaries were not bound up politically with their governments, their financial support could easily be misinterpreted. Full church leadership must quickly pass to the Chinese. They recognised their own responsibility for evangelism and self-support.

In 1949 the Three Self Movement was initiated, to promote self-government, self-support and self-propagation in the Chinese Church. In 1950 a Christian Manifesto regarding church/state relations was drawn up by a group of left-wing Christians and adopted by the National Christian Council. It denounced Imperialism, and supported a Chinese Church, self-reforming and patriotic, upholding the government. Some Christians signed willingly, some did so under pressure and others refused to sign. In an atmosphere of interference it became increasingly difficult for missionaries to remain, and it placed Chinese Christians who wanted to remain loyal to them in an invidious position. From 1950 onwards, missionaries began to leave China in growing numbers, until by the end of 1952 virtually all of the Protestant missionary staff, and many of the Roman Catholics, had left.

The BMS policy had been that it should continue in China for as long as it was possible and useful to do so. The number of its missionaries had been dwindling in latter years. In July 1949, BMS missionaries left Shansi; and Shensi, Shantung and San Yuan were evacuated by 1951.

As the missionaries from the various foreign Societies left China, a Christian community of nearly a million was in existence. Today, the Protestant Church numbers three or four million members, with another four million Catholics. Years of hardship under the Cultural Revolution have been endured. Subsequently, new Churches and theological colleges have been opened, and ventures such as the Amity Foundation begun. □

The Common Things of Life . . .

Ann Bothamley writes from Vellore, India about life in the CMC Hospital, where she works:

IT IS JUST after 7 am and I am sitting in my office. It is already hot and I open the windows hoping for some breeze. This half hour before the staff appear is a breathing space for me . . . a time to think about the day ahead, but I can already see someone standing outside the door. It is one of the attenders. Asivartham's mother has just died having been ill for many months. She was suffering from tuberculosis. The tears flow as Asivartham shares his grief with me, but there is the funeral to be arranged and relatives to be called. In India tuberculosis is still a common cause of death.

The staff are gathering for duty when another attender comes quietly into the office.

'Sister, I need to have some days of leave. There was a quarrel last night and my sister-in-law threw herself into the well with her two small children. They were all drowned.'

In India to throw oneself into a well is a common way of committing suicide.

The night nurses are waiting to give their report and I learn about the sick and seriously ill patients in the wards. A staff nurse hands me her letter of resignation.

'I have to leave in 24 hours. Sister, I don't want to leave but my husband and his family are sending me to the Gulf where I can earn so much more money than here.

'There are younger brothers and sisters to be educated and I have a sister who needs a dowry. My mother-in-law will look after my three-month-old baby.'

Resignations like this are a common occurrence. We are acutely short of trained staff. In May my department was short of 22 staff nurses.

Meanwhile there is a phone call from the Medical Supt's office. One of the teachers from a local school has been badly burned when a bottle of kerosene spilt over a lighted stove. She was wearing a nylon sari. In Indian homes the (mis)use of kerosene for cooking is a

common cause of terrible burns.

Then a Western face appears at the window. It is Mary, a missionary from Kenya. She has brought a pastor for a renal transplant, and we discuss the details of his care.

No sooner has Mary gone than a young, American volunteer pops her head round the door. She is leaving in a few days, having tried to complete some work for her MSc thesis on pain control.

'I thought that people would be pleased that I had come, that I had so much knowledge to pass onto them. I expected them to organise everything for me; that they would be grateful to me for giving up my time to come here. Maybe I did not have the right attitude.'

I am just trying to escape from the office when a little face appears under the swing door. It is my friend Danalakshmi. She looks so well after her bone marrow transplant of some months ago. The bald head has given place to a head full of dark curls and soon she is going to attend school once more.

Out into the ward . . . to pray with a patient going for surgery . . . to discuss with a sister the best care for a paraplegic patient . . . to talk to the mother of a boy who is suffering from brain damage after a car accident. Then Saraswathy who has been in hospital many weeks now is waiting for my visit. Will I bring her a book to read, some needlework to do or just have time to sit and talk? At 13 the confinement of hospital is hard for her.

Throughout the day there will be the routine, the mundane, the commonplace things of life. The patient who insists on being moved because he speaks Hindu, and the man in the next bed speaks Telegu; the irate relative who is frustrated because there is a mistake in his bill; the anger of a lady who has had to wait too long for someone to collect. It is into these things that the presence of Christ must be brought. Only God's grace is sufficient to meet our everyday needs. □



'OUR LORD JESUS CHRIST, a little before His departure, commissioned His apostles *Go and teach all nations; or as another evangelist expresses it, Go into all the world, and preach the gospel to every creature.*

'This commission was as extensive as possible, and laid them under obligation to disperse themselves into every country of the habitable globe, and preach to all the inhabitants, without exception, or limitation. They accordingly went forth in obedience. . . .'

The opening words of William Carey's *An Enquiry*. Written 199 years ago and now republished by the BMS to mark the Society's BiCentenary, it is remarkably for today's church.

In his preface to this new edition Dr Brian Stanley says, 'Carey's arguments were addressed primarily to those who justified their inaction on behalf of the spiritual condition of non-Christian peoples by the claim that the Great Commission of Matthew 28:18-20 did not apply to them. Few, if any, in the present day would attempt to argue that these words of Christ were limited to the apostolic age, yet it may be suggested that the late twentieth century has found other ways of evading the impact of Christ's command . . .'

'Carey's arguments were not easy words for the church of his day to accept, and they are no more comfortable today. They remain an urgent summons to repentance, to prayer and to action in Christian mission.'

Copies of the new edition can be obtained from the BMS priced £3.95. □



BULGARIAN GROWTH

Bulgarian Baptists have held their first congress in over 40 years. Meeting in Sofia at the beginning of May, the 115 delegates praised God for their new freedoms.

The 'new' democratic election confused some. However, the congress elected Teodor Angelov, president, and Boshidar Igov, general secretary.

According to up-to-date reports, Baptists have experienced phenomenal growth since the government granted religious freedom.

Before the revolution, nine Baptist churches with about 850 members constituted the union. The most recent tally shows 26 churches and mission groups with 1,350 baptised members.

'Many are awaiting baptism with at least 30 in Sofia alone,' reported Teodor Angelov.

BAPTISTS IN DIVIDED BELGIUM

There is growing tension in Belgium between the Flemish and French speaking communities.

'At this point, no one knows what might happen when our Parliament reconvenes in the autumn,' explained Samuel Verhaeghe president of the

Union of Baptists in Belgium.

'A variety of proposals have been made to resolve the tension, including the possible division of Belgium into three separate states.'

However, according to Verhaeghe, these problems do not exist within the churches of the Baptist Union.

'In Bethelkerk, services are in Flemish, but our services are regularly interpreted in French as well. All work together in harmony. What politicians cannot do, as Christians we can because of God's work among us.'

The BMS partners the work of the Baptist Union in Belgium by supporting a Belgian pastoral couple and now, by appointing Stuart and Joyce Filby to work in a Flemish speaking church.

They already have a wide experience of work in India and Bhutan. From 1980 to 1987 Stuart was pastor of the Guernsey Baptist Circuit. They are, at present, members of Bognor Regis Baptist Church where Stuart has been Associate Pastor since 1988.

'Both Joyce and I have had a burden for Europe and its spiritual needs for some years now,' says Stuart.



Joyce and Stuart Filby

ITALY

Speaking of the renewed links between Italian and British Baptists, Saverio Guarna, president of the Italian Baptist Union, said, 'It is an important venture. The first Baptists were English and so we are turning our history to good account.'

The BMS worked in Italy from its unification under Garibaldi until 1920 when the American

Southern Baptist Convention took its place. In 1956 an independent Italian Baptist Union was created.

For Italian Baptists it is important that the relationship is not only with the BMS but also with the three Baptist Unions within Britain in order to avoid the impression that British ministers are going as missionaries to Italy. Today cooperation is on an equal footing. The BMS is already



looking for pastors to serve in Italy and it is hoped that Italian Baptist ministers will be able to serve in Britain.

The Revd Edwin Robertson is writing a series of brief biographies of British Baptists for the Baptists of Italy.

'The idea is to show that they are not members of a small sect but part of a considerable movement which has contributed much throughout history,' said Edwin Robertson.

The first biography, about H Wheeler Robinson, has already been published. The second one, on William Carey, is about to be printed and others are in the planning stage.

A CRITICAL LOOK AT 1992

Various Christian groups in Brazil are promoting a more critical examination of the commemoration of 500 years of evangelisation in Latin America that will take place in 1992 along with the commemoration of the 500th anniversary of Columbus' arrival.

These groups are sponsoring a series of activities that run counter to the official anniversary programme being sponsored by the Vatican, the Spanish crown and the Portuguese government.

One of the more ambitious projects is the '500 Years Collective: Analysis of the Evangelisation and Conquest of Latin America.'

The collective brings together groups like the Latin American Council of Churches, the Indigenous Mission Council, which is tied to the Catholic church in Brazil, the Latin American Theology Network and the Institute for Religious Studies.

The collective is to promote a historical view of the 500 years from the perspective of the conquered — indigenous peoples, blacks and women. According to the collective's initial document, a Latin American vision of the 500th anniversary cannot include 'forgiveness (for the wrongs committed) without self-criticism and a recognition of the resistance of "the defeated".'

The collective views this as a necessary response to those Christian sectors that are promoting the celebration of 500 years of evangelisation.

They criticise the Eurocentric position that can be characterised 'by the triumphalism of those who want to affirm the positive side of evangelisation without taking a self-critical stance in relation to the genocide and ethnocide of blacks and indigenous peoples'.

ATTEMPT GREAT THINGS . . .

Meanwhile, in Asia, plans are going ahead to celebrate in 1993 the 200th anniversary of William Carey's arrival in India.

Asia Regional Secretary for the Baptist World Alliance, Edwin Lopez, says that the vision starts with training young people in Singapore from July 1992.

'They will then form the special force of Baptists who will train others in their respective countries.

'A team will be created to hold evangelism training in Bangladesh, Sri Lanka and all over India.'

On 1 November 1993, the team from Bangladesh will move towards the Bengal area networking towards Calcutta, evangelising, recruiting other youth and training more new workers who will follow them in this campaign.

The Sri Lankans will join those in Madras and the South Indians will move towards the William Carey Centre in Calcutta.

Large rallies will be organised in major cities as the teams reach these areas. As the groups from all over Asia arrive, they will join the teams and move towards Calcutta, ministering and sharing the word of God along the way.

During this time it is expected that the BWA will hold a conference on evangelism.

At the culmination of the celebrating it is aimed to hold a mass baptism in the Serampore river. The goal is to baptise about 100,000 new believers. Then, those who participate in the celebration will be sent out to the world to 'attempt great things for God and expect great things from Him'.



Working on the Mizo Centenary Building

GROWTH IN MIZORAM

The Baptist Church of Mizoram in north-east India reports a growing membership – more than 3,000 in the past twelve months.

'And we are still able to send more missionaries to continue the work of (BMS pioneer missionaries) Lorraine and Savidge.'

To celebrate the centenary of Baptist work they are constructing a 'Gospel Centenary Building' in Lunglei.

'It is a miracle that the construction of this huge building has already begun,' reported the general secretary the Revd Raltawnga.

'Site preparation was done in September and I laid the foundation stone on 29 November. This was attended by government officers, local citizens and various local church officials.'

The new building will have

five floors, the top floor being the main Centenary Hall.

STREET KIDS KILLED

According to the National Movement of Street Children, 274 children and adolescents were assassinated in eight Brazilian states during the first three months of 1991.

In a recently published document *Lives in Danger*, which documents 424 murders committed between March and August 1990, the group states that the victims were principally adolescents between the ages of 15 and 17.

In the mere 74 cases where responsibility for the crimes was determined, those responsible were police, private security guards, death squads and drug traffickers.

FORMER MISSIONARIES' ASSOCIATION

The BMS has agreed to set up a Former Missionaries' Association and has appointed the Revd Neil McVicar as Correspondent.

All those who previously served as BMS missionaries but are not 'BMS retired missionaries' are asked to contact Neil for further information. Also, if readers know of such people please give Neil their name and address.

You can contact Neil McVicar at: The Manse, St Ninian's Baptist Church, Sanquhar, Dumfriesshire, DG4 6DX, Scotland. Telephone: 0659 50799.

RE-UNION

St Andrew's Hall Missionary Training College, Selly Oak, Birmingham, has arranged a Re-union of former students to take place 7-8 September. Will all those interested please write to St Andrew's for further details.

AFTER THE STORM

The BMS has put together a pack of Harvest material called 'After the Storm'. It contains prayers and other worship material, discussion starters, a slide-tape meditation, drama, a simulation game, a suggested menu for a harvest supper, a children's talk and a full colour poster.

The 'After the Storm' material is suitable for use during Sunday worship, in midweek meetings and house-groups, at harvest suppers and on other occasions over the harvest period.

The pack is for sale at £5.

JAMAICA IS A country usually thought of in terms of beaches, palm trees and, most of all, sunshine. This idea was quickly dispelled when it rained every evening for the first two months in Kingston. We had been sent to Jamaica for six months as members of the new BMS scheme for young people called 28:19 The Action. All of us had just finished our secondary education and took a year out before beginning any higher studies. The scheme came out of 28:19 The Tour – a BMS production based on the Great Commission aimed at reaching young people and challenging them about world mission. Some 'Action', ie this scheme, was the natural response to the tour.

Before going out to Jamaica we had a month's training aiming to prepare us for Jamaica. We spent two weeks at St Andrew's Hall, Selly Oak doing an intensive Bible course. The course and the fellowship with the students meant that we left the college as a team and were fired up about what lay ahead. We spent a week at Baptist House, Didcot, and a week in Brixton. We ate, talked and thought Jamaican during all that time but still ended up with far more questions than answers about what Jamaica was really like and what we could give during our time there. After a



The Jamaica Six

— by Julian Sugg



pastors around the island for our stays. We did a range of work in a lot of different churches depending on the character of the placement.

It was up to our pastor what we did during our time in each place but we often found it wasn't very well arranged and we had to organise things ourselves. We were all very involved in the churches with the pastors. We attended – and often led – youth fellowships and other evening meetings during the week.



Left: Hanover Street School
Above: Class for deaf children

week at home for final goodbyes we set off for Jamaica.

The Jamaica Baptist Union, and in particular Rev Trevor Edwards (now the Acting General Secretary) was in charge of what we did during our stay in Jamaica. We were posted in different placements around the country for varying amounts of time (ranging from one month to three months). We all did three or four placements each during our six months in Jamaica. It was good for each person to experience life in a range of different places. From the Jamaica Baptist Union office we were sent to

We were also busy all of Sunday at Church. Nearly all Jamaican Baptist Churches have all age Sunday School either before or after the Sunday morning service. The amount of Bible study and knowledge is an impressive aspect of Jamaican churches. The King James Version is used almost exclusively, particularly in the country.

As well as church related work we also had work during the day. Many Jamaican churches have good social projects relating to the desperate needs of the community.

Bethel Baptist Church in Kingston is a good example. They had a clinic, school, literacy campaign, skills training (metalwork), cheap food, infant school, distribution of clothes and counselling. We were able to help on these projects where the church had them.

In other places we arrived and found



loud, bright street market and the bus terminals with the conductors loudly vying for trade.

A lot of people live in the slums both in Downtown Kingston and the outskirts of the city. A third of Jamaica's two and a half million people live here. As in many third world countries people move to the city from the country areas with ideas of improving their standard of living when in fact the result is exactly the opposite.



A result of this migration is the large numbers of beggars on the streets. We found this a very hard issue to deal with and we were frequently confronted with it. Giving money is the natural response but perhaps not always the best one. Buying a patty often seemed the best that we could do. Food prices increased tremendously during the time we were there. This was partly due to the Gulf

War but more because of America's insistence on 'deregulation', a policy introduced by the government under threat of withholding further loans. Jamaica is the country with the highest debt per capita in the world.

Living in the countryside meant that we were each able to become very involved in small village communities. It was great to be so quickly and warmly welcomed by the very loving people of the rural areas. We all grew to greatly admire the pastors we worked with and often lived with. Their lives were truly sacrificial. The shortage of pastors in Jamaica means that often each one would have up to six churches in his circuit (the first female candidate is currently training at the United Theological College). The pastors were qualified enough to have very lucrative jobs in Kingston and yet they often lived very cut-off lives in very rural areas.

In whatever situation, the best thing about all our placements was the interaction with Jamaicans. We all got to know people very well in our workplaces



Thing'

one of the team.

nothing to do. Even though there is nothing special about our education we were always gratefully received as teachers in the schools. We worked in a range of schools from Basic (nursery) schools to High Schools and All Age Schools. We also helped in special classes, in adult literacy and with mentally handicapped children.

Living in Kingston and in the countryside were very different experiences. Kingston is a huge sprawling capital city with an enormous amount of diversity within its boundaries. Uptown, there are smart buildings, with luxury cars parked outside them, housing banks and offices of international corporations. Downtown Kingston though is very different. The area was the centre of commerce at one time but now there are lots of derelict shells of once grand buildings. There is a



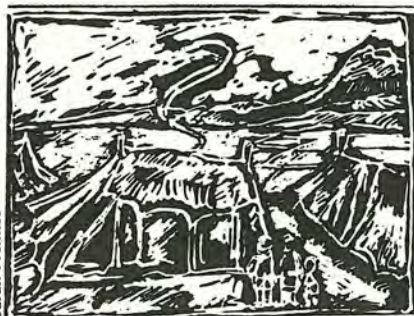
Undernourished child in downtown Kingston

and members of the churches. In the Youth Fellowship and churches we were able to share the very important message of the church being a worldwide family and we were demonstrating the continuing partnership between the BMS and Jamaican Baptists.

There were a lot of very different things about the country. We found some of them hard to deal with and some of them very good. We all learnt an enormous amount during our stay and we felt the insight we gained into a different culture (as limited as it is in six months) was very useful in putting our own churches and home Christian communities into perspective. The worship styles were very different from what we were used to but essentially we had a lot in common. We were able to discern a little more clearly the important question of what is essential to our faith and what is peripheral and quite rightly different because of our cultures. □

The Township Romero

by Keith Jones, Deputy General Secretary Designate of the Baptist Union of Great Britain



Sarah Prentice

HIGH ON A dusty, hot, windswept plateau near the San Miguel volcano in El Salvador a township of blue tents made from sheets of plastic held up with wooden poles cut from nearby trees was born on 26 January 1991.

I visited that town on 9 February in company with David and Rachel Quinney-Mee and a representative of the Salvadorean Base Communities Council. The people of Township Romero, having spent the last ten years in the 'wilderness', had returned home to El Salvador and though they were living in harsh, almost impossible conditions, like the returned exiles of Old Testament times their hope and confidence in the saving and sustaining power of God enabled them to face the consequences of their fragile existence.

Ten years ago many of the families now making up Township Romero had fled the country to escape from the fighting between the Salvadorean Army and the FMLN. Refugees from their homeland, they had eventually settled in Panama where the Panamanian Government had given them a jungle site near to the ocean.

Originally fishermen, they hacked a space in the Panamanian jungle and built 114 houses for those in their community. The United Nations High Commission for Refugees and the Panamanian Government tried to help them, by imposing cattle farming and cocoa bean growing upon the community.

They were forced to learn new skills, but always their intention was to return to El Salvador, the land of their birth and the land of their hopes.

Unfortunately, with the continuing violence in El Salvador and the pattern of indiscriminate killing by the Army and 'death squads' supporting the oligarchy who control El Salvador, there seemed to be little hope of a return.

However, in April 1990 the group who form Township Romero (named in honour of the martyred Archbishop Oscar Arnulfo Romero) proposed to the El Salvadorean Government, the Panamanian Government and the United Nations High Commission that they be allowed to return to their own country.

Great obstacles were put in their way by the Salvadorean Government, but the community was determined, and on 16 November 1990 they decided to set out in their pilgrimage of faith to their homeland.

By now the community, totalling some 400 people, included 118 children. The first part of their journey consisted of a four-day walk through the Panamanian jungle sleeping under the trees during the rain. They reached Panama City and sought to apply further pressure to the Salvadorean Government by demonstrating outside their Embassy, the US Embassy and the offices of the United Nations High Commission.

This pressure was not enough. Not all had left on 16 November, but by 18 December all the community, including the children, were in Panama City. Supported by many of the ordinary people of Panama they continued to pressure the authorities for permission to return to El Salvador. On 5 January 1991 they started a hunger strike seeking immediate repatriation. After 48 hours the Salvadorean Government began the documentation to allow them to return, and thanks to the generous leasing of some land from the family of the late Archbishop Romero a chance to return home was secured.

The Township, consisting mainly of young families, struggled to survive those first days on the plateau. The United Nations High Commission sent them maize, but teams of women had to be organised rising at 1.00 am to grind the maize so that tortillas could be baked for the families at breakfast. The

French aid agency Medicine Sans Frontieres has provided a small medical tent and weekly visits by a doctor. The community itself, spurred on by their faith in Jesus Christ, wish only to settle back in their homeland, to grow and obtain food sufficient to live and to provide housing for the families, education for their children and adequate health for the community.

Sat in the baking sun, with the hot sand blowing into our faces, I could only feel humbled and privileged to be in the company of these marvellous Christ-centred people. With astonishment I read the claims of the Salvadorean Army that this small township, essentially of young families with small children, was a threat to the national security of the large Salvadorean standing Army equipped with the latest United States technology and weaponry.

Where the army seemed to see threats of attacks against heavily fortified barracks and airfields, I could only see honest farmers and fishermen seeking a life of peace, justice and dignity in their homeland. I wondered at the policy of the United States, so willingly to provide the latest high-technology attack helicopters for the Salvadorean Army and to support the continued work of the death squads from behind a highly fortified United States Embassy, rather than seek to assist these innocent Christian people by providing a mill in which they could grind their maize. I recalled again the words of the martyred Archbishop, 'If I die, I will rise again in the life of the people.' Here in Township Romero his prediction was coming to pass.

Talking on another occasion with a close colleague of the late Archbishop, the Latin American theologian Jan Sobrino, I ventured to ask him where he saw hope for the future in the Christian context of El Salvador. He reminded me that Christian faith began in what appeared to be the fiasco of the crucifixion. He emphasised the importance of our faith in the Jesus of Nazareth who toiled and lived with His people, and not in some spiritualised and distant Christ. For him the hope for the

MISSIONARY MOVEMENTS

ARRIVALS

- Hugh and Freda Kennedy**
on 3 May from IME Kimpese, Zaire
- Janet Prentice**
on 3 May from Pokhara, Nepal
(Medical visit)
- Bob Ellett**
on 3 May from Kinshasa, Zaire
(Medical visit)
- Peter and Sheila Brewer**
on 14 May from San Fernando, Trinidad
- Roz Williams**
on 15 May from Yakusu, Zaire
(Private visit)
- Phil Commons**
on 17 May from Chandraghona,
Bangladesh
- Iain and Anne Walker**
on 20 May from Ceara, Brazil
(Medical visit)

DEPARTURES

- Tim and Rosimar Deller**
on 10 May to Agua Boa, Brazil
- Sue Headlam**
on 15 May to Chandraghona,
Bangladesh (Relief work)
- Suzanne Roberts**
on 26 May to Cox's Bazaar, Bangladesh
(Relief work)
- Bob Ellett**
on 30 May to Kinshasa, Zaire

DEATHS

- We regret to report the death of
Leonard Robert Hazelton
on 6 May 1991 aged 77.
Len served with the Society in India
from 1937-1969.
- The Society regrets to report the death
of **Maxwell William Hancock**
on 16 May 1991 aged 89.
Max served with the Society in Angola
from 1925-1959.
- Please note that there is an amendment
to the obituary notice which appeared
in last month's *Herald* concerning
Nellie Suter. Nellie served in Trinidad
from 1952-1962 and not in Thailand.

ACKNOWLEDGEMENTS

LEGACIES

David Henry Vivash	100.00
Miss Ottmie Bloddwyn Pearse	7,196.02
Mrs J N Ingram	50.00
Albert Frank Moon	1,000.00
Miss Florence Chard	200.00
Mr and Mrs Whitton	57,456.94
Dora Luxton	100.00
Mr Walter J Parry	500.00
Violet Ashlin	9,150.00
Miss B M Wilkinson	500.00
S G Morris	207.29
Ivy Lenora Reeve	100.00
Joseph Percy Hirst	200.00
Miss K A Oakeshott	577.00

GENERAL WORK

Charities Aid: £94.95; Loughborough: £20.00; Bangladesh: £30.00; Gwent: £50.00; Darlington: £30.00; Welsh Churches: £115.00; Visitor: £1.00; via Suzanne Roberts: £45.45; JAJ: £20.00; Anon: £25.00; Anon: £50.00; CAF Voucher: £10.00; Anon: £50.00; Anon: £9.50; Anon: £105.00; Anon: £8.00; Southend: £1,000.00; Southend: £100.00; Finchley: £25.00; Aberdeen: £100.00; 'Sarah': £24.40; Durham: £500.00; Durham: £50.00; Durham: £30.00; Luton: £100.00; Andover: £10.00; London: £103.55.

future of the land of the Saviour (El Salvador) rested in the ordinary common people.

Of course we, at a distance, can play our part. Mary Kalil, a Vice President of The Baptist World Alliance, and Treasurer of the Association of Baptists in El Salvador (ABES) told me how important Christians in that country hold their relationships with Christians in other parts of the world.

The relationship between the Baptists of El Salvador and of Great Britain is strong, both through the presence of BMS missionaries and through the links established between the Baptist Union of Great Britain and ABES.

Taking up the same theme Monsignor Urioste, the Vicar General of the Archdiocese and another former colleague of the late Archbishop Romero, described Christians in Britain like 'another lung' for the Salvadorean people. The link that exists between us helps them to breath so freely in an atmosphere of terror and military oppression.

El Salvador has recently faced an election. How fair and open that election was is open to question. Terror has walked the roads of El Salvador far too long for it to have been dispersed overnight by the presence of a few international observers. Many of the people, like those in Township Romero, did not have the opportunity to participate in the elections as many official documents registering people have been 'lost' by the Salvadorean Government, and without proper paperwork you cannot participate in an election.

Discussions continue, assisted by the United Nations, between the El Salvadorean Government and the FMLN. Our concern must be for a just and peaceful settlement which will allow communities like those in Township Romero to have a right to land in which they can grow their crops and a right to develop, in peace, health, education and security for their children. These things, which we so often take for granted, have been denied to them long enough. □

THE BAPTIST MISSIONARY SOCIETY GENERAL COMMITTEE 1991-92

List of elected members of General Committee by Association

ENGLAND

BEDFORDSHIRE: Miss D Chivers, *Stevington*; Mrs M Goodall, *Amphill*

BERKSHIRE: Mr R J Kingston, *Reading*; *Rev D V Lewis, MA, BSc, *Didcot*; Rev C D Russell, *Camberley*; *Rev J Taylor, *Didcot*

BRISTOL: *Rev Dr R A Ellis, MA, *Bristol*; Mrs M Hitchcock, *Weston-super-Mare*; *Mrs N Montacute, *Weston-super-Mare*; Rev C A Murray, BA, *Bristol*; Rev M Robbins, BA, *Radstock*

BUCKINGHAMSHIRE: Rev D R Hughes, BA, *Princes Risborough*; *Rev K G Rigin, BA, BEd, MTh, *Amersham*; Mrs J L Sugg, *Aylesbury*

CAMBRIDGESHIRE: Mrs S Bull, *Swavesey*; Mr A Foster, *Harston*

DEVON AND CORNWALL: Rev R R Day, *Torquay*; Rev D Foster, *Plymouth*; Mrs A Goodman, *Bideford*

EAST MIDLANDS: *Miss A Barks, *Nottingham*; Rev B H Brookes, *Leicester*; Rev J R Claydon, BA, *Nottingham*; Rev C D Dunn, *Nottingham*; Mrs M Hulme, *Nottingham*; *Mr A T Markie, *Langham*; Mr K Nichols, *Leicester*; Mr M Pearse, *Burton-on-Trent*; Rev A V Ruddle, BD, *Grantham*; Mrs J Wainwright, *Leicester*

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GLOUCESTERSHIRE AND HEREFORDSHIRE: *Mr J R C Corbett, *Cheltenham*; Rev R P Short, BA, BSc, *Gloucester*; Mr R Witley, *Stroud*

HERTFORDSHIRE: Rev R C Bennett, *Berkhamsted*; Rev P J Buckley, BA, *St Albans*

KENT: Mr M V Abbott, *Hawkhurst*; Miss J Motum, *Tunbridge Wells*; Mrs P Y Stutton, *Chatham*

LANCASHIRE AND CHESHIRE: Rev P J Baker, BD, *Bangor*; Rev P Clements-Jewery, *Liverpool*; Mrs B Cross, *Southport*; Mr R C Elmer, *St Helens*; *Rev C D Haig, BD, *Warrington*; Rev E A Palmer, *Burnley*; Mrs M Pearce, *Warrington*; Mr F Swires, *Lytham St Annes*

LONDON: Rev S B Christine, BA, *South Norwood*; Mrs M A A Dickinson, *Alperton*; Mrs D Doonan, *Eltham*; *Rev D W Doonan, *Eltham*; Mrs V Hatton, *Ilford*; Miss H Knights, *Walthamstow*; Miss R Murley, *Battersea*; Mr J Norgate, *North Cheam*; Miss R W Page, BA, *Bloomsbury*; Mr R W Palfrey, *Bromley*; Mrs M J Ray, BA, *Selsdon*; *Rev G A Thomson, BA, *New Addington*; Rev F S Vaughan, *Tottenham*; Mrs H Walker, *Beckenham*; *Mrs E Webb, *Harrow*; Rev B V Williams, *Southall*; Mrs I Woosnam, *Bexleyheath*

NORFOLK: Mrs J Jaggard, *Carleton Rode*; Mrs J Myatt, *Caister-on-Sea*

NORTHAMPTONSHIRE: Rev M J Cleaves, BA, BD, *Milton Keynes*; Rev I C Green, *Kettering*; *Mr N Lingard, *Milton Keynes*; Miss M A Smith, *Northampton*

NORTHERN: Mrs M Barnett, *Consett*; *Mrs E O Cowey, *South Shields*; *Mr C Faldon, *Newcastle upon Tyne*

OXFORDSHIRE AND EAST GLOUCESTERSHIRE: Rev L R Caldecourt, *Faringdon*; Rev S I Heap, BA, *Oxford*

SOUTHERN: Rev G E Allen, BD, BSc, *Cosham*; Miss P Harding, *Parkstone*; Rev C D C Knowler, BA, *Eastleigh*; Mr P H Raw, *ARICS, MIAS, Eastleigh*

SUFFOLK: Mr G H Askew, *Ipswich*; Mr J Norwood, *Colchester*

SURREY AND NORTH EAST HAMTS: Rev Dr D G Prosser, *Woking*

SUSSEX: Mrs J Henry, *Worthing*; Mrs U McCullough, *Eastbourne*

WESTERN: *Rev A R Mair, MA, BD, *Minehead*; Rev A V Matthews, BA, BD, *Sherborne*; Miss P M Trounson, *Lyme Regis*

WEST MIDLANDS: *Mr P E T Briggs, JP, BPhil, AC, DipEd, *Warley*; Rev A Burrell, *Newcastle under Lyme*; *Mr C A Challinor, *Pontesbury*; Rev S Chevill, *Sutton Coldfield*; *Miss A Oldbury, *Wednesbury*; Rev M J Sheen, BD, BSc, STM, *Halesowen*; Rev F J Stainthorpe, BD, BSc, *Willenhall*; Miss E J Walley, *Prees*; Mrs P West, *Coventry*; *Rev A Yorke, MA, ACMA, *Stratford upon Avon*

WILTSHIRE AND EAST SOMERSET: Mr G J Francis, *Trowbridge*; Mrs G A Cross, *Devizes*

WORCESTERSHIRE: *Rev T A Bowman, BA, *Malvern*; Rev G N Hagen, *Evesham*

YORKSHIRE: *Rev C A Coudridge, *York*; *Mrs B C Charley, BA, *Leeds*; Miss B Ford, *Sheffield*; Rev D F Hudson, MA, *Bradford*; Miss J Parker, *Bradford*; Rev A P Taylor, *Salterforth*; Mr D H Wilson, *FRCS, Leeds*; *Dr A J Whitley, *Wakefield*

WALES

EAST GLAMORGANSHIRE, E: Dr M Evans, *Cardiff*; Mrs M G Le Grice, *Cardiff*; Dr V Morgan, *Aberdare*

EAST GLAMORGANSHIRE, W: Rev D A Bowen, *Cardiff*

ANGLESEY: Mrs R Thomas, *Holyhead*

ARFON: Rev T I Bowen, *Llanfairfechan*

BRECON: Rev T J Matthews, *Brecon*

CARMARTHENSHIRE AND CARDIGANSHIRE: Mrs G Davies, *Llanelli*; Dr D A G Green, *Aberystwyth*

DENBIGH, FLINT & MERIONETHSHIRE: Rev T E Jones, *Dolgellau*

GWENT, E: Rev H Pryce-Jones, *Newport*; *Mrs M Pryce-Jones, *Newport*; Mr J Wilkie, *Newport*

GWENT, W: Rev B K Ford, *Rogerstone*; Miss S Hamer, *Blackwood*

PEMBROKESHIRE: Rev G T G Rogers, BA, BEd, *Treleert*

RADNORSHIRE AND MONTGOMERYSHIRE: Mrs I Nicklin, *Llanidloes*

WEST GLAMORGANSHIRE: Miss M S Jones, *Swansea*

WEST WALES, E: Rev R F Richards, BA, BD, *Bridgend*; Mr V Richards, *Bridgend*

SCOTLAND

Miss W N Hadden, MA, *Edinburgh*; Dr P Lawrie, *Dunfermline*; Mr S Little, *Elton*; Rev N B McVicar, *Sanquhar*; Rev G Mitchell, BA, BD, *Edinburgh*; Miss A Purves, *Edinburgh*; Mrs J Robinson, *Hamilton*

*indicates election by cooptation.

V E N U E S

June 8/9

South East
Orpington
Contact:
0342 311804

June 29/30

Wales
Llanelli
Contact:
0792 360909

July 6/7

South West
Bristol
Contact:
0272 875563

July 13/14

Central & East
High Wycombe
Contact:
0353 698017

September 14/15

North
Huddersfield
Contact:
0484 546549

September 21/22

Scotland
Ayrshire
Contact:
041-639 6457

October 12/13

South West
St Austell
Contact:
0272 875563

October 26/27

London
Welling
Contact:
081-393 6017

November 9/10

Midlands
Leicester
Contact:
021-427 8029

November 23/24

Wales
Ebbw Vale
Contact:
0597 89480

Nov 30 *Dec 1*

North
Liverpool
Contact:
0484 546549

December 7/8

Central & East
Clacton
Contact:
0353 698017

Baptist Missionary Society
PO Box 49, Baptist House
129 Broadway, Didcot,
Oxon OX11 8XA



Change

NO SMALL

NO SMALL CHANGE

An event organised by the Baptist Missionary Society which could change your life!

SATURDAY PROGRAMME

Let BMS give YOU an authentic experience of the World Church in this multi media presentation which has something for everyone!

3.00-5.00 pm NO SMALL CHANGE – Exhibition, experience and encounter! Displays, events and seminars to enlighten and encourage.

3.00-5.00 pm KIDS FOR CHANGE!
A varied and stimulating afternoon for all ages of children (over five).

A creche will be available for under five's.
6.00-7.30 pm NO SMALL CHANGE – the Summons. Decision time!

NO SMALL CHANGE – Coming soon to a venue near you.

Refreshments available.

Team members will be visiting local churches on Sunday.