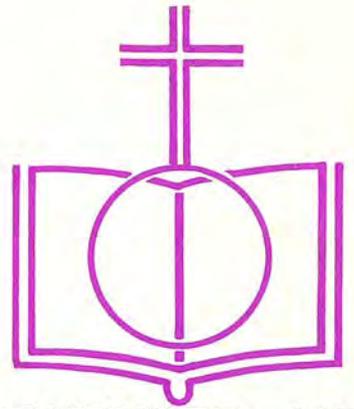


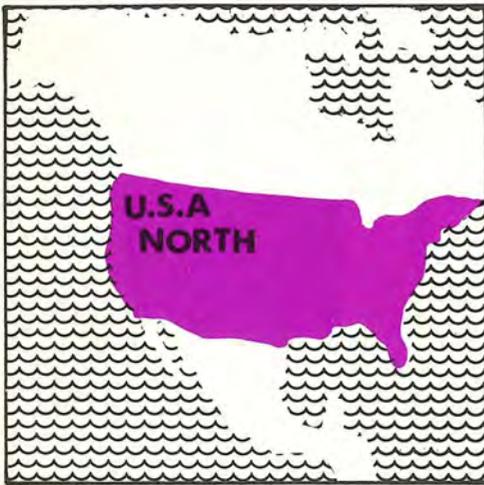
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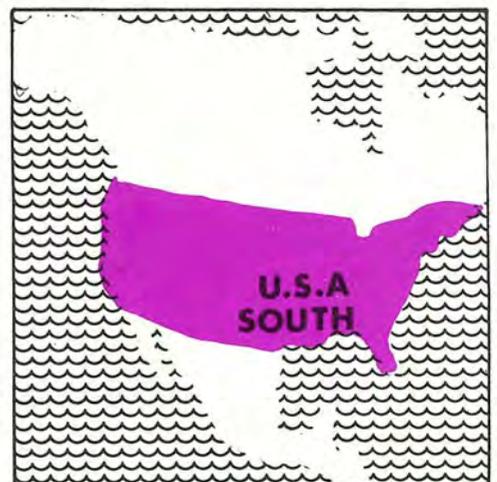
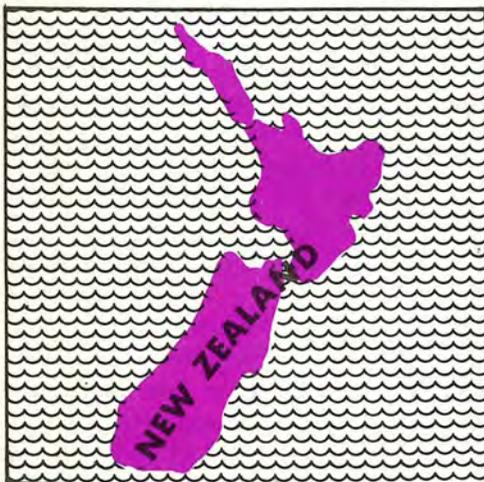
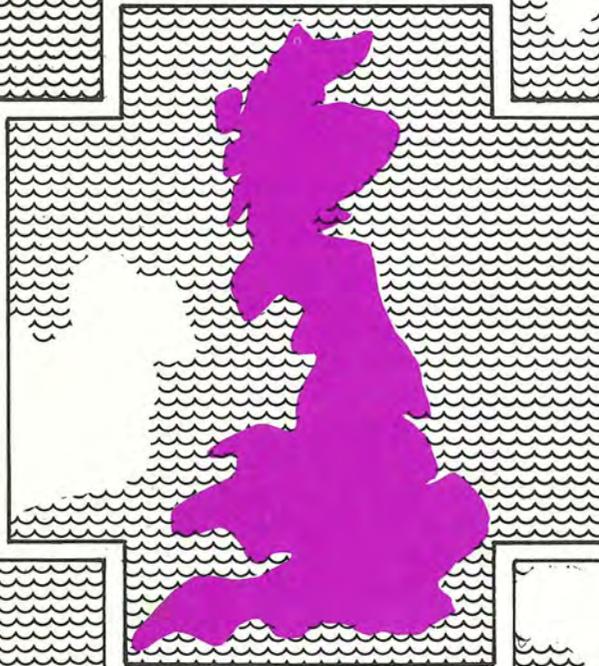
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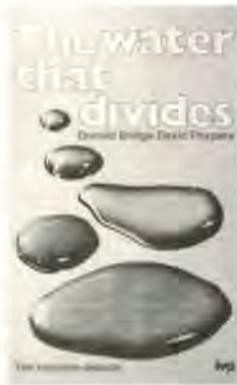
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BOOK R E V I E W



The Water that Divides, by Donald Bridge and David Phipers. Published: Inter Varsity Press.

'The water that divides' is an intriguing title to a book which promises to be interesting. Wisely the authors, Donald Bridge, a Baptist, and Donald Phipers, an Anglican, do not set out to settle the controversy between infant and believers baptism. They do aim, however, to face the issues squarely and point to ways by which Christians of different traditions can work together in this ecumenical age.

A chatty and readable introduction uses various 'sad stories' to illustrate that, for those seeking to cross denominational lines, the baptismal controversy is far from being an 'academic luxury of arm-chair theologians'. The agony of those faced with the thought of 're-baptism' is however perhaps a little exaggerated and the problem in the great majority of cases not quite as acute as the authors suggest.

In the opening section of the book a useful examination of baptism in the New Testament leads into a careful consideration of paedobaptism (infant baptism) and baptism (believers baptism). As much as possible is made of the argument for paedobaptism, but

the result is only to reveal its poverty, which is hardly the authors' intention. The case for believers' baptism seems to be deliberately watered down, but perhaps this is only how it appears through my Baptist tinted spectacles.

The middle section briefly outlines the historical background to the baptismal controversy from the post apostolic age to the present time. To me the history fits together too neatly to ring quite true and some of the facts given are suspect. To suggest, for example, that William Carey opened up India for Christ in 1792 is not only an exaggeration but untrue as he did not even reach Calcutta until November 1793. Nonetheless this is a helpful section.

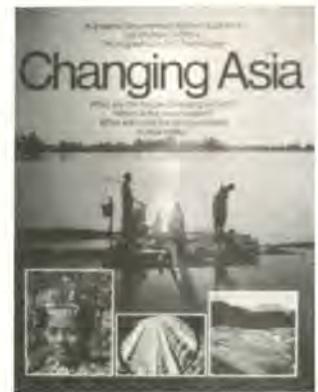
I have most misgivings with the final section where the authors attempt to point to ways in which Christians from different baptismal traditions might 'succeed in worshipping and working together in one community'. Baptists are called in humility to accept that believer's baptism as much as paedobaptism depends on the silence of Scripture, but this is not easy to concede. While it may be true that there is no New Testament example of the baptism of an adult born of Christian parents, what is more important is the theology of baptism set forth in the New Testament. It is this that convinces Baptists of the truth of their position. Again it may be right that infant baptism better expresses the sovereign grace of God, but isn't baptism as we find it in the New Testament related to man's response in faith to that grace?

The authors call to Baptists to admit frankly that children of Christian parents enjoy many advantages and that paedobaptists are concerned to be loyal to the Scriptures can more readily be conceded. Baptists are further asked to relax their demand for rebaptism of people joining from other traditions. Open Baptist churches already

waive baptism in such circumstances but do not thereby accept that such baptism would amount to rebaptism.

The book is well worth reading even if a little disappointing. I doubt whether it will make any significant contribution to mutual understanding between denominations with different baptismal traditions and I have to confess that it does not make me warm towards the paedobaptist position.

CH



Changing Asia, by Michael Griffiths and Fritz Frankhauser. Published: Lion Publishing £3.95.

This book is notable for many beautiful photographs both in colour and black and white. The book is lavishly produced and the fact that it is printed in Singapore is a comment in itself on the title. There must be few books of this technical quality priced so low. The text, however, does not match the illustrations. The title is misleading since the countries of South East Asia only are discussed, and mainland China, Tibet, the Indian sub-continent and Russia are given scarcely a mention. The writer concentrates on the countries where the Overseas Missionary Fellowship is working but these countries are not discussed in any great detail or at great depth and the best chapter is entitled 'The Missionaries'. The style is repetitive and resembles journalese. This paragraph is a fair example:

'Missionaries are no longer white Europeans or Americans. Within the OMF for example there are missionaries from Japan, Korea, Philippines, Hong Kong, Singapore, Malaysia, India and Fiji and Maoris from New Zealand.

continued on page 167

THE
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COMMENT

In our work overseas we are encouraged and stimulated by the fact that we have working with us in the field, colleagues from other Baptist Missionary Societies. In some areas of joint enterprise we are actually in the same project together in, say, hospital or theological training schemes where missionaries from our sister societies share in the work with our missionaries.

There has long been an active co-operation between the Baptist Societies and an enriching fellowship. In this issue, therefore, we have invited the General Secretaries of a number of these Baptist Missionary Societies to share with us their assessment of the present work and how they view the future.

It is interesting to note how some of these Societies came into being. The Australian Baptist Missionary Society came to birth because one of our own missionaries from Bengal was on furlough in Australia seeking to regain his health which had been affected by the rigours of service in India in those days. He so inspired our Baptist brethren in Australia by his accounts of the work in Bengal that they resolved to form their own society for the propagation of the gospel overseas.

One of the earliest contributors to our own newly formed Baptist Missionary Society was an American. Reference has often been made to the original collection of £13. 2. 6d taken up in Fuller's snuff box to finance the new venture, but prior to this a donation of one guinea had been received by Carey from the Rev Elkanhan Winchester of New

England. Then William Staughton, a founder member of the BMS and subscriber at that first meeting on 2 October, 1792, was called to a church in Georgetown, South Carolina. He settled there in 1793 and carried out a most effective ministry in many parts of America. It was his joy to entertain missionaries on their way to and from Serampore, and before ever the American Baptists had their own Missionary Society he collected from Baptists in that country some £3,600 for Carey's work.

It was only after the Judsons and Luther Rice accepted Baptist views in India that American Baptists founded their own Missionary Society to support the work of Judson in Burma. William Staughton became the first Secretary of what was then known as the General Convention of the Baptist Denomination in the United States.

Carey wrote many letters to America and received many in return from Baptists in the States. He was also sent seeds and bulbs for his botanical garden and so in that place American and English flowers grew side by side.

It is interesting to note, also, that pioneering work by Baptists in Canada received warm support from the BMS but the BMS Committee has always been alive to the possibility of handing over missionary work to the converts on the spot, and we rejoiced with our Canadian brethren when they formed their own Society, and continue to rejoice in their fellowship in the work of the gospel overseas.



Dr Stan Edgar

When William Carey first contemplated missionary work he had his eyes on the South Pacific, an area of which the world had become aware through the voyages of Captain James Cook. Had he followed his inclination he could well have come to New Zealand. Instead he went to India.

In time, by 1812, and by other ways the gospel did come to New Zealand. By 1851 the first Baptist church was founded and the Baptist Union of New Zealand was established in 1882. Only three years later the New Zealand Baptist Missionary Society came into existence with the stated intention of taking the gospel to India, to an area of the delta of the Ganges-Brahmaputra — not too far from Carey's own field.

She took up her cross daily

The first missionary we sent, Miss Rosalie MacGeorge, found conditions very difficult. Climate had to be faced without some of the amenities of today, and fevers and other

illnesses, without the kind drugs on which we are so dependent today. In an attempt to associate herself with the people she lived as they did, impairing her health so grievously that she died in Ceylon on her way home in 1891.

Others followed, setting up hospital and educational work, and putting considerable importance on the visitation of villages and the distribution of literature. The results have been limited, for the odds against us have been very great, but churches have been established at Brahmanbaria and Chandpur, and from time to time some outstations maintained.

Tripura, India

Meanwhile in the nearby State of Tripura preaching was prohibited by the Maharajah until 1938 when admission was granted. We bought land in the chief town, Agartala, on the western side of the State, and began work which extended over the whole of Tripura.

From the outset there were national Christians there who had come from the Burma side of the Lushai Hills. Others were converted and a strong church has developed. Ancillary services have been set up, a hospital in Agartala with dispensaries in certain villages, a school and hostels in Agartala, and a theological college. A few nationals came to New Zealand for special training, which has proved to be very valuable in the light of subsequent events.

Because Tripura is one of the border areas of India, surrounded on three parts by

Bangladesh, and fronting on Burma as well, the government has been sensitive as to what happens there and who works there. Some nationals still further east have protested about rule from New Delhi, and the government has felt it should place some restriction on access to Tripura. At first this meant increased difficulty in getting expatriates into the territory, and then complete prohibition. Our last missionary came out in 1975.

Fortunately the preceding years had been marked by a growing sense of responsibility on the part of the national church. Tribal men took their place alongside missionaries,

TRIPURA CHURCH STILL GROWS

by Rev Stan Edgar

and then above them. They showed great wisdom, and a fine determination to offer the gospel to their own people. As the last of our missionaries left, the Tripura leaders continued the work we had been involved in for many years.

The church continues vigorously, receiving from us the same financial aid they had before. One or two specialist areas have given trouble, but ways are being found of overcoming this. The supervision of the hospital in Agartala is now assumed by the Emmanuel Hospital Association, an Indian



Mission compound, Agartala

organization. A doctor from another part of India has been appointed.

The final work one of our missionaries did, completing it in Calcutta, was the translation of the New Testament into Kok Borok, the language of the largest and most important tribe of Tripura. It is the first book printed in their language, and will be very influential in years to come.

Bangladesh

While this encouraging growth was taking place in Tripura the missionaries who remained in Brahmanbaria and Chandpur found the conditions under which they served repeatedly changing. Their part of India became East Pakistan, and then Bangladesh. During the latter changes many had to flee for their lives. Others stayed and played an important part in the restoration of village life, and the rehabilitation of men and women.

One of our men, Peter McNee, had a leading part in the building of 1,300 homes for villagers following disastrous cyclones and flooding. He also established a cottage industry, not only teaching people to make jute articles, but also touring the world to find markets for the finished goods.

Our senior male missionary, Ian Brown, is returning home later this year. We will miss his wise leadership, but at present we have a good team of younger missionaries coming to terms with the language and commencing their life work in Bangladesh. One, John Garwood, is participating in the theological training which the missions are doing together. Another, Robert Jensen, is concerned with literature which is being produced for all Bangladesh. An enlarged hospital is awaiting a woman doctor, Lesley Bond, who goes out next year to join nurses and a laboratory technologist, Murray Smith. Dr Bond's work will be mainly with women, seriously neglected in a country where men's interests come first. She will be assisted by a senior missionary nurse, Melva Taylor.

In good heart

We are confident regarding the future. In July 1977 an important planning conference took place in Brahmanbaria when we took stock of our present position and made plans for years ahead.

In 1967 the extent of our missionary work increased through an expressed willingness to second workers to other fields. It should be noted that already there is a very great number of New Zealand Baptists engaged in

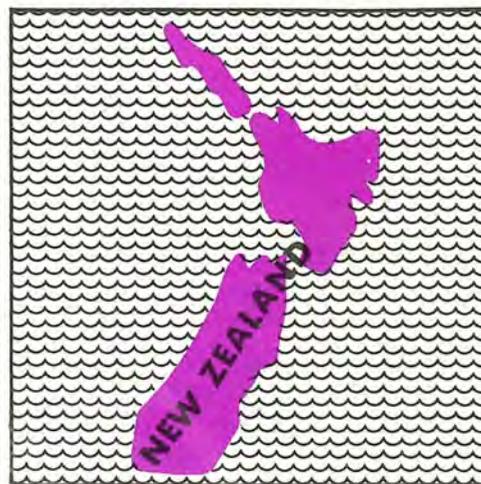
missionary work in many parts of the world, and with many societies. Out of a church membership of a little more than 18,000 we have about 270 missionaries. Most are not under the control of the New Zealand Baptist Missionary Society, but gain some at least of their financial and prayer support from our members. Many would have liked to have worked with our own Society had it been active in the countries they felt called to serve.

Working with others

We agreed to second missionaries of the New Zealand Baptist Missionary Society to other Baptist Societies, Baptist Unions, or to churches of a baptistic nature which has arisen out of the work of some undenominational societies. The first category allowed a few who had worked with the Australian Baptist Missionary Society in Papua New Guinea to come under our sponsorship. At present we have a minister and his wife, Rob and Win Thomson, a nurse, Mrs Margaret Heyward, and a young engineer, Chris Sorrell, in that country. The former has recently become field chairman of the Australian Baptist Missionary Society in Papua New Guinea.

The engineer, Chris Sorrell, went out primarily to repair air-strips which had deteriorated so much that the government had put a ban on their use. Unfortunately he was caught beneath an overturning tractor, and pinned there for over an hour. He has been invalided home for treatment.

We have also seconded a laboratory technologist to Zaire, to the Institut Médical



Evangélique at Kimpese. His comparative isolation from other New Zealanders creates a few difficulties, and visitation from home is not easy.

For some time we located a missionary at Lawas in Borneo, with special responsibilities for setting up a recording studio and training nationals in the making of radio programmes. He later moved to Singapore and completed his term of service making programmes in a number of languages for the Far East Broadcasting Associates.

In an attempt to assist the South Sea Evangelical Church in the Solomon Islands we sent a missionary, Mr David Harry, to set up a training and trading centre at Honiara. Much missionary education in the past has aimed at the development of clerical and academically trained workers, neglecting the encouragement of manual skills. This is

continued overleaf



Hnehliana receives the first copy of the New Testament in Tripuri from the translator Rev B K Smith

being countered by the Alliance Training Alliance of the Solomon Islands, from which some finance is already available for the national church.

A new opportunity

Our most recent development has been the signing of an agreement to work with the Kingmi Church of Indonesia, a national body of considerable strength and of wide geographical distribution. The church has developed from the work of the Christian and Medical Alliance missionaries, but is now independent of them. They have asked for theological teachers, and for missionaries able to establish new churches in towns in Java and East Sumatra. It is most likely that we will have the first of our missionaries there early in 1978.

We see the possibility of the NZBMS activities in Indonesia developing greatly in the next few years. This, however, must not be to the detriment of our work in Bangladesh. Although from time to time some urge us to put all our financial resources and personnel where the returns are the greatest, we have always felt responsibility to maintain the work we began over ninety years ago. We want it to progress to the point where it can continue unaided by us.

The islands of the Pacific

Mention should be made of the islands of Fiji, about 1,200 miles north of New Zealand. Traditionally the work in Fiji has been done by the Methodist Church. Their greatest success has been among the Fijians. However, more than half of the population is now



Rev Robert and Mrs Jensen

Indian. Recently a Baptist Church at Lautoka has appealed to us for support, and it has been associated with the Baptist Union of New Zealand. Ministers have visited the islands and we are considering the best ways of encouraging Baptist life there.

Although not strictly under the New Zealand Baptist Missionary Society, the Baptist Union of New Zealand has quite extensive work among the Maori people in many parts of the country. We have ordained Maori ministers and deaconesses. In most places there is an attempt to make this work a part of the outreach of the local church.

In 1985 we shall celebrate the centenary of the New Zealand Baptist Missionary Society. Then we shall be able to look back with justifiable satisfaction at years of hard but faithful service, some of it in one of the hardest countries in the world as far as missionary work is concerned.



Rev Robin and Mrs Thomson



Brenda Ward

Brenda came to know the Lord when she was sixteen years of age and a member of the Girls' Brigade. It was through an invitation for any young person who felt called by God to put their name forward regarding short term overseas service that she first heard about the work of the BMS.

Then, last year, she really knew the Lord was calling her to serve Him overseas and in September this year she left for Kathmandu, Nepal.

'All the guidance and help I have had has been from the Lord,' she says, 'I can do all things through Jesus Christ who strengthens me.'

NEWS IN BRIEF

BRAZIL MEMBERSHIP RISING

The membership of Baptist churches in Brazil has grown from 161,506 in 1960, when the Baptist World Congress met in Rio de Janeiro, to 455,811 in 1976.

MISSIONARY TO BE SECRETARY

The Rev Max Staubli, of Switzerland, a missionary to the Camerouns, Africa, has been appointed Associate General Secretary of the European Baptist Missionary Society and will take up these duties next year.

PORTUGUESE BAPTISTS JOIN EBMS

The Portuguese Baptist Convention has been warmly welcomed into membership with the European Baptist Missionary Society and will be taking its place at the next General Assembly.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously or without address. (1-18 August, 1977)

General Work: Anon: £10.00; Anon: (MLO) £5.00; Anon: £10.00; Anon: £1.04; Anon: (LCC) £5.00.

Medical Work: Anon: £30.00.

Legacies

	£	p
Miss M A Bearne	500.00	
Mrs O L Day	400.00	
Miss F M Jennings		50.00
Mr J Jones	100.00	
Miss J B Robertson	1000.00	
Miss E V Standen		100.00
Miss D B Thorpe	500.00	
Percival White Trust	472.18	

MISSIONARY MOVEMENTS

Arrivals

Miss C Preston on 1 August from Chandraghona, Bangladesh.

Mrs F Mardell and family on 3 August from Barisal, Bangladesh.

Rev A Ferreira on 15 August from Curitiba, Brazil, via Portugal.

Mr and Mrs A J Casebow and family on 21 August from Diptipur, India.

Departures

Miss D Smith on 9 August for Hong Kong.

Mrs A Ferreira on 12 August from Portugal for Curitiba, Brazil.

Miss P Gilbert on 21 August for Kinshasa, Zaire.

Miss K Ince on 21 August for Pimu, Zaire.

Miss R Harris on 21 August for CECO, Kimpese, Zaire.

Miss B Cooke on 21 August for CECO, Kimpese, Zaire.

Mr B Westin on 21 August for CECO, Kimpese, Zaire.

Rev F W J Clark and Nicola on 21 August for Cascavel, Brazil.

Deaths

In hospital at Bromley, Kent, on 15 August, Mr Adam Black (Associate Missionary, China Mission, 1923-51).

In Worthing, on 21 August, Mrs Laura Nellie Lewis, widow of Dr John Lewis (China Mission 1911-16; 1920-48).

Marriage

In Sheffield on 13 August, Mr Paul David Chandler to Miss Beryl Lesley Fox, both of Bolobo, Zaire.

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The Korean church has a missionary tradition almost as long as history. Teams from Indonesia have travelled widely, not only throughout the archipelago, but beyond to South Thailand and other places. Thus it is no longer Western churches which send out missionaries. Asian churches too are sending out their own members in increasing numbers to help in other parts of the world.'

Forty two pages further on we read,

'One of the most remarkable features of Asian life today is the Asian congregations are themselves sending out missionaries. In Thailand, there are missionaries from Japan, Hong Kong, Korea, India and Fiji. Teams have gone from Indonesia and Sarawak to other parts of South-East Asia.'

The book is worth buying for the photographs alone. It would be a useful addition to a school library. The last two chapters would bring a reader, ignorant of modern missions, up-to-date on the kind of work many foreign missionaries do today, but there are many better sources of information about political, economic and social conditions in South East Asia than the first three chapters of this book.



A song group in Thailand singing the gospel

sweden joins hands with others

by Rev Sven Ohm

The first Baptist church was formed in Sweden in 1848 and by 1852 the Swedish Baptists were involved in mission work among the Karens of Burma. From the start they have been involved in international co-operations and during the 19th century they sent funds and missionaries to such countries as Finland, Russia, Latvia, Spain, China and Congo.

The responsibility of the work in Spain was gradually transferred to the Spanish Baptists in the thirties and the last missionaries left China in 1951. One missionary in Latvia actually remained in the country when the

rest of them left and she died there in 1966. When missionaries were forced to leave China the Swedish Baptists looked for new opportunities and found them in India in 1947 and in Japan in 1952. They have continued to obey the Lord's Commission and have, throughout the years, entered into new relations with other Baptist groups. In 1964 they began co-operation in Austria and in 1974 they started supporting the mission work in Thailand. Together with the Danish and Norwegian Baptists they also work in the United States, having had a Scandinavian Seamen's Mission in San Francisco since 1947.



How the money is raised

The Baptist Union of Sweden (BUS) is a small group of about 21,000 members in some 440 churches. It is thus somewhat surprising that they have as many as 70 missionaries, including those on furlough, and an annual budget of more than seven million Swedish Crowns (approximately one million pounds). About 50% of this comes from the Swedish-Government as a support to development projects, but the rest has to be collected. A Swedish weekly paper, *Svenska Journalen*, The Rotary and other organizations support the work. Once a year the Union turns to the Swedish public in a

campaign called Bread to Brethren, in which about 120 churches visit every home in their area inviting the people to share in the development work, for which the Christian Mission is responsible. Banks and shops co-operate too by making information space available and exhibitions can be seen in the department stores. Choirs and other groups sing and inform about the projects being supported by the public in their town while posters along the streets draw the attention of almost everybody and invite the public to share in the mission work. The response has so far been most encouraging and BUS expects about 450,000 Swedish Crowns from this campaign during 1977. Over the last ten years the total budget has increased by about 600% and the part of the budget for which the Churches are responsible has increased by about 350%.

Co-operation with the BMS

Swedish Baptists have always felt the need for co-operation and, from the beginning of their mission work, have tried to join hands with others. In Zaire they have always had good relations with other missions within the framework first of the Congo Protestant Council and now with its successor the Church of Christ in Zaire. In Kinshasa, the publishing house, the guest house and

Interdenominational Seminary of Theology (ISTK) are all good examples of what can be accomplished through co-operation, in this case between British and Swedish Baptists. We have also joined with other missions in the training of ministers at a less advanced level than ISTK, together with the training of nurses at various levels because we firmly believe that nothing which can be accomplished in common should be carried out separately.

A wonderful experience

When Swedish Baptists looked for new opportunities in India, Japan and Thailand they did not feel that they should begin a pioneer work of their own but looked for partners. They found a need for co-operation where American Baptists were working and so they joined them in these countries. Indeed the co-operation between American and Swedish Baptists in different parts of the world has been a wonderful experience throughout the years and today they work together on equal terms within the framework of the independent Unions they support in South India, Japan and Thailand.

Co-operation with governments

This positive attitude toward co-operation has made Swedish Baptists ready, not only

to co-operate with their own government but also with the governments of the countries in which they work. The Swedish International Development Agency (SIDA) is interested in supporting voluntary agencies like the Christian Mission and closely co-operates with BUS in development projects of various kinds in Zaire, India and Thailand. These include the construction of a trade school with sections for auto-mechanics and domestic; secondary and primary schools; medical work and agricultural projects. The support of SIDA is such that whenever a teacher, a nurse, a doctor, or a technician is ready for missionary service it is prepared to cover the cost of salary and travel.

Across denominational boundaries

Swedish Baptists have also invited people from other denominations and nationalities to join their missionary programme. Thus Lutherans, Methodists and Pentecostals have been sent to the mission fields as representatives of the Baptist Union of Sweden, and people of other nationalities who have served BUS include those from Belgium, America, Spain, Austria, Finland and Hungary. Recently an Indian couple, a doctor and a teacher, arrived in Zaire after

continued overleaf



Rev Sven Ohm

Rev Sven Ohm has served the Baptist Union of Sweden as Foreign Mission Secretary since 1964. Before entering into this responsibility he was the National Youth Secretary of BUS for seven years. He has served BUS in many positions since 1945.



School for Indian children

sweden joins hands with others

continued from previous page

sister Union in Zaire in 1960 as the last one and Swedish Baptists now support the work of independent sister Unions in various parts of the world. The most encouraging experience in our missionary co-operation is the growth of the churches overseas. Last year more people than ever before were baptized in South India and our sister Union in Thailand increased its membership by about 10%. During the last 10 years a

relations. The time of dependence came to an end many years ago, and even the matter of independence is not consuming as much of our strength and time as it used to, but interdependence seems to be the keyword for our present relations. This means that, trusting the Lord, we depend upon one another, that we are mutually responsible for the work which the Lord has called us to share with each other, and that we feel



The car mechanic school for boys at Semendua, Zaire

several months of preparation in France and Sweden as part of a new experiment in mission co-operation. Our Indian sister Convention, provides personnel to work under the auspices of BUS with the sister Union in Zaire.

Experience of growth

Never having been a colonial power Sweden and Swedish denominations seem to solve the problem of independence of young churches more easily than some other nationalities. Independence was granted our

leadership has developed in all our sister unions that is very promising for the future.

Not dependence, nor independence, but interdependence

These hopeful signs, however, do not prevent us from facing serious problems in most of our sister Unions. Tribal conflicts, immorality, leadership problems, signs of spiritual weakness and many other such issues cannot be ignored but can be fought in the Spirit of the Lord. It is our responsibility to share these concerns with our sisters and brethren as our co-operation has matured into new

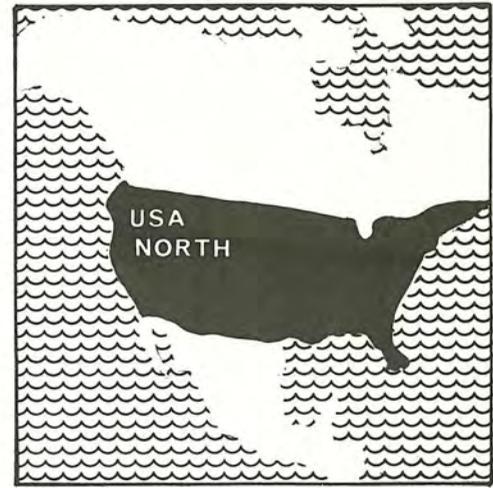
strongly united in this task.

The next door

Swedish Baptists look with hope to the future, continuing the present co-operation as long as mutually it is deemed desirable and necessary, and looking for new opportunities to obey the Lord's commission wherever he shows them a new need. Swedish Baptists have actually entered into a new working relationship every decade. The last one was Thailand in 1974 and we wonder what door the Lord is going to open for us next.

THE SPARK BECOMES A FIRE

by Rev Chester J Jump Jr



Grinding grain at Lusekele Agriculture Centre, Zaire

When William Carey's missionary vision gave rise to the formation of the Baptist Missionary Society in 1792, he, at the same time set in motion the quickening of interest in foreign missions among the growing Baptist community in America. This resulted in the founding in May 1814 of what came to be known as the American Baptist Foreign Mission Society (ABFMS).

When Adoniram Judson left the American shores for India it was as a Congregational missionary, but it was the realization that he would have to defend his own beliefs

concerning baptism against those of William Carey and his British Baptist colleagues at Serampore that led him to study the relevant scriptures while on board ship. Through his reading he came to the belief that adult believer's baptism by immersion was the correct view of Christian baptism. Less than a month after his arrival in India therefore he and his wife Ann were baptized by BMS missionary William Ward in the Lal Bazar Chapel in Calcutta.

Judson offers his service

Soon there arrived for interested Baptist

leaders in America, a letter from Adoniram Judson stating, 'Should there be formed a Baptist Society for the support of a mission in these parts, I shall be ready to consider myself their missionary.' Just as William Carey's missionary zeal had helped to spark the founding of the BMS, so Adoniram Judson's challenge fired the enthusiasm of American Baptists to form their own foreign mission society.

continued overleaf

Beginning with an outreach in Burma where Judson had started work in December 1813, the witness of American Baptists spread to other areas in Asia, with major mission fields being established in three different regions of India, Thailand, Japan, Hong Kong, and the Philippines. The Livingstone Inland Mission had begun work in Congo (now Zaire) in 1878 at about the same time that the BMS was sending its first missionaries to that part of Africa, but when it became impossible to continue the support of its Congo mission, the American Baptists picked up this involvement.

The spheres of work

Christian mission in the Caribbean and Latin America was a responsibility of the American Baptist Home Mission Society until a denominational reorganization in 1973 transferred it to the ABFMS. The same reorganization brought a number of name changes, so that the overseas work of American Baptists is now conducted by the Board of International Ministries. Latin American mission interests centre primarily in Nicaragua, El Salvador, Haiti, Mexico and

Cuba. American Baptists also have had strong ties with Baptist communities in Europe, but have sent just a small number of missionaries to that continent and then only in response to specific requests from the European Baptist Federation or some of its member unions.

The North separates from the South

In 1845 there was a division among Baptists in America over the question of slavery and Baptist believers in the South formed a new body called the Southern Baptist Convention. Happily, the SBC has found fertile ground in the southern part of the United States and has grown steadily, having both a very strong foreign and home mission outreach.

A balance of emphases

A number of policies have guided the overseas outreach of the American Baptist Board of International Ministries. First of all, there has been a conscious effort to have an appropriate balance between emphasis on direct evangelistic efforts and social action. The record which shows over 51,000 baptisms last year in the churches related to the American Baptist mission outreach and a membership in these same churches of 1,072,000 is strong testimony to the priority given to evangelism. At the same time,



Rev Chester Jump Jr

missionaries, and the Baptist communities with whom they work, have been encouraged to respond in the name of Christ to other human needs. As a result, there has been much involvement in such areas as medical ministries, educational work, agricultural programmes, and community development. These have not been thought of as evangelistic gimmicks but have been considered to have a validity of their own.

Another policy has placed emphasis on carrying on the Christian mission through the channel of strong Christian church bodies which can become self-governing, self-supporting, and self-propagating. In most areas where American Baptist missionaries are working, there are well established Baptist unions or conventions with their own staff who give direction to programmes and ministries of their own choosing. Any expatriate missionaries working with these church bodies are present at the invitation of the Baptist union of the country and carry on their responsibilities under the direction of the national Christian leaders. Most of the financial assistance sent to these various Baptist groups by the American Baptist International Ministries is in the form of 'block grants' or lump sums which are then used as the local church organization determines.

Training of leaders important

Furthermore much attention has been given to the training of national Christian leaders. In most instances, this preparation has been achieved through training institutions of various types in the countries from which the leaders come and in which they will be carrying out their particular ministries. However, the mission board also has sponsored a vigorous scholarship programme which has made it possible through the years for a considerable number of promising Christian leaders to receive additional training in the United States, Europe, or



Rev Peter Myint Lwin, former Buddhist monk, baptizing a candidate near Rangoon. More than 10,000 baptisms are recorded annually from Burma

some other country in Asia, Africa or Latin America than that from which they come. The extent as well as importance of this effort can be seen in the fact that while American Baptists only have some 230 missionaries involved in overseas mission there are over 11,000 dedicated and well trained national Christian workers active in the outreach to which they are related. Certainly, it seems evident that whatever has been accomplished in the work of this particular mission society must be due in large part to the fact that there are, on average, some 45 to 50 national Christian leaders working with each expatriate missionary.

Yokefellows together

The American Baptist Board of International Ministries, reflecting the stance of its denomination in the United States, has maintained an ecumenical stance in its work abroad. This has manifested itself in its encouragement of the Baptist conventions and unions growing out of its activity, becoming members of the national Christian councils of their countries as well as participants in the activities of the Baptist World Alliance, World Council of Churches, and regional ecumenical groupings. Of course, decisions concerning such participation and membership have rightfully been made in different ways by the various conventions and unions.

Another example of the ecumenical spirit has been co-operation in interdenominational training institutions in various places. In several areas, American Baptists have been pleased to co-operate with the work of the Baptist Missionary Society. This is especially true in Zaire where the two groups are together in a number of medical, educational and theological training programmes and in the great theological institution at Serampore in India.

There is still a future for mission

As one looks to the future, certainly there can be no doubt that much remains to be done in the world of Christian missions and that we have not reached the end of the missionary era yet. Just a brief reading of the daily newspaper should be enough to convince anyone that the world still has need of the gospel of Christ. At the same time, in a world in which change is the norm, the Christian mission movement also must prove itself flexible and adaptable to the changed circumstances of the day. This requires continual evaluation of objectives and ministries so that the best use may be made of the available personnel and resources.



Food distribution at 'Under Fives' clinic, South India

This implies an openness to new patterns of work and relationship which can strengthen and undergird the Christian mission.

Contrary to some opinion, there will probably continue to be a valid place for some expatriate missionaries who can bring to the work not only their expertise but also their enthusiasm and commitment. Perhaps most important their presence serves to help the Christian communities to which they are sent to remain aware that Christianity is a missionary movement.

However, certainly the situation calls for a continued strengthening of the role of national Christian leaders in the Christian mission movement and its multiple programmes and ministries. To accomplish this end there should be no need for a stand still (moratorium) whereby foreign personnel and funds would be withheld for a while. But to make this goal a priority it does require an understanding of the situation, a willing spirit and a well thought out strategy to put theory into practice.

All one in mission

Perhaps the most important recent development in the world of Christian missions and hopefully the wave of the future

is the beginning of the internationalization of the missionary force and movement. If we have proclaimed the Christian gospel aright, the younger churches should be mission-minded and eager to share with others the faith which is now theirs. It is also, without a doubt, good strategy to encourage churches in Asia, Africa, and Latin America to take an active role in missionary-sending. International, multiracial missionary teams more accurately portray the meaning of the Christian faith that tears down walls of prejudice and separation. Moreover, doors closing to western missionaries may still be open to third-world disciples of Christ. American Baptist International Ministries has been co-operating with a number of the unions to which it is related directly and it has been thrilling to see Filipino missionaries working in Japan, Laos, Thailand and Indonesia, a Japanese Baptist doctor serving in a mission hospital in India, and medical personnel from South India going to Zaire.

Assuredly, the era of Christian missions is not at an end. Rather it is entering upon a great new day in which, in Carey's words, we can expect great things from God as we attempt great things for Him and His mission in our world today.

RICHMOND AIMS FOR THE WORLD BY 2000A.D.

by Rev Rogers M Smith



Rev Rogers M Smith

When the Southern Baptist Convention (SBC) met in May 1845 at Augusta, Georgia, it had before it a major question of policy about mission. Eleven States sent a total of 327 delegates who had to decide whether a separate Society should be formed to organize the missionary enterprise or whether to handle it through a board of the SBC. The latter plan was adopted and two boards were formed. The Foreign Mission Board would be located in Richmond, Virginia, and deal with overseas work, and the Board of Domestic Mission, later to be renamed The Home Mission Board, would be located in Marion, Alabama. It was later moved to Atlanta, Georgia, and it deals with the work in America.



Dr Baker J Cauthen (left) with the Rev A S Clement (centre) outside the headquarters of the Foreign Mission Board at Richmond, Virginia, USA

Since the founding of the Foreign Mission Board there have been just eight executive (or corresponding) secretaries. The present holder of that office is Baker James Cauthen.

The beginning

The first missionary of The Board was sent to China in the August of 1845. He was Samuel Clopton who was followed in November of that same year by George Percy, both men coming from Virginia.

These men, however, were not the first missionaries from America to go to Asia. In 1835 a Lewis Shuck had gone to China under the auspices of the Triennial Convention, and this man transferred to FMB sponsorship in 1846.

In 1850 the first Southern Baptist missionary was sent to Africa. Thomas J Bowen went to Nigeria but was not able to stay very long because of health problems. Later he went to Brazil from 1859-61.

The Southern Baptists next ventured into Europe and invited William Cote to serve in Italy, which he did from 1870-73. He was followed by Dr George and Mrs Boardman Taylor who built up the work from 1873-1907.

Brazil had the help of E H Quillen from 1879-1882 but the real work in that country, which continues to the present day, was begun by Dr W B and Mrs Bagby who served there from 1880-1937. Dr and Mrs Bagby had nine children, five of whom became missionaries to South America, and these were followed by a grand-daughter who served in Argentina for 35 years.

The surge forward

For the first 100 years the work of the Board was limited to about 15 countries and the greatest concentration of their missionaries was to be found in China, Nigeria, Brazil, Argentina and Chile, but after World War II the work spread rapidly and today personnel are located in 86 countries and territories.

When Baker James Cauthen took office as Secretary in 1954 there were 900 missionaries under appointment but this number has now grown to more than 2,700 today covering many different skills to the work overseas. Though the emphasis of the Board is on evangelism and church development it also has missionaries who work in education, in medical work, in publication, in agriculture and other projects.

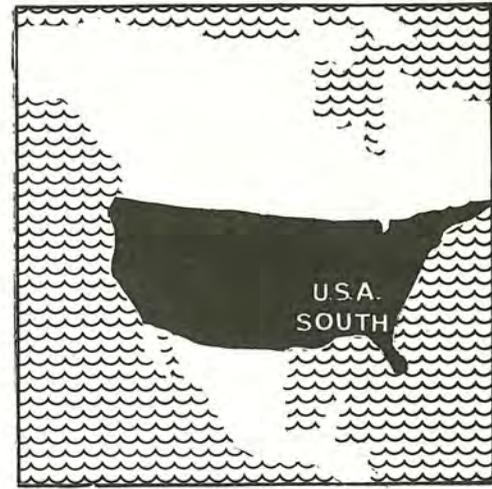
The administration

The Foreign Mission Board (the equivalent of our General Committee) is made up of men and women drawn from across the Southern Baptist Convention. Each State is represented according to the Baptist members in that State on the ratio of one representative for 25,000 members, and one other representative for every additional 250,000 members. Each representative serves for four years and may be re-elected for a further term of four years.

Missionary personnel; denominational co-ordination; communications and furlough ministries (equivalent to our deputation).

In addition this division has a public relations consultant, a news and information office, and an international writer and editor.

The Management Services Division includes the treasury, business manager, Information Processing Department and employment manager. The function of this division is to service the Board.



Dr Baker J Cauthen valedicting two missionaries designated for Botswana

The staff of the Board is an Executive Director, Baker James Cauthen, who has an associate, Rogers M Smith, and under them are three main divisions: Overseas, Mission Support and Management Services, each with their own Director.

The Overseas Division has eight area secretaries and four consultants who cover evangelism and church development; laymen overseas, hunger relief and disaster responses; medical; and family life. It is also responsible for the Missionary Orientation Centre. The Mission Support Division is divided into four departments:

Three ways of giving

The work of the Overseas Mission Board is financed in three ways: by the Co-operative Programme, by the Lottie Moon Christmas Offering, and by designated gifts.

The Co-operative Programme is the plan whereby the churches give regularly through their State office to the support of Baptist work. About two-thirds of this money is kept by the State for its work and the other third is divided between the Foreign Mission Board and the Home Mission Board.

The Lottie Moon Christmas Offering is

named after the pioneer missionary to China in 1873 who inspired it. It is sponsored by the Women's Missionary Union. In 1888 it raised £1894.43, in 1976 almost £16,571,428. The designated, or earmarked gifts, are mostly for world hunger, disaster relief and other special causes, and the total Foreign Mission Board budget for 1977 is £31,623,382.

The end of the century

In 1976 an advance programme for the rest of the century was presented to, and adopted by the Southern Baptist Convention. The objective of this plan is to help share the gospel with every person on earth by AD 2,000. To do this it is hoped to have 5,000 missionaries under appointment, and to have personnel working in at least 125 countries. It is planned to have massive and extraordinary efforts in evangelism with emphasis on urban and youth evangelism. There is a scheme to involve 10,000 volunteer laymen a year and to establish, multiply and strengthen churches at a greatly accelerated rate, tenfold if possible.

It is the intention of the SBC to have adequate ministerial and lay leadership training by a wide variety of methods and to use, on an increasing scale, the mass media of radio, television and publications.

Accentuated attention will also be given to human need through health care, disease prevention and benevolent and social ministries. Everywhere there will be a prompt response to desperate human need in crisis situations.

World population is now over four billion and it is estimated that by the year 2,000 it will have grown to between five and six billion. Christ died for each of these, and Southern Baptists believe everyone should have the privilege of hearing about Jesus. We just want to do our part, with all other Christian groups, to make this opportunity a reality.

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