

### LESSON 3

## BAPTIST WITNESS IMPOSED FROM ABOVE: THE EAST AND MIDDLE EAST

The relationship between colonization and the missionary movement is a close one. For just as "colonialism" appears to mean the expansion of the European powers to Asia and later to Africa, in many minds the missionary movement means the same and so very little attention has been paid to the significant differences between the two. Colonialism, therefore, has come to mean the subjugation by force of arms or by ideas of one people by another. Since in this context colonization was carried out by "white-skinned" people, the word also carries with it the implication of racial superiority.

While there is little doubt that the spread of the Baptist Witness was made easier by the presence of the "imperial" policies of the nineteenth century in the heyday of colonial expansion, Baptist Witness tended both to co-operate with and to undermine colonial and imperial pretensions. The two fold Baptist approach in China, for instance, is a case in point, where Timothy Richards co-operated with the powers that were in order to influence the Chinese leadership and create a Christian Chinese culture, but other Baptists refused to co-operate because of the official support of the drug trade and other abuses. It might also be observed that the Baptist Witness in the East tended to follow hard upon the heels of commercial or political treaties made between either Britain or the United States of America with a particular country.

Yet the Baptist Witness, once established, took seriously the *development of peoples* as people, thus penetrating nations at several levels even where other sections of the Christian faith did not try. It is in this light that the creation of support services must be seen and in some cases Baptist Witness has been confined to them.

### The East

#### India

The Witness began in India, Pakistan and Bangladesh in the wake of the British colonial settlement, and since the Bengal region was the most colonized, it was there that the Witness began.

Lord Robert Clive, an English entrepreneur, ventured out to India in the eighteenth century and there made the British charter company, the East India Company, secure against all comers. He took over all of Bengal and this overlordship was made more firm by Warren Hastings and Cornwallis. The British set up institutions of justice and imposed an overlay of their culture upon the land. And it is

Is the following statement true or false?

According to Russell, colonialism means the subjugation by force of arms or by ideas of one people by another.

(true)

The Baptist Witness tended both to \_\_\_\_\_ with and to \_\_\_\_\_ colonial and imperial pretensions.

(co-operate, undermine)

The Baptist Witness took seriously the development of \_\_\_\_\_ as \_\_\_\_\_.

(peoples, people)

Lord Robert Clive made the East India Company secure against all \_\_\_\_\_.

(comers)

within this context that the first beginnings of Baptist Witness are to be seen.

William Carey, the first Baptist in India, went primarily as a self-supporting missionary hoping to live from farming. He landed in Calcutta but feared the authority of the East India Company, because landed persons who did not have the Company's permit could be repatriated. The early years were hard but Carey stuck it out as an indigo planter and as a merchant while he learnt the languages of the region and translated the Bible. He developed a school and attempted to influence Indian social customs from a biblical base.

It was not until 1794, or there about, that the British Baptists even understood what Carey was attempting to do. Nevertheless, within the next thirteen years other British Baptists attempted to establish the faith in other areas. This was made possible by the increasing government control of the charter companies and the influence of the rationalist movement in Europe which demanded a more egalitarian approach to religion. It was at this time that Marshman, Ward, Edwards, Brainerd, Eliot and Judson penetrated Asia with the gospel.

The form of Baptist Witness in India was not the same as elsewhere. Instead of preaching services and then the formation of a church, a different apologetic was necessary. India was a land with an ancient religion and so discussion and education were used.

The arrival of Joshua Marshman (1768–1837), a schoolmaster, and William Ward (1746–1823), a printer sent to the same region in 1799, enabled a more lasting foundation to be laid. An advantage was that the Mission was in Danish territory so that these three men had freedom from the harassments characteristic of the East India (Anglican oriented) Company.

Bishop Stephen Neill commenting on this period observed five important aspects of the planting of the Baptist Witness in India. Firstly, there was the *preaching of the gospel* by every means at hand. Within a few years the gospel had been preached as far away as Burma. Secondly, there was the *distribution of the Bible* as a support to the preaching in the local languages. In this regard, the translation of the Scriptures was of paramount importance and the three men were able to translate them into Bengali, Sanskrit and even Chinese. Thirdly, they established themselves into a church at Serampore. Ward was chosen as pastor and under his preaching the fellowship of the baptized grew. And although there was some relationship with the Baptist Mission Society, the Serampore Church was independent. Fourthly, there was a *study of the religious and cultural background* of the area. Carey wrote and printed a Sanskrit grammar. Ward wrote a book on the customs and manners of Hindus. But despite this sympathy for the culture, these three men never lost the sense of the exclusive claims of Christianity. Fifthly, *Carey and his associates insisted on the training of indigenous pastors* to carry on the work. In 1819, a College for the instruction of "Asiatic, Christian and other Youth, in Eastern

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*William Carey hoped to live from farming in* \_\_\_\_\_

(India)

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*List two reasons the Baptist Witness was able to expand in India.* \_\_\_\_\_

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(Compare your answers with the text.)

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*Baptist Witness in India was not the same as* \_\_\_\_\_

(elsewhere)

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*What are five principles followed by Carey in establishing the Baptist Witness in India?* \_\_\_\_\_

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(Compare your answers with the text.)

Literature and European Science" was established. In 1827, it was given a charter by the King of Denmark and now Serampore University stands as a testimony to these men.

From the simple beginnings in the Bengal region, where the work was subsequently supported by Australian Baptists, the Witness spread. Other Baptists came into the subcontinent, notably the American Baptist Convention. The story of the growth and development of Baptists on the Indian subcontinent is still largely an untold story. In 1835, the American Mission opened work in South India among the Telegus and by 1838 this was well established. Next to be influenced were the people of Assam, who were engaged in tea plantations and were under British rule. By 1878, American Baptists had established churches and in 1900, there were some 4,000 members.

### **Burma and Ceylon (Sri Lanka)**

Coeval with the development in India was the establishment of work in Ceylon. The main responsibility for Baptist Witness there was the Serampore Mission. It was begun by James Chater, who had originally gone to India as reinforcement of that Mission. He was not allowed to land and was at first sent to Burma. Later, he was designated for Ceylon and arrived there in 1812. There he established churches, beginning in Colombo, developed a press and founded schools.

It must be observed that the work in Sri Lanka (Ceylon) developed on the same pattern as that of India. By 1893, there were already 44 preachers, 1,137 school children and 500 members. In 1892, the members had increased to 78 evangelists and teachers, 107 churches and preaching points, 924 members, and more than 5,000 scholars in school.

The Burmese work has been the best known by its association with Adoniram Judson. Baptist work had been established in Burma by Felix Carey the son of the Indian missionary. And it was to this work that Judson came in 1812. Adoniram Judson and Luther Rice had been sent to India as Congregationalist missionaries, but en route had become Baptists due to their Bible Study. This event led to the establishment of an American Missionary Society with Baptist interests primarily. But it also led to the support of an integrated Baptist thrust into the Burmese nation. While support came from the United States, Carey and his Serampore associates provided Judson with a printing press and soon the Scriptures were translated into Burmese.

By 1823, there were eighteen members in the Rangoon Church. It had been formed in 1819 with three converted Buddhists.

The 1820s saw the persecution of the Baptists due to the outbreak of the Burmese War. The British had provoked this in their acquisition of more authority in Asia. In the unrest and turmoil Judson and Price, a medical doctor who had joined the Mission, were imprisoned. But fortunately for

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Identify James Chater. \_\_\_\_\_

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*(Compare your answers with the text.)*

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*The work in Sri Lanka developed on the same \_\_\_\_\_ as that of \_\_\_\_\_.*

*(pattern, India)*

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*Name two Congregational missionaries converted to Baptist views en route to India. \_\_\_\_\_*

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*(Compare your answers with the text.)*

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them Mrs. Ann Judson was able to sustain them with food and medicine until their release.

Since that time the Baptist Witness had developed to become the largest Christian grouping in the nation. It now boasts 357,891 members and 1,950 pastors.

### **China and Japan**

The Baptist Witness was taken to China as an overspill from India and in the wake of the imperial pretensions of the European powers. This was an era in which Missions followed hard upon the heels of colonial expansion and the China Missions were no exception. Baptist interest in China originated both in Britain and the United States.

While there had been previous contacts with Chinese in Thailand, Burma and elsewhere, no real attempt had been made to evangelize the mainland until certain treaties had been concluded between China and both the United States and Britain.

The most significant input was that of the Foreign Mission Board of the Southern Baptist Convention which had been enthused by J. Lewis Shuck after he had toured South China in 1846. Shuck had been sent out originally by the Triennial Convention in 1835 and was part of the movement of the American Baptist Missionary Union, which established Baptist Centres in Swatow, Ningpo and Suichaufu. They were themselves responsible for work in Shanghai, while others of the Southern Baptist Convention developed work in Canton, work which came to some maturity by 1889.

From the British side, there was Timothy Richards whose approach created problems for his Mission Society. For while other British Baptists adopted the five-point plan of Carey, Richards believed that if he evangelized the intelligentsia the resultant would be a Christian culture which was more important than an individualistic approach. With this in mind, Richards did not lay much weight on Baptist polity but worked freely with other agencies in the country to achieve his aim.

The British for the most part concentrated their efforts in the Northeast and developed both education and medical missions.

By the turn of the century when conflict broke out and Baptists suffered, the Witness had already been established. The Southern Baptists related to about 2,300 Baptists in about 24 churches while other Baptists related to a bit more.

China was important in the Baptist penetration of Asia because the Chinese influence was the single largest common factor in Asia.

Mention, however, must be made of Japan. The Japanese islands had been the object of missions since Francis Xavier, the Jesuit Missionary in 1549. But for nearly three centuries no other Christian influence was possible. Consequent upon the Japanese - United States treaty of 1859, Presbyterians entered and a year later the Baptists entered.

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*The Baptist work in India spilled over into*

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*(China)*

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Unfortunately, no work was established until 1889, due to lack of funds and personnel, when the American Baptist Missionary Union began a work in Kobe. This work had certain practical expressions like the printing of the *Gospel according to St. Matthew*, as well as the design of the *jinrikisha* a means of popular mass transport. It was from this that the work developed. A church was constituted on the island of Kiushu and by 1896, there was work at Fukoka and Nagasaki.

Since 1947, the Baptists have organized themselves into the Japan Baptist Convention, with a present membership of 29,508 and 236 churches.

**Thailand**

The Baptist Witness in Rangoon had been extended as early as 1833 into Thailand (Siam). Ann Judson had acquired the language and translated her husband's catechism. This was printed by Carey in Serampore and was the basic Christian document which J. Taylor Jones took with him to Bangkok.

Under the Triennial Convention some of the earlier Baptist leadership had indeed penetrated Northern Thailand and others had gone from there to China. As a consequence the work in Thailand was weakened although it appears that there was always some contact with Rangoon. It was only after 1949, when China expelled foreign missionaries that both American and Southern Baptists took the Thai work more seriously and returned. This time American Baptists worked with the Chinese who had emigrated to Karen Lahu, Akha and Lisi in Northern China. The Southern Baptist in the meantime worked mainly with the Thais.

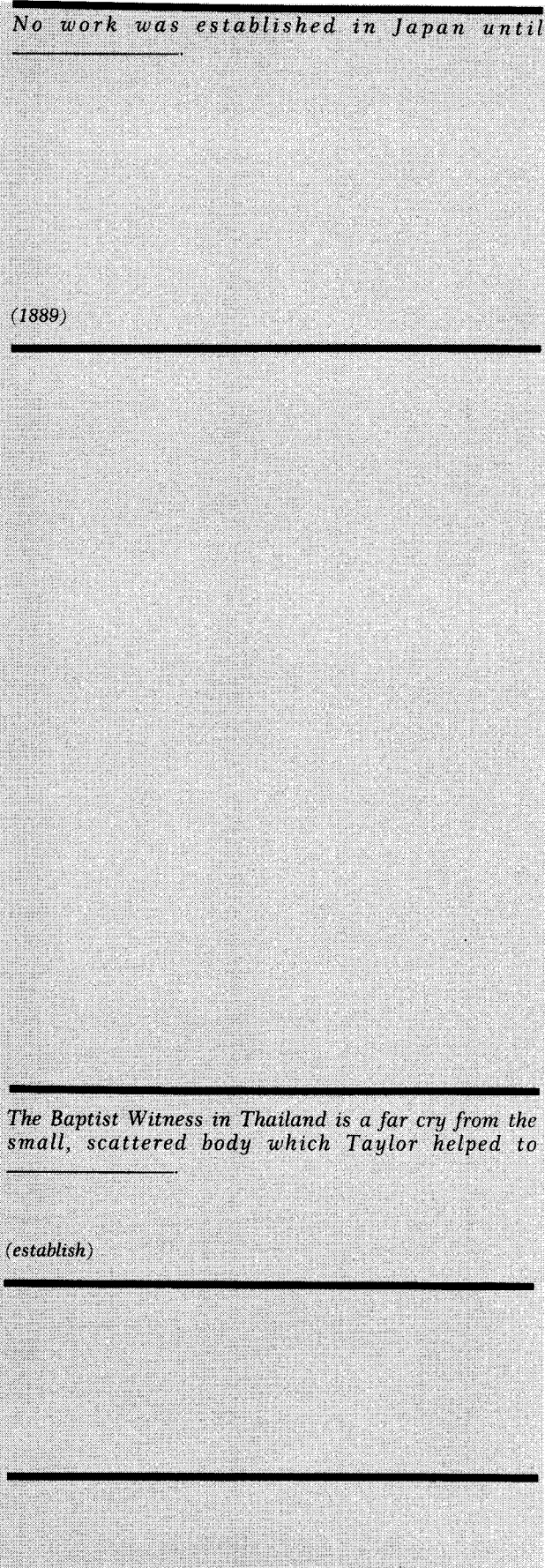
In 1976, the Thailand Baptist Convention came into existence. Two years later a Southern Baptist oriented group formed the Thailand Baptist Churches Association which organized a Baptist response to refugees from Vietnam as well as an urban strategy for increased Witness in the Bangkok neighbourhoods.

To date, the Baptist Witness in Thailand is a far cry from the small, scattered body which Taylor helped to establish. It is today a significant section of the Christian Community, with local leadership, a hospital, a seminary, a book centre, and a mass communication centre. But the Baptist Witness still lacks a national Baptist unity in Thailand.

**Singapore and Malaysia**

The first Baptists who arrived in Singapore and Malaysia came from Swatow, China about 1905. In letters to their churches back home they suggested that there was a need for evangelists in Malaya but there was no response.

In Singapore, there was a church of Swatow Chinese, who had originated from the American Baptist Missions. Some of them migrated to Singapore and established an



*No work was established in Japan until*

(1889)

*The Baptist Witness in Thailand is a far cry from the small, scattered body which Taylor helped to*

(establish)

"open" fellowship. In 1937, however, there was some unrest in the Swatow fellowship, because the Baptists wished a baptistery in the new church which the Swatow fellowship was constructing. It was Lim Kian Tung, principal of a Baptist school in Ling Tung, who on a tour of Singapore inspired the Baptists to form a separate church. On December 5, 1937, the first Baptist church of Singapore was constituted, called the Overseas (Swatow) Baptist Church of Singapore. When war broke out the Baptists were affected. But despite the war, the Baptists continued to worship and in 1947, the first minister was called.

The Malaysian story is quite similar. In Northern Malaya work had been started by two ladies, Madam Tan Hee Ee and Mrs. Oh Hock Teck.

In 1937, an evangelist came to Penang from China to build evangelistic services and stayed with Mrs. Oh Hock Teck. He convinced her that she needed to serve the Lord, as a Baptist, after all she had been baptized in China eighteen years before. With this conviction and with the help of a Presbyterian Bible woman she had found, Madam Tan Hee Ee, on October 21, 1938, the families constituted the Penang Baptist Church. Mrs. Oh was a wealthy woman. The family owned a rubber plantation on which many Baptists worked. So Mrs. Oh and two Bible women began personal work among these employees. During the war, the Baptist work was at a low ebb but after the war the work mushroomed. By 1945, a full time pastor was elected and the congregation outgrew its premises. Mrs. Oh and the faithful committed, provided land and raised more than \$26,000 to erect a new church.

A similar Witness grew up in Sungei Patani where Baptists gathered together during the Japanese occupation and from which came a Baptist church. Contemporaneous with this, a Witness mushroomed in Perak where after a campaign the converts banded together and called themselves the Christian Evangelistic Church. Although Baptist in orientation, the church did not call itself Baptist. And in 1949, the Cantonese-speaking church in Singapore sprang into existence after Lo Lok Chee made contact with twenty-four Cantonese-speaking Baptists from China.

When the 1950s arrived the Baptists of Malaya and Singapore were isolated units within a Buddhist sea. The new outreach came because three ladies, Mrs. K. C. Tham, Mrs. Lun Yoke Fen and Mrs. Wong Chun Lo Tak, who had come from China, felt the need for a Baptist Church in Huala Lumpur.

About this time Baker James Cauthen of the Southern Baptist Convention, where he was secretary for the Orient of the Foreign Mission Board, was discussing with Baptists in Singapore the new possibilities opened consequent upon the closing of doors to Foreign Mission work in mainland China. It was he who took back the requests to the Foreign Mission Board and a new approach and understanding came to the Baptists of the region.

Certain things began to occur. First, the external

Give the name of the first Baptist church organized in Singapore. \_\_\_\_\_

(Compare your answer with the text.)

Mrs. Oh Hock Teck helped establish Baptist work in Northern \_\_\_\_\_.

(Malaysia)

What are three benefits Southern Baptists brought to the Baptist Witness in Malaysia? \_\_\_\_\_

influence *created a unity* among the separated groups. For instance, Hong Kong Baptists who had been established for a long time began to show increased interest in their brethren in Malaya and Singapore. Second, new work was initiated among other language groups, e.g., in 1953, the first Hakka Chinese language missions were begun. And finally, the internal structure of the church was developed, e.g., Bible Study, Sunday School, Women's Meetings, Literacy Classes and Vacation Bible Schools.

In any assessment it must be observed that as yet the churches were more meeting places for supportive culture groups. And the input of the missionaries was the structure of the Southern Baptist church life. Both things were natural and necessary until these groups could find themselves and be creative.

The years between 1953 and 1970 may be described as years of consolidation. Everywhere new churches were being built, new programmes initiated and new methods tried. In Singapore there were many more helpers from abroad but what was noticeable was the increased local participation. With the advent of the Singapore Bible College, recruits for the ministry were encouraged. Before this that training could be obtained only outside, Hong Kong being the nearest. The moving force behind these successes was the Singapore Baptist Church which provided the personnel for Witness.

In Malaya, the Witness now moved into the central area, as well as north and south. The key role was played not only by the local people but also by the graduates of the Hong Kong Baptist Seminary. The Southern Baptist Convention with its personnel and other resources provided the catalytic effect for all these things to happen.

Within the region, with the development of the Witness, it became increasingly necessary to create organizations of unity. The Witness had suffered much not only from personal conflicts which had split churches but also from alienation due to language and culture.

The first co-operative venture was ministerial training when in 1952, a Bible School was opened. In 1953, it was upgraded to a Seminary and by 1970 had turned out several graduates at work in the churches. The Malaya Baptist Convention was also founded in 1953. It divided itself into local area committees by which the Executive Board manages the Convention's business. Within local areas there are Baptist Associations which implement Convention policy and form a basis of united Witness for Baptists in an area.

There was also an input into the medical work of the region. A Baptist Clinic was opened in April, 1954, but had to be closed by 1960. Additional Baptist outreach was done through a Baptist Centre and a Book Room (1954). Each of these grew into larger entities and developed.

If the first Baptists in Malaysia and Singapore came from the Chinese who had come from the mainland, the Witness as it now stands is due to three things:

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
*(Compare your answers with the text.)*

*The years between 1953 and 1970 were years of* \_\_\_\_\_

*(consolidation)*

\_\_\_\_\_  
*The first co-operative venture was* \_\_\_\_\_

*(ministerial, training)*

\_\_\_\_\_  
*The Witness as it now stands is due to the following three things* \_\_\_\_\_

- (1) A response to a call for help from the Southern Baptist Foreign Mission Board in these last twenty years
- (2) The development of language-related ministries with a literacy and literary back up
- (3) The training of local men and women to become the pastors and administrators of the churches

### The Philippines

Baptist Witness entered the Philippines with the work of the American Baptist Convention in Negros and Pinay. In 1948, after the events in China the Southern Baptists moved their Chinese language school there and developed a Witness among the Chinese. In 1950, the Baguio Church was established. A flip came to the work when military personnel in Manila and Anyeles desired an English language church. And so two churches were organized.

The Witness is organized on a language and racial base. There is a Chinese Baptist Convention, which caters to the large Chinese expatriate community, the Luzon Convention and the Mindanao Convention. Each Convention is divided into associations and organizes its own work. The Witness includes theological education at several levels, rural life centres, a hospital and radio programmes supported by correspondence courses and literature.

Today, the Baptist community is one of the largest Protestant groups numbering some 898 churches and 81,461 members.

### Indonesia

The work in Indonesia began at the turn of the nineteenth century. The Baptist Witness was introduced from India by William Carey, whose son Jabez pioneered the work. Unfortunately, the work in Java was allowed to suffer at the expense of both India and China. Although, it ought to be recognized that the work was considered, certainly by British Baptists, in conjunction with the work in the Caribbean.

It was the Southern Baptist Convention who reintroduced Baptist Witness in 1951, when due to the China embargo Stockwell B. Sears, W. Buren Johnson and Charles P. Cowherd were mandated to begin a Witness in Jakarta. Since that time the work has increased.

Subsequent to the Southern Baptist Convention other groups have entered, among them the Conservative Baptists in Kalimantan. And there are independent groups sponsored from England, the United States and particularly Australia.

Baptist Witness has assumed four forms: (a) education, chiefly a Bible school and a seminary; (b) medical work centred in a training hospital at Kediri, and later at Bukiltenggi in Sumatra; (c) preaching in several forms, including the use of the traditional Javanese ballet, as well as Student Centres, radio and television.

By the late 1970s, the Indonesian Baptist Witness has

(Compare your answers with the text.)

Southern Baptists moved their \_\_\_\_\_ school.

(Chinese, language)

Jabez Carey introduced Baptist work to \_\_\_\_\_.

(Indonesia)

Baptist work was reintroduced by the \_\_\_\_\_ Convention.

(Southern, Baptist)

What are four forms Baptist work in Indonesia has taken? \_\_\_\_\_

grown to 300 churches and nearly 15,000 members. But this Witness exists against the background of Islam, for Indonesia is a Muslim country.

### **Hong Kong and Macao**

Coeval with the Javanese work, was the work in Hong Kong and Macao. Baptist influence in Macao began in 1836 with the arrival of J. Lewis and Jehu Hall Shuck who had been sent out by the Triennial Convention. They moved to Hong Kong in 1842, in the year that the territory was ceded to Britain. The work was always seen in conjunction with the work in China, and so there was some administrative link with Canton and Shanghai. The Witness in Macao grew slowly but firmly and in 1904 a Baptist church was formally constituted by the Bible Missionary Society and this became the nucleus of a new work. In 1910, the Baptist Missionary Society handed over the work to the Southern Baptist Convention who expanded the Witness. In 1946, a Baptist association was formed.

On the Hong Kong side of the straits to which Shuck had gone, many Chinese from the mainland migrated and swelled the numbers. And so the ministry there has been, as in Singapore and the rest of Malaysia, to a migrant peoples. It was not until the 1920s, when Hong Kong became a major shipping port that the Baptist work developed. At this time British Baptists concentrated on health, with American Baptists of both conventions supporting education and evangelistic programmes. Most of the churches, however, grew up in Hong Kong with Chinese initiative from the mainland.

Since 1938, there has been an attempt at co-ordination. In that year the Hong Kong Association was founded. War broke out in 1939, and the colony was severely hit. After the war there was the overthrow of Chiang Kai-shek and the expulsion of foreign Christian leaders from China. Southern Baptist found a ready outlet in Hong Kong and since 1949, have poured expertise and money into the work.

The Baptist Witness in the territory is one of the largest in Asia, but unlike the Chinese work suffers from two things. Firstly, it tends to be oriented towards the outside although there are indigenous, isolated units within it with their own ethos and language. Secondly, since Hong Kong tends to be a repository for Asian migrants, there is a major difficulty of preserving the United Witness of the Baptists. Thus, the supportive facilities of a University, schools, medical services and seminaries are of vital importance, and they provide the meeting places from which a United Witness will emerge.

### **Taiwan**

The China Baptist Convention of Taiwan is young as compared with the Baptist Witness among the Chinese. It came into being as a result of the migration of Baptists from the mainland consequent upon the revolutions of 1945. In

(Compare your answers with the text.)

Baptist Witness began in Macao in \_\_\_\_\_

(1836)

Is the following statement true or false?  
*Most of the churches in Hong Kong grew as a result of the initiative of missionaries from the mainland.*

(false)

Name two limitations to Baptist work in Hong Kong.

(Compare your answers with the text.)

1948, there were very few Christians but in 1980, there appear to be more than 12,000.

The Witness was initiated by three American groups, i.e., the American Baptist Convention, the Southern Baptist Convention and the Conservative Baptists. Baptists who find themselves a small group within a five per cent minority of the population have nevertheless been able to contribute significantly to the society.

The Witness is built upon the principle of financial self-support in operating costs, a strong preaching and evangelistic outreach, the use of music and the mass media and the development of strong pastoral leadership.

## **Korea**

The Korean Baptist Convention developed from what was called the "Church of East Asia" who extended an invitation to the Southern Baptist Convention in 1949 to work with them. The groups had some sixty years previously been established by independent missionary efforts from Canada; and when Dr. and Mrs. John Abernathy took over in 1950, the work was a number of small congregations. Since that time the work has been developed by a four-point programme involving mission and outreach. The programmes are: (a) medical ministry, which includes a hospital; (b) theological education and vocational education; (c) church development, which includes a programme for church music, curriculum materials and organization; and (d) Co-operative ministries, which attempts to influence Korean life.

At present there are about twenty-one associations related to the Korean Baptist Convention.

## **The islands**

Witness in the islands off the Japanese mainland began as early as 1891. The Ryukyu islands were first evangelized by a Japanese pastor, with the support of a generous Scottish woman. The pastor was related to the East Japan Convention, which was related to the American Baptist Convention. The work continued as a small one until the end of World War II when it began to spread from Okinawa to the other islands.

During the war Christians were forced to belong to a single organization, but after the war two Baptists withdrew from the union as they believed that the doctrine of the autonomy of the local church was being contravened.

In 1955, the American Baptist Foreign Mission Societies sent a missionary couple from Japan to the islands to strengthen the work. And later that same year another couple went.

Subsequent to the American occupation of the islands, Southern Baptist chaplains worked with the troops and an English language work was established. But soon a Japanese language work was added in order to have an outreach. As yet the church is not as indigenous as it ought to be but the Convention operates a Bible institute, a book

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*Is the following statement true or false?*

*The Baptist Witness in Taiwan is built upon the principle of financial self-support, a strong preaching and evangelistic outreach, the use of music and the mass media, and the development of strong pastoral leadership.* \_\_\_\_\_

*(true)*

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*Name the group who invited Southern Baptists to Korea.*

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*(Compare your answer with the text.)*

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*Baptist Witness in the islands off the Japanese mainland began as early as* \_\_\_\_\_

*(1891)*

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*Southern Baptist chaplains worked with the* \_\_\_\_\_

store and a radio programme. There are now twenty churches and ten missions in these islands.

Out in the Pacific lies Guam, the largest of the Mariana Islands. It has been largely Roman Catholic since 1688, when the first missionaries arrived. But despite its Catholicism there persists an undercurrent of "primitive" religion consisting of ancestor worship and animism.

Baptist Witness began work there. This was not long after the island had been ceded to the United States by Spain as part of the settlement after the Spanish-American War (1898).

In addition to these General Baptists, there are three Baptists groups with a church each. By far the largest single Baptist Witness is that of the Southern Baptist Convention who began work in 1959. The work, however, is largely confined to the English-speaking population. And is only now attempting to reach out to the polyglot of peoples in the island. Most of the Witness is confined to military personnel but a radio programme and student work at the university does provide some outreach.

### **The Middle East**

The Middle East is perhaps the best known part of Asia, possessing as it does those lands sacred to the three most universal of religions. And yet these are lands which have the most recent Baptist Witness.

It is true that there were attempts in the nineteenth century to establish the Baptist Witness in Israel. Dr. Landels, known for his initiating of Baptist Witness in Europe, had the increased task of superintending a Witness to Israel on behalf of the Baptist Missionary Society in 1885. This Witness had been sustained up to that time from private sources. The work was at Nablous and was pastored by a Mr. Karey for some time, but in the intervening years, the work remained small.

In 1955, a new start was made, this time with unconventional methods determined by the nature of the society and the multi-religious environment. In that year, a Baptist centre was built near Tel Aviv which served as an orphanage, as well as a camp site. This informal setting made it possible for Jew and Arab to meet.

In Tel Aviv itself Baptists have started a bookshop and a gallery. The shop is also a centre for training in handicrafts and serves as a publication centre. From it goes out literature in Arabic and Hebrew.

In 1963, the Baptist churches organized the Association of Baptist Churches in Israel, an association which co-operates with the United Christian Council and the Baptist World Alliance. In 1964, an in-service training centre was opened in Haifa, but it offers courses in several places including Jerusalem and Nazareth.

Since 1967, Baptists have encountered difficulties at two levels. Working as the Witness does across the language and religious boundaries, there has been a Jewish - Christian confrontation and Baptists have been affected. And also in terms of their legal status a certain

(troops)

*Baptist work began on Guam soon after*

(1898)

*A Baptist Witness was begun in Israel in*

(1885)

*A new start was made in \_\_\_\_\_*

(1955)

*Since 1967, Baptists have encountered difficulties at \_\_\_\_\_ levels.*

antagonism has been experienced. Nevertheless, the congregations are still there and growing. And today there are 402 Baptists.

Baptist Witness in Arab-Muslim-Bible lands has been comparatively recent. The work in Lebanon, Jordan and Gaza, spearheaded chiefly by the Southern Baptist Convention, has been the acceptance and continuance of older Christian work. Lebanon, which has been the most hospitable, given its division between Muslim and Christian interests and the part played by the United States subsequent to 1945, has been the centre of work in the Arab countries. In the Baptist Centre for Radio and Television, programmes for a wide area were produced and these programmes have led to Bible study in some areas sustained by a cassette ministry.

The Witness is undergirded with a theological education programme centred in the Arab Baptist Theological Seminary which undertakes the training of pastoral leadership for the Arab areas.

The first Baptists arrived in Lebanon about 1948 and began their effective work through education and worship. The Beirut Baptist School was a primary means of Witness, but preaching and the development of churches were not overlooked. In 1974, there were some 500 Baptists and 11 churches. Each church was led by a Lebanese. When the civil disturbances of 1975-76 broke out, Baptist among others suffered greatly and today the situation has not yet been resolved. Despite this Baptists are holding their own.

In Jordan, the most Islamic of these lands, Baptist Witness began when Southern Baptists purchased a hospital at Aihoun from an English doctor. Here Baptist Witness expanded on the three programmes of (a) evangelism, (b) medical care and (c) education. Today there is a Witness of 256 Baptists.

Gaza, once a mandated territory, was annexed by Israel in 1967. Baptist Witness began here in 1904, when Southern Baptists of the United States took over the work of the Church Missionary Society of London, an Anglican Missionary Society, which had been there for nearly a century.

In 1891, the Church Missionary Society had established a hospital in Gaza, and here Baptists run a fifty-seven bed hospital together with a nursing school, which has a three year programme. The hospital also trains medical technologists and physio-therapists.

As yet there are no "churches", although a Witness does go on in the hospital.

The form of Baptist Witness has been to create a Christian understanding of society and to build up through caring, art-forms, literature and music from which the local fellowships will evolve.

There has been a wider outreach to Islamic areas than the immediate Bible lands. In the Yemen, subsequent to the revolt of 1962, Dr. James Young under the auspices of the Southern Baptist Convention and at the invitation of the Yemeni government visited the region and in the following

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(two)

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*The acceptance and continuance of older Christian work has been the basis for Baptist work in \_\_\_\_\_, \_\_\_\_\_, and \_\_\_\_\_.*

*(Lebanon, Jordan, Gaza)*

---

year moved to Taiz to begin a medical work.

This medical work was subsequently moved to Jibla where a seventy bed hospital now stands, which was opened in 1968. In 1975, a dental clinic was added in Sanaa, another large city, and Dr. Raymond Odle, who also teaches at the government dental clinic, is in charge.

No traditional form of Witness has as yet emerged, given the background, but portions of Scripture are distributed and a worship service held in one of the homes.

In Libya, there is an English-language church located in Tripoli which has catered to the needs of American military personnel and oil company employees. There is no outreach to Libyans as this is illegal. There is a Witness in Libya but it has not yet become a Witness of Libya.

A similar situation exists in Turkey where the Galatian Baptist Church excercises a ministry to English-speaking Christians. This work situated in Ankara was established in 1966 but still has not yet become rooted in the society.

In Morocco there are about 200 Christians. There are no churches composed of Moroccan believers although there are some inquirers who meet in their homes. Baptist Witness began here in 1967 under the auspices of the Southern Baptists who supported Merrell Callaways as a pastor of the English-language Witness in Tangier and Rabat. Apart from the congregation in Rabat, there is a book store which deals with Christian literature.

There is a Baptist presence in Iran, but as yet not an Iranian Witness. Since 1971, Baptists have met as a church but the membership has been composed chiefly of Americans and others who have come to work in the oil fields. In 1973, a Baptist church was constituted in Teheran, and there are three missions: one in Shiraz, another in Ahivaz and the third in Isfahan.

A consideration of Baptist presence in this region gives the distinct impression that Baptist Witness commands different levels of acceptance, respect and toleration. In every instance the Witness has been "imposed" by a dominant power upon an already "religious" people, with a culture and well-constituted society of their own. But the Witness brought a humanity to each society and a deeper awareness of the meaning of human life together with the stewardship of nature. These levels of awareness in each nation are not the same, but there is no doubt that given time a Christian culture might emerge, and this not with values of the dominant political power, but with an underlying appreciation of the meaning of life in Christian terms. And this is so because Baptists have suffered as a part of the Witness to their faith.

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*In Yemen, a seventy bed hospital now stands at*

*(Jibla)*

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*Is the following statement true or false?*

*The Baptist Witness brought a humanity to each society and a deeper awareness of the meaning of human life together with the stewardship of nature.*

---

*(true)*

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## Home Study Exercise

**Basic activity** (Levels 1, 2, and 3). After reading the study guide text, answer the following questions.

1. How does Russell define colonialism? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
2. What part did colonialism play in the spread of the Baptist Witness in the East? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
3. Identify Lord Robert Clive and William Carey. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
4. Name two reasons British Baptists were able to expand their Witness after 1794. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
5. What methods were used to begin the Baptist Witness in India? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
6. List five principles followed in establishing the Baptist Witness in India. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
7. How did the Baptist Witness begin in Ceylon (Sri Lanka)? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
8. Identify Adoniram Judson. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

9. How did the Baptist Witness spread to China? Japan? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

10. What is the condition of Baptist work in Thailand today? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

11. Identify the Overseas Baptist Church. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

12. What contribution did Mrs. Oh Hock Teck make to Baptist work in Malaysia? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

13. List three benefits Southern Baptists brought to the Baptist Witness in Malaysia. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

14. What caused Southern Baptists to open work in the Philippines? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

15. How did Baptist work begin in Indonesia? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

How was the Baptist Witness reintroduced in Indonesia? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

16. What was the impetus to the growth of churches in Hong Kong? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

17. What is the emphasis of the Baptist Witness in Taiwan? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

18. How did Baptist work begin in Korea? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
19. Name two levels of difficulties faced by the Baptist Witness in Israel. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
20. What has been the basis of Southern Baptist work in Lebanon, Jordan and Gaza? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
21. What has been the principal approach of the Baptist Witness in the Yemen? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

**Supplementary activity** (Levels 2 and 3).

1. How did colonization and mission complement and contradict each other in India and China?
2. What were the "support services" which helped the cause in India and Pakistan?
3. What was the importance of the home base in the spread of the Baptist Witness in Burma?
4. What are the dangers and strengths of the Baptist Witness in the Philippines?
5. How did the Baptist Witness affect the meaning of life in the Middle East?
6. What are the differences between the development of Baptist Witness in Korea and Hong Kong?

**Advanced activity** (Level 3).

1. Evaluate the five principles followed by William Carey in India. Determine if these principles have been applied in your country. If so, show in what ways they were used.
2. Show the influence of the Serampore Mission on the spread of the Baptist Witness into other areas of Asia.
3. What are the reasons for such a small Baptist Witness in the Bible lands?
4. What approach have Baptists used in Muslim lands?

## **Seminar Discussion**

1. Determine if colonialism was entirely bad. What benefits have come to Christians through colonialism? What disadvantages? How can the modern situation be improved?
2. Discuss the development of the Baptist Witness in India. Advanced students should report on their findings on the influence of the Serampore Mission.
3. Discuss the five principles used by William Carey and the Serampore Mission. Advanced students should contribute their evaluations of these principles at this time.
4. What lessons can we learn from the study of this lesson to help us in our Baptist work today?
5. Discuss the effect historical events have had on the spread of the Baptist Witness in Asia.