In 1885 Sio Mamed, the pastor of Fasken Street Baptist Church in Adelaide, raised funds on the 50th, and he led the first missions they were sending to the five barayee tribes. Three women, who seemed so insignificant to the church's activities, had been selected as religious workers to work in the barayees and became recognized as the father of the Australian Baptist missionary movement. One of the women, Ellen Astol, served for 40 years, the longest serving of any Australian Baptist missionary although many more (over 100) according to the fact at the end of the last year) were to follow. From Five Barayee to the comprehensive 700 page history of people of the past and the future, the local partners and the innovative strategies of Australian Baptist global mission over the last 150 years.

The story begins with many women missionaries, who witnessed the first barayees in their presence. For 10 years the Australian Baptist Mission focused solely in India, seeking to reach Mahindrinin Hindu and Buddhist. I was to be led to the School Board in 1855. Under the personal interest of the Baptist Church, the Baptist Board in 1858, and the Baptist Board in 1863-1864, and the Baptist Board in 1865 and 1866, the Baptist Board in 1868 and 1869, the Baptist Board in 1870 and 1871, and the Baptist Board in 1872 and 1873. This was a significant move for the Baptist Church in the Asian region, and it has not only been in missionary partnerships with Western Baptists. It is also significant for the missionary role that the Baptist churches played in the Pacific. The story begins with the Baptist mission community was vital and had significant influence for the future work in other countries.

The rest of the chapter (and the larger record) was when mission work spread across Papua New Guinea after 1877 when the urgency of the Egyptian Baptist Church. Highlights were among the Kaling people at Bayer River and the five people reported on the island of New Guinea. Expected results of the Baptist mission were to achieve spiritual and physical health and educational services that supported mission work and the development of the indigenous church through church and educational work.

The story builds on this mission experience. Women were sent into Indonesia—mostly in an internal Indian Church, India, and into Turkey with theologians and vocational training. A bigger step was to pave the way for Africa, initially, in Zambia and Zimbabwe with healthcare and theological education. South Africa for a time, and another focusing on the Voice with a voice overview in Wajak and Mozambique. Here was work that involved a diverse array of missionaries by a multi-faith team focusing on Thai Buddhism, including outreach on the edge of the Thai-Siam link and ministry among Muslims, Buddhists, and Sikhs. The situation in the 1960s and 1970s had been both hard and full of ups and downs. Ministry platforms in South Asia, the Silk Road, areas, and Central Asia. Mission workers have responded to individual calls or opportunities in Hong Kong, Philippines, Sri Lanka, China, Vietnam, and Laos. And across Australia, the mission has some alongside the indigenous church, including encouraging them to develop modern Indigenous charismatic and xenophobic and locally appropriate leadership models. Today the mission is a network of missions.

Interwoven through the stories of mission work are Ham Kenner’s reflections on the mission’s leadership and supporting and including mission homes office. We introduce you to the succession still General Secretaries and presidents, such as the stubby- builded missionary, superintendent-leader UOY Williams (1956-1985): ‘Hem kenner that he was overweight, a big man, so he related well to a wider audience, troubles his staff tied terrestrial or were being’. (p.430)

The book traces historical trends and locates the history of the mission in its regional and global context. Throughout the overview there are references to an examination of mission issues. The overview of mission’s history reveals a commitment to mission support and finance, the role of the missionary wife, missionary lids and their education, cross-cultural teams, people group adoption, the post-Missionary centre, contextualization and relocation. Missions were intricate and expensive, and their involvement was significant for local communities. The overview of mission’s history reveals a commitment to education, community development and leading English through innovative approaches as the mission involves education, guitar teaching and beauty, and artistry. And there are hopeful models of mission cooperation, from early days in India where the mission field was divided and opportunistic, through NT in Thailand and Cambodia where a number of mission organization worked cooperatively under the one organization. A recurring theme throughout the commitment to develop the indigenous church and work towards a higher education. These are among the most challenging sectors, reading of missionaries moving on through missionaries and teachers to partnerships with indigenous groups, in the Pacific and throughout the world. This is a unique post-colonial shift that the balance of Indian Church has shifted from the Indian (1960-1983 Christians Living in East Asia and North America) to the global (South Asia Christians now live in Asia, African, Pacific and Latin America).

The shift towards partnerships as a global mission agency is reflected in many changes of the mission. The first mission society, societies started forming in 1664. After almost two decades of societies, they came together as Australian Baptist (Mission) in 1912. They faced the mission’s role in the 20th century by becoming a work which, by remaining a Mission Baptist Missionary Society (ABMS) in 1952. In 1999 they adopted a global structure to address the issues by the national and denominational the mission and the important role of mission in global action and support the partner churches and the sharing of resources in mission work. This is reflected also in the latest mission statement: to empower fiscal churches to develop their own distinctive ways of following Jesus.

From Five Barayee to the extensive stories of disappointment, tragedy, and embarrassment. We read of the deaths of Cabo and Anthony. We see the stories of the missionaries who came to the land that was once the mission field. And we see the stories of the missionaries who have labored in the field and continue to work. This is a unique post-colonial shift that the balance of Christian mission has shifted from the Indian (1960-1983 Christians Living in East Asia and North America) to the global (South Asia Christians now live in Asia, African, Pacific and Latin America). A recurring theme throughout the commitment to develop the indigenous church and work towards a higher education. These are among the most challenging sectors, reading of missionaries moving on through missionaries and teachers to partnerships with indigenous groups, in the Pacific and throughout the world. This is a unique post-colonial shift that the balance of Indian Church has shifted from the Indian (1960-1983 Christians Living in East Asia and North America) to the global (South Asia Christians now live in Asia, African, Pacific and Latin America). A recurring theme throughout the commitment to develop the indigenous church and work towards a higher education. These are among the most challenging sectors, reading of missionaries moving on through missionaries and teachers to partnerships with indigenous groups, in the Pacific and throughout the world. This is a unique post-colonial shift that the balance of Christian mission has shifted from the Indian (1960-1983 Christians Living in East Asia and North America) to the global (South Asia Christians now live in Asia, African, Pacific and Latin America).