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HERALD

The magazine of the Baptist Missionary Society



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MATO GROSSO BRAZIL



LETTER FROM THE NEW CHAIRMAN

David Staple



Bills! bills! and more bills!

Electricity, gas, rates, telephone, clothes, groceries, insurance . . . sometimes life seems to be one continuous settling of debts.

For me, the opportunity to serve the Society as its Chairman for the coming year is, in part, the settling of a debt.

I owe more than I can say for my spiritual life to my parents and to my home church at Beechen Grove, Watford. I also owe a great deal to the BMS.

The Ter-Jubilee Stamp Albums first fired my imagination. Then Summer Schools (thank you to those who staffed them in the 1940s) deepened my understanding of the faith and of the Church and its purposes. There my enthusiasm for Christian life and service was sharpened and my horizons broadened.

I tried to repay the debt by serving myself

on Summer School staffs. Again, I received more than I gave; the debts increased.

The same happened with the call to serve as Auxiliary Secretary in Cardiff, and as Chairman of the then Africa Committee.

All these opportunities were privileges, and each brought increasing blessing. For that I am grateful, as I am to my churches at Llanishen and Harrow for their encouragement and forbearance when the minister's time and energy have been put at the Society's disposal.

Thank you, then, for the opportunity, and the honour, of the Chairmanship. I hope to serve the Society and all associated with it to the very best of the ability God has given me, aided by His strength and your prayers.

If I am able to repay a little more of my debt, it will be a joyful repayment. My suspicion is that in a year's time I shall be more in the Society's debt than ever.

We are told in the New Testament that, 'it is more blessed to give than to receive'. One of the ways this can be applied to the Christian life, including my own, is that the more we give to God, the more He is able to give to us.

MISSIONARY MOVEMENTS

Departures

Miss V A Campbell on 16 January for Dacca, Bangladesh.

Miss M Lacey on 16 January for Chandraghona, Bangladesh.

Mr and Mrs A G H Davies on 17 January for Kathmandu, Nepal.

Mr and Mrs A P North and Rebecca on 25 January for Kinshasa, Zaire.

Miss P Goosey on 25 January for Kinshasa, Zaire.

Mr R J Foster on 25 January for Tondo, Zaire.

Mr T C Reed on 25 January for Yakusu, Zaire.

Rev C M J and Mrs Spencer on 25 January for Yakusu, Zaire.

Mr R C Welham on 25 January for Pimu, Zaire.

Mr A Bishop on 25 January for Yakusu, Zaire.

Birth

On 16 January, in Southend, to Dr and Mrs M J Stagles, a son, Tom.

ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and gifts sent anonymously. (9 January-2 February 1981)

Legacies:

	£	p
Miss H C Bourne	172.	86
Mrs V Cheley	2,439.	95
Miss K Dalgety	1,085.	32
Miss J G Godfrey	50.	00
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Widows and Orphans: Anon: £5.00.

NOTES FOR YOUR PRAYER GUIDE

Robert and Miriam Young (3 May) are home on furlough.

Ludhiana (10 May) has just celebrated a centenary of work and witness.

Christopher Green (15 May) is still waiting to go to Vellore.

Rev Koli Mandole Molima (17 May) has been very ill although he is now recovering.

Mama Ditina (21 May) was ordained a full minister last December.

Rev A A Lambourne (30 May) died on 24 February.

Clinton Bennett (31 May) is now stationed at Khulna.

Secretaries

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Rev H F Drake, OBE

Editor

Rev A E Easter

Enquiries about service to:

Rev (Mrs) A W Thomas

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support work are always available to offer
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Dr A G Medvitz, the Senior Technical Advisor to the Zambian Council for Social Development has pointed to the rapid rate of urbanization which is taking place in that country. This phenomenon is not unique to Zambia, or even to Africa as a whole. The United Nations Organization has issued figures showing this to be a worldwide movement.

It is calculated that by the turn of the century of sixty large cities in the world with populations exceeding five million three quarters will be located in the Third World. By the same date it is estimated that three out of every four people in Latin America will be living in towns.

This movement from the countryside to the towns, occasioned for the most part by a search for work and more money to meet the ever rising costs, has already presented a number of problems. In the great cities like Calcutta, Kinshasa, São Paulo and others there is not enough accommodation. However fast an authority seeks to build houses the influx of people outstrips the number of homes made available, or the accommodation is financially beyond the reach of those needing it, so there spring up appalling shanty towns and pavement dwellings in which so many seek to live.

Traditional ties are broken

In countries like Zaire where society traditionally lives in a tribal situation and there is mutual caring by members of a tribe or village, problems arise when units of the tribe migrate to one of these large cities. They become isolated from that support and also lose the opportunity of a 'garden' in which to grow their food. This in turn leads to more impoverishment because additional money has to go on the means to live.

It is interesting to note that UNO figures reveal that even in a highly developed and sophisticated society like that of the United States of America in the last fifty years the percentage of the population engaged in food production on the land has dropped from 25% to 4%.

Hence in Brazil when our work began twenty-five years ago missionaries were, for the most part, in frontier situations. They were at the edge of the inhabited areas working in rural situations with those who lived off the land. Today more and more of their work is in towns and cities consolidating the gains of earlier years and trying to adjust to the new flow of migration. At the beginning, the movement of people was from the coastal strip (the Litoral) to the interior of Parana' where we worked. Today, with the demise of the coffee growing in this state, people are on the move again back into the cities and north westward into other states.

Strategy has to be rethought

For reasons given above, there is a great opportunity in the towns and cities to express the caring love of Jesus among a needy frustrated section of the population. Therefore, there is, in some parts, a drive for Urban Evangelism. This is important not only for the sake of the people caught up in the difficulties of living in such situations, but important also for the strategy of the gospel since these large towns and cities must have an increasing influence on the life of the nation.

It is important also to go with those who are moving to other states because many were brought to Christ in the old situation and will form the nucleus of new fellowships in these developing areas to which they have been attracted.

SITUATIONS VACANT

by Pastor Sebastião Custodio de Oliveira Neto, Vice-President of the Junta (the Executive of the Baptist Convention of the Centre of America)

'Brazil is big, but Mato Grosso is bigger!' So a colleague told me when I arrived here. Obviously this is a hyperbole, but nonetheless it is one which expresses the idea of the enormous size of this State with its 330,000 square miles. About six countries the size of England could fit into it, and even after losing part of its territory to form the new State of South Mato Grosso it remains the third largest State of the Federal Republic of Brazil.

However, in spite of its size, Mato Grosso was, until recent years, one of the least populated areas of Brazil. Now its population

is growing rapidly as numbers of people move in as a result of problems which small farmers and merchants from other areas, especially the South, have met. They see in Mato Grosso, with its fertile soil and cheap land, the hope of a brighter future. They come knowing they will face a different climate, make new friends and adapt to a different culture, and perhaps be more receptive to a new spiritual experience.

In the light of this, the Executive Board of the Centre-America Baptist Convention has sought to open 'missionary fronts' in the new pockets of population, aiming at

showing the people that far more than progress and material riches, they need spiritual progress and riches which can be acquired only through the acceptance of Jesus Christ as Saviour and Lord.

A challenge they ignore

So far there are 19 missionary 'fronts' in various regions of the State and it is hoped that five more will open this year. New villages appear annually and it is not always possible to send pastors to each of them. These pastors would have to come from other areas of the country as this Convention still has very few. However, there are not many who are willing to accept the challenge of this pioneer area, especially as there is need and opportunity in the areas where they already minister. For this reason the Theological Institute was created in Cuiabá last year to prepare workers for the region, not necessarily as pastors, but as full time lay workers. It is hoped in the long term to have our own Theological College to train pastors to full qualification here in Cuiabá. The majority of churches here are small by Brazilian standards and most have inadequate financial resources. The work of the denomination in the State is unable to be self supporting, depending as it does on the contributions of these churches. For this reason it receives financial aid from the Southern Baptist Convention of the USA. In the light of the reasonable growth of the churches and also the growth of the purchasing power of the people in general, it is my opinion that within a maximum of ten years the Centre-America Convention will be self-sufficient.

They are still needed

In speaking of outside aid, the inestimable work of foreign missionaries, initially American, and at present those from the BMS who are the majority, must be highlighted. These missionaries have worked chiefly in pioneer missionary fronts, and more recently



Clearing the forest for a new town

in theological education; Pastor David Doonan is at present Director of the Theological Institute and Pastor Keith Hodges leads the Extension Programme aimed at reaching lay leaders who live in remote areas, have little or no theological education and are unable to move to the capital to study at the Institute. However with the growth of population and the lack of local workers, the area will continue to need overseas missionaries. A few examples will serve to illustrate this.

In the east of the State there is an old town called General Carneiro which, with the arrival of people from South Brazil, is beginning to develop again, but there is no Baptist witness there. In the same region, the growing town of Barra do Garcas has a Brazilian Baptist pastor but because of its continuing growth the area needs another worker. Turning to the north east there is Agua Boa, a Gaucho (Southerner) project which after only five years has become a municipality, and with it, Canarana where the Convention has placed a National Missions worker this year. The road to these places continues northwards with a good stretch still to be opened to traffic. Along this road new townships will soon grow up as colonization projects are already being planned.

In the extreme north at Colider the Convention maintains a Brazilian missionary in the newly formed church. There are several colonization projects in the area which have attracted many new inhabitants. Further north, in Alta Floresta, where Pastor David McClenaghan worked, the Baptist community with its Brazilian missionary, will this year become a church. In the same area there is also the growing town of Paranaíta.

In the extreme north-west in the municipality of Aripuana, the main township is almost inaccessible by land, air transport being the



chief access route, but despite this the whole area is developing rapidly. In one town in the area, Juina, the Convention has just placed a Brazilian missionary, but the Baptist people of the town of Aripuana are now appealing for a worker in their town.

In the centre north, growth in the town of Porto dos Gauchos has been slow, while other towns in the municipality have grown more quickly. At Juara, a Convention missionary Pastor is working with a growing congregation which in turn has begun a work in Novo Horizonte. Work has also begun in Sinop and Pastor Peter Cousins has been

invited to work there on his return from furlough. Within the municipality of Sinop other towns are likely to grow due to the fact that this will in the future become one of the industrial centres of the State. As well as the numerous saw mills, which exist already, within a year an alcohol plant will begin producing combustible alcohol, to replace petrol, at the rate of almost one million litres a week.

continued overleaf



A new church in the making

SITUATIONS VACANT

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Towards the centre of the State at São Jose do Rio Claro there is a Baptist congregation which until recently was served by Peter Cousins who lived some two hundred kilometres away in Arenapolis, but the new pastor in Arenapolis is unlikely to be able to serve the community in São Jose and so a new pastor will be needed there.

Two pastors for five churches

The area with the largest number of Baptist churches is the west of the State. There are five in all and two more will be organized in the near future. However, there are only two pastors in this area, Ari Anibal at

Caceres and Valdyr Rodrigues at Mirassol who serves the church at Ataputanga and its two congregations. All the other churches in the area are without any pastoral oversight. In the centre-south of the State there are plans for colonization of several older municipalities, and when this happens the chief town of each area will grow rapidly as the commercial and banking centre of the municipality. This is already happening in Diamantino, where the First Baptist Church of Campo Grande, South Mato Grosso, in collaboration with our Convention, supports the missionary couple. In the neighbouring municipality of Nobres the same is happening though as yet there is no worker there.

Is the list endless?

In the south-east of the State, municipalities of Alto Araguaya, Torixoreu and Alto Garcas are old areas also experiencing fresh growth. The National Baptist Missions Board has placed a missionary in Alto Araguaya who also serves Alto Garcas, and he is seeing rapid results for his efforts.

Finally there is Varzea Grande and also Cuiabá, the State capital. Varzea Grande and Cuiabá are separated by a river. In Varzea Grande there are two Baptist congregations and a recently formed

missionary front. The congregation in the town centre has a Brazilian missionary pastor and the missionary front is being helped by Laura Hinchin. These suburbs are now receiving many people from the countryside to this municipality which is the most industrialized in the whole State.

Cuiabá, the State capital has experienced the recent population growth more than any other city. New suburbs appear almost monthly, and Cuiabá is now one of the fastest growing cities in Brazil. It has three Baptist churches and six growing congregations, two of which may well become churches within the next year or so. David Doonan is working with one of these congregations and Keith Hodges will probably work with another. The Convention is planning an evangelistic outreach campaign for December of this year in conjunction with the National Board of Missions. Seminary students will come from several areas of Brazil to undertake door to door evangelism in various suburbs of Cuiabá. This work is expected to give rise to several new congregations and we aim to have five more Baptist churches in the city within the next two years.

Mato Grosso is a field

These then are the objectives of the

THE HUT IS ABOUT TO BURST

by Laura Hinchin



The centre of South America, Cuiabá

Convention in the State of Mato Grosso. In order to see them fulfilled we need missionary help especially for new missionary fronts, and there is still a need for workers in theological education, not to mention health, agriculture, music and youth, because specialized people are needed for these areas also.

Mato Grosso is a large 'field, white unto harvest', and the words of the Master are appropriate: 'the harvest is great, but the workers are few'. For this reason we say to our British brethren; 'Pray the Lord of the harvest that He may send more labourers into His harvest.'

'Bem vindo Dona Laura' said Pastor Sebastião, welcoming me to the Third Baptist Church, Cuiabá, and how my heart rejoiced, not only to be so warmly welcomed but to have the assurance that I had at last arrived at the place where God would have me serve Him.

The Third Church is the youngest of the three Baptist churches in Cuiabá. 7 September 1974 is a significant date in its history, for on that day it ceased to be a congregation of the First Church and was organized into a church in its own right. At that time there were 40 members; today there are 150. It seems that one of the characteristics of the Baptist Church in Brazil is its tremendous evangelistic zeal, and Third Church is no exception. In 1977, when only three years old, it commenced its first outreach in nearby Vila Santa Isabel, which is now a thriving congregation. Pastor Sebastião was called to the church in 1979 and later that year work was initiated in the villages of Bamba and Colônia Antonio João, when Christian families who had moved there invited the church to hold services in their homes. A year ago children's work began at Mappim where the church rents a small wooden hut, and we praise God that He continues to bless this work as more children come along each week and the adults begin to show more interest. So although only six years old, and its own church building not yet completed, Third Church is committed to these exciting outreaches and I rejoice that I have the privilege of being part of all this.

Ministering to the handicapped

And what is my involvement? Well, as far as Third Church is concerned, I have a Sunday School class of under sevens and a small recorder group of older children. My main involvement with the women's work is visiting ladies who, for various reasons, are unable to attend church, such as Dona Maria. This lady has a heart condition and is



paralysed one side, and although she is able to get about her own home and garden with the aid of a stick, she cannot go beyond these confines, so she is always glad of a visit by someone who will read the Bible and pray with her. Another woman who needs someone to talk and pray with is Dona Ana, a young woman recently widowed and left with two little girls and an 18-month old baby who is paralysed in both legs, frequently ill and in need of much attention. Dona Ana is expecting another baby. I pray that my visits help these and others and praise God that their faith and complete trust in Him is an inspiration to me. The ladies' singing group is also another avenue of service which has opened up and is enjoyed by all concerned.

Once a month I take a small group to the preaching point at Bamba. It is about 60 kilometres from the asphalt road, but the first time I saw it I thought I had stepped back in time. Rounding a bend in the dirt road we suddenly came upon a clearing with about eight small houses made of dried palm leaves with thatched roofs nestling at the foot of a range of hills, and the River Bamba,

continued overleaf

THE HUT IS ABOUT TO BURST

continued from previous page

which is the only water supply, quietly flowing nearby. I later discovered that there were a number of other houses in the vicinity but these were hidden by the abundant vegetation.

Everyone welcome

Here we spend some afternoons with simple Bible studies, telling the good news of the gospel or helping new Christians with simple Bible studies, then after a meal in the tiny two-roomed home of Dona Irene and her husband Miguel, we have a service to which everyone is invited. This is also the pattern at the other preaching point Colonia Antonio Joao, a much larger village where the homes are made of wood or mud brick and where the church has already purchased a plot of land.



A typical house

The children's work at Mappim is a source of great joy, and the four of us who go regularly on Sunday afternoons have much cause to praise God as He brings the children

along week by week. Mappim is situated just outside Cuiabá and only about 1 kilometre from the asphalt road. It is on a flat plain of dense *mato* or low scrub which stretches



First Baptist Church, Cuiabá



A view of Cuiabá

as far as the eye can see. The homes here, like those in Colonia Antonio Joao, are made of wood or mud brick and generally very poor. On many Sunday afternoons our rented hut bulges at the seams as the children pile in to hear stories of Jesus and His love and to sing choruses accompanied by a band of home-made instruments. What a joyful noise this is!

Blind and confused

Just before Christmas, I felt it was time to commence some work amongst the women there, and together with two other ladies from church we began to visit homes every Thursday afternoon, telling those women of the wonderful salvation freely offered by our loving Heavenly Father. We give thanks that we are always well received and invited in, and the women are willing to listen to the scriptures and show some interest in spiritual things, but their eyes are blinded to the need for personal commitment and they are confused by the many false religions which abound here. Dear brothers and sisters in Christ, you too have an involvement in the Third Baptist Church, Cuiabá and its evangelistic outreaches which is just as important as the work done by those of us here 'Brethren pray for us!'

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CHRISTIANS ABROAD

by A S Clement



There is a growing awareness among Christians today of the opportunities in mission open to those who for a time live in lands other than their own. Christians abroad, while engaged in trade and commerce or exercising a profession, can witness significantly to the gospel. It would seem that in future such witness will be most important to the spread of the gospel and the growth of the churches. In recent years an increasing number of governments have applied restrictions on foreign missionaries entering their territories and anti-missionary propaganda has grown both from left-wing political movements and conservative religious quarters — Muslim, Hindu, Buddhist and Jewish.

Lay people play an important part

The role of lay people in the spread of the Christian faith, however, has been significant even from the beginning. The New Testament provides evidence of the testimony and service of many others than the apostles. Was it not because Christians were scattered abroad, sometimes because of persecution, more often in the pursuit of a trade or profession, or in military service, that Christianity spread so rapidly throughout the Roman Empire in the first three centuries? Is this not how the gospel first came to the British Isles during the Roman occupation?

Certainly lay people working abroad have played a notable part in evangelism and church work in lands where BMS missionaries have served, often in association with them. This is true of the very beginning in Bengal at the end of the eighteenth century and of such Samuel Powell was a worthy example. He came to personal faith in Christ in Bengal — the first convert of the first missionaries, baptized at Mudnabati in the Malda district on 1 November 1795. While William Carey baptized him in the river Carey's companion, John Thomas explained the meaning and significance of the rite to local Bengalis

watching from the bank. Samuel Powell was one of the four founder members of the first Baptist church in Asia. As a first cousin of John Thomas, the first BMS missionary, he had travelled out to India with his sister Sarah on board the sailing ship, 'The Earl of Oxford', by which Carey and Thomas had themselves hoped to make the same journey. Unfortunately, Thomas and the Carey family were not allowed aboard because a number of London merchants to whom Thomas was considerably in debt had issued writs against him. So Samuel and Sarah Powell arrived in India before William Carey.

The Commercial Resident is evangelical

They settled in the Malda district, Samuel, employed in the indigo industry and Sarah later to marry an indigo planter. No doubt the choice of residence was determined by the presence in Malda of the Commercial Resident of the East India Company, Charles Grant, later to become Chairman of the Directors of the Company. He was a keen evangelical Anglican, who with his brother-in-law, William Chambers — a distinguished Persian scholar working in Bengal as an official interpreter — wished to see an evangelical mission established in that province. Both men had given considerable



River Tangen at Mudnabati

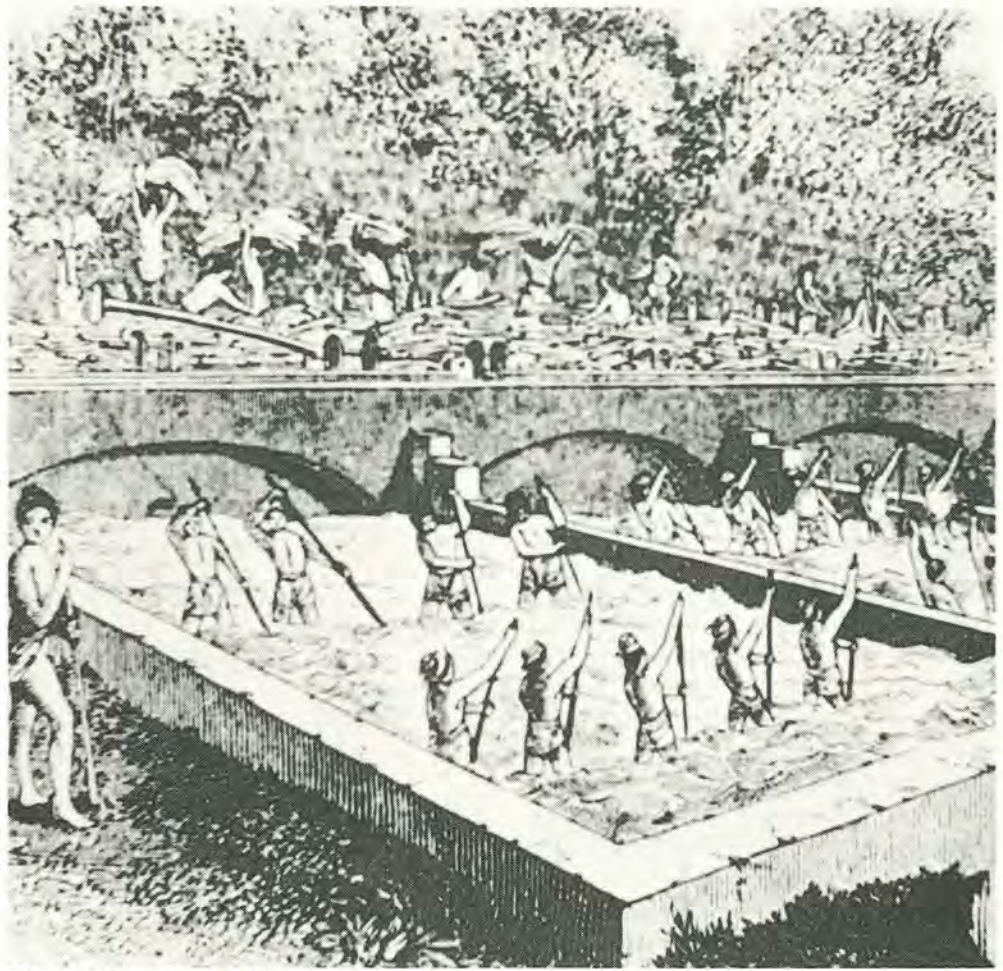
encouragement and aid to John Thomas, as George Udny who succeeded Grant at Malda, was later to give to William Carey.

Carey and Thomas wanted to form a Baptist church on their arrival in Bengal in 1793 for Carey believed that it was the church, and not just individuals, which should be involved in mission. At that time there was in Bengal a third baptized believer, William Long, who lived only a few miles from Mudnabati at Barnangola where he superintended an indigo factory and who was baptized by John Thomas in 1788. Samuel Powell, who had become Thomas's assistant at the indigo factory at Moypaldiggy, and had been much influenced by him, was baptized in 1795, later than he had hoped owing to a serious illness. When the church was eventually formed, following Samuel's baptism, the founder members were John Thomas, William Carey, William Long and Samuel Powell. (Apparently Long later abandoned Christian faith and practice. S. Pearce Carey in his book *William Carey* refrains from mentioning him by name and refers to 'a fourth who soon disgraced them'.) When this church was first formed each of the four was received by the other in turn with the right hand of fellowship. Then they sat round a table and together observed the ordinance of the Lord's Supper.

In 1799 Carey decided to join with the missionaries newly arrived from England at Serampore and there to establish a mission station. He spent his last day in the Malda district with John Thomas and Samuel Powell, enjoying outdoor recreation and hunting. Thomas and Powell had guns, but Carey never possessed one, being an observer rather than a killer of wild life.

He refused to take his vows

One whom Powell influenced was Ignatius Fernandez, a Eurasian of part Portuguese descent. He had been born in Macao and



The aerating of indigo-liquid

had come to Bengal with the intention of becoming a Roman Catholic priest. What he saw of idol worship in India led him to question the image worship of popular Catholicism and he refused to take the priest's vows. After ten years as a clerk he settled at Dinajpur as a cloth merchant, and prospering greatly he was able to establish there a factory for the manufacture of wax-candles. The reading of the New Testament in Portuguese led to a reawakening of his faith. John Thomas lent him books. Samuel Powell had long conversations with him. It was a sermon by John Fountain which led him to ask for baptism. He travelled down to Serampore and was baptized on 18 January 1801 at the same time as Jaymani, sister-in-law of Krishna Pal (the first Bengali convert) who was the first Indian woman to be baptized by BMS missionaries. Ignatius Fernandez later became pastor of the church at Dinajpur and an honorary missionary. He gave to the mission and the church land and property.

An epidemic reduces the group

Samuel Powell had left the indigo factory at Moypaldiggy the year before to join Fernandez in Dinajpur. He fell a victim of an epidemic of malaria, which spread through the district, and died unexpectedly in 1802.

It was said of him that he had become 'fervidly missionary'. His grave can still be seen at Dinajpur, now in Bangladesh. Next to him are buried two children of Ignatius Fernandez, and a little further away from these three graves are those of John Thomas and John Fountain.

Samuel Powell, during his time in Bengal corresponded with Dr John Rippon who sent him copies of his *Annual Baptist Register*. (Thus anticipating, so to speak, the Missionaries' Literature Association!) Rippon published several of Powell's letters in the *Register* and these are valuable sources of information about the earliest days of the mission in Bengal.

A letter written at the end of December 1799 reflects the mood of despondency among the first missionaries at the lack of response to the gospel. He writes:

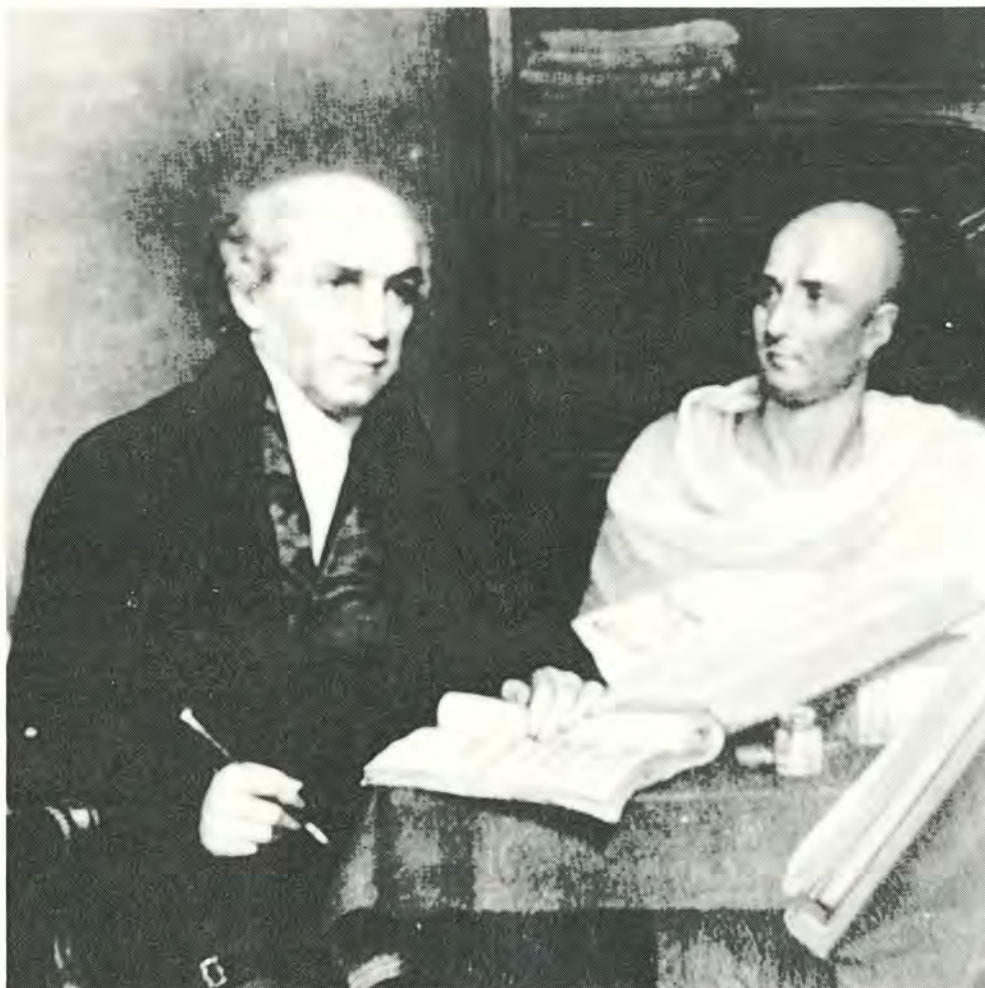
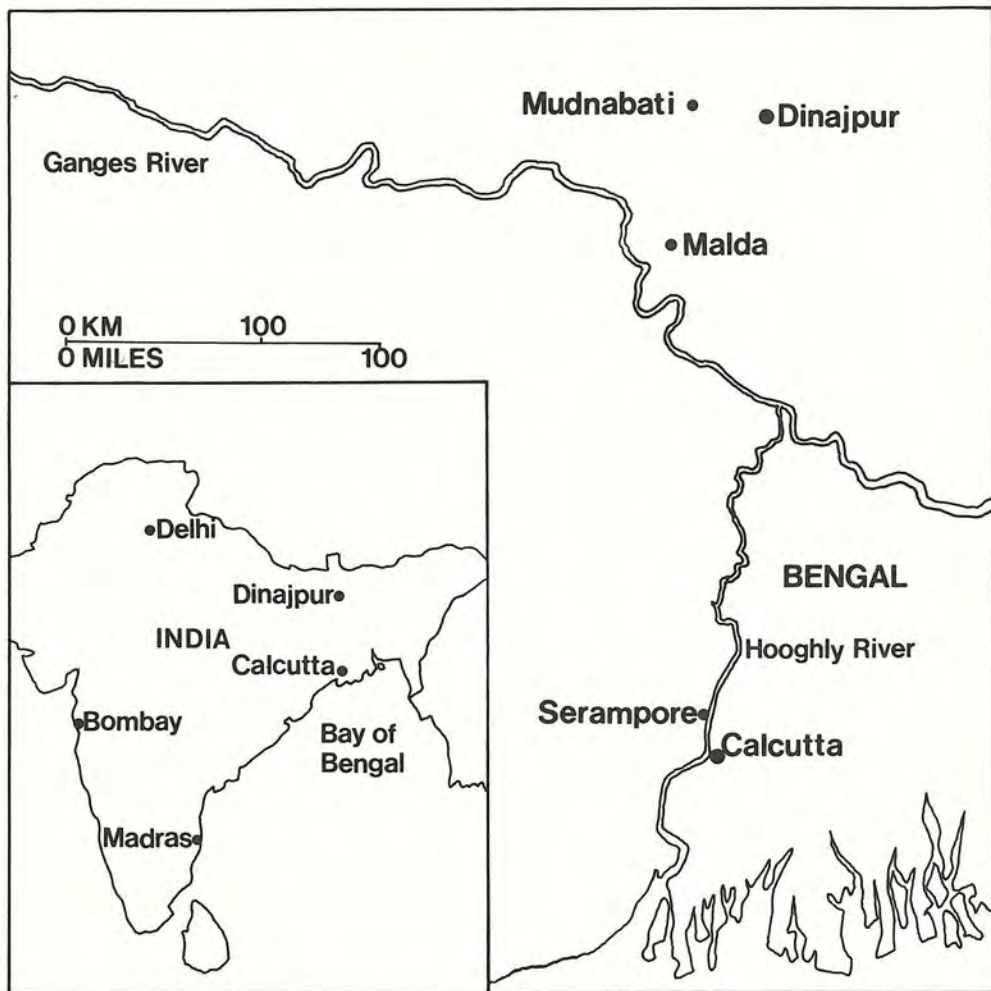
'In this retired spot where I reside, I have not an opportunity of seeing much variety, or making observations that would be worth communicating. A perpetual sameness occurs. All my surrounding neighbours are heathens,

continued overleaf

CHRISTIANS ABROAD

continued from previous page

in a bad state of contamination; devoted to superstition, they desire no new way, but think it virtue to follow the beaten track of their ancestors. Novelty and curiosity make no part of their character; as it was in the beginning so it is now with them. Their houses, utensils, dress, manners, and, what is worse, their idolatry, is, I suppose, what it was ages ago. They have no inclination to alter their course, or change it for a better. If you converse with them on religion, they will hear you with perfect indifference; perhaps they may ask you a few unimportant questions; but they soon grow weary of so sublime a subject.



William Carey with his first Bengali convert

Wanting a crown without the cross

'I wish I could tell you of the success of the Gospel, and that it had proved a blessing to Bengal; but, alas! the celestial message is not received with joy by the natives, though the charmer charm never so wisely. Hypocrisy and flattery are the prominent features of the people of Hindoostan, which all allow who have had any dealings with them. Several, I believe, are convinced of the excellency of the Gospel, but not of the necessity of embracing it as a revelation of the only way of salvation. They would be glad to wear the crown without enduring the Cross.'

Of William Ward who had just arrived in Bengal he reports:

'Mr Ward has been up to this part of the country, and has visited Dinajpur with us. His preaching is well spoken of by some of the gentlemen there, who, a few years ago, when Mr Carey first went there, would scarcely have attended on religious worship. I have had but a short acquaintance with Mr Ward; but he seems a most agreeable character, and an evangelical preacher.'

He concludes his letter hopefully with a reference to William Carey:

'Mr Carey is truly a great character; a most excellent missionary. I ardently wish that his labours were crowned with that success with which they appear, to human view, to be connected. How has he laboured at translating the Bible! His toil in this is almost concluded. Many have been surprised at the translation he has executed. In a few weeks more, I expect the printing will commence, as types, press, paper, and even printer, are all ready: it appears a very providential circumstance that one of the missionaries should be a printer. I hope the Bible will soon be disseminated through the province of Bengal, in the native tongue. Must not a blessing accompany the spread of this invaluable book? May each copy preach a crucified Jesus with abundant success, and multitudes flock to the Gospel standard.'

The moral tone is raised

A letter written five months later includes a reference to the influence of the missionaries on other Europeans living and working in Bengal:

'Though there are no appearances of the natives having experienced any of the great blessings of the Gospel by the preaching of the missionaries, yet I think there is not the same cause for complaint with regard to Europeans; for I am persuaded the visits of the missionaries, and their preaching at Dinajpur, is attended with a blessing to the place, and most of the English there have been much more circumspect in their conduct than heretofore; so that their favourite diversions of hunting, billiards, and playing at cards, on Sabbath days, have been laid aside, with a resolution never again to resume them. When preaching was first introduced at Dinajpur, curiosity induced them to come and hear the doctrine they were too ignorant of, and a few gradually gave their attendance to the word; but two of them I have reason to think have been much wrought on, and awakened to righteousness,

*Church at Serampore,
Bengal.
List of Members.*

<i>No.</i>	<i>Entered.</i>	<i>Names.</i>	<i>Present state.</i>
<i>1.</i>		<i>John Thomas</i>	<i>Died at Dinajpur on the 13th of October 1800 - buried at the same place</i>
<i>2.</i>		<i>William Carey, Pastor, Chosen April 25th 1800 -</i>	
<i>3.</i>	<i>1795 Nov^r 1.</i>	<i>Sam^l Powell,</i>	<i>Died at the house after a short illness on Sept^r 25th 1802 - buried at the same place</i>

The register at Serampore

seldom omitted an opportunity of hearing. One of these young gentlemen appears to be a zealous Christian.'

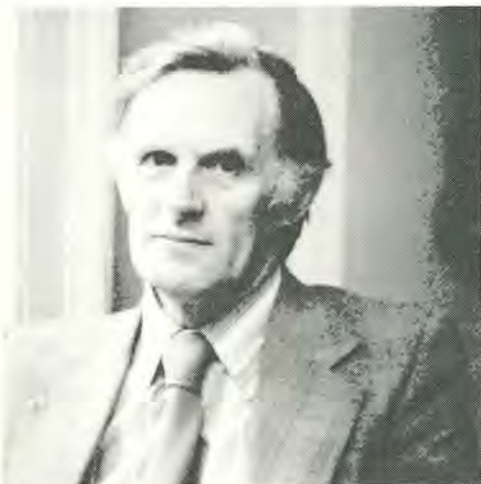
His last letter was written to announce the death of young John Fountain and to pay tribute to him. He ends it with two prayers, one for the missionaries in India, and the other for the pastors at home:

'May God spare the lives of the surviving missionaries for the sake of his own glory, and the advancement of the Redeemer's Kingdom. . . . For England's sake, may Heaven spare her ministers there, and make each of them a flaming fire.'



Mission House at Serampore

HOME NEWS



Roy Turvey trained for the ministry at Manchester College and has held pastorates at Wallsend, Bradford, Elland, Burnley and St Helens. For a number of years he was responsible for the Evangelical Camps arranged in the summer by the Yorkshire Association. He was appointed to the BMS General Committee in 1977 since when he has been keenly interested in the work and promoted its interests in Lancashire.

From the beginning of this year he has taken up the full-time duties of Area Representative for the North West and is available to serve and advise the churches of that region with respect to the work of the Society.

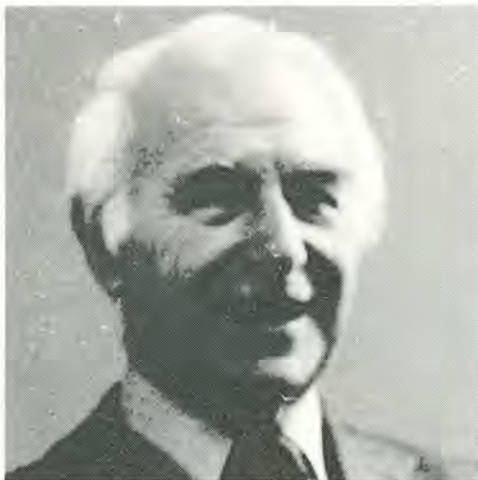
Mr Turvey now lives at:
8 Frenchwood Knoll
Preston
Lancashire

Tel. PRESTON 25278

and he would welcome contacts with the churches of the North West Area.

Matthew McLachlan (known to many as 'Mac') retired from his post as BMS Scottish Representative at the Annual Assembly last month. He was appointed in 1957, having

graduated from the University and Baptist Theological College in Glasgow and been pastor at Crieff, South Shields and Kirkcaldy. Since then he has worked hard to keep Scottish Baptists informed about and involved in BMS activities. There are fewer than 16,000 Baptists in Scotland, an average of less than 100 members per church, but their contribution to the BMS in finance and personnel has been outstanding.



It is partly thanks to the interest generated by Matthew McLachlan that on average two Scottish candidates are accepted for service each year and that there has never been less than 30 Scottish BMS missionaries on the field at any time. He has made two foreign tours during his time as Scottish Representative. He visited India, Bangladesh and Nepal on one occasion, and later went to the West Indies and Brazil.

He believes that the scope of his job has widened since 1957. It now embraces ecumenical activities and he has nurtured good relations with other churches and missionary societies. His job has involved a great deal of travelling, as many congregations are scattered far and wide. Through his retirement he will continue to take a keen interest in the work of the BMS.



Group Captain A D Miller retired in April having worked in the Audio Visual Aids Department at Mission House since 1963. He is the son of a Baptist pastor and made his career in the RAF rising to the rank of Group Captain. When he left the Services he became active in the work at Beechen Grove Baptist Church, Watford as Sunday School Superintendent, and a deacon.

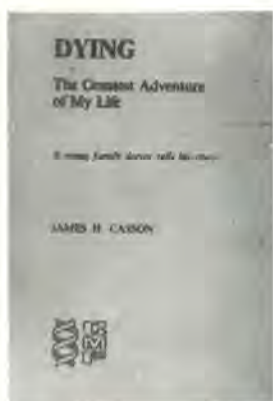
During his RAF service he travelled widely, meeting and working with people of many races, which was valuable experience for working with the BMS. He has high technical qualifications in photography and engineering and he was responsible for updating the equipment in the AVA Dept, establishing the high quality for which it is now recognized. Under his leadership the AVA Dept met increasing demands for films, prayer tapes, slide sets and so on. He personally took a share in such films as 'Always on the Frontier', 'River of Life', and 'This is Bangladesh', and was able to interest several television companies in using the material. He recently followed in his father's footsteps when he was ordained to the supplementary ministry and is associated with Chorleywood Baptist Church, Hertfordshire.

BOOK REVIEWS

DYING – THE GREATEST ADVENTURE OF MY LIFE

by James H Casson

Published by Christian Medical Fellowship
Price 60p



This is another useful book produced by the CMF in a series of subjects relating to life and death. In this book a young doctor in general practice tells the story of the last months of his life. He was married with two small children but died of cancer at the age of 37.

The first chapter deals with the practical problems such as relationships in the family, difficulties in talking with friends and special problems which face a Christian. There is much good sense and valuable advice here for others who tread this path. The next chapter, entitled 'The Christian Hope' discusses with an honest frankness the dilemma that faces the believer. Christians are not exempt from suffering. Indeed, the experience of dying, he asserts, 'is totally appalling', but it is the attitude to death which is transformed. As the end draws near fear gives way to a peace of mind which he calls, in biblical terms, 'the anchor of the soul' (Hebrews 6:19).

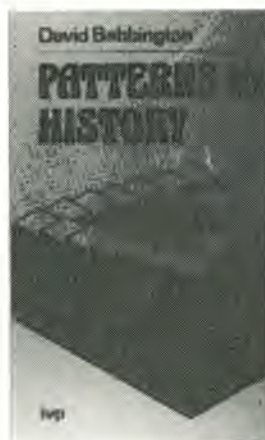
The final chapter is a challenge to the reader to consider the possibility of divine healing. Has the Christian doctor more to offer than tablets, tender loving care and prayer? The writer believes he has and his plea is that we search for it. He bears testimony to inner healing and answers to prayer, but closes with a dream that caused him to exclaim 'Was I healed? Yes I believe I was!' He was making a journey by boat. First it was a canoe, and he was wielding a pole in a vain effort to move safely upstream. In his dream the boat changed to a rowing boat in which he, with his back to the direction in which he was travelling, was gently pulling on the oars. The tiller was held by a man who could see the way ahead and would therefore take the boat safely to its harbour. As these were probably the last words Dr Casson wrote they offer a testimony that cannot be denied.

PATTERNS IN HISTORY

by David Bebbington

Published by IVP

Price £3.75



The author distinguishes five schools of philosophy of history and considers each in turn: 1. The ancient view of cyclical history;

2. The Judaeo-Christian view of history as guided in a straight line by God; 3. The idea of progress, stemming from the Enlightenment of the eighteenth century; 4. Historicism developed in Germany at the end of that century; 5. Marxism. He sees the great debate today as between Positivism with its roots in the idea of progress and Idealism with its roots in historicism, a debate which springs from an isolation, one from the other, of the two aspects of Christian thought about man. For positivists he is the creature of circumstances: for idealists he is capable of heroic activity. The Christian understanding of history, therefore, offers a way of reconciliation between what appear to be two opposing views. The final chapter on the meaning of history includes a reference to the dilemma experienced by the Christian historian who believes in the providence of God and yet has to write for the general public or teach in a university. No doubt, there is an element of the autobiographical here. The book is intended primarily for the student and is compactly written. It should aid the critical reading of writings on history, and indeed on current events. There is in it a Christian apologetic, defending the Christian understanding of history, grounded in the Christian doctrine of man.

ST

ASC

NEWS FROM EUROPE

Artistes from La Scala, Milan, from the Rome Opera House and other famous Italian music groups gave their services at a concert in Rome to raise money for a Baptist home for children and for the elderly.

At the close of the concert which raised 547,000 Lira, the Baptist lay leader Guido Saccomani described the ministries of the Institute and invited the audience to attend the services at the nearby Centocelle Baptist Church.

HOLIDAYS
WITH A
PURPOSE
1981



BIDEFORD

A firm favourite in glorious Devon. Edgehill College has fine buildings, spacious grounds, an outdoor swimming pool and tennis courts.

Dates: 'A' 25th July – 8th August
'B' 8th – 22nd August



PHAB 81

A week of fellowship, fun and recreation shared by Physically Handicapped and Able-Bodied young people.

Duke of York School, Dover.

Dates: 28th July – 1st August.

Age Limits: 15 - 30 P/H
16 - 25 A/B

Fees: £28 (including all excursions)



PENZANCE

A new centre that is sure to please. St. Claire's School has well equipped premises in an attractive setting. A playing field, tennis courts and small swimming pool are in the grounds.

Dates: 'A' 25th July – 8th August
'B' 8th – 22nd August



PITLOCHRY

An Adventure Holiday for those of 18 years and over. Expert guidance in mountaineering and canoeing are included in the price. The new Atholl Baptist Centre provides comfortable accommodation in the heart of Scotland. The area offers wide scope for a variety of interests and activities.

The Centre is designed to cater for the handicapped.

Dates: 1st – 8th August

Fees: (for this School only) £43 + VAT per person, per week.

Fees: Bideford and Penzance

Age	Under 3	3 - 6	7 - 13	14 & over
Per Week	£10*	£20*	£32*	£39.50*

*VAT to be added.

Enquiries and bookings to: BMS/YPD,
93 Gloucester Place, London W1H 4AA.