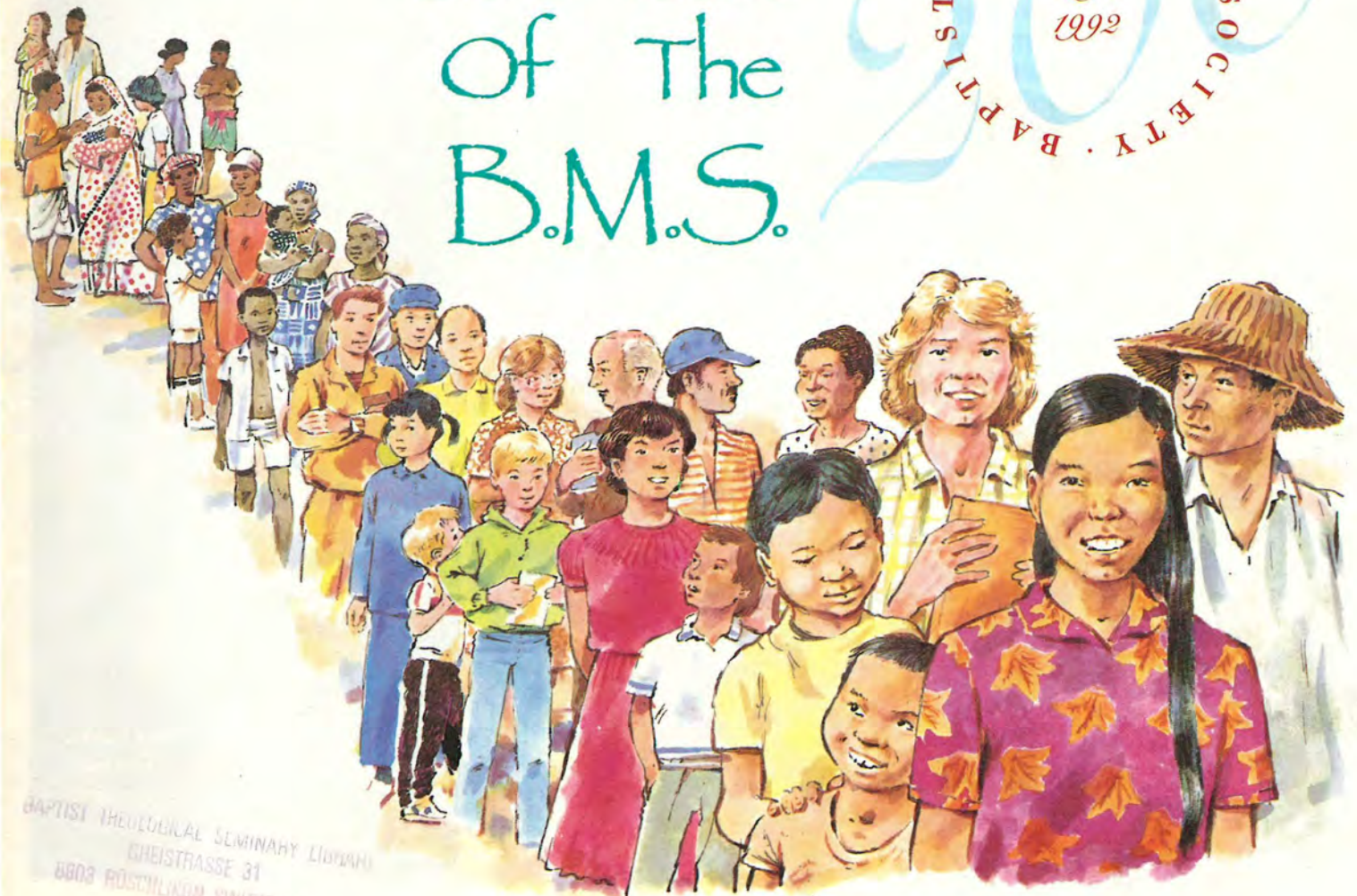




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Editorial Comment

October already! What's that famous for? The BMS birthday is on 2 October and there's something on that in our pull-out Bi-centenary series that we are beginning this month. Read them and find out why we want you to join in the celebrations.

But there's something else we're highlighting this month – '28... 19 THE TOUR'. If you've missed out on all the publicity we've been putting out please refer to the back-cover of this magazine for a name and a telephone number.

Briefly, from 5-15 October around 10,000 young people will be presented with the challenge of mission in the world today. A programme of music and mime, video and verve will be shaking the comfortable image of mission into something radical and urgent.

As the BMS prepares various overseas trips and work experiences for young people in 1990, '28... 19 THE TOUR' will provide a launch-pad into action.

That brings us to the local church. After the young people have been to THE TOUR, have been filled with hope and the thought – perhaps for the first time – that God could even use them, what opportunities can your church provide to enable them to work out their mission fever? How can your church encourage them, and other young people, to look outside the four walls of the church building into the world around? How can your fellowship help them assess the need of the community and begin to meet it and how can you help to train them for overseas mission? The BMS has certain resources – leaflets, people, audio-visual aids to assist. Please get in touch if you need help.

MISSIONARY HERALD
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PO Box 49, Baptist House, 129 Broadway
Didcot, Oxon OX11 8XA
Tel: 0235 512077
Telex: 94070435 BMSB G

General Secretary
Rev R G S Harvey

Overseas Secretary
Rev A T MacNeill

Editor
Rev D E Pountain

Enquiries about service
overseas to:
Miss J A Maple

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Bangladesh	India	Thailand
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El Salvador	Nepal	Zaire

THE BIDESHI FACTOR

Ruth Bailey won a Special scholarship from her hospital and was able to travel to Bangladesh. This is her response to that experience.

Imagine you are sent on a mission to Mars for the space of four years. The mission is compulsory, you are armed with a few facts about the galaxy terrain, a list of do's and don'ts (mainly don'ts) as a social guide, a crash course in gibberish and a few photographs of the loved ones you left behind. You arrive in this alien land to find in fact you are the alien.

Your intent is to befriend, to work with, become one of the Martian people, to integrate in Martian Society. Oh and one extra catch, you have to share your faith with your Martian brothers who happen to be almost exclusively devout followers of the Moon God, with vigour so strong it invades and colours all structures of society.

A far-fetched, impossible fantasy game? The land isn't Mars but it may as well be for all the familiarity it holds, and you are not an astronaut although you'll feel as isolated as one. You are in fact in Bangladesh suffering from a severe case of 'Bideshi' factor.

'Bideshi' is a Bangla word meaning foreign, outsider, invader, alien, take your pick. Consider it as a disease. A disease, that just comes upon you, suddenly you are helplessly different and treated as such.

Let's look at its presentation, in short you stick out like a sore thumb and everywhere you go you will be stared at.

Every time you open your mouth, you speak the lingo with a curious pronunciation. Your daily conduct and customs are strange and frankly dubious and as a largely held belief as the land you come from is one of hedonism and sin you are viewed as a representative of such a place. While you have to convince otherwise, there's still those endogenous feelings of loneliness, isolation and homesickness to struggle with.

So that's the presentation. What are the origins of this strange phenomena you may well ask. Let's look at the signs and symptoms and examine the underlying pathology;

Signs and Symptoms A

You are an unmarried woman.

Pathology; in Bangladesh there are two reasons for remaining unmarried. One, your family is of disrepute, your father's name is so tarnished he couldn't find any takers. Two, the fault lies with the prospective bride, you yourself have committed a wicked crime such as have had an illegitimate baby or worse, and once again your family has had no takers.

Signs and Symptoms B

You are a wanton woman. Pathology; you are seen walking on your own without your husband (because you haven't got one!) and are seen to openly converse, travel and work with different men without an escort. Very dubious.



Who is this 'Bideshi'?

Signs and Symptoms C

You are unclean. Pathology; this is due to your unhygienic practices such as bathing (sitting in your own muck), eating with utensils which have been in someone else's mouth, not washing the areas concerned with excreting after that practice(!) and of course keeping your germs in your handkerchief after you've collected them up when blowing your nose.

Signs and Symptoms D

You don't worship Allah. Pathology; you eat pork, known to be unclean, seen to ignore holy holidays, fasts and doctrine. You dress in clothes that show your shape – a sign of disrespect. But most seriously you are known to practise Christianity along with all the other one per cent of the countries population.

Signs and Symptoms E

You are potentially an illegal citizen. Pathology; you have no valid

papers to live and work in the country namely because the government is severely dragging its feet over renewing your old one.

That's the Bidesh factor, detailed for you. What's its prognosis? Personally I think it's terminal but the missionaries seem to control their own signs and symptoms quite well which is probably just as well. Essentially there is no treatment but the missionaries use the only medicine they seem to know and which fortunately appears to be available in vast supply. The love of God.

It gives them the strength to contain the symptoms and half further spread. The courage to carry on, security against doubt and thoughts of what is left behind, and integrity enough to integrate to the extent that they cannot only become valued members of the community but can work with their colleagues to reform and develop the society they are in.

During my travels I met some of these patients and was impressed and astounded by their achievements. Sue Headlam and Suzanne Roberts are both Bideshi patients

living in isolated areas at opposite ends of the country. Both the only Bideshi's in their communities. Sue has conceived, and produced an income generating weaving programme. Giving destitute women not only a job but a trade and an opportunity to set up their own business. In doing so she has motivated and taught others to become involved and run the programme. Income generation improves the standard of living and consequently the health status of a community. Suzanne has produced a primary health clinic in the middle of nowhere and trained layman medical skills and techniques to practice proficiently in it. She also takes a splinter clinic to more remote areas of nowhere (when the Landrover's working that is).

Valerie Hamilton has the, what could be, thankless task of organising Christian Education of Christian Bangla Children for Sunday School. Vital to the growth of the Church. A job description which goes down like a cup of sick with the government officials.

Christine Preston as acting field secretary has the unenviable task of visa bashing with the Immigration office, as well as all the mountains of work that are involved with such a job description, she plays an active role in supporting the Christian Medical Association in Bangladesh and inspiring to teaching others to overcome Bideshi factor.

In a land racked with poverty, disease, political instability and subject to a large percentage of natural disasters, fighting the Bideshi factors these missionaries continuing endeavours are an invaluable contribution to the nation not that the Government would admit it. An unbelievable story? How do they do it, I think the answers lie as always in that very powerful medicine they all take continuously.



'A land racked with poverty and disease'

THE CHURCH IN CHINA AND THE STUDENTS

'We wholeheartedly affirm the student demonstrations in Beijing, Shanghai and other cities in recent days. The hunger strikes are patriotic activity. Their demands arise from a feeling of patriotism. We sincerely hope and call upon the top-level leaders of the Central Committee

of the Chinese Communist Party and the State Council to carry on a dialogue with the students as soon as possible.'

'I am glad that Christians are making their presence felt in these demonstrations. I am very glad that the students in the

Nanjing Theological Seminary are taking an active part. They not only join the demonstrations but also try to serve their fellow students by sending them drinking water and bread. I understand that Christians in Beijing are also playing an active role. . . .' *Bishop K H Ting*

On the whole, church leaders in China were in full support of the student demonstrations in Beijing, Shanghai and other cities. They considered their demands, which arose from a feeling of patriotism, to be just. In addition to Bishop K H Ting's statement (see panel), Christian members of the national Chinese People's Political Consultative Conference (CPPCC) and members of the Standing Committee of the national China Christian Council and the Three-Self Patriotic Committee in Shanghai, both sent letters to the National People's Congress and the CPPCC on 24 and 26 May. They appealed for emergency meetings to be called as soon as possible, so that the difficulties could be handled through democratic and legal processes.

On 4 June, what all good people did not want to happen in China did, in fact, happen. Along with others, Chinese Church leaders were greatly shocked. Relying on the guidance of God, they firmly believe that His justice and people's democracy will prevail. For this, and especially for strength and wisdom at this difficult time, they ask the prayers of Christian well-wishers in many countries.

Bridge

HOUSE CHURCHES

Almost without exception, the home meeting groups in China took a different attitude towards the students. They had a very cautious and

low-key approach. Here are some of their comments.

'Even in ordinary times the government is looking for opportunities to give us trouble. If now, in connection with this movement, we are perceived to do something wrong, no matter how trivial, we are sure that they would take action against us at once.'

'We must be aware of our calling. We are here to do the work of the church. If what we do would bring suffering on the church, that it is the last thing we want to do.'

'The church has its own work, even as society has its own business. The work of the church is the spreading of the Gospel. It is not a political body. As a rule, Christians are to be obedient to those who govern. Paul advised them to obey the Roman government which opposed the Christian church.'

AMITY

The Amity Foundation is reducing the number of foreign teachers it sponsors in five Chinese provinces from 85 to 50.

The Foundation is supported by several Chinese Christian leaders. It is believed that Amity officials want to take a more cautious assessment of what's happening since Chinese troops cracked down on demonstrators on 4 June.

Mother, I'm Not in the Wrong

No, mother, I'm not in the wrong, not a bit.
You might have been told: 'Your son rioted!
'Your son disrupted law and order!'
But mother, do you know:
What kind of law and order I am disrupting?
What are the things I am fighting for?
Is it wrong to fight for democracy and freedom?
Is it wrong to fight against corruption, against nepotism?
And against officials playing the market?
It is precisely because I want to help build up China
Into a land without corruption, without nepotism,
Without embezzlement and without playing the market;
Into a land where people can enjoy democracy to the
fullest extent,
Where people can really and fully enjoy
the fruits of their labour,
That I disrupt the so-called law and order!
However, sans power, sans lucre, and sans weaponry,
What could I do but pit my young body
With flesh and blood from himself,
With soul and spirit from God himself?
Not that I no-longer love
The five-star red flag under which I have dedicated myself;
Just because I don't want to see it despoiled.
I go fasting with like-minded youth.
Not that I am not hungry,
Mother, I am very, very hungry.
You know how greedily I always eat.
You know how I crave especially your cooking.
Yet when the future of our nation is at stake,
Not a bite could I take,
Not a morsel could I swallow.
People say: You fasters are only kicking against the thistles,
You are but eggs dashing against a rock.
Yet thistles get blunted only by being thwarted,
Eggs furnish nourishment only when broken.
Yes, we are weak individually;
But, we in legion are invincible.
At present we are fainting, we may fall any moment,
But soon trees of enlightenment will grow up where we fall.
Cry not for me, mother. Shed no tears.
But slacken not to water the trees with your loving care.
Surely God will bless the growth of enlightenment in China,
That soon it will shelter all its people.

From A Christian Hunger-Striker, June, 1989



COMMUNITY HEALTH PROGRAMME



The New Family Care Centre, built with funds sent by Operation Agri through the BMS, was opened on 13 June by Dr S M Chowdhury, the Medical Superintendent at Chandraghona.

Avoiding the rain showers, the staff of the General and Leprosy hospitals gathered for the short act of dedication. Dr Chowdhury unveiled the plaque then cut the red ribbon which gave the signal for everyone to visit the centre where sweetmeats and orange juice were distributed.



On the ground floor, one half is a staff quarter for Mr Clement Sarker, one of the Community Health supervisors. The other half consists of an office, treatment room, large store and a new entrance to the weaving section behind. Upstairs is a kitchen, a large open-plan room for multi-purpose use and a seminar room.



The flat roof of the building is being used for drying hanks of cotton after dyeing and before spinning.

The building is already being put to maximum use and we are

grateful for it trusting that it will be used to the glory of God, We give thanks that the centre's architect and builder is God.

Sue Headlam,
Co-ordinator, Community
Health Programme



CHINA — THE CHURCH'S LONG MARCH

by David H Adeney

MARC £2.95. 256 pages, paperback

With the tragic events of Tiananmen Square and the student demonstrations still vivid in our minds, any new book about China must be compulsive reading. This volume by David Adeney was written before June 1989, but it is valuable to help us assess the situation as it affects the Church in China during this period of change.

John Angell James once said 'The conversion of China is the business of every Christian. The man who says "What have I to do with this matter?" is either ignorant, indolent, or covetous, and is altogether heartless towards the cause of Christ.'

Adeney was a missionary in China from 1934 till 1951, and has been able to visit the country seven times since 1979, so he writes with some knowledge and authority.

This book is the story of a church that refused to die and which, despite great pressures and persecution from the State, has multiplied in a remarkable way.

Mr Adeney shows some antipathy towards the Government recognised TSPM (Three Self Patriotic Movement) — although one notes that TSPM leaders were sympathetic to the student demonstrations this Summer.

Chapter 8 lists some of the major problems facing Chinese Christians (plenty of material for intercession here). Mr Adeney has hopes that the strong evangelical churches in Hong Kong will exercise influence on mainland China after the Colony becomes part of China proper.

Five valuable appendices are listed giving some hard information about official conditions within which the Church is expected to live and function. There is still a mailed fist in the glove!

A useful bibliography concludes the book to stimulate further reading. A valuable addition to contemporary Chinese Christian studies, it would find a place on the shelves of Christians and of Church Libraries. Highly recommended.
Ron Armstrong

CHANGE OF ADDRESS

Baptist Missionary Society
PO Box 49, Baptist House, 129 Broadway
Didcot OX11 8XA. Tel: 0235 512077

Tansen, Nepal
10 July 1989

The Editor,
Missionary Herald,
BMS, London W1H 4AA

Dear Editor,

The July edition of the *Herald* had on page 159 a list of the elected members of the BMS General Committee for 89/90. The list was broken down into the areas from which the members come. A quick analysis of the list made interesting and, for a Scottish missionary, disappointing reading. Why does England have 106 members, Wales 20 and Scotland only 7? (80%, 15% and 5% respectively.) Why is it that both London and Wales each have nearly three times the Scottish representation and why does the Bristol contingent nearly equal the Scottish one (5 vs. 7)?

It certainly cannot be a reflection of the Scottish Churches commitment to BMS. At present Scottish Churches are providing some 20% of BMS's missionaries! The Scottish Churches I visited on deputation certainly showed no less enthusiasm for the work of BMS than did those I visited in England. Far from it.

Being in Nepal I do not have access to figures such as the percentage of Baptist Church members and financial contributions per area represented and perhaps the answers to the seeming inequalities lie there in. Are there as many Baptists in Bristol as there are in Scotland or do the Welsh Churches contribute three times as much finance as the Scottish Churches? Perhaps other readers of the *Herald* would be interested in a breakdown of these similar figures.

While it is quality and not quantity that counts, and I have no fears in that direction, it would seem that there is some imbalance. Are the Scottish Churches needing to make changes or is something South of the border requiring revision? What are the criteria for representation on the BMS General Committee?

Yours sincerely,

Stuart Little

'GOD'S DOCTORS ABROAD'

compiled by John Mayberry and Richard Mann

Published by GOODAY, price £4.95

This unusual book came out of a survey of 500 medical missionaries across the world, to gain understanding of their training, type of work and need for support. Each of its 16 chapters is written by a doctor, and includes an autobiographical section, and a contribution on a topic such as Crossing the Cultural Barrier, Community Health, Keeping up to date, and Family Life. Each is very different in style, length and content. These are not polished missionary deputation addresses, but raw, real, honest writing of the problems and joys of missionary life. A few extracts may whet the appetite: 'The need for unlearning — unpacking and examining what we take with us,' 'Aiming for appropriate medicine and appropriate Christian witness.' The value of simple, preventative measures so that 'the doctor, instead of being the praised saviour from death must revert to being a guide towards life'.

This book will be particularly helpful for those considering medical missionary service, and those supporters who want to understand what missionary life is really like. A visit is the best way of finding out — this book may well prove the next best. Any readers looking for reference to BMS Hospitals will have to wait until near the end.

Dr R J Hart

AUGUST 14-19, 1990, IN SEOUL, KOREA

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COUNTDOWN TO CELEBRATION

1792 COUNTDOWN TO CELEBRATION 1992

COUNTDOWN TO CELEBRATION

Countdown! Countdown to what celebration? And why is it important?

The first question is easy to answer. The Baptist Missionary Society is nearly 200 years old. On 2 October, 1792, the BMS was founded and the Baptists of Britain began to reach out to the rest of the world with the good news of God's love in Jesus Christ.

But why celebrate something that happened 200 years ago? What interest does it have for us today? Well, in the life of the church generally the founding of the BMS was important. True, we were not the first denomination to be concerned with missionary work. The fledgling BMS owed a great debt to the Moravians, for example, whose missions in America, the West Indies and India were used by Carey to challenge the Baptists of his day.

But the BMS was the first voluntary society formed with the specific object of converting 'the heathens'. That fact, together with the printing of Carey's *Enquiry*, inspired the formation of other societies – the London Missionary Society, 1794; the Church Missionary Society, 1799; the British and Foreign Bible Society, 1804. Within 50 years of the founding of the BMS more than 16 societies had been formed in Britain, Europe and America.

In the 200 years since this great missionary outreach began the Church has been transformed from a predominantly white western institution into the World Church. This change started slowly, but in the 20th century it has taken off. Since 1900 the Church has grown more quickly than at any other time in its history.

In Africa, at the beginning of this century, there were only ten million Christians. Today there are over 203 million. If this trend continues, by the year 2000 Christians will make up 50 per cent of Africa's population.

We must be careful not to take all the glory to ourselves, but we see in the forming of the Baptist Missionary Society a realisation by the church that the good news is something to share. That realisation has not gone away but is being shared by more and more Christians. Everywhere new churches are being planted and lives transformed.

So that's something to celebrate, something to praise God for, not in self-glorification but in a spirit of humility that he has been prepared to use us, with all our failings, in his mission of love to the world.

It is important in another way too. God speaks through history and, as we see how he has led us over these past 200 years, we believe that he will challenge us to see the importance of mission today. That is why we are beginning this new bi-centenary series. We shall be looking at the way the BMS began and some of the important stages in its life and witness. We shall also be looking at the way the BMS began and some of the important stages in its life and witness. We shall also be looking at how God has used different individuals to speak his message of peace, love and salvation. We shall be looking at incidents and stories which highlight the society's story. You are invited to save these accounts in a ring-binder (punch marks are indicated). But don't just save them. Read them and ask, 'What is God saying to me about the part I should be playing in his mission today?'

PART 1 — HOW DID IT ALL BEGIN?

It was appropriate that the snuff box lid was embossed with a picture of the Apostle Paul's conversion. Even so, it was a strange object to use as a collection box. But those present wanted to demonstrate their commitment by giving. And giving without delay. Into the snuff box piled promises of gifts amounting to £13.2s.6d. The first Protestant missionary society had been born.

In the tiny back-parlour of Widow Wallis' house in Kettering, fourteen men were gathered together. Twelve were Baptist ministers, one a ministerial student, and one a local deacon: Andrew Fuller, John Ryland, John Sutcliff, William Carey, Samuel Pearce, John Eayre, Joshua Burton, Abraham Greenwood, Reynold Hogg, Thomas Blundel, Edward Sharman, William Heighton, William Staughton and Joseph Timms. Some were never heard of again in the pages of history, returning quietly to their village pastorates: others are remembered as spiritual giants. But that evening they united in taking a tremendous step of faith. The date was 2 October 1792.

The exact timetable of events on that historic night is not recorded, but the resolution in which it culminated is:

'Desirous of making an effort for the propagation of the Gospel amongst the heathens, agreeable to what is intimated in Mr Carey's late publication on that subject, we whose names are annexed to the subsequent subscriptions, do solemnly agree to act in Society together for this purpose: As, in the present divided state of Christendom it seems that each denomination, by exerting itself separately is most likely to accomplish the great ends of a mission, it is agreed that this Society be called the Particular Baptist Society, for propagating the Gospel among the Heathen.'

It was decided that half a guinea (52½p) should be the minimum subscription for membership of the Society. All except Carey subscribed, some giving far more than the minimum. Their sacrificial giving epitomized their dedication: most were poor men, one receiving only 7/6 (37½p) a week in his pastorate.

But we must look at the events which led up to this momentous occasion. It had not occurred in a vacuum, but after many years in which the Holy Spirit had been at work.

The beginning of the 18th century in England was largely a time of spiritual decay. The great flowering of non-conformity during the Puritan era, in the previous century, was over. Much of the Christian Church, including the Church of England, was characterized by apathy. Deism, resulting in a vague belief in God, but nothing more, was prevalent. In society, drunkenness, immorality and cruel sports were rife.

Into this bleak situation, the power of God broke through in the Evangelical Revival of the middle years of the century. The influence of the preaching of John Wesley and George Whitefield was widespread throughout the nation and across the denominations.

The Particular (or Calvinistic) Baptists were at that time, numerically stronger than the New Connexion of General Baptists

(formed in 1770). However, some Particular Baptists had gone beyond the bounds of biblical Calvinism, and lapsed into hyper-Calvinism. 'The Modern Question', first asked in 1706 by Joseph Hussey, a Congregational minister, had led to 80 years of controversy which had paralysed evangelism in some churches. Hussey refuted the belief that gospel ministers should call upon sinners to repent and have evangelical faith; indeed, if sinners were of the 'elect', he stated, they would need no outside agency to intervene. Furthermore, he argued, that Christ had never called on any sinner to believe savingly. As a result, even those who disagreed with Hussey became cautious about addressing the unconverted.

Andrew Fuller grew up in a church in Soham which was affected by these views. Even after his own conversion and entry to the ministry, he admitted that for some years,

AN
ENQUIRY
INTO THE
OBLIGATIONS OF CHRISTIANS,
TO USE MEANS FOR THE
CONVERSION
OF THE
HEATHENS.

IN WHICH THE
RELIGIOUS STATE OF THE DIFFERENT NATIONS
OF THE WORLD, THE SUCCESS OF FORMER
UNDERTAKINGS, AND THE PRACTICABILITY OF
FURTHER UNDERTAKINGS, ARE CONSIDERED,
BY WILLIAM CAREY.

For there is no Difference between the Jew and the Greek ;
for the same Lord over all, is rich unto all that call upon him.
For whosoever shall call on the name of the Lord shall be saved.
How then shall they call on him, in whom they have not
believed? and how shall they believe in him of whom they
have not heard? and how shall they hear without a Preacher?
and how shall they preach except they be sent?

PAUL.

LEICESTER:

Printed and sold by ANN IRELAND, and the other Book-
sellers in Leicester; J. JOHNSON, St. Paul's Church yard;
T. KNOTT, Lombard Street; R. DILLY, in the Poultry,
London; and SMITH, at Sheffield.

[Price One Shilling and Six-pence.]

M D C C X C I I .

'I had very little to say to the unconverted.' But feeling unsure about the doctrine he should preach, he studied the Scriptures and the works of Gill, Brine and Bunyan. After some time he came to accept that the view of Bunyan was the Biblical position, that a free offer of salvation should be made to sinners without distinction.

In 1785, Fuller published his famous works, *The Gospel Worthy of all Acceptation*. Reading its closely-argued pages today, much of what he is saying appears obvious

to us. We would take it for granted that the gospel should be preached to the unconverted, and that they should be urged to believe. But in an era when stifling hyper-Calvinism was rife, it was a theological bombshell. Fuller contended powerfully that man had a duty to believe. It had a profound effect, not least upon the young William Carey, whose later work, *The Enquiry*, was based upon its principles.

Other blows were also being dealt to the fortress of hyper-Calvinism. The writings of

Jonathan Edwards, the great American theologian and preacher, were of vital importance to Fuller, Sutcliff and their circle, as they wrestled with doctrine. Edwards, a staunch Calvinist, had experienced and studied revival at first hand. In 1789, Sutcliff, the pastor of the Olney church, republished Edward's pamphlet stressing the need for fervent prayer as a basic pre-requisite for revival. A monthly prayer meeting was started to pray for the advancement of Christ's kingdom on earth.



PART 2 – GOD'S PLODDER

In this climate of theological and world change, William Carey was growing up. Born on 17 August, 1761, in the small Northamptonshire village of Paulersbury, he was the son of a poor weaver, later turned schoolmaster and parish clerk. His background was unremarkable and his formal education rudimentary, but William Carey had a thirst for knowledge. He loved botany and studied in detail the plants around him, but his original plan to be a gardener was thwarted by a skin condition. Accounts of Captain Cook's voyages, and his Uncle Peter's tales of life in Canada fired his imagination; 'Columbus' became his nickname!

All this led to an insatiable curiosity about the world and its peoples. Apprenticed to the craft of shoe-making, he constructed a leather globe, and books of Latin and Greek could be found propped up on his work-bench. It became increasingly obvious that he had a great gift for languages, although he always described himself as merely 'a plodder'.

This global interest developed into a deep concern for the spiritual welfare of the heathen nations, as William Carey, himself, came under conviction of sin. In 1779, aged

18, Carey came to a saving knowledge of Jesus Christ, through the witness of his fellow-apprentice, John Warr. At first, like Warr, he was attached to the local Independent (Congregational) fellowship, but through his reading, he became convinced of the Baptist position. In October 1783, he was baptised in the river at Northampton by John Ryland. Later they were to have a close relationship in the work of the Mission.

Helping in the services led on to local preaching for Carey, and when he moved to the neighbouring village of Moulton in 1785 to establish a school, he was soon asked to become the pastor of the struggling Baptist congregation there. His ordination in 1786 was conducted by Ryland, Sutcliff and Fuller (now moved to Kettering). Already the hand of God was drawing these men together. Under Carey's ministry the church at Moulton grew and was blessed. But the people were poor. They could afford to pay Carey so little that he continued to run his school and make shoes, in order to support his family.

In 1789 he was called to the pastorate of the Harvey Lane church in Leicester. A difficult situation existed there but Carey



reconstituted the church and helped to heal the division. People were converted and built up in their faith. It was to be, in 1793, a 'painful sacrifice' for them to relinquish their beloved pastor for the work in India, but they did so, lovingly, because they knew 'his heart had been long since set upon it'.

Carey had been strongly affected by reading Fuller's *Gospel Worthy*. It paved the way for his own famous work, *An Enquiry into the Obligations of Christians to use Means for the Conversion of the Heathens*, published in 1792. *The Enquiry* contained a summary of what was currently known about the world, its peoples and religions. It surveyed earlier missionary endeavours,

for example, by the Moravians, Eliot and Brainerd. It was an urgent challenge to Christians to put Christ's Great Commission into practice. Carey dealt with the various objections to overseas mission that people had raised, and pleaded, 'Surely it is worthwhile to lay ourselves out with all our might in promoting the cause and kingdom of Christ.' Although *The Enquiry* was not widely read, it was a decisive influence on the small influenced group of local ministers who founded the BMS.

It would seem that God had caused a special group of men to be labouring for him in the Leicestershire and Northamptonshire area at that time. Men, who not only had great talents and gifts,

but who were also striving prayerfully to live in obedience to the Word of God. Their different personalities complemented and checked each other: Carey's enthusiasm, Fuller's authority, Sutcliff's wisdom and Ryland's integrity melded with the godliness of the man from Birmingham, Samuel Pearce, to form a united purpose.

As they met in fraternals and Association meetings over the months, the great issues of world mission were earnestly prayed about and discussed. Some, like John Ryland senior, doubted the need for such an enterprise, but others, including Fuller himself, were won over by Carey's vision.

PART 3 – COUNTDOWN TO DEPARTURE

After the *Enquiry* was published, Carey was invited to preach at the next Association meeting, on 30 May 1792. He took his text from Isaiah 54:2-3.

'Enlarge the place of thy tent, stretch forth the curtains of thine habitations . . .'

His style was simple and hard-hitting. The ringing sermon sub-divisions, 'Expect great things from God: attempt great things for God' still challenge us today. They illustrate perfectly the balance of Carey's Christianity: a trust in God's sovereignty and a belief in man's responsibility going hand in hand.

The hearers were obviously moved by the sermon but it required the intervention of Andrew Fuller to ensure that the prompting of the Holy Spirit was translated into positive action. It was Fuller who put forward a resolution that a plan be drawn up to form a 'Baptist Society for Propagating the Gospel among the Heathen', and that this is considered at the next ministers' meeting in Kettering.

And so, five months later, on 2 October 1792, the ministers gathered in Kettering, and the Society was formed. Andrew Fuller was appointed as the first secretary and Reynold Hogg as treasurer, with Carey, Ryland and Sutcliff comprising the rest of the executive committee.

In November 1792, the Society meeting received a letter from Carey. He supplied information about a Dr. John Thomas, who had written to him. Thomas, who had been medically trained, had held a variety of posts including that of naval surgeon. Money problems had driven him, after an

interval in London, to seek employment at sea once again, this time in the service of the East India Company. He had first sailed to India in 1783. He was a zealous, impetuous man, unpredictable but sincere. His genuine concern for the Bengali people had led him to translate the gospels of Matthew and Mark into their language.

He returned to England in 1792, and attempted to raise funds for a mission in Bengal. He wrote,

' . . . if He should tear me from these Indians, there would be a bleeding; for my soul is set upon them.'

After Fuller had made enquiries about Thomas, he was invited to speak to the Society in January 1793. Characteristically he failed to turn up on the given date! Later, however, members were greatly challenged by his account of the terrible needs in India, yet excited by the possibilities of missionary enterprise. Unfortunately, his estimates of the cost of subsistence were grossly optimistic, but this was only discovered later. Carey, whose heart was deeply moved, volunteered to go as Thomas's colleague. Their partnership was sealed with an embrace.

Emotional valedictory services for the two men followed, with a stirring charge from Fuller. Ryland, Sutcliff, Fuller and Pearce pledged their loyalty in prayer, and promised to 'hold the ropes' as Carey descended into the deep, unexplored mine that was India.

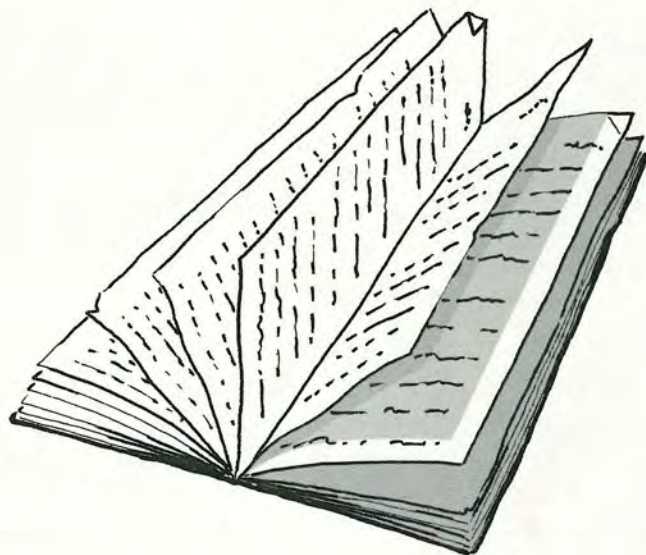
There were difficulties and heartaches to be overcome before Carey and Thomas could leave England. Carey's wife, Dorothy,

his sweetheart from childhood, was again pregnant and refused to sail with him. This caused him much anguish, but he felt that obedience to the will of God required the sacrifice from him. Any attempt to get an official licence to land in territory administered by the East India Company was out of the question. Carey and Thomas finally decided to risk sailing without it. With Thomas's wife and daughter, they boarded a ship, but were held up in the Solent for six weeks. During this time enquiries had been made about the two men, and passage was refused on the grounds of Thomas's financial difficulties.

But the delay, seemingly an end to their hopes, was to be providential. Dorothy Carey, in the meantime, had given birth to a baby son, Jabez, and was now persuaded to accompany her husband, provided that her sister, Kitty, could come too. Eventually, after much searching a passage was obtained on a Danish East India ship, the *Kron Princess Maria*. On 13 June 1793, the Thomas family, along with William and Dorothy Carey, their four young sons, and Kitty, set sail from Dover. The long and difficult journey to India, lasting five months, was at last underway. Storms and seasickness beset them, but Carey put the time to good use by studying Bengali with Thomas.

On that first night aboard ship, Carey wrote in his diary, *'This day has been a day of gladness to my soul. I was returned, that I might take all my family with me, and enjoy the blessings which I had surrendered to God. This Ebenezer I raise. I hope to be strengthened by its every remembrance.'*

DIARY OF AN EVANGELIST



In June and July a major evangelism campaign was held in the Bandundu Region of the Baptist Community of the River Zaire (CBFZ). As well as the Regional President, Pastor Eboma, the campaigns were led by CBFZ Community evangelist Pastor Mudi, Bolobo evangelist Pastor Mompanda and Regional evangelist Richard Hoskins. Here are some extracts from Richard's diary.

WEDNESDAY AND THURSDAY (21, 22 June)

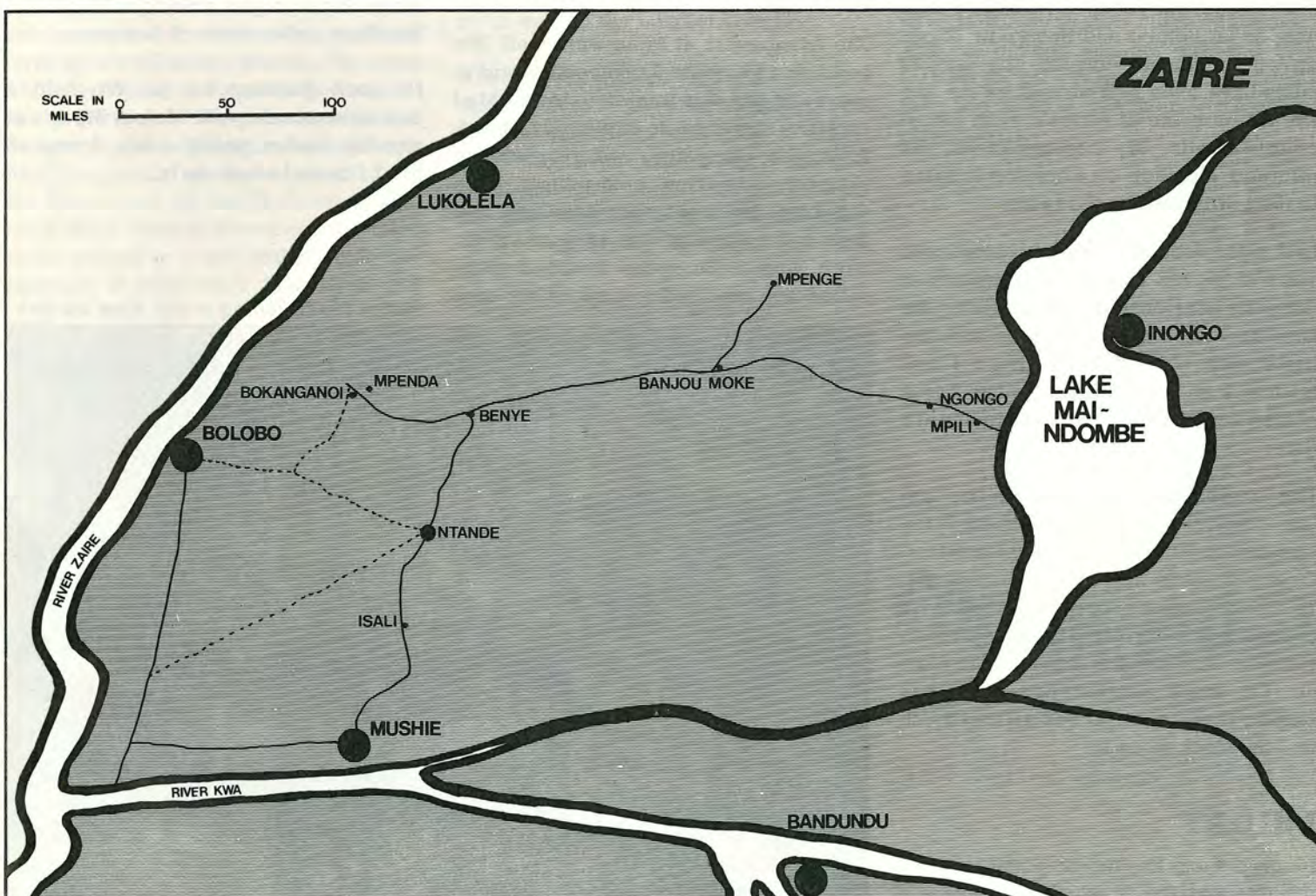
We left Bolobo by landrover at 4 am using headlights having charged the battery beforehand. All day I was rattled in the back of the landrover like a sack of potatoes in a sandstorm! We reached Mushie by 10.30 where John and Rena

Mellor (BMS evangelists) greeted us along with church leaders. After washing, eating and swallowing an aspirin we started out again and reached the ferry at Isali by 3 pm.

The ferry, of course, was on the other side and the operators threatened not to come

for us unless we bribed them. They changed their minds when they saw we were church workers (wish it was always like that).

We eventually arrived at Ntadembelo, in darkness, at 6.30 pm. After washing, a meal of kwanga and river eels and then





The ferry at Isali

sleep, what more could I have asked for? Well, Sue, my wife! As Bolobo gets further and further away so the more I miss her and Abigail.

We left Ntandembelo at 4.45 am and drove on through the great forest section where last year they killed two elephants on the road. We reached Ngongo just in time to let Bolobo and Sue know of our arrival by phonic contact. The last 30 miles have been new ground for me and we are on some of Africa's most inhospitable roads. My homesickness has returned, although it's a comfort to listen to the Lord's test on the radio!

Last night, around the fire, I chatted with some of the old Zairians who remember the early missionaries. Any suffering we have now is so little compared with the trials they went through. Here I am, homesick on a trip of a few weeks. Some of them left home, on foot, for months at a time.

This afternoon, work began on our first 'campaign'. Pastor Mudi preached, in the open air, in front of over 1,000 townsfolk. Over 120 made first time commitments, 150 had illnesses prayed for and we counselled a further 100 others individually. At 8 pm a massive storm blew up. I'm much happier now work has begun. There is much to do and not much time in which to do it.

FRIDAY

I took prayers this morning with just two minutes warning in which to prepare a

sermon! Afterwards, we counselled people until 10.30 am. One woman seemed demon influenced and was prayed for. At 11 am we set off for Mpili, but not before visiting Lake Mai-Ndombe. No wonder African Christians understand the majesty of God when they are surrounded by so much grandeur.

The evangelism at Mpili went well. We had some 650 there. I glanced upward at one point and was treated to the sight of an African river eagle circling overhead. After the campaign, we returned to Ngongo to pursue counselling. Such suffering! Many mothers have lost half their babies and grieve as much, if not more, than a European would. I counselled one who had lost six of her nine

children. Without the suffering Sue and I experienced last year it would be difficult to draw near to these people.

[Editor's Note: Abigail's twin sister was stillborn. Since the writing of this diary, and just one week after the final campaign, Abigail died in her sleep – a cot death – and was buried in the missionary graveyard at Bolobo.]

SATURDAY

Less time for homesickness now. We held a seminar for church workers this morning, although I stayed outside to counsel people.

After a hurried meal we left for Mpenge. We very nearly came off a bridge over a river, but finally arrived at 4.30 pm. I always think of this area as 'heart of darkness' stuff, set as it is in the midst of Africa's rain forest. When one of the early missionaries, Mama Ekando, arrived here on foot one evening, the village men donned their fighting gear and war paint and prepared themselves to eat her. Apparently they thought her white flesh would make particularly good eating, but Mama Ekando was able to escape with her team under cover of darkness.

No such greeting for us! We held a 'soiree musicale' with Moteyi Mpay our worship leader giving a talk. I was so tired I came to bed early.

Pastor Mudi fishing – this time for fish



SUNDAY

Regional President, Pastor Eboma, decided we should hold a central evangelistic rally in the market-place instead of church and the response was great. We counselled all afternoon and late into the night as a result.

MONDAY

After some more counselling we headed for Banjou Moke. It was only eight miles away so I decided it was safer by foot. I enjoyed the forest sights, smells and sounds along the way.

We held a big campaign there with the best of attendance at any meeting yet. The Catholics joined in as well. Afterwards we had more late-night counselling, but I became so tired I couldn't concentrate properly on the problems, let alone solutions, so came to bed at 11 pm. The others went at 2 am.

TUESDAY

What a day!

After prayers at 6 o'clock we held the seminar again for church workers. These have been well attended so far. We left at 11.30 am hoping to make it to Bokangamo in the Nkuboko. We got a puncture at Benye but, after Mbembe the mechanic had changed the wheel, we started down the forest track for the Nkuboko. Not for long! After several kilometres the land-rover ground to a halt and resisted any attempts at re-starting. The driver and



A wheel change at Benye

mechanic have decided it's a fuel supply problem.

With darkness setting in, Pastor Eboma suggested we sleep it rough on the forest floor. I wasn't so keen on this with mosquitoes abundant, so it was decided that Pastor Mompanda and myself should try to walk to the nearest village.

What do you choose as life's essentials when you have to walk carrying them through an African rain forest at night? Well, I chose a cloth to sleep under, a toothbrush but not toothpaste, anti-mosquito repellent and my English Bible. As we trekked on we heard monkeys

around us in the trees. When we came to the village it turned out to have about a dozen tiny huts, but it did also have a sort of chapel and a woman deacon.

They managed to find us a couple of eggs which we ate with Kwanga. It seemed a feast after our good walk. We bought a chicken for our friends which was cooked and the deacon and her husband then walked all the way back to our friends as they had no food with them. We slept on raised mats.

People responding at Mpenge



to
be
continued...

MISSIONTALK

MISSIONTALK

MISSIONTALK

MISSIONTALK

VESTS AND BLANKETS

Those of you who have been knitting vests and blankets please send these direct to ECHO (Joint Mission Hospital Equipment Board), Ullswater Crescent, Coulsden, Surrey CR3 2HR. In the past BMS has sometimes been a transit station, but we regret that this is now not possible.

We cannot guarantee that your vests and blankets will end up in a part of the world directly linked with BMS work, but they will end up where there is a real need.

USED SPECTACLES

For many years members of the Hitchin Rotary Club have assisted Mr Tom Slade in the sorting and preparation of used spectacles. Many of these glasses find their way to Angola and Zaire, bringing much joy to those who receive them.

In our new Didcot headquarters, BMS has no space to store glasses that you have been sending to us. Unfortunately neither has Mr Slade! So please could you call a temporary halt to your collection of used spectacles or at least hold on to them for the time being.

If you are worried about storage space at home or in your church, remember that Mr Slade does not need the spectacle cases unless they are of the 'soft' variety.

We will let you know when to start sending again and how to do it.

SAFE FIND

The clear-out at Gloucester Place, London, ready for the move to Didcot turned up many long-lost 'treasures' lurking at the bottom of cupboards and at the back of filing cabinets. But half-eaten biscuits and crumpled memos were hardly worth keeping.

The most dramatic finds, however, were discovered in the finance department's safe after the move. At the bottom of the safe were drawers which had probably not been opened for over 40 years or more.

'At least they have not been opened in my 14 years as Financial Secretary,' said the Rev Christopher Hutt. 'I tried to find keys to open the drawers which are at the bottom of the old safe, but there weren't any.'

'Sometimes people give us things like gold watches to sell for the Society so we thought we ought to take a look, before disposing of the safe, in case some had been placed there.'

'When it was opened by a locksmith it revealed a lot of documents. There is one letter from Carey, written in the 1790's, to John Ryland saying that he'd received his letter and it has caused him a lot of pain. There were also some letters from

Carey's colleague at Serampore, William Ward.

'There's the official document appointing William Carey as the Government of India's official Bengali translator,' said Mr Hutt.

'Then there's a lot of material to do with William Knibb, the BMS missionary who opposed the slave trade in Jamaica, including notes on a speech he made somewhere in Britain on the question of slavery.'

Some interesting correspondence between a former General Secretary, Alfred Baynes, and pioneer Congo missionary George Grenfell has come to light.

'One was intended to be passed on to the King of Belgium indicating that Grenfell no longer felt able to wear the decorations he had received because of certain conditions allowed to exist in the Congo. It was sent to Baynes to be used at his discretion. Baynes held on to the decorations and the letter so about two years later, Grenfell wrote again. Baynes replied saying he felt it would not be wise to return the decorations because it would cause offence. By the time that letter had arrived, Grenfell had died, and it was returned to Baynes.'

'The decorations themselves were also in the safe drawer. One contains about 60 diamonds – at least by their sparkle they appear to be diamonds. I don't think the King of the Belgians would have allowed anything else,' said Mr Hutt.

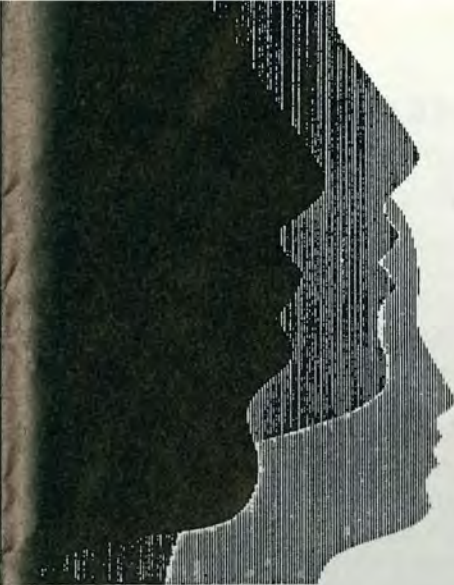
'There are some other things belonging to Grenfell like his chronometer.'

There are letters from Robert Arthington, the eccentric Yorkshire millionaire who funded BMS work in Congo and the Lushai Hills in India, and Adoniram Judson the American pioneer missionary to Burma.

Perhaps the most interesting letter is from John Thomas, the doctor who influenced Carey to go to India, and who travelled with him in 1793.

'I've just attended a meeting of ministers in Kettering,' he says, 'which decided to set up a missionary society.'

It has only been possible to make a cursory examination of the safe contents up to now. But it is interesting that these should be made available at a time when the BMS is preparing to celebrate 200 years of work.



• P R A Y E R C A L L •

JULY — SEPTEMBER 1989

CALL TO PRAYER

Instead of the usual Call to Prayer feature each month, we are now printing a quarterly pull-out which will update the Society's *Prayer Guide*. If you wish to use the Call to Prayer more widely than there are readers of the *Herald* in your church, then please feel free to photocopy these centre pages. Mind you, it would be better, if you could persuade more people to read the magazine and to buy the *Prayer Guide*.

1-7 October *The Home Base*

Churches in Scotland, Wales and England support the BMS and share in the work of world mission. On 2 October the BMS is 197 years old. Preparations for celebrating the bi-centenary have already begun. The BMS relies upon the commitment and prayerful interest of each church member, committee member and staff member in seeking to be obedient to God's call to mission. Give thanks to God for his goodness and pray for an ongoing dedication from each of us for the future.

In Jesus Christ,
the man of Nazareth,
our crucified and risen Lord,
God has come to us and shared our common lot,
conquering sin and death and reconciling the world to himself.
He bestows upon us his Holy Spirit,
creating and renewing the Church of Jesus Christ,
building in covenant faithful people of all ages,
tongues and races.

He calls us into his church to accept the cost and joy of discipleship,
to be his servants
to proclaim the Gospel to all the world and resist the powers of evil,
to share in Christ's baptism and eat at his table,
to join him in his passion and victory.

He promises to all who trust him forgiveness of sins and fulness of grace,
courage in the struggle for justice and peace,
his presence in trial and rejoicing,
and eternal life in his kingdom which has no end.

Blessing and honour, glory and power be unto him.

8-14 October *Medical Work in India*

The work of Christian hospitals and medical schools in India is greatly respected because of the high standard of treatment and training given. The Christian Medical Association seeks to bring medical expertise to rural areas where facilities are often inadequate. The Christian Hospital for Women and Children at Berhampur has a continuing problem in getting suitable Christian doctors and staff. Pray for a solution. Dr Betty Marsh is the Medical Superintendent.

Lord,
we remember
the people
the individuals to whom
you have given power to heal

We thank you for them
and ask for them strength,
wisdom, courage and conviction
as they serve your children
sharing with them
healing of mind, body and spirit.

15-21 October Development Work in Nepal

After a short leave in the UK, Harold and Barbara Blake are now back in Butwal. Apart from their more formal responsibilities – Harold teaching in the Technical Institute and Barbara in the school for missionaries' children – they have many contacts with students and neighbours. They have made friends with young and old. In all these ways, seeking to share God's love for each person.

Tim Lehane is still working on the Andhi Khola project. It is scheduled to be completed in 1990. Pray that the final stages may go smoothly. Tim's wife, Alison, is teaching the tutorial group – children from various countries whose parents are involved in the project.

*Spirit of God
bind your people together
so the world can believe.
Let faith, hope and love,
your greatest gifts,
embrace your church
so that our many skills
can be shared humbly and thankfully.*

22-28 October Education in Zaire

Teaching is not easy in Zaire and many pressures are put on the teachers. Just arrived in Upoto is Janet Claxton. Along with her husband, Janet was in Zaire from 1964-67 and came home after her husband was killed. Now their two sons are grown up and Janet has offered again to serve in Zaire. Remember her as she adjusts to life up Upoto and settles into the routine of the school.

The British Association School in Kinshasa is asking the BMS to provide six teachers from the summer of 1990. After a year's teaching in this country, Bernadette Olding has just returned to the school.

29 October-4 November Church Work in France

Pray for the developing relationship of the BMS with the French Baptist Federation. The BMS now has three couples in France – Neil and Ruth Abbott and Robert and Catherine Atkins are all at the Massy language school. It is very important for them to become fluent and confident in speaking French. After study at Massy, John and Sue Wilson are now having a period of orientation in a church situation, after which they will have a specific responsibility in one place for bringing a living witness of the Gospel to the people of France.

Lord,
Thank you for our brothers and sisters in Christ working in France.

We praise you for
their enthusiasm
their vision
their commitment to the work of the Gospel.

Guide them by your Spirit as they plan a strategy of evangelism.

Encourage them as they share their faith with people in new housing estates, old towns, and shopping precincts.

Strengthen them when they face difficulty and opposition.

5-11 November Women's Work in Zaire

After more than ten years in Zaire – the last six in Kisangani – Mary Philpott has now returned to this country and will not be going back. Please pray for her as she seeks the Lord's guidance for the future. Mama Mokili is now the secretary for women's work in the Upper River region.

In all areas, the women's work is now headed up by nationals. They travel in the different regions and organize classes and seminars. Literacy work is important, as many women want to be able to read the Bible themselves.

12-18 November Community Involvement in Brazil

Michael and Daveen Wilson, after six months orientation at Mossoro, Rio Grande do Norte, are now living at Trapiá, ten kilometres from Mossoro – a rural area – in a house that has been built for them. There are four different communities living in the area, all of them very poor. There is no electricity, no regular water supply, no health care, and only one primary school. They have some land. Michael and Daveen will be hoping to give teaching and start projects to help them settle and use their land to the best advantage. We remember them in this new work, and pray for strength, wisdom and good health for them.

After language study at Campinas, David and Jean Perry are now at Potinga for orientation.

Lord
make us swear again
that any worth we have comes from you
through your gracious entry into our lives

Forgive us when we are quick to condemn those not like us
who look different
who speak strangely
who don't accept us

19-25 November Church Work in Zaire

For the past six months, Foster and Jean Wright have been in Kinshasa. They are learning Lingala and gaining knowledge of the CBFZ church work. All this in preparation for a pastoral teaching role with the pastors, when they will be helping with in-service training and organizing seminars etc. Later they will be available to help, in this way, in other areas.

Amongst the churches in Kinshasa there are many Bible study groups for young people, facing many pressures and temptations in their lives there. Pastor Lioso is the co-ordinator of these groups. Pray for him with all the responsibilities that he carries.

26 November-2 December *Mission in Christ's Way*

As followers of the Lord Jesus Christ, we are all called to share in mission in the way that he did – by loving service and compassion, bringing the living Gospel of Jesus Christ to the community in which God has placed us. Mission is here at home as well as overseas. Pray that we may be ready to receive as well as to give. Participating in mission is not primarily through our money but, first and foremost, through the commitment of our whole selves. Are we committed to mission in Christ's way?

Mission in Christ's way is God-centred; through thought and action, into God's ceaseless sacrificial, loving activity to reconcile all he created to himself.

3-9 December *Community Involvement in Bangladesh*

In a very poor country like Bangladesh, the social, health, education and development work of the church is a living witness to the wholeness of the Gospel. For the Baptist Sangha (Union) this work is channelled through the SHED Board, which seeks to bring the basic necessities of life, which large parts of the population do not enjoy. Education and medical care are provided at various levels – from primary schools and village clinics to a specialized school for blind girls and the hospital for the treatment of leprosy patients.

10-16 December *Health Work in Zaire*

In the Evangelical Medical Hospital at Kimpese there are many changes taking place amongst the senior staff. They are seeking for four specialist doctors and an accountant.

The hospital at Pimu now has new buildings – still there is some work to be done on them – which will be a great help as treatment is given to the many people who come for help in this remote area. In August, Adrian and Sylvia Hopkins returned from furlough and their boys are now back at school in Karawa, Kenya. Pray for the Zairian doctors that are needed to work at Pimu.

17-23 December *World Church, Other Societies, Christians Abroad etc*

We give thanks for our brothers and sisters throughout the world who in many different situations and through various means are seeking to share God's love revealed in Jesus. In many places, the BMS is working in partnership with national churches, other missionary societies and organizations to share insights and resources in seeking to meet the challenge to 'make disciples of every nation'. With all the rich diversity of culture and language, pray that the church may be enabled to make Christ real to all people.

*Spirit of God
breathe into your body, the church,
your life-giving powers.
Enter our structures
bringing reformation;
enter our committees
increasing their vision;
enter our local congregations
filling them with joy;
enter each one of us
giving birth to fresh commitment.*

24-30 December *God's Mission of Love*

'For God so loved the world that he gave his only Son, that whoever believes in him shall not perish but have eternal life' (John 3:16).

Jesus was born in Bethlehem the smallest among the villages of Judah, surrounded by shepherds and animals. His parents had come to the stable after they had fruitlessly knocked on many doors in town. There, in oblivion, the Word was made history in the flesh of the poor.

For the Christian, Christmas is recognized as the breaking of God into human history; the birth of smallness and service in the face of the power and arrogance of the great of this world. An arrival accompanied by the smell of the manger.

MISSIONARY MOVEMENTS

Arrivals

Rev and Mrs C Collict on 27 July from Dois Vizinhos, Brazil.
Mrs L Hinchin on 27 July from Cuiba, Brazil.
Miss P Bryan on 28 July from Yakusu, Zaire.
Mr and Mrs I Thomas on 28 July from Bolobo, Zaire.
Mr and Mrs R Hoskins on 2 August from Bolobo, Zaire.
Mr and Mrs J Clewett on 3 August from Pokhara, Nepal.

Departures

Miss J Andrews on 26 July to Kathmandu, Nepal.
Mrs J Claxton on 26 July to Upoto, Zaire.
Miss E Dawson on 26 July to Pimu, Zaire.
Miss S Lennell on 26 July to Kathmandu, Nepal.

Miss D Price on 26 July to Bolobo, Zaire.
Miss J Ransom on 26 July to Kathmandu, Nepal.
Mr and Mrs A Street on 26 July to Kathmandu, Nepal.
Miss R Williams on 26 July to Yakusu, Zaire.
Rev and Mrs R Collinson on 6 August to Campinas, Brazil.

Deaths

On 24 July 1989, Miss Abigail Jane Hoskins aged 18 months, at Bolobo, Zaire.

Mrs I Heslop	200.00
Miss F M Fenter	200.00
E E Ingold	79.25
Miss A Hart	699.89
B Hardy	51,250.00
Amy Dando	4,299.65
Miss M A Peck	60.00
Mrs L Simms	100.00
Leonard Bower	2,420.75
Miss M A Peck	60.00
Harriet Child	200.00
Harold Sears	3,248.35
Mrs A J Cox	2,000.00

ACKNOWLEDGEMENTS

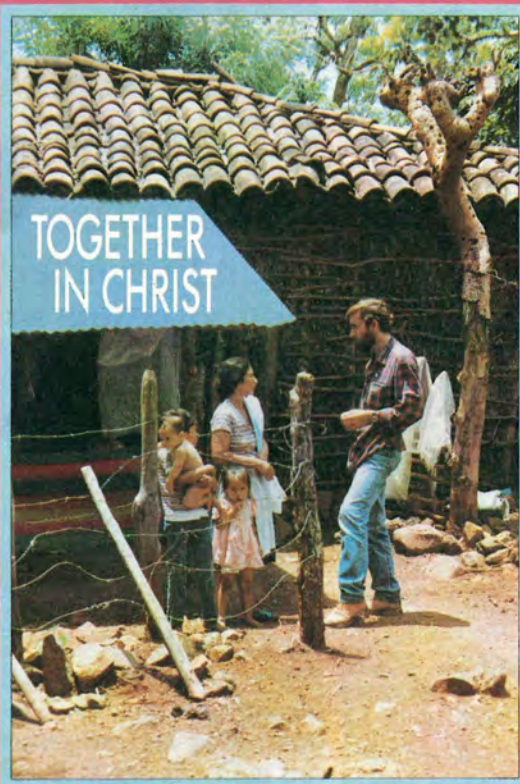
Legacies	£
Gladys Mayoss	250.00
Mrs G M Adams	257.50
Clarissa Gowland	2,000.00

General Work

Yorkshire: £270.00; Anon: £150.00; Newcastle: £20.00; Dundee: £30.00; Aberdeen: £20.00; SL: £205.00; GAYE: £9.50; GAYE: £75.56; via Gosport: £30.00; Darlington: £20.00; Broadway: £5.00; Birmingham: £10.00.

NOTICES

BAPTIST MISSIONARY SOCIETY



1990 CALENDAR

BMS WOMEN'S MISSIONARY CONFERENCE

17 - 19 November 1989

at

Whirlow Grange Conference Centre

Whirlow

Sheffield S11 9PZ

THEME:

'MISSION IN CHRIST'S WAY'



Booking forms available from:
Baptist Missionary Society
BAPTIST HOUSE
129 Broadway, Didcot
Oxfordshire OX11 8RT

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music and mime,
drama and dance,
video and voice
will help you find out

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