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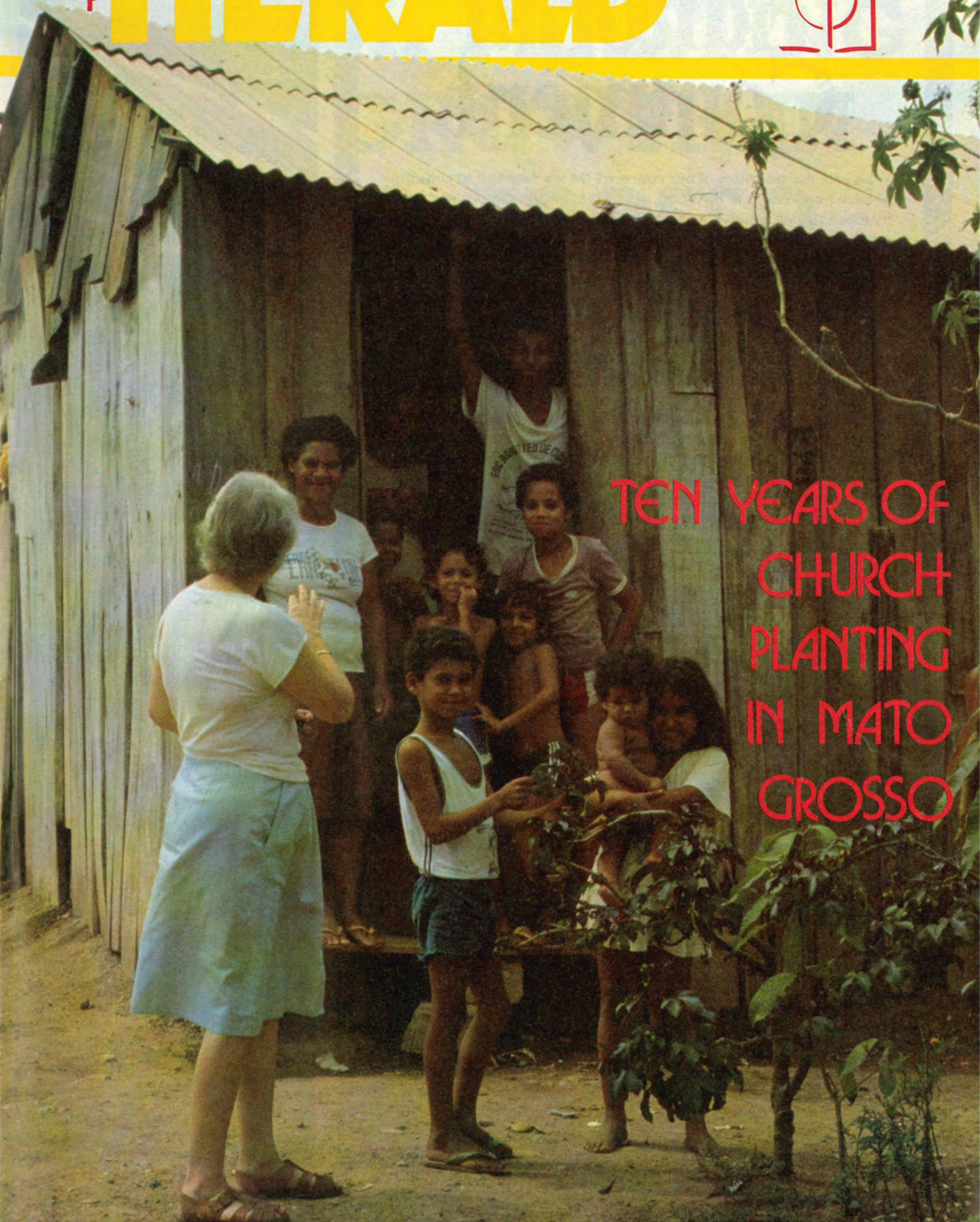
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# HERALD

NOVEMBER 1989

20p



TEN YEARS OF  
CHURCH  
PLANTING  
IN MATO  
GROSSO

# Editorial Comment

Who sets the priorities of our concern? Do we respond to genuine need, wherever it is to be found, or is our attention merely 'grabbed' by those stories which the professional media workers believe to be newsworthy. We all know of the hurricane which devastated Jamaica last year and went on towards the USA. Similarly TV flashed images of the hurricane which recently caused havoc in the Caribbean and then in Charleston in America. The suffering and the damage was considerable and it was right to be concerned, but how many of us realise that Central America was visited by two violent hurricanes towards the end of 1988. They caused far more damage and loss of life than those which caught the headlines.

We report briefly this month on two areas, including Central America, where the lives of ordinary people have been severely affected by natural disasters. Because both places have strong links with Baptists in Britain through the BMS the Society was able to respond quickly and send help from the relief fund. But what of the many other places which are the scenes of other human tragedies and far away from the eye of a camera or a reporter's keyboard? Do we care?

'The few weeks we had in Britain brought home to us how insignificant Nepal is in the eyes of the Western world,' write Jeremy and Ruth Clewett. 'Despite the on-going dispute between Nepal and India and the consequent slow strangulation of the Nepalese economy, not a peep about the situation could we read in any of the British newspapers. I guess Nepal is not important enough on the world stage; or maybe people have to riot before news becomes newsworthy. At least Nepal is not insignificant in the eyes of God and the Christian Church. As Christians, we share our concern for the less powerful members of the world community.'

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PO Box 49, Baptist House, 129 Broadway  
Didcot, Oxon OX11 8XA  
Tel: 0235 512077  
Telex: 94070435 BMSB G  
Fax: 0235 511265

**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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We share in the work of the  
Church in:

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| Angola      | France  | Sri Lanka |
| Bangladesh  | India   | Thailand  |
| Brazil      | Jamaica | Trinidad  |
| El Salvador | Nepal   | Zaire     |

# TEN YEARS OF CHURCH PLANTING AND GROWTH IN MATO GROSSO

by Peter Cousins and Stuart Christine

For some years men and women have been moving, from all over Brazil, into the vast developing state Mato Grosso. They have arrived optimistically seeking a new life in a new land. Ten years ago, in 1979, Baptists saw this also as an opportunity to offer new life in Jesus Christ as they formed the Centre of America Baptist Convention.

The new Convention began life as an association of the 14 Baptist churches situated in the large northern part of the state. Today, those 14 have turned into 60 together with a further 35 or so mission congregations, which are well on the way to becoming the churches of tomorrow.

During these exciting and demanding years of mission, the churches, inspired by the mission zeal of Pastor Samoel Martim, the executive secretary of the convention since its inception, have endeavoured to keep pace with this mass movement of people.

British Baptists have played an important and strategic role throughout this time. They have been represented by several missionaries during the formative years of the Convention – people like John and Yvonne Pullin and David and Eileen McClenaghan. Peter and Susan Cousins have served in the central region and also in the capital, Cuiabá. Eric and Jean Westwood, David and Doris Doonan, Keith and Barbara Hodges together with Laura Hinchin have worked in the capital, whilst Stuart and Georgie Christine and Martin and Cathy Hewitt have been working in the south.



*Congregation of newly-established church in the early 1980's*

Church planting, the training of evangelists and pastors and the modelling and stimulation of the holistic approach to mission, have been the key areas of our contribution.

The state capital of Mato Grosso is Cuiabá. Three hundred years old, it was only fully integrated into the rest of Brazil about 20 years ago when the paved road to the south was completed. Since then the modern world has quickly overtaken Cuiabá. New office blocks and flats crowd over older colonial style houses.

In the main square, at the beginning of the

century, a young Scottish Baptist, Archie MacIntyre, attempted to preach the good news of Jesus Christ. The angry mob seized him and burned the Bibles he was trying to sell. Eighty years later there is freedom to preach openly.

The first Baptist Church was organised in 1958. It grew slowly at first, but in the last 15 years it has been responsible for planting no less than 14 new churches. It has already become a grandmother because two of the daughter churches have already planted others.

It must be said, however, that while the

percentage growth in the number of churches is an impressive tribute to the mission priority of our brothers and sisters in Mato Grosso, such growth has done little more than keep up with the population explosion within the area. Indeed in the state capital, which has received immigration not only directly from other states but also from the interior of Mato Grosso, we have not been able to grasp all the strategic opportunities for planting new work that the hour demands.

The current National Five Year Evangelism plan adopted by all Brazilian Baptists has helped to focus this particular area for especial attention, but Martin Hewitt, in a recent prayer letter, still speaks of 'desperate shortages in some areas' and of 'tremendous opportunities for church planting and growth in the expanding suburbs of the major cities'.

We must, however, give thanks that such an extensive network of mission oriented new churches has been established to form the springboard for the challenge of the next ten years.

In particular, the seminary, initiated through the vision and ministry skills of BMS personnel, is of great strategic importance as it forms a pool of mission resources in the heart of the capital. David and Doris Doonan moved to Cuiabá to lay the foundations of this work. The seminary is now lead by Pastor Jurandir who was able to equip himself theologically because of a BMS scholarship which enabled him to study at Spurgeon's College.

Five hundred miles north of Cuiabá is Guaranta, an area of fertile farmland recently opened up from the rainforest. Brazilians have come from all over the country to receive 250 acres from the government, building their wooden houses on plots 500 metres apart. For the families that have arrived there the project means the hope of escape from the poverty caused by ten years of economic chaos in Brazil.

Access is difficult, especially in the rainy season from October to April. Often the crops rot away in the store houses because of lack of transport to the large markets in the south. Yet the soil is rich and produces well and in spite of the lack of technical advice most people have prospered.

A number of Baptist families migrated to Guaranta and established a strong congregation miles from the main road. The Marcondes family live at Guaranta with



*Student at Cuiabá Theological Seminary*

their eleven children. They have been the leaders from the beginning. They were baptised in the south of Brazil 20 years ago by BMS missionary Frank Vaughan. In the 80's they were given spiritual support by Peter Cousins who made the 250 mile journey to visit them each month.

*Preparing ground for new church at Primavera do Leste*

From 1983 onwards a small town began to form on the main road. Called Guaranta do Norte, it has grown rapidly to over 10,000 inhabitants and now boasts electricity, piped water, telephones and satellite-relayed television.



In 1985, Pastor Volmar Bucco, a dynamic Brazilian pastor, was inducted into the ministry for the region and by 1988 the church had been organised and numbered over 100 members.

Similarly Martin and Cathie Hewitt work in the interior, although on the plains, based at a new town called Primavera do Leste. The Hewitts have worked at Primavera since 1986 and have seen the church grow to 50 members, well on its way to being able to support a Brazilian pastor.

Not all, of course, is as simple as it sounds. Behind the church growth is a story of sacrificial giving by thousands of church members in Mato Grosso, and sacrificial living under difficult conditions by missionaries and Brazilian workers. Not all can stand the strain and the drop-out rate is high. Isolated in remote interior towns few can support the pressures for more than three years at a time.

Can church growth continue? No one can tell. The long-term future of Mato Grosso may be bleak. Heavy deforestation leads to the washing away of the soil and this may stifle future agricultural production.

However, doubts about the future and factors beyond our control should



*Rural congregation  
Stuart Christine and David Doonan outside rented church building*



*Kathy Hewitt teaching – Primavera*

not discourage British Baptists from being grateful for God's help in the past and also from responding to the needs in the present.

For example, David and Irene MacClenaghan and Laura Hinchin, now back in the UK, have been deeply involved in a project at the Parque do Lago church near Cuiabá. In a district where average

income is little more than £10 per week, where family breakdown, alcoholism, violence and prostitution have brought misery and degradation, this project teaches and feeds some 200 children. The aim is to break the cycle of misery that turns neglected, malnourished children into helpless, defeated parents passing on deprivation to the next generation.

Above all, the project aims to demonstrate that believing in Jesus Christ lifts men and women on to their feet, dignified by the power and love of a God who cares. Everyone has a place in God's love.

The psalmist wrote that God is a sun and a shield, a refuge to those that love Him. The BMS is committed to sharing with the Mato Grosso Christians in the task of planting new churches.



# THE CHURCH WHERE TH N PROVIDE CAN P E SPOT HELP.....ON THE S

Heavy floods and disastrous landslides have hit the small Indian state of Mizoram. The state, formerly known as the Lushai Hills, experienced torrential rain linked with a cyclone at the end of July.

Mizo Baptist workers in the area have been trying to give assistance to those affected and the Baptist Missionary Society has sent them £2,000 from its relief fund.

'The storms made 600 people homeless in South Mizoram and more than 1,000 were evacuated to safety,' said the Rev Ral Tawnga.

Reports of damage in some of the more remote areas were still coming into the Mizo Baptist Headquarters over one month after the disaster.

'Baptist officials visited two villages, Tuipui and Lawngtlai, where the people suffered more severely than anywhere else,' said Ral Tawnga. 'They have been provided with blankets, soaps, medicines, food and money. Tuipui has a population of 600 and about 60 houses. It is situated on the banks of the Kolodyne river, the largest in Mizoram. The downpour, which went on for 60 hours, completely submerged 39 houses and made 200 homeless.

'The flood destroyed paddy-fields, disrupted communications and damaged the long and high swinging bridge over the river. Temporary huts have been erected with the help of neighbouring villages, churches and voluntary organisations. The Mizo government has offered some relief, but in order to rebuild their homes and live a normal life they will still need a lot of help from other people.'

At Lawngtlai, a thriving town with a population of more than 5,000, catastrophic landslides left 250 people homeless.

## Storms Wreck Mizo Towns and Villages



*Roads destroyed by flood*



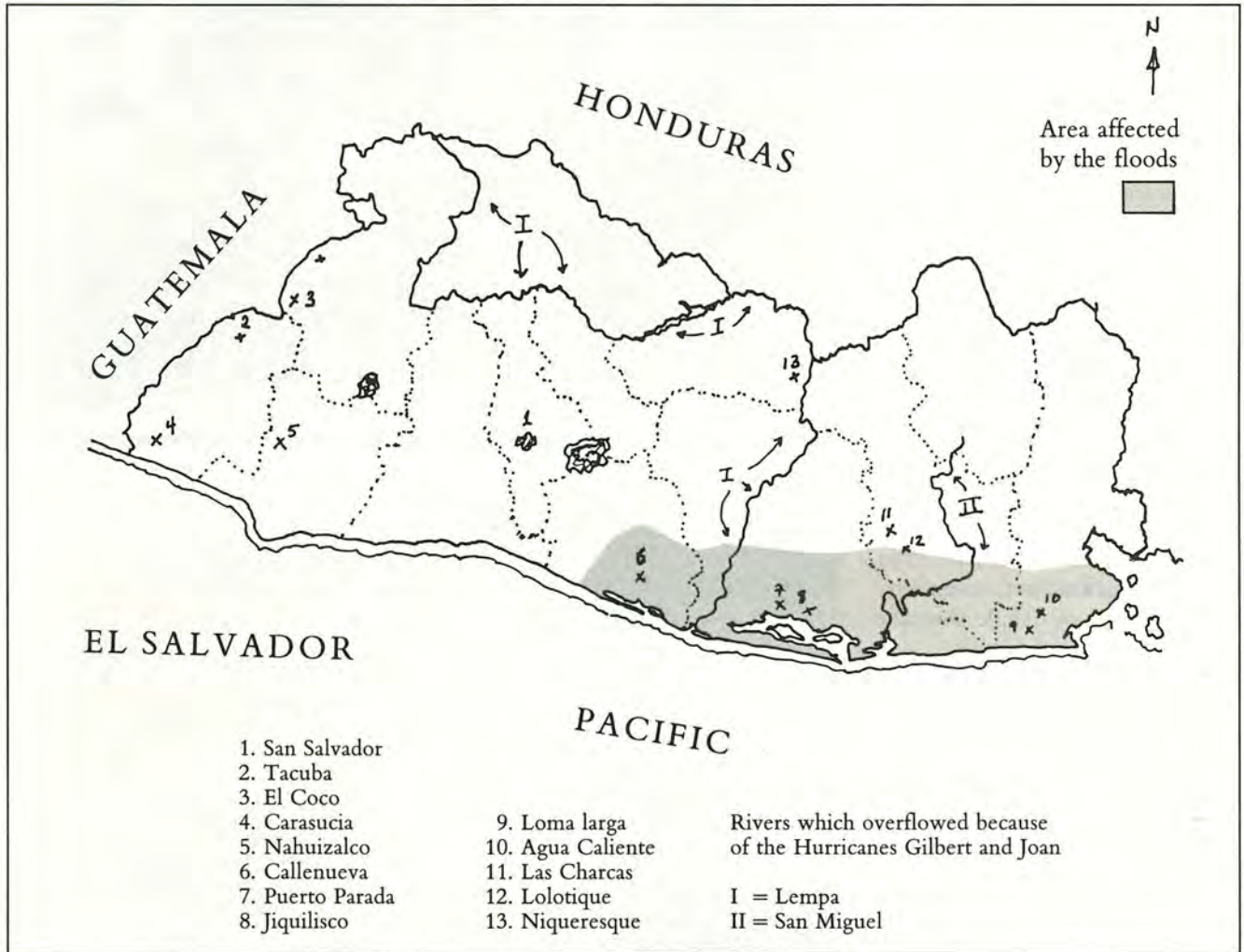
*Building temporary homes*

'Fifty houses were destroyed and nine people – two children, two women and five men were killed. Roads have been cracked or washed away leaving deep gorges. Shops and homes have been demolished. In many cases houses will not be rebuilt because the sites no longer exist.

'At Serchip, the Baptist church is now perched precariously on the hillside and the church members are now looking for another site to rebuild the church.'

# THE CHURCH WHERE THE C ROVIDE CAN PROV POT HELP.....ON THE SPO

## Solidarity In A Time Of Suffering



Between August and October, 1988, three natural disasters struck the south-east area of El Salvador – the heavy rains and flooding in August and Hurricanes Gilbert in September and Joan in October. When the BMS heard the news a gift, from the Society's Relief Fund, of \$3,477.00 was sent to the El Salvador Baptist Association.

*'We are now sending you a report on how we used your love offering which was used on behalf of the flood victims in Agua Caliente and nearby communities,' writes Carlos Sanchez, Executive Secretary of the El Salvador Baptist Association. 'At the same time, we want to express our sincere gratitude for your care and concern on behalf of these country people and ask for your prayers for peace in our country.'*

At the end of August, several rivers, already swollen by the heavy rains, overflowed, causing panic and destruction in the villages located on their banks. The destruction caused by Hurricane Gilbert on 15 September left thousands of families homeless and thousands of acres of crops lost. There was also the fear of epidemics as a result of the many dead animals. On 23 October, the winds and rains of Hurricane Joan left some 150,000 people homeless.

# CHURCH WHERE THE CHURCH CAN PROVIDE HELP . . . . ON THE SPOT

In the first hours and days after the disasters, the Baptist congregations, together with the communities, dedicated themselves to emergency aid and to attending the most immediate needs. They set about obtaining information on the number of victims and the extent of the damage, relocating affected families, providing medical assistance and beginning to clear away mud, rocks and tree trunks uprooted by the strong currents.

The work of the El Salvador Baptist Association focused on the communities attended to by Baptist congregations in Agua Caliente and Conchagua in the province of La Union, and Jucuaran and Puerto Parada in the province of Usulután where there were people affected by the floods. The aid attended to the needs of a total of 2,343 families.

In each community an emergency committee was organised with members of the congregations and people from the local community. The committees worked tirelessly to respond to the urgent needs of the victim families and the needs of the communities in general.

The Baptist Association was able to make its first visit to the affected areas on Monday, 29 August, with emergency aid and to bring them a message of hope and encouragement. We continued to visit, on a regular basis, for six months after the disasters.

With national aid, help from British Baptists and from two co-operating agencies, the Baptist Association responded to the emergency situation through the congregations in each community.

In the first phase of emergency, we took to the communities, according to their needs, donations of food, medicines, clothes and other necessary items. In the second phase of reconstruction, the Baptist Association donated materials for the construction of houses for families who were left homeless, for the purchase



*Resettled families in Cara Sucia*



*Preparing the ground for resettlement in Agua Caliente*

of land for those who had no safe place to build, and a contribution to the labour costs for the construction of roads and the preparation of the land.

In both phases, the Baptist Association responded to the desire of the Baptist congregations to be able to help their communities to overcome the damage, both physical and to morale, experienced

in the disasters. The material aid donated by the Baptist Association complemented all of the aid provided by the congregations and the emergency committees in each community. With their faith and their tireless work, the church members in the affected communities served as good examples of concrete love for neighbour and solidarity in times of suffering.



# COUNTDOWN TO CELEBRATION

1792 COUNTDOWN TO CELEBRATION 1992

# COUNTDOWN TO CELEBRATION

## GO! TEACH ALL NATIONS!

**That's seen as an essential part of our Christian service. But it's not always been so as Basil Amey explains in this background article to the BMS.**

We sing with enthusiasm the hymn by James Seddon beginning, 'Go forth and tell, O church of God awake', and we accept as imperative the words which follow, 'God's saving news to all the nations take'.

There are many ways in which the saving news is conveyed. The ministry of Billy Graham in England and Budapest during recent weeks is one example. The emphasis on evangelism given by many churches in many countries is another, giving continuing evidence of the desire to share the saving news. We see it as an essential part of our Christian service and it is difficult, therefore, to imagine ourselves in a situation where it was not so and where eagerness to share the good news met with rebuke and not encouragement.

Yet that was the situation faced by William Carey. He was convinced that there was an obligation laid on Christians to share the saving news as widely as possible but he faced opposition when he raised the subject.

In his *Memoirs of Andrew Fuller*, J W Morris who was minister of Clipstone Baptist Church, tells the story of how he and Carey went to a ministers' meeting in Northampton. They were the youngest ministers there. During the evening J C Ryland called in. Ryland had been minister at the College Lane Church, Northampton, for nearly 30 years and had only recently moved to Enfield. He was back visiting friends and arrived at Mr

Trinder's house where the ministers were meeting. Always a domineering person he insisted that the two junior ministers Morris and Carey should each propose a question for discussion.

Neither was eager! Then Morris proposed for consideration 2 Peter 2:1, and was told to go home and read Gill and Brine and not to put his Arminian questions. This did not encourage Carey who made several excuses but a question was demanded. Carey then asked 'Whether the command given to the apostles to "teach all nations" was not obligatory on all succeeding ministers to the end of the world.' He too received a quick answer from the imperious Ryland who said he should know that nothing could be done before another pentecost and that he was a most miserable enthusiast for asking such a question.

Morris then notes, 'To render this conversation still more memorable it so happened, as if by prophetic glance, that Mr Carey's interlocutor made a direct allusion to the eastern languages and said in the course of his sarcastic remarks, What sir, can you preach in Arabic and Persic, in Hindoostanee, in Bengalee, sir; that you think it our duty to send the gospel to the heathen!'

The recommendation of Gill and Brine and the dismissal of Arminianism indicates the theology acceptable to the majority. John Gill (1697-1771) and John Brine (1703-1765) were

foremost among those who taught that Christ died only for the elect and therefore it was useless to invite all to repent. Arminianism, following Jacobus Arminius, taught the doctrine of freewill and salvation by faith. The controversy among Baptists was just beginning and Ryland could not accept the theology on which Carey based his call to mission.

Carey was not alone, nor yet the first, to plead for the sharing of the saving news. The result of his thinking and writing appeared in his book, *An Enquiry into the obligation of Christians to use means for the conversion of the heathens*. It was published on 12 May 1792. In the first section Carey is answering those who did not accept the commission, 'Go into all the world and preach the Gospel to every creature.'

In the second section he reviews work that has been done for the conversion of the heathen and moves through the centuries to come, towards the end of the section to a description of the work of the Moravian Mission. Carey acknowledges the influence this work had on his own thinking. It is therefore important to see how the Moravians came to view the claims later made by supporters of the BMS. In his *History of the Moravian Church*, J E Hutton does not hide his, and presumably other's frustration, 'At missionary gatherings held in England the statement is often made today that the first Englishman to go out as a foreign missionary was William Carey, the

leader of the immortal "Serampore Three". It is time to explode that fiction. For some years before William Carey was heard of a number of English Moravian Brethren had gone out from these shores as foreign missionaries. (A list of names follows.) . . . these early missionaries were as English as Carey himself. Moreover William Carey knew of their work. He owed his inspiration partly to them; he referred to their work in his famous pamphlet, and finally, at the house of Mr Beeby Wallis, in Kettering, he threw down upon the table

some numbers of the first English missionary magazine, *Periodical Accounts relating to the Missions of the Church of the United Brethren*, and addressing his fellow ministers exclaimed: 'See what the Moravians have done! Can we not follow their example.' And for good measure Hutton adds, 'His companion Marshman, also confessed his obligation to the Brethren. 'Thank you! Moravians,' he said, 'You have done me good. If I am ever a missionary worth a straw I shall, under our Saviour, owe it to you.'

Theologically the church of God was awaking and because of that there were those who were coming to see its obligations to take the saving news to all nations. Carey was aware of the debt he owed to others and we will acknowledge our debt to Carey and his contemporaries as we share 'God's saving news' with as many as possible today.

Basil Amey

## ANDREW FULLER

(b 6 February 1754. d 7 May 1815)

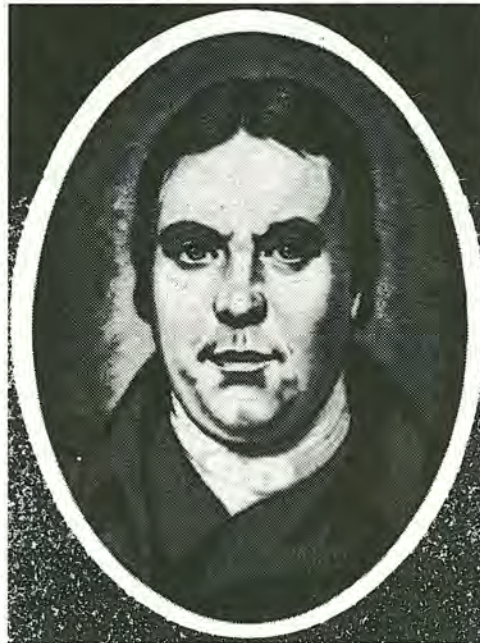
'Tall, stout and muscular — a famous wrestler in his youth — such was his invincibility and perfect self command that it may be doubted whether he was ever seen in a state of agitation.' Part of the description of Andrew Fuller given by his contemporary J W Morris, minister of Clipstone.

Another of his contemporaries, John Ryland, broke in on one occasion when Fuller was correcting a fellow minister with the words, 'Brother Fuller, brother Fuller you can never admonish a mistaken friend but you must take up a sledgehammer and knock his brains out.' And that sledgehammer was also felt in India where William Ward, BMS missionary, wrote in his journal, 'July 3 1807. Thank you brother Fuller! Your sledgehammer is a harmless thing at this distance.' Fuller had responded to the decision of Carey, Marshman and Ward to practise open communion. It was an admonitory letter but it did not spoil the friendship for Ward continued, 'Never mind, only write; you cannot do wrong if you do but write often enough.'

Writing letters did occupy much of Fuller's time. He wrote often to the missionaries of the BMS overseas and he was in continual correspondence with those in the British Isles who supported them.

He was also writing as recognized author from whom books and articles were continually requested. In August 1801 he was seriously ill; so ill that his friends in Scotland sent Dr Stuart to find out the true situation. For weeks Fuller was confined to his room and Morris notes, 'In one week during his confinement he wrote three essays for the magazines, despatched 20 letters by the post and prepared about 50 other pages for the press. "Pretty well," as he remarked "for a sick man".'

Sometimes Fuller had to refuse invitations to



write and when he did so on one occasion revealed the demands made on him, 'My labours will increase without any consent on my part . . . my own vineyard, my own soul, my family and congregation are neglected. Every journey I take only makes way for two or three more; and every book I write only occasions me to write others to explain and defend it.'

The congregation was the Baptist Church at Kettering where he was minister from October 1782 to his death on 7 May 1815. The journeys were those he made to raise funds for the work of the BMS, of which he was secretary from its formation on 2 October 1792 to his death. Five times he made the journey to Scotland, on the last occasion in 1813, travelling from Kendal to Carlisle on top of the coach in pouring rain. He visited Ireland and was continually receiving invitations, 'Come again to Scotland . . . come to Portsmouth . . . come to Plymouth . . . come to Bristol. . .'

His books required defending because he was in the forefront of the attack on hyper-Calvinism and 'He was the man who dealt the mortal blow to the system which held that it was impossible for any but the elect to embrace the Gospel' (A C Underwood). When only 26 Fuller wrote *The Gospel worthy of all acceptance* and this, when published in early 1786 began a long controversy but also laid the theological foundation on which the BMS would be built.

In the spring of 1791, at a meeting of ministers at Clipstone, Fuller preached from Haggai 1:2, on 'The pernicious influence of delay in matters of religion.' The conversation resulting from this led to Carey being encouraged to publish his pamphlet, *An Enquiry into the obligation of Christians to use means for the conversion of the heathens*. The next step was Carey's sermon at the meeting of the Association in the spring of 1792 and then the formation of the BMS on 2 October 1792.

Andrew Fuller was born, son of a farmer, at Wicken, Cambs, on 6 February 1754. He worked with his father on the farm, and in 1774 accepted the invitation to become pastor of the Soham Baptist Church of which he was a member. From there he moved to Kettering in 1782.

Sledgehammer he may have been, but he knew where to strike. As theologian, administrator, pastor, correspondent and advocate he was outstanding. But one of an outstanding group which J W Morris describes, 'The venerable Mr Hall of Arnsby, the senior Mr Ryland of Northampton, Mr Fuller and Mr Pearce, to say nothing of Dr Carey and other surviving contemporaries, were men of no ordinary standard, and they seem to have been planted together for no ordinary purpose.'

Basil W Amey

# A NATION WITHOUT PRINCIPLES!

**That was the way Britain was described in the late 18th century  
and why the churches were called to prayer.**

**It was into the situation described by Doris Doonan that the BMS was born.**

George III came to the throne in 1760, one year before William Carey was born. The King once said, 'I glory in the name of Briton,' and many people felt the same after success against Spain and at sea. 'God Save the King,' 'Rule Britannia' and 'Heart of Oak' were written in the eighteenth century. Fashionable houses were being built, Bedford Square, Portland Place and the Crescent in Bath were being developed. The brothers Adam began as architects, Capability Brown as landscaper, Chippendale and Sheraton as furnishers, Sir Joshua Reynolds as painter. The names of Wedgewood and Wilkinson were emerging too.

But when the Northamptonshire Baptist Association met for its first meeting at Kettering in Whitsun week of 1765, for mutual encouragement and spiritual uplift, a circular letter was sent to the churches, part of which said, '... we also think it would be very reasonable to appoint days of humiliation and prayer on the account of church and state. The association gatherings became annual events and at the 1769 meeting it was said, 'We have agreed to keep a solemn day of fasting and prayer throughout all our congregations on account of national affairs, on Wednesday 4 October.' In 1774, 1776 and 1782 similar calls to prayer and fasting were made.

In 1773 Horace Walpole wrote this description of Britain, 'A gaming, robbing, wrangling, railing nation, without principles, genius, character or allies. The overgrown shadow of what it was.' The English court of the time was said to be vulgar and society finely graded and coarse. Johnson's *London* and other books show that city to have been 'squalid', 'pestiferous', 'lacking common amenities', 'full of crime, turbulence and hard living'.

Rural poverty seems to have been far worse than urban. The Law of Settlement stated that relief could only be claimed in the parish of one's birth so claimants were often pushed into neighbouring parishes. With the constant migration of families to find work many were left desolate in hard times.

One in five babies died before one year in the 1740s and in some London parishes about

three in four children died before the age of six. Only after 1740 was there a steady growth in population through better lying-in help and orphanages. These facilities meant that there were more children in the lower and middle classes which led to an increase in child labour by the end of the century. From 1760 there was a rapid expansion of British trade both at home and abroad demanding increase in productivity and more labour as a consequence. Factories were built to bring labourers under one roof and the inventions of steam power engines and Arkwright's water frame and Hargreaves jenny in 1769 and 1770 boosted productivity but made working conditions less favourable.

William Carey lived in rural Northamptonshire. It was only between 1750 and 1780 through enclosure acts that the countryside had fields, hedges and scattered farms. These enclosures made some people more comfortable but others became poorer. In the last twenty years of the century pauperism became a grave problem. Nearly 80 per cent of the population of that time lived in rural areas and almost 90 per cent was employed either in agriculture or processing rurally produced materials. The problems of rural poverty touched landowners big and small and brought them together.

Carey's father was a journey-man weaver. He later became Parish Clerk, which included the position of school master as well. At that time toothdrawer, school teachers, valuers, architects, land agents and civil servants were unincorporated without academic training, exams or paper qualifications. There were endowed schools for children of seven to twelve years in the basic subjects but much 'learning' was done through individual interest and desire.

This was the age of Quaker reforms especially within the prison system and its scandal of open gaols. In the early 1770s only two to three per cent of the judges' sentences at the Old Bailey was for gaol, traditionally felons were executed — two hundred crimes against poverty carried the death penalty. Heads were spiked at Temple Bar until 1777 and as late as 1782 a woman was burned alive for poisoning, and there were hanging spectacles and public worshippings.

There were many aspects of society that would lead the Association to a call for prayer and fasting. In 1780 the Gordon Riots, the most savage London riots of the century arose because Parliament had passed a mild measure of Roman Catholic relief but mainly as an expression of the deep discontent of the working class in the face of the nation's disasters — American Independence came in 1781. In 1784 England seemed to be at the beginning of a better age led by Pitt. The Quakers had continued their reforms, with their fair-price ethic came price tags in shops. The Association annual gatherings were well attended — travel was getting easier through improved road surfaces. Following an act in 1773 more mile and sign posts were erected, and with the introduction of coach schedules and the Royal Mail there was standardisation of the time across the country.

But the situation in the nation worsened towards the 1790s, the French Revolution of 1789 having its effects and Habeas Corpus was suspended in 1794 and 1798. The Association meeting made note of the French Revolution and in 1787 also noted that a Bill was being brought before Parliament for the abolition of the slave trade. Before 1772 negroes were commonly bought and sold in England and there were about 10,000 in the country before the trade was declared illegal. In May 1788 the slavery subject was first brought to Parliament through a leader of the Clapham sect, Wilberforce. In 1791 the Northamptonshire Association sent from its treasury five guineas to the Society for Procuring the Abolition of the Slave Trade, and did so again the following year.

The members of the Association were very aware of the social implications of their faith. From the first calls to prayer and fasting there came in the 1784 Nottingham meeting the famous call to prayer, taken up by other Associations, and with that came more interest in prayer. Monthly prayer meetings were set up and these developed into missionary prayer meetings. Carey was ordained in 1787 and attended the Ministers' Fraternal and following prayer for the needs and state of the nation he made his Enquiry into the needs of the whole world.



# IN PRAISE OF COBBLERS — AND ONE IN PARTICULAR

Carey circa 1793

baptised in the River Nene by John Ryland. He had already been led into the preaching and pastoral role and was living at Moulton. He was accepted into membership of the nearest Baptist Church at Olney and eventually it was there that his calling to ministry was recognized. The Church Minutes recall 'On August 10th 1786 Carey was accepted to preach wherever God in His providence might call him' — prophetic words indeed!

William Carey, acknowledged by most as the father of modern Missions, is often called a 'cobbler'. This word describes accurately the trade by which William Carey earned his keep, even when a teacher and a pastor, but it is often used in derogatory fashion. He is looked upon as 'low-born and a low-bred mechanic'. This does scant justice to the nature of a cobbler and certainly to the gifts and insights that Carey had. A cobbler is not so much a shoe-mender as a shoe-maker. The craft requires great skill and insight, to produce something that looks good, feels comfortable, wears well and repairs satisfactorily. So the needs of the wearer have to be considered before preparation of an appropriate design. Quality materials need to be chosen and the most careful method of construction used so that the end product endures. Carey carried these basic principles within him throughout his life and so the mission work, that was established in India and which became a pattern for around the world, is one of good design and enduring worth, meeting the needs of people.

Carey was of peasant stock. He and his first wife Dorothy both came from Northamptonshire villages and were very poor. In the early days of marriage and of ministry they 'often lived for a great while without tasting meat and with but a scanty pittance of other provision'.

## HIS EARLY CALL

Carey came to faith within an independent congregation. Later, he was convicted as to the rightness of the Baptist position and was

Carey had an insatiable appetite for learning, often working late into the night by the light of a rush lamp in his poor home. He learned Latin from Thomas Jones, a weaver, but then added to this Greek. When a minister he studied Hebrew, Italian, Dutch and French. He read widely and this led to his increasing sense of a call to world Mission. He read a pamphlet by Andrew Fuller entitled 'It is the duty of those who are entrusted with the Gospel to endeavour to make it known among all nations.' He had also been reading the *Last Voyage of Captain Cook* and his imagination was fired by the vision of distant lands and millions of people without an understanding of God's love in Jesus Christ. The world map that he made became his prayer chart. He prayed especially that the Church of his day might be revived and catch a glimpse of the task God was giving into their hands.

This came to a climax in two particular events. The first was the publication, with the financial assistance of a concerned layman, of his 'Enquiry'. This looked at the obligation upon Christians to use means for the conversion of the heathens and was based on a great deal of research into the state of the world at that time. As well as giving a good Biblical base, William Carey presented the known facts about the population of the world's countries and the faiths that were held. He concluded with a challenge for Christians to accept the responsibility under God of sharing the Gospel with all peoples.

Shortly afterwards in May 1792, he was

invited to preach at the meetings of the Northamptonshire Association. Taking as his text Isaiah 54:2 and 3, 'Enlarge the place of thy tent . . . lengthen thy cords, and strengthen thy stakes . . .' he presented his message under two simple headings 'Expect great things from God. Attempt great things for God.' He preached a sermon that has been described as Deathless and as being unparalleled in its effect on Protestant Christianity. Certainly, this and Carey's continued urgings were used to reinforce the message of *The Enquiry* and led eventually to the founding of the Baptist Missionary Society on the 2nd October 1792 at Kettering.

## TO INDIA

A few months later William Carey was accepted as the first missionary, to travel with Dr John Thomas to India to commence the work. Carey spent the remaining 41 years of his life in India, seeing his first and second wives die there and also bearing the sad loss of some of his children. Within that time he pioneered in missionary endeavour and set standards that did credit to his early training as a craftsman/cobbler and earned him properly the title 'The Father of Modern Mission'.

What sort of India was it to which Carey travelled? What sort of task did he commence?

to  
be  
continued...

# DIARY OF AN EVANGELIST

**Continuing  
Richard  
Hoskins'  
account of the  
evangelistic  
campaigns held  
in the Bandundi  
region of Zaire  
during June and  
July**

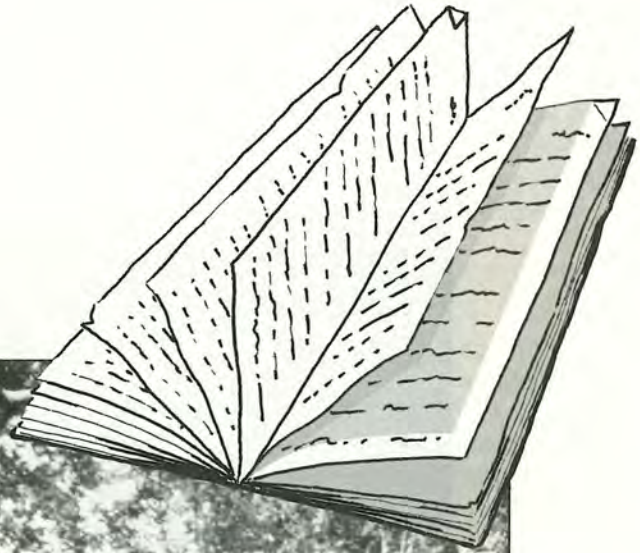
*Clearing road  
to Nkuboko*

**WEDNESDAY  
28 JULY 1989**

Took prayers at the little village (Bwinangono) and then walked back to join our friends which in the daylight took just over an hour.

Here we are still at 10.15 am attempting to fix the vehicle. This has not been the easiest or happiest time of my life and I miss Sue and Abigail terribly though I continually have to stop my thoughts from wandering to my home, lovely wife and child. This is a tough discipline. This is tough. God help us. God help us please. Please O Lord help this vehicle to get going in Jesus' Name.

... Shortly after this the vehicle was fixed (Praise the Lord) and we made it to Bokangamoi in the Nkuboko where the villages all lie close together. Even after the breakdown, which cost us 24 hours, getting here was not easy with ropey bridges to cross and fallen trees to cut. But all for the Good News, and we were able to hold a campaign this afternoon as planned. No rest for an evangelist!



There were many more hindrances at the campaign, Pastor Mudi's glasses broke, the battery went flat, there were no lamps until half an hour after darkness had set in ... but at 6.15 pm I felt a surge of God the Holy Spirit as we sang that lovely song 'Elonga enomani' (The Victory has been seen). The service turned, and many received Jesus for the first time whilst others experienced His healing touch. No time for homesickness now.

**THURSDAY**

We had a tough campaign today at nearby

Mpenda after holding a seminar in the morning. This seemed a hardened village and will need to return to evangelism. There is still such suffering, and so many counselling problems concern marriages and families. There have been four deaths in this village in the space of twenty-four hours.

Some of our team are getting a little tired of eating just Kwanga. Doesn't seem to be affecting me in other ways as I've had a touch of diarrhoea today!

The team at Mpenda



Richard with crocodile at Benye

Pastor Mudi makes 'appeal' at Mpenda



## FRIDAY

We left Mpenda at 9.15 am after they had cooked an early morning meal. Somehow Kwanga didn't really appeal to me at 8.30 am so they fried me some sweet bananas instead.

On the way back to Ntandembelo we bought a land crocodile for Pastor Mudi. Nasty creatures; I had one shake free of its mouth harness once and they are quite capable of removing a limb. Fortunately this crocodile behaved himself and we arrived safely, though tired, at Mbelo where the welcome was quite excellent.

## SATURDAY AND SUNDAY

We held two more big campaigns both in Mbelo, plus a seminar, and lots more late night counselling! Response has been enormous and we are seeing people into the early hours of the morning.

This is supposed to be the drier season but we had another big rain storm in the night. The rain must have excited the crocodile as in the morning we discovered it on route to escape, even though both legs are tied up. We tied it up even more.



## MONDAY

I bumped into the crocodile in the night!

After more counselling and good follow-up planning with all those who have made decisions, we set off for Mushie, exhausted.

The ferry worked without problems this time, but we were also informed that it has now been declared officially 'structurally unsound' so we crossed both at our own

risk, and at a small fee for the ferryman!

Our greeting at Mushie was quite good. It was lovely to see John and Rena again after two weeks 'in the bush'.

We have put the crocodile in a cage.

## TUESDAY

The crocodile cut itself out of the cage in the night, and we only caught it by chance. It has now been locked in its own room.

We held another campaign, this time in the market-place at Mushie in front of the State building. Once again we counselled late into the night. I'm so tired.

There has been a miracle with the loud-speaker battery as it seems to have recharged itself since the Nkuboko.

## WEDNESDAY

Just one day to go on this stretch and I'm very tired. In the morning we again held a seminar and then a large campaign in the town in the afternoon. We counselled until midnight and then took down names for John and Rena to sort out over the next few weeks. I'm off to bed!

## THURSDAY

We got away at 8.30 am and arrived at Bolobo at 4.15 p.m. Praise the Lord! On the way we met Citoyen Lokosa at Nko. He had fallen off his motorbike and dislocated his shoulder. Travelling in Zaire is dangerous. Praise God that He has protected us on the trip. It was so good to see Sue and Abigail again. The best part of evangelism is coming home!

## MONDAY TO SATURDAY

We held seven major campaigns in Bolobo town culminating in a central rally on the Sunday morning in the market-place. Other leaders and missionaries have helped out a lot in the campaigns here so I have been able to take things a little easier, and spend more time with family too.

\*In all the campaigns 19,250 people have heard the Word of God being preached. We have seen 752 make first time decisions for Jesus Christ, 212 others repenting and hoping to return to the Church. We have prayed for 1,944 sick people, and counselled individually another 1,104. But thank God that these do not represent mere statistics, but people each of whom Jesus came to seek and to save. Praise God.

*Postscript:* It was just a week after the last campaign that Richard and Sue's daughter, Abigail, died in her sleep (a 'cot death'). Please remember them and the work of evangelism in the Region as well as community evangelist Pastor Mudi and other Church leaders.



*Rena Mellor leads prayers for those who've made decisions at Mushie*

*Fetishes collected during trip – some are for assassinations*



# MISSIONTALK

## MISSIONTALK

### MISSIONTALK

### MISSIONTALK



For many years, Ron Cooper has been well-known in Baptist churches. Here he is saying goodbye to the BMS van in which he transported many a BMS exhibition. Ron, unfortunately, could not make the move to Didcot.



▲ Claud Turner says that in all his years with the BMS – nearly 30 years – his photograph has never been printed in the *Herald*. Well here it is, just in time to celebrate his retirement. Claud first worked as the Minute Secretary and later became the Administration Secretary. He has been involved in the many practical and detailed arrangements relating to BMS committee meetings and Baptist assemblies as well as caring for BMS missionary furlough and staff houses. As an avid cricket supporter and a member of the MCC he always bemoaned the fact that the BMS Summer Committee, never held in London, always seemed to clash with the Lords' Test Match. We wish him and Win a very happy retirement and many Lords' Tests – unless, of course, he gets elected to the General Committee!

Gareth Wheeler, shown here in the despatch room at Gloucester Place, is now running the more spacious and pleasant despatch room at Didcot. Cyril Price, with his back to the camera and helping Gareth with the removal operation, has remained in London and is now working for the Baptist Housing Association.



## THE TOUR

They never used to be like this – 1,400 young people and so many offering for Christian service that the organisers just couldn't cope.

It happened in Glasgow on 7 October, 1989 when the 28 . . . 19 THE TOUR came to town.

28 . . . 19 THE TOUR – a

## IS THIS A BMS MEETING?

BMS initiative among young people, with Steve Chalke, Martyn Joseph and the SHOUT Theatre Company – has completed eleven successful nights touring the country.

Around 8,000 young people have heard the challenge to get involved in mission and hundreds have responded to God's call on their lives.

'I've been impressed at the number of older, mature Christians, who have come forward,' said John Passmore, BMS Young People's Secretary.

'I've been a Christian for ages,' said one person, 'and the time has come to stop messing about and do what

God is asking me to do.'

'Many are not coming forward, but they are still saying: I've heard God speaking to me and I know what I've got to do,' explained John Passmore.

'There is so much energy and vision in our churches – and we must be prepared for new things to happen as a result of people, young and old, responding to God! The BMS is looking at the way young people can be used and, hopefully, we'll have some concrete opportunities to offer very soon.'

There will be a fuller report of 28 . . . 19 THE TOUR in next month's *Herald*.



The BMS Chairman, ► Rev Brian Tucker (right) and the BUGB President, Dr John Biggs (left) shared in the ceremony outside Baptist House, Didcot on 23 September, when the doors were officially opened. Dr Morris West, Chairman of Baptist House Limited, is on the extreme left. Next to him is the local Anglican vicar. Baptist House is built on the site of the original parish vicarage. Behind is Peter Clark, the BMS Honorary Solicitor and Secretary of Baptist House Limited.



A smiling BMS Treasurer, Arthur Garman, at the opening . . .



. . . and BU and BMS guests waiting to enter the new building.



## GENERAL COMMITTEE NOMINATIONS

Who are the members of the BMS General Committee? Quite literally those who are nominated and elected by the churches.

This is the time of the year to send in your nomination for someone in your association to serve on the General Committee. Nominations can be sent in by members of the Society, contributing churches, auxiliaries of the Society, Baptist Unions and Baptist Associations. But they must be in by 31 December, 1989, if the names are to

appear on the ballot forms.

Please don't think that this is just another bureaucratic chore. It is important that we have a representative, thinking General Committee which is aware of today's mission opportunities and needs.

Nominations in writing should be sent to Michael Quantick, Administration Secretary, Baptist Missionary Society, PO Box 49, Baptist House, 129 Broadway, Didcot, Oxon. OX11 8XA.

◀ Two new members of BMS staff: Tracy Roslyn, the Promotion Co-ordinator's Secretary and Sarah Prentice, one of our two artists.

MISSIONTALK  
MISSIONTALK  
MISSIONTALK  
MISSIONTALK

# FIRST DAY COVER

The Government of Sri Lanka has honoured the Baptist Community in the island by producing a special postage stamp. The stamp, which was issued on 19 August, shows BMS pioneer missionary, James Chater, who arrived in Sri Lanka in 1812.

'The stamp speaks eloquently of religious liberty in Sri Lanka and our cordial relations with the government,' said Dr Willie Wickramasinghe, president of the Sri Lanka Baptist Sangamaya (union). We are grateful to the government of our country for the recognition and appreciation of the services rendered by the Baptists as pioneers in the field of education and social service.

'Baptists in Sri Lanka have made a distinct contribution to the development of the language and literature of the people,' he said.

Turning to the present day problems of Sri Lanka, Dr Wickramasinghe spoke of Baptist concern.

'We are deeply grieved by the suffering of our people and the atmosphere of fear and uncertainty that casts a dark cloud over our once peaceful land. It is our prayer and hope that all the contending parties will be moved by the Spirit of God to seek the way of peace and reconciliation.

'The Church, which is the custodian of the Gospel of love, forgiveness and reconciliation, continues its mission of sharing this Good News in word and deed. There can be no lasting peace without justice and the recognition of the equality of all people before God. The Church, in many ways, has drawn the attention of our people to the sanctity of life as God's creation, which gives it a unique dignity and significance.

'All political, social and economic structures must reflect this fundamental assumption to do justice to the needs, rights and privileges of all people without discrimination on grounds of race, religion and social status.

In dark and difficult times we see God's judgement on man's sin and his neglect of his neighbour and also affirm our faith in the Lord Jesus Christ as the Lord and Saviour of all peoples. We seek the prayers of Baptists the world over that all who sincerely seek a way out of the present crisis that affects all our people will be moved by the Spirit of God to follow the paths of justice, righteousness and peace.'

## PHILATELIC DETAILS

|                    |   |
|--------------------|---|
| Date of Issue:     | 19 August 1989                                  |
| Denomination:      | Rs 5.75   |
| Colours:           | Yellow, Red, Blue and Black                     |
| Design:            | Baptist Church and the Portrait of James Chater |
| Designer:          | S S Silva                                       |
| Format:            | Horizontal                                      |
| Size:              | 42 x 30mm                                       |
| Printers:          | Mezhdunarodnaya Kniga USSR                      |
| Sheet Composition: | 50 stamps on a sheet                            |
| Perforation:       | 13  |
| Quantity:          | 1,000,000                                       |



இலங்கை பெப்திஸ்ட் சங்கமைய  
இலங்கையில் பெப்திஸ்ட் சங்கமைய  
தொடங்கிவைத்தமை  
ESTABLISHMENT OF BAPTIST MISSION  
IN SRI LANKA



## MISSIONARY MOVEMENTS

### Arrivals

**Dr and Mrs T Bulkeley** on 11 August from Kinshasa, Zaire.  
**Mrs M Deller** on 16 August from Porto Alegre, Brazil.  
**Miss J M Clark** on 18 August from Kinshasa, Zaire.  
**Rev and Mrs K Riglin** on 19 August from Kingston, Jamaica.  
**Miss A Cottam** on 26 August from Dhaka, Bangladesh.  
**Rev and Mrs J Clark** on 31 August from São Paulo, Brazil.  
**Miss S Headlam** on 2 September from Dhaka, Bangladesh.  
**R, M and A Draycott** on 2 September from São Paulo, Brazil.  
**R and A Cameron** on 4 September from Kathmandu, Nepal.  
**Mr J Clark** on 4 September from Kinshasa, Zaire.  
**Mr A Green** on 4 September from Kinshasa, Zaire.  
**Mr M Roake** on 6 September from Butwal, Nepal.

### Departures

**Mrs S Hopkins** on 9 August to Pimu, Zaire.  
**Rev and Mrs P Cousins** on 13 August to Cuiabá, Brazil.  
**Mr and Mrs D Calder** on 16 August to Mbanza Ngungu, Zaire.  
**Mr T Hinchliffe** on 16 August to Yakusu, Zaire.  
**Miss P Bryan** on 31 August to Yakusu, Zaire.  
**Miss B Olding** on 31 August to Kinshasa, Zaire.  
**Mr and Mrs A Brown** on 7 September to Kinshasa, Zaire.  
**Mr and Mrs I Thomas** on 7 September to Bolobo, Zaire.

|                    |           |
|--------------------|-----------|
| Jessie Binns       | 100.00    |
| Sylvia Hewlett     | 200.00    |
| Janet M Shepherd   | 500.00    |
| James P Bamber     | 14,414.12 |
| Eileen B W Hart    | 100.00    |
| Emma F Ayres       | 300.00    |
| Dorothy Skinner    | 308.33    |
| Mrs G F Cassie     | 500.00    |
| C A Welch          | 3,489.06  |
| Beatrice M Pallett | 500.00    |
| Mem J W Hubbard    | 150.00    |
| Mrs F Skidmore     | 1,943.85  |
| Amy Dando          | 4,525.73  |
| Mrs M A E Bennett  | 200.00    |
| Mrs A J Cox        | 1,500.00  |

## ACKNOWLEDGEMENTS

The Secretaries acknowledge with grateful thanks the following legacies and anonymous gifts (to 30 September 1989).

| Legacies        | £      |
|-----------------|--------|
| Cecil F Watson  | 100.00 |
| Jane Anderson   | 259.06 |
| Janet M Huntley | 100.00 |

### General Work

Aylesbury: £5.00; Aberdeen: £20.00; via Rev Burchell Taylor £25.00; 'M T' Chessington, Surrey £10.00; Communion Offering: £190.00; F W J & Mrs Clark: £30.00; Anon: £1.24; Darlington: £20.00; Reading: £40.00; Dunblane: £230.00; Leeds District Council: £294.44; Andover: £10.00; through CAF: £50.00; GAYE: £61.27; Anon: £25.00; Sale of surplus books, furniture, etc. Gloucester Place: £1,763.00.

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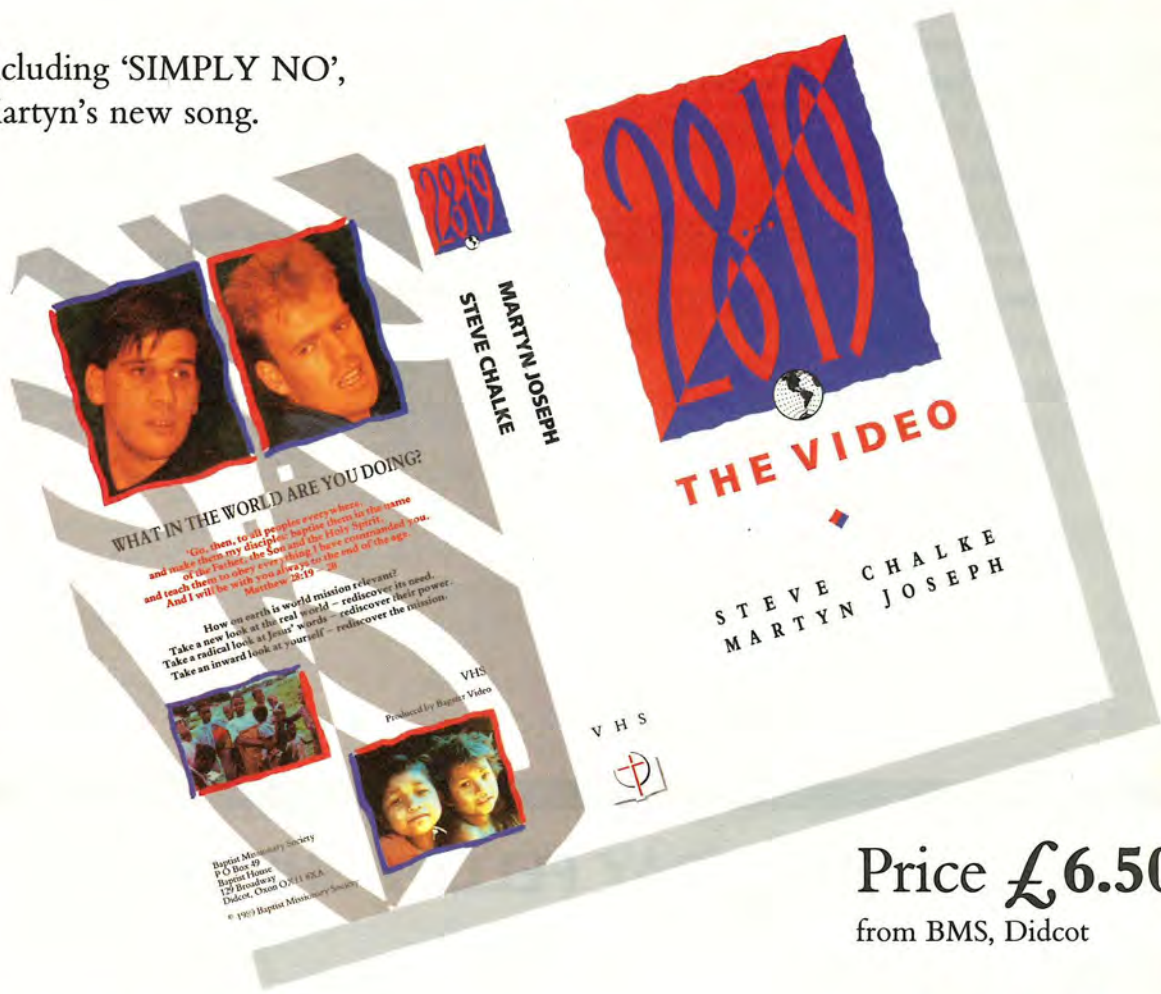
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### NEPAL

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### BRAZIL

**PASTORS** for evangelism and church planting.

For further information write to:  
The Personnel Secretary, Baptist Missionary Society, PO Box 49, Baptist House, 129 Broadway, Didcot, OXON OX11 8XA

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- 'SO I SEND YOU' – What to do if you think God is calling you to serve overseas.
- 'HAPPY BIRTHDAY' – About the BMS Birthday Scheme

For any of the above write to:  
Baptist Missionary Society  
PO Box 49, Baptist House  
129 Broadway, Didcot, OXON  
OX11 8XA