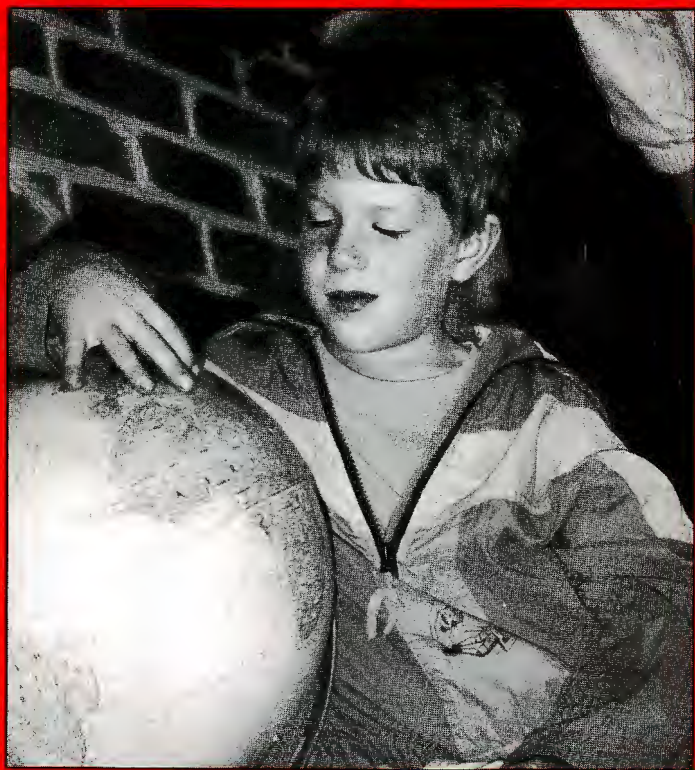
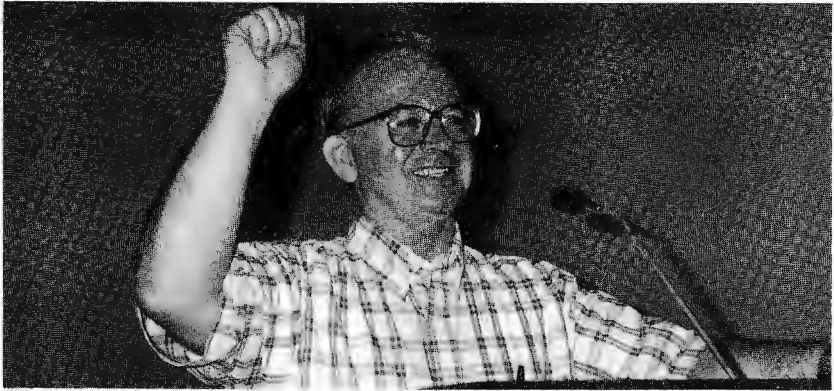


REFORMATION TODAY



NOVEMBER-DECEMBER 1992

130



Dr James McColl (see news p31)



From left to right, Pastor Steve Martin (see news p30), Dr Bob Lescelius, Dean of Georgia Baptist College, Atlanta, and Pastor David Dickerson of Mount Pisgah Baptist Church. Pastor Dickerson was recently ministering in Egypt and reports the privilege of witnessing a powerful converting work of the Holy Spirit going on in parts of that country.

Front cover: Joshua Hurst of Carlisle looking at the family globe by which he can locate all the nations of the world. William Carey made his own globe out of leather from his shoe-making workshop. Every Christian household should have a globe. And why not a large scale world map in the main auditorium of every church to encourage vision and intercession? 'Ask of me and I will make the nations your inheritance, and the ends of the earth your possession' (Ps 2:8). Soon to be published by STL is a children's version of OPERATION WORLD by Jill Johnstone which will describe 26 countries and 26 ethnic groups designed as an introduction — one every week for a year. The last edition of OPERATION WORLD was printed in 1986 and an updated edition is due in 1993. Patrick Johnstone who recently returned from ministry in South Africa is hard at work updating OPERATION WORLD which describes the evangelical situation in detail for about 236 nations.

Editorial

Carey sails for India

Two hundred years ago William Carey was preparing himself to leave for India from which land he would never return. He set sail with his wife Dorothy and their four children on June 13th 1793 on a Danish vessel, the Kron Princessa Maria.

Significant events had taken place during 1792. Firstly there was the publication of Carey's masterful and influential treatise *An Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathens*. Secondly there had been Carey's historic sermon on Isaiah 54: '*Expect great things from God. Attempt great things for God.*' This had been presented to a small company of ministers of the Northamptonshire Baptist Association. By his passionate pleadings, Carey only just succeeded in winning over his friend Andrew Fuller to take some action which came in the form of a written resolution to be followed up at the next meeting. That in turn led to the third event of that momentous year, namely the establishment of the Particular Baptist Missionary Society. This Society was a modest affair with an executive committee of five men and a first collection of 13 pounds two and sixpence in gifts and promises. Positive action became possible with the arrival in England of Dr John Thomas, a missionary from Bengal. Carey felt himself constrained to seize the opportunity of accompanying Thomas to India.

In the event this was scarcely feasible. Carey could not get permission from the British East India Company which held an iron grip on who was permitted to settle in India. Carey's wife Dorothy refused point blank to accompany her husband. He decided to go without her but take with him Felix, their eight year old son. When it came to departure time John Thomas had to leave the ship and hide to avoid arrest because of serious debt. Then the ship's captain was informed that he was breaking the law by having Carey on board. This took place during April 1793.

By the time Carey did eventually embark, Dorothy had been persuaded by John Thomas to accompany him. The journey took five months and included a tremendous storm at sea after which it took eleven days to repair the ship. Not having a valid immigration permit from the British East India company, Carey was an illegal alien. The captain however agreed to allow them to disembark secretly by means of a fishing boat.

In this issue we focus on Carey's life, his ministerial friends, his linguistic achievements and the Northamptonshire Association. Gary Brady reminds us of something we all can and must do, namely persevere.

Carey's motives

William Carey believed truly that the heathen perish everlastingly. This was a powerful, basic, constant, driving motive. John Blanchard's article is designed to drive home the awesome reality of eternal punishment.

Carey was further motivated by the knowledge that action was possible. Most Evangelicals at that time did not agree. The ministers of the Northamptonshire Association were not Hyper-Calvinists. They would have subscribed to the 1689 Confession of Faith. Doctrinally they were orthodox but their mentality was insular and confined in the same way as ours can be. They, like ourselves, needed to be stirred up, which is demonstrated by the nature of Carey's 57 page *Enquiry*. (The new biography by Timothy George is enhanced by the inclusion of the *Enquiry*, see book notices). The view of those pastors can be likened to Ezekiel responding to the Lord by saying, 'Lord, you are sovereignly all-powerful and only you can make these bones live, so I am not going to preach to them. I am not going to do it. If you get someone else to do it, that's up to you.'

Carey begins the *Enquiry* by pressing home the ever-present urgency of the Great Commission, followed by a 13 page review of missionary work from the time of the apostles up to the 1780s stressing the courageous work being done at that time by the Moravians.

Then follows a survey of the world: Europe, Asia, Africa and the Americas. Carey provides geographic, population and religious data. This was the first time that such a survey was produced, a forerunner to our present-day OPERATION WORLD by Patrick Johnstone which has about 10,000 times more information (see front inside cover).

Carey answers objections to missions. The problem of distance – it was so far to travel. They did have sailing ships! There was the danger of being killed. Yet Elliot, Brainerd and the Moravians were seldom threatened. There was the problem of supplies. Here Carey suggests teamwork. It is better for the work to be attempted two by two and preferably married couples.

Finally Carey refers to the monthly meetings for prayer pointing out that 'the most glorious works of grace that have ever taken place have been in answer to prayer'.

Mission fields in great variety are still abounding. The urgency to reach the lost is the same. Where are the Careys of today?

An Outline of Carey's Life

1761 William Carey born at Paulerspury, Northamptonshire, the eldest son of Edmund Carey, a weaver and village schoolmaster.

1773 At the age of twelve embarked on the study of classical languages: Latin, Greek and Hebrew. Later he was to teach himself Dutch and French prior to Bengali and other Indian languages (see the article by Timothy George, 'Carey, the Linguist').

1775 Apprenticed to a shoemaker at Piddington where John Warr, a fellow cobbler, was instrumental in leading him to faith in Christ.

1781 Married to Dorothy Plackett his employer's sister.

1783 Baptised by John Ryland in the river Nene at Northampton.

1785 Called as pastor to the Baptist chapel at Moulton. Salary £12.00 a year. He had to labour as a shoemaker and at schoolteaching to keep his family.

1789 Called as pastor to the Baptist church at Harvey Lane in Leicester.

1792 Published *An Enquiry into the Obligations of Christians to Use Means*. Preached the historic sermon 'Expect Great Things. Attempt Great Things'



William Carey

before the Northamptonshire Baptist Association meeting at Nottingham. Was present at the founding of the Particular Baptist Society at Kettering.

1793 Commissioned along with John Thomas as missionary to Bengal in India. After one unsuccessful attempt to embark eventually sailed for India on 13th June with his family including the few weeks old baby. Arrived in Calcutta after a voyage of five months and having to transfer to a small fishing boat for the final journey up the estuary.

1794 In order to survive worked as manager of an indigo factory at Mudnabati. Five year old Peter died of dysentery and Dorothy became more and more depressed and deranged.

1797 Carey completed his first draft of the New Testament into Bengali.

1800 Moved to Serampore where he organised a missionary community and began a fruitful team ministry with William Ward and Joshua Marshman.

Baptised Krishna Pal, the first Hindu convert together with his own son Felix in the Hooghley river.

1801 The first Bengali New Testament was printed by the Serampore Press.

1804 40 Asian converts had been baptised by this time. Partly through Carey's influence the British and Foreign Bible Society was formed.

1806 A Baptist church was formed in Calcutta.

1807 Published the Sanskrit New Testament.

Ordained his son Felix as a missionary to Burma.

1808 Married Charlotte Rumohr following Dorothy's death five months earlier.

1812 Serampore's printing presses

were destroyed by fire and several years' work lost.

1813 A bill passed by Parliament rescinding the sanctions against sending missionaries to India.

1814 Son Jabez ordained and sent as a missionary to the Molluccan islands.

1815 The death of Andrew Fuller. This was followed by tensions between the Baptist Missionary Society and the Serampore Mission.

1818 Serampore College founded.

1820 Carey organised the Agricultural Society of India.

1821 Death of Charlotte.

1823 Married Grace Hughes. Mourned the passing of William Ward.

1830 Financial crisis following the collapse of the Calcutta banking houses.

1834 Carey's death at Serampore. At the time of his death, 18 strategic mission stations had been established across India, with 50 workers of whom half were Indian.

Carey had never returned to his native England. At his request a simple inscription marked the grave: 'A wretched, poor, and helpless worm, on Thy kind arms I fall!'

Carey's Ministerial Friends

Sharon James

One of the more striking aspects of the birth of the modern missions movement, and also the revival among the Particular Baptists of the late eighteenth and early nineteenth centuries, was the role played by the support and friendship of a close knit group of ministers: William Carey, John Ryland jr., John Sutcliff, Andrew Fuller and Samuel Pearce. Perhaps never was the saying 'iron sharpens iron' more true than here. The initial forum for their friendship was the Northamptonshire and Leicestershire Baptist Association. This was formed with six member churches in 1764, but later embraced churches from Nottinghamshire to Hertfordshire. It was this Association which saw a marked break with 'hyper-Calvinism', a desire for revival, and a new vision for missions and evangelism. A turning point came when John Ryland jr. read Jonathan Edwards on the 'Freedom of the Will'. He in turn influenced Robert Hall sr., who preached a powerful sermon to the Association, later printed as *Help to Zion's travellers*. Hall sr. introduced Andrew Fuller to Edwards' writings, and he in turn produced *The Gospel Worthy of All Acceptation*.

Carey was baptised by Ryland jr. of Northampton on October 5th 1783. He first encountered Andrew Fuller at an Association meeting at Olney. Carey was so poor at that time he had to fast for the day, being unable to afford a meal. A while later it was Sutcliff, the Baptist minister at Olney who encouraged Carey to enter membership at Olney and engage in occasional preaching. Carey later had regular opportunity to minister at nearby Moulton, and was ordained on August 1st 1787. His three friends were each involved: Ryland jr. asked the questions, Sutcliff gave the charge to the minister, and Fuller, the charge to the people. The regular Association meetings gave opportunity for fellowship, and opportunity for Carey to press on other men his great burden for mission. In April 1789 Carey accepted a call to Harvey Lane Church in Leicester, and Fuller, Sutcliff and Ryland jr. all attended the induction, along with Pearce of Birmingham. The Association meetings of 1791 saw Sutcliff preaching on 'Jealousy for the Lord of Hosts' and urging missionary vision, with Fuller preaching on 'The pernicious influence of delay in matters of religion'. But it was the following year that the Missionary Society was at last formed. Of going to India, Fuller observed that it was like penetrating a deep mine, never before explored. Carey agreed to descend, but only if those at the mouth of the pit pledged to hold the rope. Fuller, Ryland and Sutcliff promised that while they lived they would never let go.¹ Once Carey had left for India, these friends were never to see him again, and yet they did indeed continue to 'hold the rope'. Their loyal friendship and support lasted for their entire lifetimes.

Andrew Fuller (1754-1815)

Fuller grew up in a hyper-Calvinistic church, where gospel invitations were never given. His first pastorate was at Soham, but he moved to Kettering in 1782 where he pastored for the rest of his life. There he encountered ‘familiar and faithful brethren . . . (who) had begun to doubt the system of False Calvinism’.² These friends were John Sutcliff and Ryland jr. With them and others, he engaged in prayer for revival on the first Monday of each month. Of these meetings, Fuller’s memoir notes, ‘These gave the impetus to that missionary spirit which afterward extended itself progressively through every denomination of the Christian world.’³

*The Gospel Worthy of All Acceptation*⁴ was published in 1785. It maintained Calvinist orthodoxy, but also urged preachers to invite sinners to come to Christ. Fuller called for a turning away from lifeless preaching and for a fervent involvement in evangelism and missions. Of course in this emphasis, Carey was a kindred spirit. It was at this time that Fuller endured the loss of his little girl. Sally fell sick in the winter of 1785 and died in the May of the following year. The grief-stricken entries in his journal bear eloquent testimony to Fuller’s sorrow. He then had the greater trauma of losing his wife in 1792. She was deranged for the last months of her life, at times not even recognising Andrew. It was while still grieving this loss that he threw himself into the work of the Mission Society. The initial meeting was held in the home of a widow, one of his members, and the collection of 13 pounds two and sixpence was placed in one of his snuff boxes. Fuller became secretary of the Society, which position he energetically fulfilled for the next twenty-two years. A large portion of his time was spent in voluntary promotion of the Mission, which involved long and arduous journeys throughout England, Ireland, Scotland and Wales. He was sometimes caused to weep over the coldness towards missions of professed Christians. Fuller also had the ongoing grief of an undutiful and unstable son. But despite distress, he achieved an enormous amount both in writing and in raising support for the Mission.

Fuller married again, and after his death his widow noted that while he often seemed unsocial, due to his consuming involvement in his work, ‘he had a heart formed for the warmest and sincerest friendship with those whose minds were congenial with his own, and who were engaged in similar pursuits; and I never knew him to be weary of their company.’⁵

John Ryland jr. (1753-1825)

John Ryland jr. was a child prodigy, who had read through the Greek New Testament by the age of nine and had read Genesis in Hebrew five times by the age of eleven and a half. In 1781 he became co-pastor with his father of College Lane Baptist Church, Northampton, and he became the sole pastor in 1785. In 1783 he baptised William Carey. He became very active in the Northampton-

shire Baptist Association and formed deep friendships with local pastors including Carey, Sutcliff and Fuller. He was invited to the pastorate of Broadmead Baptist Church, Bristol in 1792.⁶ It was during this year that the Baptist Missionary Society was founded and Ryland was closely involved with this. It was only in 1794 that he felt able to leave his charge at Northampton. As pastor of Broadmead, Ryland also served as Principal of Bristol Academy, the most significant institution for the training of Calvinistic Baptist pastors at the time. He was thus able to influence many students with his own vital missionary and evangelistic concern. During the period in which he was Principal (1794-1825), twenty-six of his students became missionaries with the Baptist Missionary Society. Ryland was convinced of the need for Holy Spirit revival, but also of the need for thorough training for pastors and missionaries. His commitment both to sound scholarship and fervent spirituality 'helped to ensure that Baptist academies would be a key factor in the tremendous growth the Baptists experienced in the nineteenth century'.⁷

John Sutcliff (1752-1814)⁸

Sutcliff was converted as a teenager under the ministry of John Fawcett of Hebden Bridge. He trained for the ministry at Bristol Academy, where the teachers were evangelical Calvinists who were deeply influenced by the writings of Jonathan Edwards. Sutcliff and others like him learned from Edwards how to hold together absolute commitment to the sovereignty of God with warm devotion, passion for evangelism and desire for revival. Sutcliff became pastor in Olney, Buckinghamshire in 1775, and remained there until his death. At least thirty-three students studied under him and six of these went on from Olney to study at Bristol. Sutcliff enthused his students with a passion for mission: almost a third of them went to work overseas.⁹ In April 1784 John Erskine (1721-1803), minister of Greyfriars Church, Edinburgh, sent to John Ryland jr. a copy of Jonathan Edwards' *Humble Attempt* calling for a concert of prayer for revival. Ryland in turn shared this with Sutcliff and Fuller. Sutcliff then proposed that the Northamptonshire Association encourage monthly prayer-meetings for revival. This proposal was adopted, an hour on the first Monday evening of each month being set aside for this solemn purpose. Two years later, Sutcliff was able to report that the call to prayer had been adopted enthusiastically not only by the Baptists, but also by Christians in other denominations and that prayers were already being answered in terms of opportunities for evangelistic outreach. Clearly in Sutcliff's mind, fervent prayer had to be accompanied by vigorous efforts to reach the lost. His powerful sermon to the Northamptonshire Association gathering on April 27th 1791, 'Jealousy for the Lord of Hosts illustrated' stressed this theme. True jealousy for the Lord manifests itself in love for men which can 'embrace a globe' and longs that the earth be filled with the knowledge of the glory of the Lord. This sermon was a key step on the way to the formation of the Baptist Missionary Society.

Samuel Pearce (1766-1799)¹⁰

Pearce was born into a Baptist family in Plymouth and converted as a teenager.

The church called him to the preaching ministry, and he then trained at Bristol Academy. In 1789 he became pastor of Cannon Street Church in Birmingham. There he preached much on the promises of God concerning the conversion of the heathen, so that his congregation 'soon imbibed the same spirit'.¹¹ Soon after settling there he 'became acquainted with Mr Carey, in whom he found a soul nearly akin to his own,'¹² and he was present at the momentous meeting in October 1792 when the Baptist Missionary Society was formed. His congregation contributed generously and formed a support group for the Society. He himself became convinced that he should go 'among the heathen', but he refrained from expressing these desires 'except to brother Carey. With him I was pretty free . . .'¹³ Of Carey's departure he wrote to Fuller: 'Oh how the anticipation of it at once rejoices and afflicts me! Our hearts need steeling to part with our much-loved brethren, who are about to venture their all for the name of the Lord Jesus.'¹⁴ Pearce was bitterly disappointed when the Mission Committee decided that he should not go to India to join Carey. It was felt that he occupied a strategic pastorate, and Cannon Street Church was vital for the support of the Mission. Despite this decision, Pearce continued to hope that one day he would join his beloved friend, even learning Bengali in anticipation of that time.¹⁵ Meanwhile he was unremitting in his work to arouse support for the Mission. He applied again to go, and was again disappointed, his disappointment softened by the affectionate way in which the reasons were expressed by Ryland and Fuller.¹⁶

There was much scope for misunderstanding between Carey in India and his brethren at home. Carey was hurt at the response he perceived to the news that he was engaged in the indigo business. A marvellous letter from Pearce endeavoured in the most tactful and loving way to smooth his feelings and assure him that no evil had been imputed to him.¹⁷

After Pearce's early death from a lingering consumption, Fuller undertook to compile his memoirs. He noted that Pearce's governing principle was holy love; that an affectionate spirit was his 'life blood', and that in response to this the warmest letters from the missionaries in India were those addressed to him.¹⁸

Conclusion

The robust and lasting friendship between these men was not based on sentiment. It was based on nothing less than their passionate commitment for the glory of God, their convictions concerning his sovereignty and their common belief that his purpose was that they should be obedient to the Great Commission. Carey's statement, 'The work is God's' was their bedrock assumption. Their fellowship was close and spanned the miles. When Pearce was dying, he longed for the joys of Heaven, and wrote that if anything could enhance the wonderful prospect of being with Christ and like Christ it was the 'certain prospect of meeting with my dear brother Carey.'¹⁹

References on page 12

Carey, the Linguist

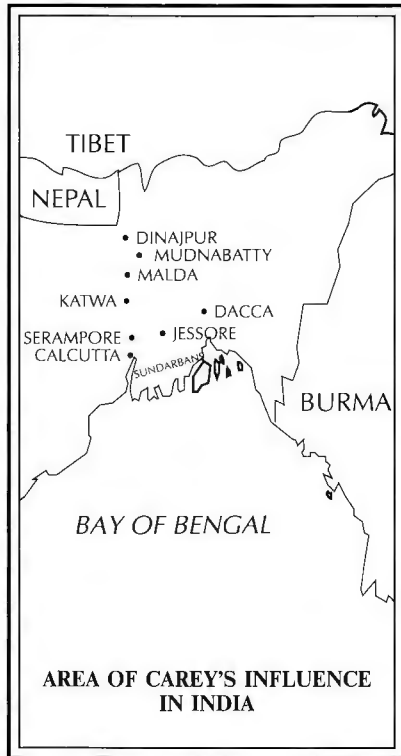
Timothy George
Dean of Beeson Divinity School,
Birmingham, Alabama, USA

Carey began learning Bengali on board the *Kron Princessa Maria*, being tutored daily by Thomas. With the help of Ram Ram Basu, he soon mastered the language to the extent that he was able to correct Thomas's defective translation of Matthew's Gospel. During the difficult days at Debhatta and Midnabarry, he worked tirelessly to improve his knowledge of the language. His children, especially the younger ones, were his best teachers, for they quickly became fluent in the local dialect.

Carey's philosophy of learning a new language is reflected in the advice he gave to Felix when the latter was preparing to embark on his mission to Burma in 1807:

'With respect to the Burman language, let this occupy your most precious time and your most anxious solicitude. Do not be content with acquiring the language superficially, but make it your own, root and branch. To become fluent in it, you must attentively listen, with prying curiosity, into the forms of speech, the construction and the accents of the natives.'

Carey frequently struggled to find the precise verbal equivalents in Bengali for many key Biblical words such as love and repent. Even Devil and Son of God required careful nuancing.



*Much of the area shown above is
now Bangladesh*

'If I say "Shaitan", that is the Devil, they do not understand who I mean unless I should add, he is a "Burra Hurrām Taddi", which though used to signify a rascal, etc., yet in plain English is "a son of a whore". If I say the "Son of God", they can scarcely one in a hundred understand the word for "Son"; but if I say "God's Boy", this is exactly conformable to their idiom. This sometimes discourages me much, but blessed be God.'

By 1796 Carey had worked through such problems and could report the completion of his first translation of the New Testament.

When Carey moved to Serampore, he took with him the wooden printing press he bought in Calcutta. With the help of William Ward, the first edition of the Bengali New Testament was finally completed on February 7, 1801. For seven and a half years Carey had laboured to see this day. He lovingly placed the first bound copy on the communion table at Serampore as the mission families and recently baptised converts gathered around to give thanks to God for this great breakthrough. To his friends back in Hull, Ward described the joy he had found in his new vocation. 'To give to a man a New Testament who never saw it, who has been reading lies as the Word of God; to give him these everlasting lines which angels would be glad to read — this is my blessed work.'

The translation of the Bible into the language of the people was a powerful tool of evangelisation. Marshman referred to the first 2,000 copies of the Bengali New Testament as 2,000 missionaries. One of the copies of this first edition made its way to the distant city of Dacca. When the missionaries finally established a work there some seventeen years later, they discovered several villages of Hindu peasants who had abandoned the worship of idols. They were waiting for a teacher who would explain to them the faith they had learned from the frayed pages of a little book preserved in a wooden box in one of their villages. The book was Carey's Bengali New Testament.

Carey knew his translation was imperfect and he worked constantly to improve it. A major revision of the New Testament appeared in 1806, a third in 1811, a fourth in 1816, and so on, until the eighth and final edition was published in 1832. After correcting the last sheet of this definitive edition, Carey exclaimed, 'My work is done; I have nothing more to do but wait for the will of the Lord.' The Bengali Old Testament proceeded at a slower pace, being published in segments from 1802 to 1809. It went through five revised editions before Carey's death.

Bengali was the language of the most heavily populated province in India. Carey's translation of the Bible into this language was his first love. His Bengali dictionary and grammar were also major contributions to the development of modern Bengali literature. To these must be added numerous translations of literary and scientific texts, as well as the first weekly Bengali-language newspaper, first published in 1818. The Darpan, as this paper was called, was intended to familiarise the native Bengalis with the printed version of their language and thus 'render easy the future perusal of the sacred Scriptures'. In sum, Carey's influence on the Bengali language is comparable to that of Dante on Italian, Luther on German, or Calvin on French, this despite the fact that it was not his mother tongue.

Even before he had completed his Bengali Bible, however, Carey was planning multiple translations of the Scriptures in the numerous languages and dialects of India and even countries far beyond. As one scholar has

said, 'Carey refused to allow his horizons to be limited by the flat swamps of the Ganges Delta in which he lived.' Thus in 1803 we find him writing to John Ryland back in Bristol:

'We have it in our power, if our means would be for it, in the space of about fifteen years to have the Word of God translated and printed in all the languages of the East. Our situation is such as to furnish us with the best assistance from natives of the different countries. We can have types of the different characters cast here . . . The languages are the Hindustani, Maharastia, Ooriya, Telinga, Bhotan, Burman, Chinese, Cochin-Chinese, Tongkinese and Malay. On this great work we have fixed our eyes. Whether God will enable us to accomplish it, or any considerable part of it, is uncertain.'

Although Fuller and others thought this scheme too ambitious, Carey moved forward with it undaunted. Fuller loyally raised the funds for this enormous undertaking, travelling literally thousands of miles to and fro across England and Scotland. From America too funds poured in. In 1806 and 1807 Carey acknowledged the receipt of nearly \$6,000 from friends of missions in the United States. The British and Foreign Bible Society, established in 1804 with Carey's encouragement, was another source of financial support, despite some early tensions between this Anglican-dominated group and the Baptists at Serampore. (One of the disputes centred on Carey's insistence that the Greek word *baptizo* be translated literally as 'dip', or 'immerse'.)

By 1837, the year of Marshman's death, Carey and his associates had translated the Bible into some 40 languages and dialects. Carey himself was responsible for translating the entire Bible into Bengali, Ooriya, Marathi, Hindi, Assamese and Sanskrit, as well as portions of it into 29 other tongues. By any standard this is a remarkable achievement, and places Carey in the front ranks of Bible translators in Christian history alongside Jerome, Wycliffe, Luther, Tyndale and Erasmus.

How did he do it? He certainly had help, as he frequently acknowledged. Marshman was a better Greek and Hebrew scholar than he, and Carey often ran doubtful renderings by him. In addition, he gathered a team of Indian pundits with whom he worked closely in checking each translation for accuracy and readability. Still, Carey himself was either the primary translator or general editor of all the translations published at Serampore. Writing to Fuller in 1808, he explained his normal translation routine:

'I never . . . suffer a single word, or a single mode of construction to pass without examining it, and seeing through it: I read every proofsheets twice or thrice myself, and correct every letter with my own hand. Brother Marshman and I compose with the Greek, or Hebrew, and brother Ward reads every sheet. Three of the translations viz. the Bengali, Hindoosthanees and Sanskrit I translate with my own hand . . . I constantly avail myself of the help of the most learned natives, and should think it criminal not to do so, but I do not commit my judgment to any one.'

By translating the Bible into the vernacular, Carey was able to provide a potent weapon to new converts and missionary recruits in their efforts to win others to faith in Christ. Like Wycliffe's 'poor priests', or Lollards as they were called, who fanned out across England in the fourteenth and fifteenth centuries carrying snippets of the Scriptures into every corner of the land, so Carey's evangelists moved along the rice fields and

market towns of northern India, witnessing to the gospel and leaving behind religious tracts and portions of God's Word.

The above has been extracted from the new biography of Carey by Timothy George published in the USA by New Hope, P O Box 12065, Birmingham, Alabama 35202-2065, and now in the UK by IVP (see book notices).

Cont'd from page 8

Michael Haykin's biography of John Sutcliff is due to be published during 1993. In this work he acknowledges the research of Kenneth Howard who compiled materials on Sutcliff over a period of 30 years.

Carey's Ministerial Friends

References

1. Andrew Fuller, *Memoirs*, in vol 1 of *Collected Works*, Sprinkle Publications, USA, 1988, p68
2. Fuller, *Memoirs*, p16
3. Fuller, *Memoirs*, p35
4. Fuller, *Complete Works*. 3 vols reprinted by Sprinkle Publications, USA, 1988. *The Gospel Worthy of All Acceptation* is included in vol 2
5. Fuller, *Memoirs*, p110
6. Grant Gordon, 'The Call of Dr John Ryland jr.' *Baptist Quarterly* vol XXXIV no 5, Jan 1992, pp214-227
7. Michael A G Haykin, 'John Ryland, jr. (1753-1825)' *NAKG/DRCH* 70 (1990), pp173-191
8. Michael A G Haykin, "'A Habitation of God, through the Spirit" John Sutcliff (1752-1814 and the revitalization of the Calvinistic Baptists in the late eighteenth century.' *Baptist Quarterly*, vol XXXIV no 7, July 1992, pp304-319
9. Raymond Brown, *English Baptists of the Eighteenth Century*. Baptist Historical Society, 1986, p126
10. *Memoirs of the Rev Samuel Pearce, MA* in vol 3 of *The Complete Works of Andrew Fuller*, Sprinkle Publications, reprint 1988
11. *Memoirs of the Rev Samuel Pearce*, p382
12. *Ibid*, p378
13. *Ibid*, p382
14. *Ibid*, p379
15. *Ibid*, p385
16. *Ibid*, p391
17. *Ibid*, p400
18. *Ibid*, p429
19. *Ibid*, p399

Carey, the Plodder

*Pastor Gary Brady
Child's Hill Baptist Church
London NW2, UK*

'Whatever he began, he finished. Difficulties never discouraged him,' said his sister. He was 'determined never to give up a particle of anything on which his mind was set . . . He was neither diverted by allurements nor driven from its search by ridicule or threats,' noted his brother. This is how those closest to him remembered William Carey.

He was not, of course, a superman and there were times when Carey did become discouraged. However he never gave up. In a famous statement, he wrote of himself, 'I can plod. That is my only genius. I can persevere in any definite pursuit. To this I owe everything.' As his fellow labourer J C Marshman pointed out, 'it was the plodding of a genius', but it was plodding nevertheless.

We may never emulate Carey's genius but we ought to emulate his tenacity. Indeed, this is the need of the hour. There are enough shooting stars. A steep climb, a burst of glory and then they fizzle out. Rather we need slow burners who will faithfully shine ever brighter until that perfect day. The art of plodding is exemplified in Carey's life in many ways. We will highlight some of them.

Plodding to Christ

The teenage Carey, an Anglican, first heard the gospel through fellow cobbler John Warr. Many and long were the conversations they had on spiritual things and Carey put up strong opposition to the truth at first. Warr however was, in Carey's words, 'importunate with me, lending me books, which gradually wrought a change in my thinking'. He began to attend Independent meetings and increasingly came under the conviction of sin. It was his first attempt to pass off a counterfeit shilling that became the catalyst for his eventual conversion aged 17.

In an instant age we expect instant conversions but these are rare and often prove untrue. More likely and more lasting is 'plodding' to Christ. Like Warr we must be persistent and faithful witnesses. Even unpromising material may prove tractable in the end and come to expect great things from God and attempt great things for him. We also need to encourage seekers to search for Christ, to plod on until they find him.

Plodding to clearer views of the truth

Once converted it was a little while before Carey was willing to take the radical step of throwing in his lot with the despised Nonconformists. It was longer again before he became a Baptist. It was a Paedobaptist sermon that drove him to the New Testament. After a typically thorough study of the subject, including consultations with

Robert Hall, Carey came to the truth and was baptised at Northampton by Ryland in October 1783.

Superficial thinking is everywhere today and many lack conviction on doctrinal matters. The question of baptism especially has been downplayed in some quarters. We must forsake woolly thinking and plod on to ever clearer views of the truth, whatever our roots.

Plodding to share his missionary vision

The story of Carey's valiant efforts to share his convictions regarding the plight of the heathen is fairly well known. It is difficult to appreciate at this distance in time what a task it was to spread this vision. By 1788 he had already attempted to write a pamphlet setting out his arguments for bringing the gospel to the heathen. Andrew Fuller remembered how Carey's 'heart burned incessantly with desire for the salvation of the heathen'. However, Carey felt incompetent to finish the pamphlet and had no way of getting it published anyway. He unsuccessfully tried to persuade other ministers to write. For Fuller and others the 'unbeaten path' felt 'utterly beyond their reach'.

Eventually Carey's *Enquiry* appeared in 1792. That same year he preached his famous sermon from Isaiah 54 at the Northamptonshire Association meeting in Nottingham. When the ministers met the next morning Carey was determined not to let another opportunity pass. 'Is there nothing again going to be done, sir?' he asked, gripping Fuller's arm. At last persistence paid off and that day the Particular Baptist Missionary Society

was formed. The following year Carey set sail for India.

It does not take long to tell the story but we need to appreciate the years of struggle as Carey sought to share his vision of what ought to be done. We need to picture in our minds long evenings spent poring over maps, the lives of Brainerd and Eliot, and the Scriptures themselves. Imagine Carey coming home from yet another fraternal where the burning question went undiscussed or was again rejected because of the practical difficulties.

We need men who will beaver and badger for the truth, especially when others fail to see or are reluctant to act. It is not an easy role and we must be certain that we really do have it right, but it is work that needs to be done and that only plodders can do.

Plodding on until the first conversions

So Carey finally reached India. Were the years of plodding over? They had only just begun. Even today every missionary knows he is in for a tough time. How much more so then. It was nearly seven years before the first convert, Krishna Pal, was baptised at the end of 1800. Sadly, many missionaries today would already have given up well before that point. It is plodders we need.

Over the years, besides a host of other work, Carey translated the Bible into Bengali, Ooriya, Hindi, Marathi and Sanskrit. How on earth did he do it all in that strength-sapping heat? Diary extracts make it clear that it was chiefly by means of the biblical principle 'little by little'. More than that there was the deep-rooted conviction

that, 'The work to which God has set his hands will infallibly prosper.' It is such plodders we need.

Plodding on despite adversity

From the time they reached India, Carey's wife Dorothy was in a fragile mental state. There were also deaths (including his young son in 1794), many disappointments, a breach with the Society back home and many setbacks. Through it all he learned, in his own words, the need 'of bearing up in the things of God against wind and tide'.

In 1812 a particularly devastating blow struck. The printing house accidentally burned down. Paper, new type, irreplaceable manuscripts — all were

lost. His reaction is exemplary. 'In one night the labours of years are consumed. How unsearchable are the divine ways . . . The Lord has laid me low that I might look more simply to him.' That Sunday he preached from Psalm 46 on God's right to do his will and our duty to acquiesce. He wrote to Fuller, 'The ground must be laboured over again, but we are not discouraged . . . God has a sovereign right to dispose of us as he pleases.' As he plodded on the press was re-established and output increased beyond what it was before. Plodding once more proved the way to blessing. O for more plodders like Carey today!

This work first appeared in Grace Magazine which devoted the October 1992 issue to the Carey anniversary.

Westminster Seminary, Philadelphia

Included in my five week itinerary in America recently was the privilege of preaching at Westminster Seminary. The dynamic president is Sam Logan. I was impressed by the wide variety of students at the seminary. At the weekly chapel service I sat next to a student from Liberia. About fifteen percent of the students come from Korea. I renewed fellowship with Dick Gaffin (see RT 126) who recently had a public debate with Wayne Grudem.

Sinclair Ferguson, left, who teaches Systematic Theology at Westminster Seminary and Moisés Silva professor of NT and editor of the Westminster Theological Journal



The Northamptonshire Association

Without the Association it is difficult to imagine the emergence of the combined missionary initiative which resulted in the sending of William Carey to India. There were five similar associations of Particular Baptist churches in England during the late 18th century. In England today Grace Baptist Mission represents an effective missionary agency. Apart from that form of united effort there is an urgent need for Reformed Baptist churches to unite closely in an associational or connectional way. The Baptist Union of Northern Ireland (nothing to do with the liberal Baptist Union of England) has set an example of unity which has resulted in the provision of a Seminary, and in tangible sterling missionary endeavour.

In the October issue of *Grace*, Dr Robert Oliver lists churches affiliated to the Northamptonshire Baptist Association in 1792, the year Carey published his *Enquiry*. These can be summarised as follows:

Northamptonshire

9 churches including:
Kettering, 111 members
— pastor, Andrew Fuller
Northampton, 183 members
— pastor, John Ryland jr.

The other memberships were:
78, 68, 45, 37, 33, and two at 24.

Leicestershire

Five churches including: Leicester, 63 members
— pastor William Carey
The other memberships were
83, 63, 41, and 24

Bedfordshire

Two churches:
Carlton, 75 members
Thorn, 59 members

Nottinghamshire

Two churches:
Nottingham, 111 members
Sutton Ashfield, only 9 members

And one church each
in the counties of;

Buckinghamshire

Olney, 59 members
— pastor John Sutcliff

Cambridgeshire

Soham, 37 members

Derbyshire

Loscoe — 62 members

Hertfordshire

St Albans — 25 members

Lincolnshire

Spalding — 142 members

Rutlandshire

Oakham — 50 members

Whatever Happened to Hell?

John Blanchard

Nobody can think seriously about hell without being emotionally and psychologically affected. The idea that after a few years of life here on earth an untold number of human beings, many of whom would be thought of as decent, law-abiding citizens, will be thrown away as worthless and spend eternity in indescribable agony, exposed to God's relentless anger, is overwhelming. Nor do we need pagan lies or poetic licence to overwhelm us: the plain teaching of Scripture is quite sufficient.

Men's reactions to the paralysing prospect of hell are varied but predictable.

Firstly, there are those who put reason before revelation and reject the whole idea of hell because they reject the claim that the Bible is the Word of God. Arthur Conan Doyle, the inventor of Sherlock Holmes, is a good example of this approach: 'Hell, I may say . . . has long dropped out of the thoughts of every reasonable man.'

Secondly, there are those who take the Bible as a general starting point, but mangle its teaching to fit in with their own unbiblical ideas. This is the typical approach of false cults. Christian Science (which treats the teachings of its founder Mrs Mary Baker-Eddy as superior to the Scriptures she claimed to interpret) declares that there is no such place as hell, but that those who fail to reach perfection after death will in some way be self-annihilated. The so-called Jehovah's Witnesses teach that, 'the grave and physical death are the only hell'. Mormonism has no equivalent to the biblical doctrine of hell, though it teaches that all non-Mormons will experience some form of temporary damnation. Theosophy, a weird brew of religious ideas, says that hell is 'only a figment of the theological imagination'. Others could be quoted, but are all disqualified by their refusal to submit to the total authority of Scripture.

Thirdly, there are those who would claim to base their beliefs on Scripture, but are prepared to set it aside whenever its teaching produces any kind of theological, psychological or emotional block to their way of thinking. The doctrines of original sin and the wrath of God are two prime targets on their 'hit

list' – and the doctrine of hell is another. Nor do they beat about the bush in expressing their feelings. Nels Ferré, a contemporary theologian, says that the doctrine of eternal punishment is 'subjustice and sublove' and that by believing it 'God's name is libelled beyond belief'. David Edwards, the liberal Provost of Southwark, mounts the same attack from another angle: 'I would rather be an atheist than believe in a God who accepts it as inevitable that hell (however conceived) is the inescapable destiny of many, or any of his children, even when they are prepared to accept "all the blame".'

In the nineteen-sixties, John Robinson, the Bishop of Woolwich, gave the impression that the idea of hell was already dead and buried: 'There are some who would like to bring back hell, as some want to bring back birching and hanging. They are usually the same types who wish to purge Britain of horror comics, sex and violence.' Elsewhere he wrote, 'In a universe of love, there can be no heaven which tolerates a chamber of horrors, no hell for any which does not at the same time make it hell for God. He cannot endure that . . . and he will not.'

But any approach to Scripture which picks and chooses which parts to believe is not only unbiblical and dishonest, it also leaves us without any assurance that God is speaking in any part of Scripture. If we are not meant to take seriously the Bible's teaching about hell, how can we accept what it says about the love of God, the offer of forgiveness or the hope of heaven?

The Bible says . . .

It should be no surprise to discover that comparatively little of what Scripture says about hell is found in the Old Testament. Biblical revelation is progressive, so that we often have a fuller picture of a subject in the New Testament than we do in the Old. As we shall soon see, this is certainly true with regard to hell. Now come several surprises. The first is that most New Testament teaching on hell comes from the lips of Jesus. It has been calculated that of the 1870 verses recording words which Jesus spoke, 13% are about judgment and hell. Jesus spoke more about these two topics than about any other (angels came second and love third). The second surprise is that of about forty parables Jesus told, over fifty per cent of them relate to God's eternal judgment of sinners. Again, of the twelve times that the word 'gehenna', the strongest biblical word for 'hell', appears in the New Testament, there is only one occasion when Jesus was not the speaker. The final surprise comes to those who try to deflect the New

Testament's teaching about hell by saying, 'My idea of Christianity is the teaching of Jesus in the Sermon on the Mount.' That provides no escape whatever, because it was in that sermon that Jesus did some of his straightest talking on the subject, warning people of 'the fire of hell' (Matt 5:22), the danger of being 'thrown into hell' (Matt 5:29) and the need to turn from 'the road that leads to destruction' (Matt 7:13).

It is impossible to read the New Testament in general, and the words of Jesus in particular, without facing the fact that hell is not a figment of religious imagination but a horrific reality. What, then, does the Bible tell us about it?

What and where?

The Bible gives many different descriptions of hell, and it is important to notice that all of them refer to it as a specific place. At one point it is called a 'place of torment' (Luke 16:28). On the Day of Pentecost, Peter told his fellow disciples that Judas Iscariot (who committed suicide after betraying Jesus) had gone 'to his own place' (Acts 1:25, NSB).

The rubbish dump

The Valley of Hinnom, just outside of Jerusalem, had become notorious in Jewish history as the place where idolatrous kings had offered human sacrifices to pagan gods. In New Testament times it was so despised that it had become the city's permanent rubbish dump. Every kind of garbage imaginable was thrown there, along with the corpses of criminals. Worms bred and fed in the filth, and smoke from the fires kept burning there added to the stench created by rotting rubbish. The Jewish name for this place was 'ge hinnom'; the Greek form of which is 'gehenna'. The English translation is 'hell', and it is this word that Jesus used no fewer than eleven times when speaking about the eternal destiny of the wicked.

In the Sermon on the Mount he spoke of those whose behaviour put them 'in danger of the fire of hell' (Matt 5:22). He told his hearers that it would be better to lose a part of the body 'than for your whole body to be thrown into hell' (Matt 5:29), said almost the same thing a moment later, and placed such importance on this one principle that he underlined the same truth on no fewer than four other occasions. He used even stronger language when speaking to Pharisees and other religious leaders who made a great pretence of their religion, but were self-righteous hypocrites: 'You snakes! You brood of vipers! How will you

escape being condemned to hell?’ (Matt 23:33). Warning his disciples of the opposition they would face, he gave them this encouragement: ‘Do not be afraid of those who kill the body but cannot kill the soul. Rather, be afraid of the one who can destroy both soul and body in hell’ (Matt 10:28). In this statement, Jesus is obviously not referring to corpses being thrown on Jerusalem’s rubbish dump, but to the terrible truth that there are those whose eternal fate will be to have God toss them aside, body and soul.

From time to time I take a load of unwanted material to a council rubbish dump. Although the dump is well maintained I always find being there a strange, unconnected experience. Everything I see is an item no longer considered by its owner to be of any value. There is paper, metal, wood, pottery and glass; refuse from people’s gardens and rubbish from their homes; everything from chromium to cardboard, plastic to polystyrene – and all of it thrown away. The dump is literally a wasteland. Even when full it has a feeling of emptiness. It is a no-place. Whenever I am there, I never take a deep breath or stop to admire the scenery. Instead, I unload and leave as quickly as I can, glad to turn my back on it.

The prison

One of the clearest pictures Jesus gave of hell was that of a prison. He once told a parable of a king’s servant who was sent to jail for cruel and unforgiving behaviour, then added this warning: ‘This is how my heavenly Father will treat each of you unless you forgive your brother from your heart’ (Matt 18:35). On another occasion, in urging people to get right with God while they still had opportunity, he likened this to settling a law-suit out of court, warning his hearers that if they failed to do so, they would be dragged before the judge who would ‘turn you over to the officer, and the officer throw you into prison’ (Luke 12:58).

Sometimes, Jesus used other related pictures. He spoke of the wicked as weeds, and said that the day was coming when God would order his angels to ‘tie them in bundles to be burned’ (Matt 13:30). In the story of the wedding reception for the king’s son, the king told his attendants, ‘Tie him hand and foot, and throw him outside . . .’ (Matt 22:13).

Elsewhere in the New Testament other writers also spoke of the lost being imprisoned. Peter said that ‘God did not spare angels when they sinned, but sent them to hell, putting them into gloomy dungeons to be held for judgment’

(2 Pet 2:4). Jude said much the same thing: ‘And the angels who did not keep their positions of authority but abandoned their own home – these he has kept in darkness, bound with everlasting chains for judgment on the great Day’ (Jude 6). These two references are to angels, not humans, and to imprisonment before the day of judgment rather than after it, but there are three reasons why there is no comfort from either of those facts. Firstly, Peter added that ‘the Lord knows how to . . . hold the unrighteous for the day of judgment, while continuing their punishment’ (2 Pet 2:9) – which means that during the intermediate state they share the fallen angels’ punishment in Hades. Secondly towards the end of the Bible we are told that after the final judgment all of those in Hades will be ‘thrown into the lake of fire’ (Rev 20:14); and thirdly, Jesus made it clear that the wicked will be condemned to ‘the eternal fire prepared for the devil and his angels’ (Matt 25:41).

When I was a teenager, living in my parents’ flat on the Channel Island of Guernsey, our house was only a few hundred yards from the island’s prison. Whenever I walked past those grim, grey walls I experienced a strange emotion, even though I had done nothing that made me liable to be imprisoned. Several years later, as Secretary to the States of Guernsey Prison Board, I used to go into the prison regularly in the course of my duties, and my emotions were always heightened at the sight of men whose behaviour had locked them out from society and into that miserable place.

The pit

A similar picture of hell is given when several times in the Old Testament it is described as a pit. David says, ‘He who is pregnant with evil and conceives troubles gives birth to disillusionment. He who digs a hole and scoops it out falls into the pit he has made’ (Ps 7:15). The picture is worse than it seems at first glance: David sees the ungodly person’s whole life as a process of ‘scooping out’ the pit into which he will eventually fall. In that sense, hell is self-made, and the more sin a person commits the deeper that person’s pit becomes. Yet God is also involved in the sinner’s doom; in a later psalm David says, ‘But you, O God, will bring down the wicked into the pit of corruption’ (Ps 55:23), a phrase with all the vile connotations of gehenna (one Greek translation of the Old Testament actually uses gehenna to translate David’s phrase). The prophet Isaiah, in a passage which clearly forecasts God’s final and terrible judgment on the wicked, makes their fate clear: ‘Terror and pit and snare await you, O people of the earth’ (Is 24:17). It would be difficult for Isaiah to compress greater horror into fewer words, and his warning is a sobering reminder to all who read them that, as John Calvin put it, ‘God has an endless variety of scourges for punishing the wicked.’

Darkness

Another aspect of hell's environment is that of darkness. One of the fullest expressions is in the Old Testament, where Job speaks of 'the land of gloom and deep shadow . . . the land of deepest night, of deep shadow and disorder, where even the light is like darkness' (Job 10:21-22). Early in his ministry, Jesus warned of the fate awaiting certain 'subjects of the kingdom' (Jews who rejected him in spite of their special privileges) and said that they would be 'thrown outside, into the darkness' (Matt 8:12). In the parable we noted earlier, the king's attendants were told to take the improperly dressed wedding guest and 'throw him outside, into the darkness' (Matt 22:13). In another parable, the owner of a worthless slave gave similar instructions — 'And throw that servant outside, into the darkness' (Matt 25:30).

In one of his letters, the Apostle Peter writes of those who 'follow the corrupt desire of the sinful nature and despise authority', who have 'eyes full of adultery' and are 'experts in greed' and then pronounced their doom: 'Blackest darkness is reserved for them' (2 Pet 2:10, 14, 17). Another New Testament writer uses a similar expression in condemning those whose sinful lifestyles included the rejection of authority, and says they were those 'for whom blackest darkness has been reserved for ever' (Jude 13).

The Bible gives us no explanation of what this 'darkness' means, but as 'God is light' (1 Jn 1:5) and darkness is the opposite of light, the description could not be more negative. What is significant is that Jesus did not describe hell as 'darkness' but as 'the darkness', as if emphasising that hell will be darkness to end all darkness, infinitely worse than any physical, moral, mental or spiritual darkness ever experienced here on earth. There will be no dawns in hell, no mornings, no ray of sunshine, no clear sky. Every day in hell is night.

Conclusion

Most of the references to hell describe it as a place of fire. To do justice to those passages and the message they convey requires exposition of similar length. This truth is awesome. How do we respond to it? That too requires exposition. Yet these passages spell out their own warning. Jesus urged that there is a right kind of fear. 'Fear him who is able to throw you into hell' (Luke 12:5). Sinners should be urged by us to save themselves by repenting and trusting in God's full provision for salvation in the person of his Son our Lord Jesus Christ.

The Second Evangelical Awakening

Dr R E Davies

Senior lecturer at All Nations Christian College, Ware, Herts, UK

In England, the evangelical tide began to turn in the 1780s with a number of local awakenings which soon began to gather in strength and spread, although the flood was not reached until the next decade. Methodists, Congregationalists, Baptists and the newly-registered Countess of Huntingdon's Connexion all saw significant growth. In Wales and Ireland, although there were a number of local revivals in the 1780s, by and large the churches were at a low spiritual ebb.

The Prayer Call

In 1784, a significant chain of major events began, which directly contributed to the next major spiritual awakening. John Erskine (1720-1803) of Edinburgh, who had been one of Jonathan Edwards' Scottish correspondents, republished Edwards' *Humble Attempt to Promote Explicit Agreement . . . in Extraordinary Prayer for the Revival of Religion . . .* He sent a copy to an English Baptist, John Ryland jr., who passed it on to another pastor, John Sutcliff. At the latter's suggestion, the Northamptonshire Baptist Association resolved to devote the first Monday of each month to 'prayer for the general revival and spread of religion'. In 1786, the Midland Baptist Association followed suit, and in 1789 a new edition of the *Humble Attempt* was published with a preface by Sutcliff.

The prayer call was taken up by evangelical groups in other denominations, both in England and Scotland, and soon spread to other countries. In 1792 in the United States, Baptists in Boston adopted it, having been informed of what was happening in England, and in 1794 Isaac Backus and his friends enlisted support from all the major American denominations for the monthly concert of prayer.

In 1795, the directors of the newly-formed London Missionary Society recommended that the prayer meeting on the first Monday of each month should be made a missionary prayer meeting. The idea met with immediate success, and prayer meetings in London began to proliferate.

The practice then spread to 'all the principal cities and towns of the Kingdom', as well as to 'Holland, Switzerland, Germany, America, India, Africa, and wherever there are any missionaries from the Societies in England'.

Thus an immense number of praying persons engaged at the same hour in their supplications to the God of all grace, in behalf of a world lying in the Wicked One, and for the spread of that glorious gospel which is the power of God to human salvation; and thus the plan of union, which good Mr Edwards so strongly recommended, is, in no inconsiderable degree, adopted in the Christian world (Preface to abridged *Humble Attempt*, published by London Missionary Society, 1814).

Evangelical Revival in the British Isles

In England the revival began in the northern industrial cities of Yorkshire, but soon spread to rural areas as well, eventually affecting all parts of the land.

The Methodists probably benefited most, being less afraid than some other groups of the phenomena of mass awakening; their total membership grew from 72,000 in 1791 when John Wesley died to almost a quarter of a million within a generation. Cornwall, which had been a very fruitful field for Wesley himself, was again the scene of amazing growth for Methodism. 1799 and 1814 were especially remarkable years. In 1799 the Society in Penzance received 100 new members; that at Zennor increased from seventeen to 100; the Society in St Ives grew from 160 to 550. In 1814 a revival began in Redruth, which soon spread throughout Cornwall; 500 were added to the Methodist Societies within a few weeks. At nearby Tuckingmill, 2,000 were converted in a meeting which lasted from Sunday 27 February to the following Friday, with people coming and going all the time.

The Baptists, both General and Particular, and the Congregationalists also continued the pattern of growth begun in the previous decade with further momentum, engaging in vigorous itinerant evangelism. From these groups the first foreign missionary societies were formed, the Baptist Missionary Society in 1792, with William Carey (1761-1834) as its first missionary, and the London Missionary Society in 1795. The modern Protestant missionary movement was a direct result of the Second Evangelical Revival.

The revival also strengthened and accelerated the evangelical influences in the Church of England, with such men as Thomas Haweis (1734-1820, a co-founder of the London Missionary Society), John Newton (1725-1807), the biblical commentator Thomas Scott (1725-1821), John Venn (1759-1813) and others. In Cambridge Isaac Milner (1750-1820), as Professor of Natural Philosophy in 1783, President of Queen's College, and finally as Vice-Chancellor of the University in 1792, had a profound influence on the spiritual life of the university, as did Charles Simeon (1759-1836), the vicar of Holy Trinity Church from 1782.

Simeon's influence extended far and wide, through his sermons (2536 of which were published), his sponsoring of evangelical candidates for the Anglican ministry, his support of charitable work of many kinds, and his advocacy and support for foreign missions. He obtained chaplaincies in India for men like David Brown and Henry Martyn, and played an important role in founding the Church Missionary Society in 1799. On a preaching holiday in Scotland with James Haldane in 1796, he preached at Moulin in Perthshire, as a result of which a revival occurred.

The 'Clapham Sect', comprising Anglican Evangelicals who were concerned to implement social reforms as the outworking of their evangelical commitment, laboured for years to abolish slavery and other social evils from the national life. Men like William Wilberforce (1759-1833), Zachary Macaulay (1768-1838), Thomas Clarkson (1760-1846), James Stephen jr., Thomas Fowell Buxton and Henry Thornton used their time, talents, wealth and political influence in the abolition of slavery.

The Religious Tract Society (1799) and the British and Foreign Bible Society (1804) also grew out of the revival, as Christians sought to print and distribute Bibles and Christian literature both at home and abroad.

Other evangelical Christians who were involved in the revival and who sought to work out their Christian principles in redressing social injustices included Robert Raikes (1735-1811) and Hannah More (1745-1833) who founded the modern Sunday School Movement in England, Elizabeth Fry (1780-1845) the prison reformer and, a little later, Anthony Ashley Cooper, the Earl of Shaftesbury (1801-1885) who successfully campaigned for improvement in the inhuman factory conditions, especially those of children.

In 1798 and 1800 there were remarkable revivals in Moulin, Scotland, under the ministry of Alexander Stewart. The Haldane brothers, Robert (1764-1832) and James (1768-1833), were involved in a wide variety of spiritual activity. Along with Alexander Stewart, James had been spiritually renewed through his association with Charles Simeon referred to above and subsequently became a travelling evangelist in northern Scotland, the Orkneys and Ireland, often preaching to enormous crowds. He eventually settled as a pastor in Edinburgh, where he remained for fifty years. His brother Robert was frustrated in his plan to become a missionary, but used his wealth in the work of the gospel. Among other things he established a 'Society for the Propagation of the Gospel at Home' which sent out 114 catechists and missionaries, together with a Missionary Training Institute in Edinburgh where he personally financed the training of 300 students and paid for twenty-eight Africans to come to Scotland for training as missionaries to their own people. He also supported Bible distribution and paid for the construction of many chapel buildings, including the one where his brother ministered. From 1816 to 1818 he was in Switzerland and France, where a number of those converted through his ministry later became leaders in the 'Réveils' in those countries. The Haldanes were brought up in the Church of Scotland, but left it in 1799 and became first Congregationalists and later Baptists.

Among those who remained in the Kirk and maintained a strong stand against the deadening Modernism was Thomas Chalmers (1780-1847). His parish church ministry, especially in Glasgow, his teaching in St Andrews University and later in Edinburgh and his leadership of the Evangelical Party, were all remarkably successful and influential.

On the Isle of Skye there was a revival in 1812 and in the north of Scotland the ministry of John MacDonald of Ferintosh, Ross-shire, the 'Apostle of the North', was attended by large crowds which often numbered up to 10,000. In the parish of Breadalbane, where Robert Finlater was the minister, there were the first stirrings of spiritual concern in 1812, which developed into a full-scale revival through MacDonald's preaching; the revival continued from 1816 to around 1820.

In Wales, the sporadic awakenings of the 1780s were followed by waves of revival from 1791 until 1814 through the ministries of men like Thomas Charles of Bala (1755-1814), John Elias (1777-1841), Christmas Evans (1766-1838), William Williams (1781-1840) and many others. Amazing scenes of conviction of sin simultaneously on whole congre-

gations over a large area were recorded. Thousands gathered in the open-air to hear the preaching, as well as packing the churches. Baptist, Congregational and Wesleyan Methodist Churches experienced accelerated growth; the Welsh Calvinistic Methodist Church grew out of the revival.

Ireland, which was the scene of political unrest and economic hardship in the 1790s, also experienced revival, particularly among the Methodists whose travelling evangelists were extremely effective.

The Second Evangelical Awakening came in two phases and lasted about half a century. It came to mainland Europe, America and Canada, South Africa, Asia and the Pacific.

The Awakening provided the indispensable foundation for the overseas missions thrust of the second half of the century.

I Will Pour Out My Spirit

R E Davies

288 pages paperback, £9.99

Monarch Publications, UK

The topics include: Theological and biblical definitions; The teaching of Jonathan Edwards, classical theologian of revival; A survey of major revivals of the past and present; The constants and variables of revival; Excesses and other problems accompanying revival; Is it possible for Christians to 'produce a revival' by prayer?; Can Christians, by their actions, bring a revival to a premature end?; What connection is there between revivals and the Second Coming?

Two chapters are devoted to the Second Great Awakening and it is from those that the above article is gleaned. Ron Davies documents his sources throughout. (The references have not been included in the article). While the author himself holds to the theology of Jonathan Edwards his coverage of revival phenomena is much wider than that and readers are left to come to their own conclusions about the depth and validity of revival movements. This work is highly recommended for the quality and breadth.



First Baptist Church, Kingston, Jamaica

Kingston, Jamaica

Report by Tom Wells

At the end of September I was privileged to spend a week on the island of Jamaica with the members of the Independent Baptist Fellowship of Jamaica which was established primarily to have a united voice in dealings with the government of Jamaica. Nevertheless pastors and churches do interact with one another quite frequently, often filling one another's pulpits as a gesture of unity in Christ.

Several things are striking about this island country. Kingston is a bustling capital city with visible evidence of extremes of wealth and poverty. Security is a major concern of every citizen. Dogs bark through the night, protecting the homes and buildings from pilfering. While I was there a woman, sweeping out a church driveway early

Sunday morning, had a gun placed at her forehead with the command to let the gunman into the church grounds. Yet work and play goes on much as it would if these threats did not exist.

Traffic is horrendous. The city streets are hardly adequate for the large number of trucks, buses and autos that fill them. In the countryside vehicles thin out, but driving is extremely hazardous due to hairpin turns everywhere — Jamaica is a mountainous land — and the constant challenge of 'potholes'.

In the midst of these challenges are a goodly number of pastors who love and preach the doctrines of grace. Some pastor four or five churches, others just one. The man I spent the most time with, Aaron Dumas, pastors First Baptist Church of Kingston, a member church of the *International Fellowship of Reformed Baptists*. He and his wife Monica welcomed me into their home for good fellowship as well as good food.

Pastor Dumas' church had about 230 people on Sunday morning. First Baptist's congregation reflects the racial makeup of the country which is 97% black. I believe that there were four or five of us Caucasians in the service. It was immediately apparent that these Christians loved to sing. The singing was divided into two parts: the first part took in the traditional English hymns. I was particularly struck by the beauty of

Immortal, Invisible, God only Wise, as rendered by these black Jamaicans. A second part of the singing consisted in choruses, unfamiliar to me and presumably Jamaican, which were sung with great gusto. The combination of the two styles was striking.

The building is large and impressive at first sight but a closer look reveals that it is but half completed. It has been under construction for about seven years. The work proceeds as funds come in to continue it. The congregation, while containing some professional people (something largely missing in most churches) is not self-supporting due to the modest wages available to most. A striking thing about the island is the large number of people who live, in part, by receiving help from relatives overseas, especially in the United States and Britain.

In talking to pastors all over the island I found that, in addition to finances, a pressing need is for men in the churches. Two of the small churches in rural Jamaica that I became acquainted with have just one man in each. While not typical, that situation highlights the common problem of a shortage of males. One senses a feeling that something in the wider culture demands that men stay aloof. Here is a matter for prayer when one thinks of Jamaica.

Pastor Dumas, like the other pastors, works under many handicaps. His work, however, steadily grows. In addition to preaching he carries on a counselling ministry fed by a newspaper column he writes for the *Kingston Star*. There was a constant stream of men and women coming to

his house for help in the time that I spent there. This man stays busy about the work of the Lord.

At forty-nine years of age, Pastor Dumas is in his prime and, the Lord willing, may have many years of ministry ahead of him. But the shortage of men also means a shortage of prospective preachers and pastors and this weighs upon his mind as he looks to the future. As a result, he assured me that competent men who love the Lord and the doctrines of sovereign grace and who are looking to pastor, whether black or white, would be welcome in Jamaica. Those who are interested in learning about the island could contact him at Box 62, Kingston 10, Jamaica.

Jamaica with its pastors, including Pastor Dumas, call out for a place in our prayers. Will we respond? May God help us!

Fiji



Pastor Vijay Chandra and his family

Earlier encouragements in the gospel work of Vijay Chandra, and the subsequent political unrest which necessitated the reluctant temporary removal

of the Chandra family from the island, were reported in RT nos 112 & 113. After two years in North America, it is with gratitude that we are able to report that Vijay and Narsamma returned to Fiji in February of this year, with their sons Andrew and Philip. They have now established a permanent home and church in the town of Ba with outreach to surrounding villages.

Vijay and Narsamma are sent out by the Sovereign Grace Mission Board, Michigan, their home church being Thornwood Baptist Church, Ada, Michigan, USA. Of Ba in Fiji they write: 'This city has 60,000 people without any real gospel of grace preaching. The Christianity here is made up of healers, baptismal regeneration folk, some easy-believism fundamentalists, plus the large representation of Hindus, Muslims and Sikhs.

'Hindus and Muslims are inviting us to their homes and the reception is very good. We want the Lord to open their hearts as they hear the truth. Seven non-Christian families are very friendly and open to the Word of God.'

Despite the surrounding darkness and much demonic activity, regular prayer meetings and Bible study groups are being blessed so that outsiders are hearing and receiving the word. By September 14 people had been baptised and more than 20 regularly meet for Sunday morning service. Vijay and Narsamma have openings to visit in Muslim and Hindu homes on Tuesdays, Wednesdays, Thursdays and Fridays.

We should pray for the Chandras as they seek to bring the gospel of sovereign grace on the one hand to many who are confused by superficial 'Christian' teaching and on the other hand to those who have never heard the gospel at all.

Atlanta, Georgia



Pastor Steve Martin and the new church building of Heritage Community Church, Fayetteville, Atlanta. Sixty-five adults now regularly attend the services. The church began in April, 1989. Jerry Bridges preached at the inauguration meetings.

The 1689 in Italian

Beautifully presented in the Italian Journal, *Studies in Theology*, vol 2 is the Italian translation of the 1689 *Confession of Faith*. Details of this journal are obtainable from, Studi di Teologia, CP 756, 35100 Padova, Italy.



*Jim Clemens, right, with his son
and grandchild*

Seaside Heights, New Jersey USA

Grace Evangelical Church, Seaside Heights, under the leadership of Pastor James McColl, hosted the 21st Annual Sovereign Grace Bible Conference in September 1992.

This is one of the longest standing sovereign grace conferences in the USA. It draws regular attenders from as far as Canada and Trinidad. Privileged to be a speaker this year, the editor and his wife arrived early with Fred Huebner who brings a mighty book bus loaded with treasure. So we were able to savour the excitement of reunions, fellowship and the sense of expectation. There must be something special here! And so it proved to be!

People anticipated the usual high standard of biblical exposition with

practical application and were not disappointed. Heartwarming messages were given by James Montgomery Boice, Thom Smith, John Reisinger, Charles Barnhart and by James McColl himself and we were inspired by being taken through both the music and doctrinal content of familiar hymns as well as enjoying fine musical renderings by James Correnti who is a concert pianist and also experiences the hand of the Lord in blessing on his labours as a pastor in down town Philadelphia.

Almost all pastors present lead in prayer at one session and members of their churches and families contribute whether as musical accompanists or in other ways.

One senses a spirit of practical and united participation and outreach. It is thrilling to learn that PROJECT MALAWI is continuing into its second year as a special Conference challenge. Last year provision was made to sponsor a young Malawian student pastor through four years of training in his own country and it is planned to make similar provision for a second student this year. The trainees are carefully selected and details are available so that they are prayed for. Pastor Jim Clemens from Canada recently spent 18 months in Malawi, teaching pastors and setting up a *Theological Education by Extension* programme which continues to be a blessing under local leadership.

Book Notices

Faithful Witness – The Life and Mission of William Carey

Timothy George

202 pages with 57 page 'Enquiry', paperback

*\$7.99, New Hope Publishers, P O Box 12065, Birmingham, AL 35202, USA
£9.95, IVP, 38 De Montfort St, Leicester LE1 7GP, UK*

The life of William Carey; shoemaker, botanist, pastor, pioneer missionary, factory manager, Bible translator and professor of languages, is narrated in a gripping, challenging way by the historian Timothy George, author of *Theology of the Reformers* and Dean of Beeson Divinity School, Birmingham, Alabama.

This is a valuable book because it is:
1. Accurate and comprehensive;
2. Readable; 3. Contemporary in application (see RT 124); 4. Illustrated; 5. It includes the 57 page *Enquiry* (see editorial).

Come Home for Ever

Tom Wells

79 pages pocket paperback, £1.95

Evangelical Press, 12 Wooler St, Darlington, Co. Durham DL1 1RQ, UK

Man started out by being 'at home' with God, but sin came in and changed all that. In simple, clear language, this book shows us the way back to God – it is a book to read and to give to non-Christian friends.

God is King

Tom Wells

128 pages paperback, £4.95

Evangelical Press, UK

Is God really in control of everything? What about 'natural disasters'? What about the activity of Satan?

Tom Wells looks at what the Bible has to say about God's kingship over the circumstances and events of our lives and shows how a right understanding of this truth is a source of great joy and comfort to the Christian.

The Gift of Grace – Roman Catholic teaching in the light of the Bible

T Vanhuysse

109 pages paperback, £3.95

Evangelical Press, UK

Roman Catholics and Protestants both speak of the 'grace of God', but what does this expression really mean? Is there any place at all for human merit, for an element of co-operation in a person's salvation? How are sins forgiven? Did Christ do it all on the cross or do we have to bear any part of the punishment ourselves?

The author, who was brought up as a Roman Catholic, shows that when we understand what the Bible means by the 'grace of God' we will know the answers to these questions.

Editor
Associate Editors

ERROLL HULSE, 75 Woodhill Road, Leeds LS16 7BZ
DAVID KINGDON, UK, JIM VAN ZYL, SA,
TOM NETTLES, USA, JOHN CAMPBELL, AUSTRALIA
DON GARLINGTON, CANADA

Rates

1 year £8.50 — 2 years £15.00
1 year £8.50 — 2 years £15.00
1 year \$14.00 — 2 years \$22.00
1 year \$14.00 — 2 years \$22.00
1 year \$15.00 — 2 years \$24.00

Subscriptions

UK & EUROPE
IRISH REPUBLIC
AUSTRALIA
NEW ZEALAND
USA

Agents

Lyn Hulse
75 Woodhill Road, Leeds LS16 7BZ, UK.
Matthew Brennan
116 Willow Heights, CLONMEL,
Co Tipperary
Ray Levick
27 Coven Avenue, Bayswater North,
Victoria 3153.
Sovereign Grace Books
P.O. Box 62-159, Sylvia Park,
Auckland 6.
Great Christian Books Inc.
229 South Bridge Street,
Box 8000, ELKTON, MD 21922.
Tom Lutz
Edgewood Baptist Church,
3743 Nichol Avenue,
Anderson, IN 46011.
Bill Ascol
457 Mohican Lane, Shreveport,
LA 71106
Richard Denham
CP81, CEP 12201,
São José dos Campos, SP.
Max Latchford
6020 154A Street, Surrey, B.C.,
V3S 7H6.
Jim Holmes
PO Box 1681, Northcliff 2115.
Peter Ong
Serangoon Garden, PO Box 426,
Singapore 9155

1 year \$13.00 — 2 years \$22.00 BRAZIL (USA \$)
1 year \$15.00 — 2 years \$24.00 CANADA
1 year R14.00 — 2 years R22.00 SOUTH AFRICA
1 year \$20.00 — 2 years \$35.00 SINGAPORE
AND MALAYSIA
(Singa \$)

Single copies one-sixth the above in each case which includes postage.
For airmail add £4.50 sterling equivalent p.a.
Gifts are welcomed and those who wish to support the Magazine should make out their
cheques to "Reformation Today".

Bound volumes available: 71-90 £18 or \$30, 91-110 £22 or \$35, post free

cut here

SUBSCRIPTION FORM

Please send to:

Name:

Address:

Reformation
Today
Bound
Volume

		Tick
1 yr	<input type="checkbox"/>	
2 years	<input type="checkbox"/>	
71-90	<input type="checkbox"/>	
91-110	<input type="checkbox"/>	

I enclose..... Your name and address:

Please enclose gift card Yes/No

Please send me a receipt Yes/No

CONTENTS

- 1 **Editorial** — Carey sails for India
- 3 **An Outline of Carey's Life**
- 5 **Carey's Ministerial Friends** Sharon James
- 9 **Carey, the Linguist** Timothy George
- 13 **Carey, the Plodder** Gary Brady
- 16 **The Northamptonshire Association**
- 17 **Whatever Happened to Hell?** John Blanchard
- 23 **The Second Evangelical Awakening** Ron Davies
- 28 **News**
- 32 **Book Notices**