

CAREY IN HIS WORKSHOP

THE STORY
OF A
HUNDRED YEARS
1823-1923

*Being the Centenary Booklet
of the Birmingham Auxiliary of the
Baptist Missionary Society*

BY
WILLIAM FINNEMORE

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P R E F A C E

THIS sketch of the past history of the Birmingham Auxiliary is a contribution to the Centenary Celebrations which will take place in the autumn of this year.

In a matter dealing with races and peoples a century is comparatively a short span. The past century has been one largely of beginnings, of the laying of foundations. Great responsibilities will attend the raising of the super-structures which will be increasingly the work of the coming years.

While, therefore, to those who have had some share in the past, this 'Story' will awaken sacred and gracious memories, it is earnestly hoped it will prove a stimulus to those upon whom the future 'will lay its consecrating hands'.

Certain difficulties in the compilation of this sketch have arisen through the failure to trace documents dealing with the work of the Auxiliary previous to the year 1855; and the task for that period would have been almost hopeless but for the valuable information obtained from

the Birmingham Reference Library, whose local collection is a noble tribute to the catholicity, patience, and local patriotism of those responsible for it.

It is a pleasant duty to express my warm thanks to the officials of the B.M.S. in London for their answers to various queries confirming doubtful points and for their loan of blocks for several illustrations; to Mr. A. Caulkin, the local Treasurer, who compiled the list of offerings through the century, as set out in Appendix IV, and whose intimate and personal knowledge of the history of the Auxiliary has been available at all times; to Mr. J. W. Preston, who generously contributed the results of various inquiries he had previously made; and not least to my friend, Miss V. Bridgewater, who kindly typed the manuscript and prepared it for the press.

The result is a chapter of local history, quiet and unobtrusive for the most part, but full of vivid interest for those who believe that not even a busy manufacturing community like ours can live by bread alone.

W. FINNEMORE.

July, 1923.

CONTENTS

CHAPTER	PAGE
I. 1792-1823	9
II. 1823-1843	24
III. 1843-1873	37
IV. 1871-1923	56
V. 1873-1892	75
VI. 1892-1923	87
APPENDICES	
I. Comparative Statement	120
II. Birmingham Missionaries	120
III. List of Officers	122
IV. Finance	123
V. Centenary Arrangements	126

ILLUSTRATIONS

		PAGE
1.	Carey in his Workshop. From Drawing by J. Finncmore, R.I., R.B.A.	<i>Frontispiece.</i>
2.	Rev. Samuel Pearce, M.A.	13
3.	Cannon Street Chapel Drawn by kind permission of Bir- mingham Archaeological Society from photograph in their possession.	25
4.	Graham Street Chapel—Interior Drawn by kind permission of Bir- mingham Archaeological Society from photograph in their possession.	38
5.	Rev. J. W. Lall, M.A., M.O.L. Drawn from photograph by Navano, London.	58
6.	Rev. George Grenfell	65
7.	Rev. J. Jenkyn Brown	93
8.	Mission House, Kettering	<i>To face</i> 104
9.	Officers of the Auxiliary Photograph by Whitlock, Birmingham.	<i>To face</i> 116
10.	Centenary Executive Photograph by Whitlock, Birmingham.	<i>To face</i> 118

INTRODUCTORY

THE Birmingham Auxiliary of the Baptist Missionary Society was formed on Tuesday, September 2, 1823. It has carried on its work with increasing success, and without a break until this, its centenary year.

It must not, however, be supposed that the year 1823 saw the beginning of Missionary effort among local Baptists. Birmingham occupies an honourable place in the earliest movement out of which modern missionary societies emerged. Nor has there been any interval from 1792 to 1923 during which there was any cessation of these activities. A brief outline of what happened before 1823 is necessary, therefore, as an introduction to the record of the present Birmingham Auxiliary.

CHAPTER I

1792—1823

*Carey in
Birmingham.* THREE Midland towns occupy the foremost place in the founding of the Baptist Missionary Society—Nottingham, Kettering, Birmingham. At Nottingham, in May 1792, was preached the sermon that made the unanswerable appeal; in the following October at Kettering the B.M.S. was formed by a tiny handful of men; and the following week at Birmingham, in Cannon Street Chapel, was formed the first Auxiliary Society, and the first church collection was taken.

But Birmingham's contribution to the movement goes further back than this. In 1787 a young man of 25, who had recently been called to be pastor of a small country church with a stipend of £15 a year, came to Birmingham seeking help for the repair of his little chapel. Among others he called upon a merchant in Livery Street, and there ensued what can only be described as an epoch-making conversation.

The Birmingham merchant was one Thomas

Potts, a member of the Baptist Church in Cannon Street. The country church for which the young pastor was begging was at Moulton, in Northamptonshire, and the young man was none other than William Carey himself. In Thomas Potts, Carey found a kindred spirit. From the needs of Moulton the talk spread in widening circles until the whole world was included, and Carey was pressing home upon his listener the duty of the Christian Church to evangelize the heathen. In the Annual Report of this Auxiliary for 1891 is printed what purports to be

AN OLD BIRMINGHAM DIALOGUE.

Mr. Potts: Pray, friend Carey, what is it that you have got into your head about missions? I understand you introduce the subject on all occasions.

Mr. Carey: Why, I think, Sir, it is highly important that something should be done for the heathen.

Mr. Potts: But how can it be done, and who will do it?

Mr. Carey: Why, if you ask who, I have made up my mind, if a few friends can be found who will send me out, and support me for twelve months after my arrival, I will engage to go wherever Providence shall open a door.

Mr. Potts: But where would you go? Have you thought of that, friend Carey?

Mr. Carey: Yes, I certainly have. Were I to follow

my inclination, and had the means at command, the islands of the South Seas would be the scene of my labours, and I would commence at Otaheite. If any society will send me out, and land me there, and allow me the means of subsistence for one year, I am ready and willing to go.

Mr. Potts: Why, friend Carey, the thought is new, and the religious public are not prepared for such undertakings.

Mr. Carey: No, I am aware of that; but I have written a piece on the state of the heathen world, which, if it were published, might probably awaken an interest on this subject.

Mr. Potts: Why don't you publish it?

Mr. Carey: For the best of all reasons, I have not the means.

Mr. Potts: We will have it published by all means. I had rather bear the expense of printing it myself, than the public should be deprived of the opportunity of considering so important a subject.

This 'piece' of Carey's was printed and published in Leicester in 1792 at the cost of £10, provided by Thomas Potts. It was called an *Enquiry into the Obligation of Christians to use Means for the Conversion of the Heathen*, a pamphlet which Dr. George Smith describes as 'the first and still the greatest Missionary treatise in the English language'. It was the glory of Carey to have written it, it was the high privilege of a Birmingham Baptist to throw it like bread upon the waters.

Samuel Pearce and William Carey. To the Cannon Street Church, where Potts had now become a deacon, came the following year from Bristol College a young and enthusiastic preacher, Samuel Pearce. He found in existence there a meeting which gathered to pray for the spread of the gospel throughout the world. This appealed to the impressionable spirit of Pearce. But his final committal to the idea of active missionary propaganda was due to a sermon he heard in old Cherry Street Wesleyan Chapel by the famous Dr. Coke, who, more literally even than Wesley, took 'the whole world for his parish'. Thus these twin souls, Carey and Pearce, alike in their breadth of vision and depth of conviction, were prepared for their destined and powerful comradeship.

Their first recorded meeting took place in May 1791, when Samuel Pearce preached the evening sermon on the day when Carey was recognized as pastor of Harvey Lane Chapel, Leicester. It was a mighty text from which Pearce preached on that occasion. The words were those of the earliest and noblest of the missionaries to the Gentiles, 'God forbid that I should glory save in the cross of our Lord Jesus Christ, by Whom the world is crucified unto me, and I unto the world'.

After the service the leaders gathered for



conversation, and Pearce pressed Carey to read his *Enquiry*, of which he had no doubt heard from Thomas Potts. This he did; 'and', says Pearce, 'it added fresh fuel to my zeal'. Thus was established the friendship between these remarkable men which brought Birmingham Baptists into the very heart of the missionary movement. 'Pearce', says his biographer, 'was one of the chief spiritual forces behind the modern missionary movement. For eight years he was Carey's most like-minded and familiar friend, the very years when such a comradeship meant most to the new aggressive venture'. There is no record of any Birmingham representative at Nottingham in May 1792, at Carey's great sermon with its two divisions, historic, unforgettable:

Expect great things from God.
Attempt great things for God.

But nothing could have kept Pearce from the little meeting at Kettering in the following October, although he did not belong to the Northamptonshire Association and was 'but little acquainted with its ministers'. Uninvited and unexpected he may have been, but on such business certainly not unwelcome. There in the back parlour of the house of Beeby Wallis was born the B.M.S., and among the tiny handful

that did this great deed in the house which has been acquired during recent months as a perpetual possession of the Baptist people, were two Birmingham Baptists—Samuel Pearce and William Staughton. The latter was a student who had been baptized at Cannon Street, and who, the previous Sunday, had been preaching for Dr. Ryland. In the famous collection of £13 2s. 6d. made at that gathering, Pearce gave a guinea and Staughton half a guinea, which he had to borrow for the purpose.

The first Auxiliary. Pearce returned to Birmingham calm but radiant, and the next Sunday at Cannon Street preached on 'the duty of all Christians to exert themselves for the spread of the Gospel'. After recounting what had happened at Kettering he invited his people to a special meeting on the following Tuesday. Evidently the people of Cannon Street were as tinder to Pearce's fire, for they were speedily all aglow with the spirit of the new adventure. They formed there and then an *Auxiliary* to the Missionary Society, not only the first in Birmingham but the first in the kingdom. Pearce was its secretary, while Thomas King, Henry Pope, Thomas Potts, and four others formed the Committee, Thomas King being treasurer.

*The first
collection.*

They made the first collection outside the founders' meeting, an astonishing sum of £70, which Pearce carried in actual cash to the Society's second meeting at Northampton at the end of the same month. Mr. S. Pearce Carey strikingly characterizes this offering. 'When we remember that they could give their pastor only £100, we can gauge their bounty. It was crimson with sacrifice. It belonged to the same order as the widow's half-farthings, and the sister's spikenard. Pearce was a proud and happy man that day. He trod on air. No one in England felt richer.'

In the official account of that second meeting at Northampton we read: 'Brother Pearce, of Birmingham, gave us information that having mentioned the business to his friends at his return from the first meeting, and preached upon the subject, they were so suitably affected with the importance of the affair, as immediately, without any application to an individual, to offer their generous contributions, which they sent by Mr. Pearce to the amount of seventy pounds, which he paid into the hands of the treasurer' At this meeting

The following resolves were passed:—

1. Resolved,—That the most hearty thanks of the primary society are due to the congregation in

Cannon Street, Birmingham, for their generous exertions in so good a cause.

2. That we cordially approve of the step taken by our friends in Birmingham in forming an assistant society to act in conjunction and union with the society begun by the Northampton and Leicester Association.
-
4. That Brother Pearce, of Birmingham, who was a member of the primary society, and is the delegate from the corresponding society at Birmingham, be considered as a member of the committee.

The mention of this Auxiliary connected with Pearce's church may clear up a certain confusion in the minds of some who have questioned the correctness of the date 1823 as witnessing the commencement of the present Auxiliary. The fact would seem to be that the Auxiliaries before this date were those of individual churches. In the early days with which we have been dealing there was only one other Baptist pastor in Birmingham—the Rev. Edward Edmonds of Bond Street Chapel, a building still in existence though now used as a factory. The Bond Street Auxiliary had an equally long and honourable history, and was not brought to an end till 1825.

The first Missionaries. In January, 1793, Thomas, a medical man, and Carey were set apart for missionary work in India, and Pearce secured a promise from both to preach at Cannon Street. Writing to a friend on February 8 he says: 'Dear brother Carey has paid us a visit of love this week. He preached excellently to-night. I expect brother Thomas next week or the week after.'

The splendid basis on which Pearce's zeal was built is well expressed in the *Circular Letter of the Midland Baptist Association* for 1794, which was written by him: 'A Christian's heart ought to be as comprehensive as the universe. The Asiatic, the American, the African—all are our brethren. Oceans and continents, though they forbid personal intercourse, do not make the relation wider, nor the obligation less.'

The correspondence that passed between Carey and Pearce after the pioneers had left England was of an intimate and affectionate character, and on Pearce's side keenly anticipates the time when he himself will join the devoted little band in India. The failure of this ambition almost crushed him. Permission was refused by the Society, partly on account of health, but chiefly because of the immense impetus he gave to the work in England. With great responsibilities and straitened resources it

was felt that Pearce was of most use to the work at home.

Before the decision was made by *Pearce's resolve.* the Committee he had written in his diary, 'One thing have I resolved. If I cannot go abroad, I will do all I can to serve the Mission at home.' And this resolve was faithfully kept. In company often with Andrew Fuller he visited the churches, and the Cannon Street Auxiliary became the model for others at Halifax, Ramsey, Folkestone, and elsewhere. 'They were as familiar with the highways to London and with all the roads of Mid-England as postmen on their rounds', says Fuller's grandson. Writing to Carey in 1796 Pearce exclaims, 'God is for us, and the silver and the gold are His, and so are the hearts of those who possess it. I will travel from Land's End to the Orkneys, but we will get money enough for all the demands of the Mission. I have never had a fear on that head; a little exertion will do wonders; and past experience justifies every confidence.'

A man so grounded in faith and so buoyant in outlook was of inestimable value to the new work at home where it had still to establish itself among the churches. The general attitude of Christian England towards Foreign

Missions in those early years may be inferred not at all uncharitably from the 'pleasantries', that sound so sad and strange in these days, of Sydney Smith, the witty Dean of St. Paul's, and one of the founders of the *Edinburgh Review*. Well might Pearce's colleagues feel that his powerful advocacy, his tireless energy, his fiery enthusiasm, his gifts for raising money, marked him out as pre-eminently a man for 'holding the ropes' in England. How dearly Carey would have loved his companionship in Bengal, and yet how right he felt the decision to be is shown in his letter on receipt of the news:

Oh, my dear Pearce, had you come in reality when your mind was so intensely set upon it, methinks a greater happiness could not have befallen me in this life . . . But the welfare of the Churches, conscience, honesty, reason and, I had almost said it, Scripture forbid it . . . I must no more expect to see your face, till I see you at the great Day of the Lord (Carey had evidently determined at this early period never to leave his post in India). However, we are one, nor can rolling seas interrupt that unity of heart, which I trust we feel. We are both labouring in the same Cause, and both serving under the same Captain, only with this difference; you are employed in the centre of the army, and I am set to force an outpost of the enemy. Let us both be faithful unto death, and account it glorious even to die in such a cause.

The first publications of the Society, *The*

Periodical Accounts, the precursor of the *Missionary Herald*, were edited by Pearce, while in 1795 Thomas King, one of his deacons, became Treasurer of the B.M.S. in addition to his post as treasurer of the local Auxiliary.

Pearce saw only the beginnings of the great work that he loved so much. The ardent spirit proved too strong for the frail body, and in 1798 he died of consumption; and was buried near the pulpit from which he had pleaded with such power for the souls of men at home and abroad. It was after his death that Dr. Ryland referred to his 'seraphic' temperament, and the term, so dangerous in its challenge, was felt to be so appropriate to his character that it is as the 'seraphic' Pearce he occupies his distinguished niche in the history of modern missions. He died at the age of 33.

Thomas King In his sketch of the history of Cannon
and Street Baptist Church Mr. J. E.
Thomas Potts. Hale tells us that Thomas King
 and Thomas Potts died in 1831, each of whom
 had faithfully filled the office of deacon for
 forty years. In a pamphlet entitled *Some Particulars of Birmingham Baptists*, published in
 1838 by J. W. Showell, appear some references
 to these devoted men. 'It is written of Mr. King
 that he was a peaceable and humble Christian,

ardently attached to the Church and an ornament to the denomination to which he belonged. He was one of the earliest friends of the B.M.S., of which he was treasurer. A faithful, zealous and liberal man.' And of Thomas Potts, 'It is due to the memory of Deacon Potts to mention that through his liberality Dr. Carey was indebted for the pecuniary means by which he was enabled to send forth to the world a pamphlet which was the precursor of the B.M.S.' 'It is recorded of Thomas Potts that he was a lover of simplicity. He was very humble and very generous, and kept open house to all.'

Such were three of the 'Fathers' of our Birmingham Auxiliary. From the death of Pearce in 1798 to the formation of the Birmingham Auxiliary in 1823 there was no lack of interest and generosity in the work. In 1795 at Bond Street Chapel the missionary collection was £18 5s. 2 $\frac{3}{4}$ d. In 1814 was formed the Bond Street Auxiliary Society, which raised £22 0s. 10d.; in 1815, the year of Waterloo, £37 9s. 0d.; in 1816, £25 19s. 3d., with a later addition of £12 8s. 10d.; in 1817 after a sermon in Bond Street Chapel by Dr. Ryland, the collection amounted to £11 11s. 0 $\frac{1}{4}$ d. The Bond Street Auxiliary lasted, as we have said, till 1825.

Honoured workers in the Mission Field were

welcomed by the Churches. William Ward, one of the famous Serampore triumvirate, visited Birmingham in 1819. Dr. Marshman also came. Of missionary leaders at home, Birmingham welcomed the three great ropeholders, Fuller, Sutcliffe, and Ryland. The work went buoyantly till 1823, when the Churches joined together to form an Auxiliary for the town and district.

THREE FOOTNOTES.

I. Two of Samuel Pearce's children gave themselves to mission work in India. W. H. Pearce, his eldest son, after a training as printer at the Oxford University Press, settled in Calcutta and for twenty-three years carried on the Baptist Mission Press, which he made self-supporting. He died there in 1840.

Anna, his second daughter, a member of Cannon Street Church, went to India in 1822 to work amongst native Indian girls. There she married Jonathan, youngest son of Dr. Carey, and, in the words of their grandson, 'the new home became a Bethany to all the members of the Mission'. She died in 1832, at the age of 35.

II. A younger generation may like to know that Cannon Street Chapel stood on the site now occupied by Messrs. W. H. Smith and Son's shop, and the adjoining restaurant. It was demolished in 1880, and the bodies from the little burial ground removed to Witton Cemetery. The tablet from the wall commemorating Samuel Pearce is in the chapel of the General Cemetery, Key Hill and Icknield Street.

III. Samuel Pearce's house was in St. Paul's Square, which was then a little removed from the town. It was one of the houses ransacked by the mob in the Priestley Riots of 1791. Pearce happened to be away on holiday. He had denounced the Corporation and Test Acts.

CHAPTER II

1823-1843

*Formation of
Auxiliary.*

THE duly organized Auxiliary, representative of all the Baptist Churches in Birmingham, was formed in 1823. It started under excellent auspices. On Sunday, August 31, two sermons were preached in Cannon Street Chapel by Robert Hall, the greatest pulpit orator of the age, and a high-hearted and noble man. No better selection could have been made, for, in addition to his own remarkable gifts, he had been 'the seraphic Pearce's' tutor at Bristol College in classics and philosophy; indeed, it was he who had recommended Pearce to the Cannon Street deacons and church.

On the following Tuesday, September 2, the friends of the B.M.S., called by circular, met also in Cannon Street and adopted with unanimity the following Resolutions:

I. That a society be formed whose object shall be to aid the Baptist Missionary Society in sending the gospel to the heathen.

II. That this Society be denominated the Auxiliary Baptist Missionary Society for Birmingham and its neighbourhood.



CANNON STREET CHAPEL

III. That every annual subscriber of Ten Shillings or upwards, every minister making an annual collection in his congregation, every weekly subscriber of Twopence, every monthly subscriber of One Shilling, be a member of this Society; and that every donor of Five Guineas be a member for life.

IV. That the affairs of this Society be managed by a Committee of fifteen persons, including the Treasurer and Secretaries, five of whom shall be competent to act; and that the Committee shall meet four times in the year, viz., on the first Tuesday in October, January, April and July, at 11 o'clock in the morning. (The Committee meetings will be held at present at the vestry in Cannon Street.)

V. That every church making an annual contribution to this Society shall be authorized to send one of its members to the meetings of the Committee who shall be entitled to vote on all questions that may be under consideration.

VI. That the Annual Meeting of this Society be held in Birmingham in the month of July, when the accounts shall be produced and examined, the officers chosen, and any other business of the Society transacted.

VII. That the necessary business of the Society at the Annual Meeting be attended to with as much simplicity and dispatch as possible, that an opportunity may be afforded to offer solemn and fervent supplication to God for His blessing, the gracious influence of His Holy Spirit being most essentially necessary to the success of Missionary exertions.

VIII. That the Committee be requested to employ their best endeavours to increase the existing funds of the Mission by encouraging the formation of

penny-a-week associations and promoting annual collections and contributors among the churches in general.

IX. That Mr. Owen Johnson be requested to accept the office of Treasurer of this Society.

X. That the Rev. J. Birt and the Rev. T. Morgan be requested to accept the office of Secretaries of this Society.

XI. That the Rev. J. Poole, Messrs. T. King, R. Brinton, T. Potts, J. Lawrence, J. Deakin, W. Lowe, J. Hadley, J. Woodhill, Senr., T. A. Harris, and W. Mackenzie be requested to act as the Committee of this Society.

XII. That the Resolutions of the meeting be printed and circulated in the neighbourhood.

*A sound
Constitution.*

On the broad lines here laid down the Birmingham Auxiliary has run its course for a hundred years, during which time it has been served by a long succession of able and devoted men. When it is remembered that the town of 60,000 inhabitants has increased to a huge city of 900,000, that the churches which were then within easy reach of the centre of the town and of one another are now situated chiefly in suburbs far from the centre and at considerable distances from one another, that the general interests and activities of life have so multiplied in number, that so many changes have taken place in the outlook of the churches even in regard to Foreign

Missions, it is little less than wonderful that so few changes have been found necessary in this carefully thought out constitution of 1823. Nothing could be more simple, direct, and democratic, and there probably lies the explanation of its continuance and its unabated usefulness. But it must never be forgotten that the most perfect constitution in the world will not save an institution out of which the life has died. The real secret of our hundred years of continued effort is that Baptist Churches still believe that the gospel of Jesus Christ is the supreme revelation of God's love to men, and that no greater gift can be given to our neighbours, whether at home or in fields afar, than its ceaseless proclamation. All the same, honour is due to those who dug the channel so well along which the stream of service has flowed with such a small amount of friction or hindrance.

The Annual Deputations. Each year since its foundation the Auxiliary has welcomed to its Annual Meetings a deputation from the parent society. As might be expected, these deputations have grown more missionary on the personal side as the numbers of missionaries have increased, so that all phases of the enterprise and all fields of service are now presented in the course of a very few years. There are,

however, very few outstanding members of the Denomination who have not been seen here on missionary deputation work. We have seen that Ward came in 1819. His and Carey's colleague, Dr. Marshman, was a member of the deputation in 1826, and at the same meeting John Angell James, of Carr's Lane, was in the list of speakers. From 1827 to 1835 it is clear even from the imperfect record available that the Rev. Eustace Carey was present at seven Annual Meetings. While this is doubtless due to the speaker himself in large measure, it is permitted us to see in it a testimony also to the chief bearer of the great name in that glorious triumvirate of Serampore.

In 1829 the name of Mursell appears for the first time, when the Rev. J. P. Mursell, of Leicester, successor to William Carey and Robert Hall at Harvey Lane Chapel, attended the Annual Meeting. In 1832 and 1833 the Birmingham Baptists were swept off their feet by the passionate eloquence of William Knibb denouncing slavery in the West Indies.

*West Indian
slavery.*

There can be few chapters in human history more stirring than that which relates the story of our missionaries' fight against slavery in the British West Indies. The three men whose names shine forth in this

story with peculiar brightness are those of three missionaries in Jamaica, James Mursell Phillippo, Thomas Burchell, and William Knibb. After fighting the battle of the slave in the West Indies they transferred their energies to England in what proved to be a triumphant attempt to convict the Christian conscience at home of its responsibilities and duties. The fiery eloquence of Knibb stirs us to unwonted heat even when read all these years after in cold printer's ink. Here is the close of a speech in 1833: 'God is the avenger of the oppressed, and the African shall not always be forgotten. I plead on behalf of the widows and orphans of those whose blood has been shed. I plead that the constancy of the negro may be rewarded. I plead in behalf of my brethren in Jamaica, whose hopes are fixed on this meeting. I plead on behalf of their wives and their little ones. I call upon children by the cries of the infant slave, whom I saw flogged on the Macclesfield Estate in Westmoreland. I call upon mothers, by the tender sympathy of their nature. I call upon parents by the blood-stained back of Catherine Williams, who, with a heroism which England has seldom known, preferred a dungeon to the surrender of her honour. I call upon Christians by the lacerated back of William Black, of King's Valley, whose back, a month after flogging, was

not healed. I call upon you all by the sympathies of Jesus. If I fail in arousing your sympathies I will retire from this meeting, and call upon Him who hath made of one blood all nations upon the face of the earth. And if I die without beholding the emancipation of my brethren and sisters in Christ, then, if prayer is permitted in heaven, I will fall at the feet of the Eternal, crying: Lord, open the eyes of Christians in England to see the evil of slavery and to banish it from the earth.'

We do not wonder at the historian's post-script: 'An excitement was created such as nothing could repress. The whole denomination was electrified. The Christian Church and Anti-Slavery societies united in one fixed determination. Public opinion rolled on in one resistless tide, and the fate of slavery was sealed.' Parliament passed the Act of Emancipation to come into force on August 1, 1834, and paid the slaveowners the sum of £20,000,000 as compensation. It is usual to acclaim this great and generous act as an illustration of the new spirit brought into English politics by the Great Reform Bill of 1832, for this was one of the earliest, as it was the finest, of the achievements of the first Reformed Parliament. 'Nothing could better illustrate the value of the Reform Bill', writes Molesworth, 'than the fact

that one of the very first uses which the people made of the power which that measure conferred on them, was to perform an act of national virtue unparalleled in the history of the world.' No one would wish to detract by one iota from this testimony to the high moral value of this parliamentary action, but do not let us forget the men who lighted the fires of this moral indignation, and aroused that compassion in the hearts of the people of England that would not be satisfied with anything less than emancipation. And in the forefront are the figures of these simple Baptist missionaries.

But the anti-human spirit that alone makes slavery possible dies hard; and attempts were made only too successfully by the recent slave-owners to substitute an accursed 'Apprenticeship System' under which many of the old horrors began to revive. This was finally ended on August 1, 1838, by the local Legislature decreeing the unconditional emancipation of every African.

Birmingham's jubilation. Birmingham, which had watched these developments with keen anxiety, celebrated the final victory with great jubilation. A local print thus announces it:

On this auspicious day (i. e., August 1, 1838) the

children of the Sunday Schools belonging to Cannon Street, Bond Street, Graham Street, Newhall Street and Lombard Street Chapels, amounting to nearly 3,000, and also the children of the Lancastrian Schools of Severn Street and Ann Street, amounting to about 500, will meet in the Town Hall, when religious services will be conducted by Baptist ministers. The following hymns will be introduced during the service:—

‘Behold the glories of the Lord.’

‘On the Mountain Top appearing.’

‘Sound the loud Timbrel.’

After the service the children will be supplied with a substantial meal of bread and beef, and then march in procession to a piece of ground in Heneage Street, when the Foundation Stone of New School Rooms to be erected in commemoration of the glorious event—the Emancipation of the Slaves—will be laid by the friend of the negro and the friend of man, Joseph Sturge, Esq. The following hymns will be sung:—

‘The Trump of Freedom sounds.’

‘Rejoice, the Saviour reigns.’

‘Here we suffer Grief and Pain.’

*Jubilee of
B.M.S.* In the year 1842 the Baptist Missionary Society attained its Jubilee. The Society had long outlived the days of superior criticism, or the still more deadly apathy of the churches. The Gallios and the Gamaliels alike had been discredited Missionary effort even in so short a time had

approved itself one of the world's greatest engines for the humanizing of society and the moral and spiritual uplift of the neediest of the sons of men. None could more greatly rejoice than the members of the Birmingham Auxiliary. Many years afterwards Mr. J. C. Woodhill thus describes his recollection of the local celebration: 'Of the Jubilee year, 1842, being the fiftieth from the formation of the B.M.S., I have a distinct recollection of the commemorative medals struck and the poetical effusions which the occasion called forth, among others some lines from the fertile pen of our friend, Dr. Cox, the learned historian of the Mission. On repairing to our Town Hall on June 3, 1842, with my wife and daughter, we found it crowded in every part. Mr. William Room was in the chair, supported by Mr. Francis Room, Mr. Joseph Sturge, the negro's friend, the Rev. J. A. James, whose praise was in all the churches, Mr. Joshua Russell, Secretary of the Jubilee Sub-committee, and last though not least, Knibb, the lion-hearted, himself. I need not say we felt ourselves electrified.'

This must have been Knibb's last visit, for he died in 1845.

A list, fairly complete notwithstanding a few gaps, of the speakers at the Annual Meetings of the Auxiliary, has fortunately survived. This list

gives ample evidence of the influential missionary speakers of those days, and shows how widespread and how deep the movement had become, not only in our denomination but also in kindred bodies, for we find amongst the speakers a sprinkling of names from the leaders of other bodies of Christians. Several illustrations may be interesting. In 1826 the visitors were John Dyer, who succeeded Andrew Fuller in the Secretaryship of the parent society, Dr. Marshman of Serampore, W. Copley, and J. Angell James. Clearly they were not over-anxious either to cut their meetings unduly short, for in 1833 the visitors numbered five, John Dyer, S. Nicholson, C. Stovel, Eustace Carey, and William Knibb; while in 1840 the deputation consisted of Knibb, J. P. Mursell, Joseph Angus, and John Aldis. Mr. Aldis was clearly a favourite visitor, judging by the number of Annual Meetings he attended. It is pleasant to note in these days, when Birmingham Baptists have so many links with the ancient Universities, that Mr. Aldis was the father of the first Non-conformist Senior Wrangler, an honour which followed immediately on the admission of Dissenters to the Universities, and that from him also John Bright declared he learned how to speak. The first annual meeting he addressed was in 1834, and the last in 1879, a notable

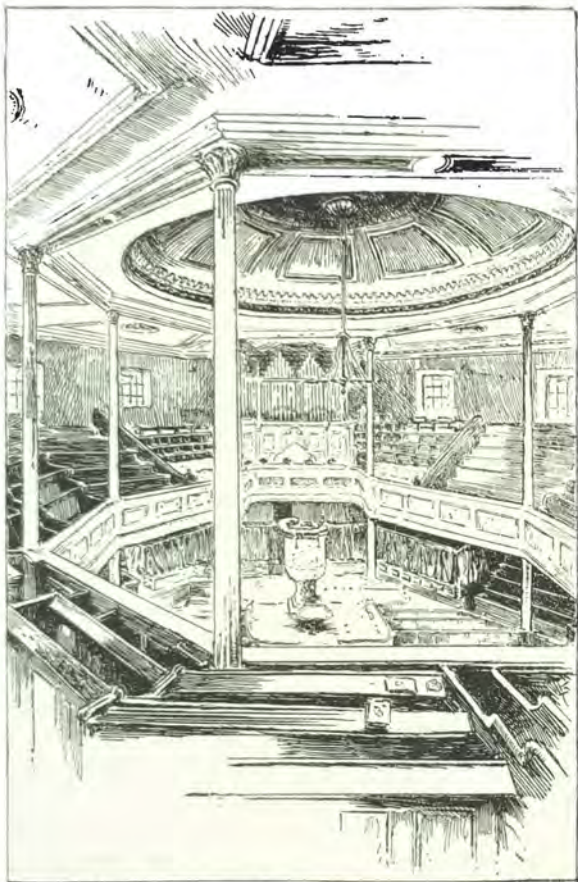
record. In 1835 came Dr. Leifchild, Dr. Steane, and J. Howard Hinton. In 1839 appears for the first time the name of Dr. William Brock, who throughout his life was so close a friend of many leading Baptists in the town.

From these old records another fact emerges, that the fathers of the Auxiliary were great men for public worship. There were four chief items in the annual celebrations—a juvenile meeting, the annual public meeting, a breakfast, and a united Missionary Service with a sermon. The last named has fallen out of the programme in recent years, owing to poor attendances, and its revival in this year is a very welcome return to an old and excellent practice.

CHAPTER III

1843-1873

*Troubles in
Jamaica.* FOR the earlier years of this period our eyes are still towards the West Indies, and especially Jamaica. Sickness, drought, epidemic, debt, had cast a deep gloom over the affairs of this island. William Knibb and Thomas Burchell were among the first to fall victims to a malignant type of yellow fever. Considerable financial help was needed. In 1841 the Birmingham Auxiliary raised a special sum of £159 2s. 8d. for Jamaica, and in 1846 raised another special amount of £118 3s. 5d. In that year the Rev. Joseph Angus and the Rev. C. M. Birrell went as a deputation to Jamaica, taking with them a large sum of money for the relief of heavy financial responsibilities. In 1847 Mr. Birrell, who was father of the Rt. Hon. Augustine Birrell, attended the annual meetings of the Auxiliary and gave some account of their experiences. In the troubles of 1865, of which Governor Eyre was the centre, Mr. W. Morgan, a member of the Committee of the Auxiliary, was sent to Jamaica by the Anti-Slavery Society to make observations and



GRAHAM STREET CHAPEL

to report. The years 1847 to 1853 show a falling off in the amounts raised for missionary purposes, as will be seen from a reference to Appendix IV. These years were coincident with great public troubles both at home and abroad. The year 1848 was a year of revolutions; scarcely any European country escaped danger and turmoil. Prices were high, taxation was heavy, and these facts are probably reflected in the diminished income of the Auxiliary.

*Uneasiness of
the Churches.*

Fortunately, the churches were uneasy, and in June 1851, at a meeting of the Midland Association at Prince's End, Tipton, the question was raised. The minute, as printed and circulated after the meeting, runs thus:—

‘At this meeting the Association was favoured with the presence of Brother Makepeace, who has recently returned from the field of missionary exertion in India. After delivering an address on the important subject of missions, the following resolution was moved by Brother J. Makepeace, seconded by Brother J. Williams:

“That this meeting, recognizing the necessity of yet more combined effort among the Associated Churches in aid of Foreign Missions, do appoint the Interim Committee, with power to add to their number, a Committee to consider and prepare a scheme whereby that object may be most effectually secured.”’

The Secretary stated that the Interim Committee for the year consisted of Brethren New, Landells, and Swan, with Brethren Greenway, Wright, and Dixon Davis. The first three were the ministers respectively of Bond Street, Circus, and Cannon Street chapels, and Messrs. New and Swan were the secretaries of the Auxiliary.

From this it may be inferred that the visit of the Rev. J. Makepeace and the consequent resolution were part of a plan which the local leaders thought necessary for more widely pushing the claims upon the churches of the missionary work. The Rev. J. Makepeace was part of the deputation at the annual meetings of the Auxiliary in 1850. Indeed, there was no falling off in the quality of the speakers during these leaner years.

Some speakers from 1849 to 1859. The Revs. Dr. Beaumont and Dr. Dixon, both distinguished Wesleyan Methodists, spoke at the meetings in 1849 and 1851 respectively. To those who are interested in Birmingham friendships, it may be pointed out that Dr. Dixon's son was one of the Burne-Jones group of boys at King Edward's School, New Street, another being Lady Burne-Jones's brother, Harry Macdonald. The baby of the Macdonald family,

the brilliant Frederick William Macdonald, a future President of the Conference and a keen missionary enthusiast, was also to be a future speaker at an annual meeting of this Auxiliary, which actually happened in 1889. In 1853 that curiously interesting figure, the Hon. and Rev. Baptist Noel, made his first appearance on our platform; while the following year must have been very great with Hugh Stowell Brown, of Liverpool, sturdy and virile both in appearance and speech, and Alexander Maclaren, of Manchester, tall and ascetic looking, scholarly and hauntingly eloquent, together appearing for the first time. The Chairman of this meeting was Mr. Frederick Ewen, the head of a private school to which many Baptists sent their sons. Then came J. P. Chown, of Bradford, in 1859, to commence a long series of welcome visits.

The Australian Colonies. In the early fifties the Auxiliary showed considerable concern about the lack of religious facilities among the rapidly growing populations of the Australian Colonies. They began to make representations to the London Committee in 1854, but nothing was done. Accordingly, in 1856, they urged their two representatives, the Revs. Isaac New and J. J. Brown, to place the matter personally before the parent society. A special committee

was called for October to receive their Report, which spoke of the cordial reception given to the Birmingham resolution, the long and interesting discussion to which it gave rise, and the general sympathy felt with it. In a formal resolution the London Committee expressed itself as quite disposed to cultivate the Australian Colonies as a field for Christian labour, as far as it was able, and would give its best attention to any definite proposal the Birmingham friends would bring before them.

The Birmingham Committee immediately devoted itself to forming a scheme, and asked London to consider the propriety of

1st. Originating a separate fund to be called the Australian Fund;

2nd. That the object of this fund should be to send out ministers to destitute churches in Australia, and then ministers to those localities where there might be a prospect of speedily raising churches;

3rd. The importance of the Committee having an agent in Australia in whom they could confide, and by whose intelligence their decisions could be guided and determined.

Then they strongly recommended as agent the Rev. James Taylor, minister of Heneage Street, who was deeply interested in this movement and willing to go to Australia if an opening occurred. Finally, Mr. Taylor went to South Australia, a valedictory service having been held

in February 1857. The minute of this service reads as follows:—

‘The Rev. C. Vince opened the service by reading and prayer. The Rev. J. J. Brown gave the Introductory Address, and the Rev. Thomas Swan an impressive charge. William Middlemore, Esq., J.P., was then called to the Chair, when a resolution expressive of affectionate confidence in Mr. Taylor was submitted to the meeting by William Morgan, Esq., and J. H. Hopkins, Esq. The Rev. Isaac New concluded with the Valedictory Prayer. The Rev. M. Kent read the Hymns.’

In that same year the Rev. Isaac New, one of the Secretaries of the Auxiliary for the previous six years, also left for a sphere of work in Australia. This Auxiliary may, therefore, claim to have anticipated the need for the Baptist Colonial Missionary Society, which has now been in existence for some years.

The name of Mr. William Middlemore, who was at this time perhaps the leading layman in the denomination in Birmingham, recalls the fact that in 1857 the Committee of this Auxiliary added to its other duties that of inquiring into and passing what were called chapel cases, i. e. the cases of chapels which appealed for help to the churches of Birmingham. This area of denominational work widened and the Auxiliary became

Chapel cases.

a Chapel Extension Committee for which rather big sums were raised. These matters, however, never entrenched on the main work of the Auxiliary, and the last minute dealing with general denominational business occurs in 1880, after which it was handed over to the West Midland Baptist Association. Mr. Middlemore was a rich man and very generous, and it is largely due to his foresight and munificence that a number of new places of worship have been opened by the Baptist denomination since 1850.

The Rev. T. Morgan. At Heneage Street, in March 1858, was recorded a minute at the quarterly meeting dealing with the memory of the Rev. T. Morgan, whose period of service on the committee covered more than the first half-century of its existence. The Resolution reads:

‘That this Committee desire to record their deep sense of the eminent services rendered to this Auxiliary and to the Baptist Missionary Society in general by the Rev. T. Morgan, recently removed by death. The contemporary and personal friend of some of the Fathers and Founders of the Society, he was associated with it almost from its commencement, and shared no small part of the labours incident to its early struggles and difficulties.

For sixty years he was its faithful and consistent

and devoted friend; and amidst the growing infirmities of old age he retained the deepest and liveliest feelings of interest in the Institution which had enkindled the years of his youth, and to whose welfare much of the service of his ripest years had been consecrated.

Of this Auxiliary he was the principal founder, and for some years was one of its secretaries.

While deeply sensible of the loss they have sustained by his death, the Committee would cherish a grateful remembrance of his labours and glorify God in him as one in whom the promise was eminently fulfilled, "They shall bring forth fruit in old age."

It is noteworthy that the Rev. J. Jenkyn Brown, who joined the committee two years before Mr. Morgan's death, served it without cessation till his own death in 1907, so that these two devout men represent an unbroken period of 84 years of service to this Auxiliary out of the century we now commemorate.

*Town Hall
Meetings.*

Let those enthusiasts, also, who rejoice in the great success of the Town Hall meetings of the last three years, remember we have only reverted to an ancient practice. Two years before his death, that is, in 1856, the Rev. Thomas Morgan presided at the public breakfast in the Town Hall, where the annual meeting had taken place the previous evening.

On that occasion the deputation consisted of

the Revs. W. Landells, Isaac Allen, M.A. (Ceylon), and John Aldis, with the addition of the Rev. J. Smith, of India, at the breakfast.

The meeting at which this report was made records the addition to the Committee of Mr. J. S. Wright, who, during the next twenty-four years, was to render signal service to the Auxiliary, the denomination, and the public life of the town.

*Speakers from
1860 to 1872.*

To the popular names already listed we have to add for this decade the Revs. Francis Tucker and T. A. Wheeler, Dr. Fred. Trestrail and Dr. E. B. Underhill, both of whom had been secretaries of the B.M.S. In 1868, with Drs. Underhill and Landells, came a great African missionary, Quintin W. Thomson; and in 1869 the venerable Alfred Saker, of the Cameroons, with the Rev. George Gould, of Norwich, whose work for the missionary cause has been continued into these days by his sons, the late Sir Alfred Pearce Gould, and Dr. G. P. Gould, of Regent's Park College, and, happily, the still surviving Mr. H. P. Gould, the present Treasurer of the B.M.S. In 1871 the visit of Mr. Goolzah Shah incidentally gave rise to the Young Men's Missionary Society, which is separately dealt with in the following chapter.

*Visit of
C. H. Spurgeon.* Although, as is evident from the foregoing, the Auxiliary found no difficulty in securing the services of the most distinguished ministers in the Denomination for their annual meetings, they only succeeded once with Mr. Spurgeon, after many abortive attempts, and then he restricted himself to the Breakfast Meeting. It was in 1870, and the Town Hall was taken for the occasion. Breakfast was provided by a caterer, and the report of the Sub-Committee presented at the following quarterly meeting is enshrined in the following minute:

‘ Report of Breakfast Sub-Committee was presented showing a loss of £2 1s. 11d. By sale of Tickets for Breakfast, £56 19s. 0d., and for Side Gallery, £2 4s. 0d. Paid to Lovegrove (the caterer) £53 7s. 6d. Gas Company £1 5s. 9d. Hallkeeper £6 11s. 8d. Total Receipts, £59 3s. 0d. Total Expenditure, £61 4s. 11d.’

From this it would appear that some 750 people attended. It was without doubt the biggest Breakfast Meeting held in the history of the Auxiliary.

*Jubilee of the
Auxiliary.* In 1873, when the Jubilee of the Auxiliary was reached, it was felt that some very special effort ought to be made to celebrate so joyful an occasion. A sub-committee was appointed for this purpose,

consisting of the officers, together with Mr. J. S. Wright, Mr. Thomas, and two representatives of the Young Men's Society. They communicated with Dr. E. B. Underhill, the secretary of the parent society, and finally made the following suggestions which were unanimously adopted :

1. That the matter should be brought forward at the Annual Breakfast on Wednesday morning, September 24, 1873 ;

2. That in accordance with a suggestion made by Dr. Underhill the chief object should be that of providing £100 towards the outfit of each of five new missionaries for India ; and

3. That donors who desired it should give all or part of their donations to the special work of the Young Men's Society in India and to Mr. James Wall's work in Rome.

In accordance with these resolutions the Jubilee Fund was started at the Breakfast Meeting, Mr. J. C. Woodhill being in the chair, and so heartily was it taken up that before the meeting closed more than £500 had been promised. A fine spirit had been aroused at the public meeting in Graham Street the previous evening, over which Mr. J. S. Wright had presided, and which had been addressed by a powerful deputation, as will be seen from the report which was afterwards presented. Clearly it was impossible to remain satisfied with this sum raised so easily, and the hopes of the Committee now soared

to twice that amount. Various troubles intervened, and the Jubilee report was not ready till the Breakfast Meeting the following year, 1874. It was drawn up by the Rev. Charles Vince, who, with the Rev. J. Jenkyn Brown, it will be remembered, were the secretaries of the Auxiliary at that time.

Report on Jubilee Fund. 'The earlier stages of this movement may be best described by reading a letter which was addressed by the secretaries of the Auxiliary to Dr. Underhill, which was read to the Nottingham Conference on Missions, October 14, 1873.

Birmingham, October 13, 1873.

DEAR DR. UNDERHILL,

We wrote to you a few weeks since, stating that, as our present Auxiliary to the Baptist Missionary Society was established in September, 1823, some of our friends were desirous of raising a small fund for some special purpose, as a commemoration of our Jubilee year. You suggested that it would be well to devote the fund to meeting the first expenses of the next missionaries to India. Our Committee were so pleased with this proposal that they determined to ask for special gifts amounting to £500—i.e. £100 each towards the first five new labourers sent to the East. Our annual meetings were attended by Messrs. Brock, Chown, Bailhache, and Evans, and our thanks are due, under God, to those brethren for giving to the service a tone and spirit unwontedly

good. So much was this the case that at the last gathering it was resolved to make the £500, £1,000. Local circumstances make it wise to postpone anything like a canvass for two or three weeks; but, seeing more than £900 are already promised by a comparatively few people, we can confidently say that there will be by Christmas the £1,000 toward the new men for India, and a small balance to be applied to the Roman Mission and the education of the children of Native Christians in the East.

It is not so much the amount subscribed as the spirit of the people which gives us so much hope. The prevalent feeling is, 'Let us lay this gift on God's altar as a prayer to Him to send more labourers into the field, and as a pledge on our part that we will do what we can to support those whom He may graciously send in answer to supplication.'

We are, yours very truly,

CHARLES VINCE. } Secretaries.
J. JENKYN BROWN. }

The promises made, or rather the hopes expressed, in the foregoing letter, have not yet been wholly justified, for the amount secured is still less than £1,000. From the beginning of October onwards, till nearly the end of the year, an exhaustive controversy was carried on in the town; and it was felt to be inexpedient, if not impossible, to enlist sympathy, or secure help, for an object comparatively remote. After Christmas, preparations were made for renewing the effort on behalf of the Jubilee Fund, but

before this could be done the parent society made an appeal on behalf of their special Bengal Famine Fund. In this matter the claims were urgent and had to be met at once, if at all. This again led to delay, as it was thought unwise to be pushing two special objects at one time, especially as a town subscription for the Bengal relief was being simultaneously made.

'The Missionary Society received for its special fund for the famine £1 1s. 0d. from Balsall Heath Road Chapel; £1 1s. 0d. from Smethwick; £4 10s. 0d. from Heneage Street; £24 8s. 9d. from Wycliffe; and £45 from Graham Street. Comparatively so few of our churches did anything for the Famine Fund that it seems to have been a very groundless fear which led to the suspension of the efforts for the Jubilee movement; but it is well the churches should know that the suspension did take place, and they were exempted from appeals because it was thought that other demands were pressing upon them. Will they kindly remember this when the delayed appeal is made?

'At our last Anniversary one of the secretaries of the Auxiliary (this was Mr. Vince) made himself responsible for the carrying out of this movement, but in February last he was smitten with an illness, which, with scarcely an interval, has

disabled him ever since. To his lack of power to carry out his promise, and not to lack of liberality on the part of the churches, must be attributed the fact that the Jubilee effort is not yet so complete as with good reason we thought it would be.

Then follows a list of personal donations which are assigned to their churches, as under :

	£	s.	d.
Bond Street	5	0	0
Cannon Street	7	0	0
Circus	5	10	0
Christ Church	20	0	0
Graham Street	422	11	0
Harborne	5	0	0
King's Heath	30	0	0
People's Chapel	100	0	0
Wycliffe	174	14	0
Yates Street	1	1	0
From members not in churches of			
Auxiliary	180	0	0
Total	£950	16	0

The Report concludes: 'To meet this moral liability a little more than £350 are either in hand or promised; so that before the work is finished nearly £150 more have to be obtained. This ought not to be a difficult task, seeing that the £950 already secured have come from 65 persons. A work so well begun

must not be left to lack the crowning grace of completeness.'

What a very human document this is! Conceived in high enthusiasm, carried through with signal generosity on the part of some members of the Auxiliary, hindered by unforeseen circumstances, and needing the last whip-up lest it should 'lack the crowning grace of completeness', the Jubilee fund typifies exactly the character of all these special efforts.

*A Chapel for
Mr. Skrefsrud.*

The Breakfast at which this report was read was still under the profound impression made at the public meeting the previous evening by a speech of the Rev. L. O. Skrefsrud, of Sonthalisthan, in which he had given a moving account of the success of his work. The Chairman at the Breakfast, Mr. Thomas Adams, for so many years the honoured treasurer of the Auxiliary, referred to Mr. Skrefsrud's work and to the Chapel he was hoping to build. Immediately a subscription was started in the hope of making the chapel the gift of Birmingham. Upwards of £350 was subscribed in the room! If only such a spirit of enthusiastic generosity is generated in this centenary year there ought to be little difficulty in raising the sum of £5,000 for which the Committee ask.

For the satisfaction of the curious, several

footnotes may be added to the report of the Jubilee Fund. The 'exhaustive controversy' in the town which got in the way at the close of 1873 was none other than the second School Board election, one of the most fierce and determined struggles which even the Birmingham of those days had witnessed. Mr. Charles Vince and Mr. J. S. Wright had been elected in the minority on the first School Board in 1870, and were in the forefront of the struggle at the close of 1873, when their views triumphed by a huge majority. In this connexion it is refreshing to find in the Jubilee list this entry: 'Hopkins, J. S. (per J. S. W.) £20', which means that Mr. John Satchell Hopkins, President of the Birmingham Conservative Association and a leading churchman, contributed £20 to the Fund through Mr. John Skirrow Wright, President of the Birmingham Liberal Association and a leading Nonconformist. It was perhaps partly an 'In Memoriam' gift, for his father, Mr. J. H. Hopkins, was for 22 years the Treasurer of the Auxiliary. He was a member of Cannon Street Church, and a man of sweet and saintly character.

*Death of
Charles Vince.*

The final note on this report is one of seeming disaster, for the writer's illness, which had prevented him carrying through his design, proved fatal some

three weeks later. The death of Mr. Vince inflicted a heavy loss on the public life of Birmingham and of the church throughout the country. But nowhere was that loss so deeply felt outside his own church as in this Auxiliary. In the resolution placed on the minutes it says:

‘For sixteen years he had been a member of the London Committee; he twice preached the annual sermon before the society in London; for sixteen years he had been the senior and acting secretary of this Auxiliary; and in every part of the country he has sustained the cause of missions, by his powerful advocacy, alike in the pulpit and on the platform.’

The resolution passed by the London Committee testifying among other things to his influence in securing financial help for missionary work, observes:

‘It is largely due to his influence that the churches in Birmingham now take a place which is second to none in the generous support they give to the Mission.’

At the following Breakfast Meeting the sum of £100 was raised, and the Jubilee Fund finally completed.

CHAPTER IV

1871-1923

The Young Men's Baptist Missionary Society. THE year 1871 witnessed the establishment by a number of the younger men in our ranks of the Birmingham Young Men's Missionary Society. The central idea was the necessity of educating the children of the members of the native Church. At the annual meetings of the Auxiliary that year Mr. Goolzah Shah, a native of Bengal, had come as part of the deputation from the parent society. With great earnestness and sincerity he laid before all the meetings he addressed the importance of the better education of the sons of native Christians. The good seed fell on good ground, and began almost immediately to germinate, for the meeting which floated the Young Men's Society was held on October 5 under the presidency of Mr. J. S. Wright. As stated by themselves the object of the Society was twofold:

1st. To promote sympathy with, and active interest in, the work of Foreign Missions, especially in the direction of the education of the sons of native Christians.

2nd. To provide for the support of the Boys' Boarding School at Bishtopore, near Calcutta.

This school at Bishtopore was established in 1871 for the purpose of securing this most important object. The Young Men's Society raised their own funds, which were appropriately allocated to the three chief educational institutions in India at that time, viz., Bishtopore School, the Delhi Institute, and Serampore College. The class lists of the first named, with the marks attained in the various subjects taught, appeared regularly in the Report.

The Rev. Stephen S. Thomas, in his report from the Delhi Institute in 1894, to the Young Men's Society says:

Joel Wair Lall, M. A., M. O. L. 'Joel Lall . . . is making rapid progress in his studies; he is now in the First Arts Class at the Cambridge Mission College.'

This is the Rev. Joel W. Lall, who has made such a deep impression by his deputation work in England recently. His career is part of the romance of Mission work, and the following account of him illustrates the value of giving the highest possible education to Christian students. It is contributed by Mr. Thomas, who is now in England:

He was brought to me by his father about thirty



REV. J. W. LALL, M.A., M.O.L.

years ago. The father died soon after and the boy was left in my charge to rear and educate.

He matriculated in the Panjab University in 1894—took his B.A. with three Gold Medals from St. Stephen's College (Cambridge Mission) in due course; took his M.A. with a Gold Medal a year after; about four years later he took his M.O.L. (Master of Oriental Literature) with another Gold Medal and was (and I believe still is) the only Christian in India with that degree—it is a degree in Arabic intended for Moslems, but out of sixty millions of them only about a dozen held the degree. Later he learnt Hebrew (purely self-taught) and took the examination, the equivalent of Oxford Honours—being examined by Dr. Buchanan Gray (Mansfield) and Dr. George P. Gould, and 'passed creditably'.

He was my colleague in the training of Indian preachers for many years. He is a fine and most eloquent preacher in his own tongue—he is a devout Christian—most humble-minded.

In 1920 he was lent by the B.M.S. to the British and Foreign Bible Society as their Chief Reviser of the Urdu Old Testament.

He was the first boy sent by me to the Cambridge Mission High School, and I claim him as God's seal on a policy of co-operation with that Mission which I have steadily pursued for nearly thirty years.

The Three-penny-bis Mind. Two of the young men at this meeting in 1871 were George Cauldwell and George Grenfell, friends and fellow teachers at Heneage Street and both ardent supporters of Foreign Missions.

Cauldwell was chosen treasurer of the new Society, and Grenfell was appointed editor of a magazine they issued called *Mission Work*. Grenfell apparently wielded a trenchant pen, as the following extract from one of his contributions will show. It is certainly not less applicable to-day than when it was first written. It is called *The Threepenny-bit at the Missionary Meeting*:

There is no mistake that the threepenny-bit may read out a salutary lesson to many of its older and bigger brothers. How seldom do we hear a hundred-pound note say, 'I was glad when they said unto me let us go up to the House of the Lord'. If a ten-pound note goes to a religious collection once in its life it thinks it may walk in the counsel of the ungodly all the rest of its days; while a sovereign putting in an appearance with its smaller relations on the plate excites in the mind of the deacon an unpleasant misgiving that somehow or other it has got on the wrong track. *A man with only a threepenny-bit in his pocket cannot travel very far, and a man with only a threepenny-bit in his mind cannot go much farther.*

How admirably said! And Grenfell was soon to show how far removed was his own mind from the measure of the threepenny-bit.

*Givers and
Giving.*

The ethics of giving, or perhaps the state of mind of givers, weighed on Grenfell as they have on other earnest souls, and he returns to the subject in a subsequent issue:

Three months ago I called the attention of your readers to the 'Threepenny-bit at the Missionary Meeting', and I no sooner sit down to write than my pen is inspired by the text, 'Givers and Giving'. . . . My former paper was on the size of the donations—my present paper is on the motives of the donors.

He proceeds to deal with the *mechanical* giver, the *stereotyped* giver, the *patronizing* giver, and the *resigned* giver. Let us quote a few words on the stereotyped giver because he is still so common!

Calling on a lady one day in aid of a certain charity, she responded to the appeal with a shilling, telling me she always made it a matter of duty to give to every good cause, but that she never gave more and she never gave less. Ungallant should I be to introduce a lady in such an attitude, were it not to place her at the head of what I think is rather a large class. There is a collection for candles, and the man gives a shilling; there is a collection for a college, and he gives a shilling; there is a collection to replace a few bricks that have been blown off the chimney, and he gives a shilling; there is a collection to build a Protestant place of worship in Rome, and he gives again—a shilling. There's a collection to buy a new broom, and to pay the chapel-cleaner, and he subscribes to each the same amount; there's a collection to send the Bible to three hundred million Chinese, and again his hand goes to his pocket, to fetch—a shilling!

The Society recognized with great wisdom

that while Christian education was needed in India, the education of the churches in missionary ideals at home was not less important. The younger men, therefore, initiated, and for some years carried through an excellent scheme of quarterly addresses to the Sunday Schools connected with our churches. They commanded the services of a band of very capable missionary speakers whose visits were keenly anticipated, and must have resulted in a marked quickening of missionary interest and zeal. They also took in hand the annual Missionary Breakfast, reorganized it on a fresh basis, so that it became a source of income instead of loss. We reproduce the second series of Quarterly Addresses, from which may be seen the breadth of their missionary outlook. This was in 1873 :

‘Benefits to Children through
the Gospel.

Missions in West Africa.

Francis Xavier and Henry
Martin.

St. Francis of Assisi.

Pictures of Heathen Lands.

The Missionary in Orissa.

Support of Missions.

South Sea Islanders.

William Carey.

Dr. Judson.

Rev. J. D. Alford.

Mr. F. M. Young.

Mr. J. S. Wright.

Mr. J. J. Holmden.

Mr. R. Richards.

Mr. Councillor

Ellaway.

Mr. A. Poole.

Mr. J. Dawson.

Mr. J. Player.

Mr. A. Poole.

The Cameroon Missions.	Mr. F. M. Young.
Robert Moffatt.	Mr. G. Cauldwell.
The Missionary.	Mr. T. Lewis.
Madagascar.	Mr. Hotchkiss.
The Bechuana Mission	Mr. J. Player.
William Knibb.	Mr. S. J. Chew.

Our plan of arranging for the delivery of these Addresses, simultaneously in the various schools, on the third Sunday of the first month in each quarter, is very favourably entertained, and very pleasing testimony on the part of the officers of the schools, as regards the result, has been received by our Society.

Arrangements for the delivery of the third series are now being made. We look forward to a long and very successful campaign on this ground.'

This list was issued by Mr. Thomas Morgan, the Secretary, who was a grandson of the Rev. T. Morgan, the first secretary of the Auxiliary in 1823.

The work was carried on by the young men of the denomination until 1898. In the later years its energies flagged; there was no adequate accession of young men equal in zeal or capacity to those who had made the earlier years so remarkably successful. In 1898 its constitution was enlarged and it became the Birmingham Young People's Baptist Missionary Society, though one or two survivors from the movement of 1871 were pardonably sarcastic, perhaps, of the necessity of importing members of the fairer sex to help to save a remnant of

the work of the Young Men's Society. The Young People's Society continued with varying success until 1902, when it was again re-formed on the following basis and has so remained till to-day :

i. That the Young People's Missionary Society be reconstituted as a branch of the Birmingham Auxiliary of the Baptist Missionary Society.

ii. That each church in the Auxiliary be requested, when electing its representatives to the General Committee, to appoint one who shall specially represent the Young People on this Committee, and that such Young People's representatives shall also be a Sub-Committee to organize the work of Foreign Missions in the Sunday Schools and amongst the young people of the churches.

iii. That this Sub-Committee appoint its own officers, viz. Chairman and Secretary, and that it act in conjunction with and report to the General Committee of the Auxiliary.

*George
Grenfell.*

A number of the members from the Young Men's Society developed into leaders of the Auxiliary, although the early members are now very few. Those still in active association with the Auxiliary are Mr. A. Caulkin, its most efficient Treasurer, Mr. C. W. C. Coney, and Mr. C. B. Caswell, while Mr. Joseph Hawkes, for a time a missionary in the West Indies, is still connected with it. It was a grief to all that Mr. W. Hastings, of



REV. GEORGE GRENFELL
(from photograph by W. Coles, Watford)

Hencage Street, did not live to see the completion of the century. The chief personal contribution the Society made was the share it had in sending George Grenfell into the mission field. In him the Birmingham Auxiliary gave to modern missions one of its outstanding and heroic figures. By his intrepid and unceasing labours he enlarged the boundaries of knowledge. A bold and successful explorer, he belongs to the small class of pioneer missionaries of whom David Livingstone is both the type and the chief. The Birmingham Churches may be pardonably proud that he was raised amongst them and that he was impelled to his life's work by the influence of this Auxiliary.

*Two scenes in
Sutton Park.*

Few narratives are more interesting than the account of his decision to become a missionary, as told by his friend Cauldwell. According to custom, they had gone a walk in the country, probably into Sutton Park. Grenfell appeared somewhat self-absorbed, on which he was rallied by his friend. Flinging themselves on the grass, Grenfell declared he had something on his mind of an unusually serious nature, of which he wished to unburden himself. Cauldwell thought he had penetrated his friend's secret and that it was concerned with a matter of affection for

a young lady of their mutual acquaintance. He was, however, silenced and rebuked when Grenfell told of his desire and determination to devote his life to the work of the Christian missionary.

Thirty years later, with a long story of great achievements behind him, and Cauldwell long dead, he was walking in Sutton Park again with his old Bolobo comrade, the Rev. John Howell, who tells us how his mind was working towards fresh developments:

‘The map of the unopened country was stamped on that single eye of his. His dream was one of a quick march into the dismal night of heathenism with the light. His magnificent plans flashed six hundred miles this way, eight hundred miles another, with little trips by the Lomami two hundred miles, Itimbiri one hundred, &c., spoken of as small asides, hardly worth mentioning. My imagination was so fired that I was at once dissatisfied with my work, and wanted to offer for front-rank work. But, “No,” said he, “you must stick where you are, and do your work.”’

*Dark and light
in the Congo.*

This is not the place for any detailed account of his work on the Congo. We can but refer to his experiences, in which tragedy and romance were inextricably mingled. There was the early pioneering; the establishment of mission stations, creeping like a line of beacon lights across the dark continent;

the tragedy of sickness and death which swept away comrade after comrade in what seemed an endless succession; the horrors of the Arab slave raids; the Belgian State, at first a source of help, but afterwards for a time a horror as hideous as that caused by any Arab raiders—through all this Grenfell lived and laboured, outlived all his early colleagues, and saw the undoubted dawn of a new day. Take the following extract from a letter written in 1905 from Yalamba, his last station:

‘I shall never forget one evening, a few weeks ago, as we were looking for a good camping-place among the reed-covered sandbanks, about half-way between this and Yakusu. There was a threatening sunset, and we sought a shelter from what promised to be the stormy quarter. Then suddenly we heard strike up “All hail the power” (Miles Lane) from on board one of the big fishing canoes among the reeds. We had not observed the canoe, but the crew had recognized the *Peace*, and gave us what to me was a glorious welcome which will long remain a blessed memory. We anchored right there, and found that the boys on board this canoe and several others . . . had brought their lesson books with them, and were “keeping school” in the fishing fleet, and teaching the hymns they had learned ashore to their comrades afloat. Whose heart would not be moved to hear “Crown Him Lord of all” under such circumstances?’

It was just about this same place that, twenty-one years

ago, we came first into view of the burning villages of the big Arab slave raid of 1884. I little thought to live to see so blessed a change, and my heart went forth in praise. Yes, God's Kingdom is surely coming; day by day the progress is not very apparent, but to me there is no fact more certain in the whole realm of Truth.'

The following year, on July 1, this great-souled man passed away. At the Quarterly Meeting of the Auxiliary in December 1906 the following minute, drawn by the Rev. John Jenkyn Brown, was agreed to in silence and in sorrow:

'The Birmingham Auxiliary of the Baptist Missionary Society place on record their deep sorrow at the loss which the Society has sustained in the death of their beloved and honoured brother, the Rev. George Grenfell. They deem it a distinguished honour that so eminent a servant of the Lord Jesus should have been called from one of our Sunday Schools and one of our Churches to carry the Gospel to the darkest continent of the world; and they regard this call of God and the devoted life of his servant as an inspiration to our Sunday Schools and Churches to sustain the missionary work which was so near to his heart and to which he gave his life.

Mr. Grenfell was born at Beacon Hill, Sancreed, near Penzance, in Cornwall, on the 21st of August, 1849. His parents came to Birmingham when George was about three years old. They lived near Heneage Street Chapel, and as the Sunday Schools had a good reputation he entered them and apparently never left them. He was received into the Fellowship of the Church in October 1864, and imme-

diately became a Sunday School teacher, and for some time was Secretary of the Girls' School. In 1871 the Young Men's Missionary Society was established and Mr. Grenfell was among the founders, and in 1873 he entered Bristol College. His college course was but brief, for in 1874 he entered upon his life's work by accompanying Alfred Saker to the Cameroons.

Henceforth he gave his heart and his energies to Africa, and the four years which he spent on the Cameroons were only a preparation for his great work on the Congo. He was deputed with Mr. T. J. Comber to visit that great river as pioneers, and to advise the Missionary Society as to the prospects and means of establishing a Mission. In this duty his life was often in the greatest danger, but his faith in God and his courage never failed; and they earnestly recommended the Committee to enter upon the work. The basin of the Congo and its tributaries were the field of his labours for twenty-eight years. He was an expert geographer and fearless pioneer. The great affluents of the Congo, the Mobanga and the Aruwimi, were visited and surveyed by him, and Mr. Arthington had entreated him to try and reach the central part of Africa. His last illness and death were characteristic. He was taken ill at Yalamba and no European with him. That illness increased, and on the 18th of June the natives carried him down, with touching affection and faithfulness, to Basoko, where the State doctor was to be found, and who attended him with rare devotion and did all that medical skill could accomplish. But on the 1st of July he passed away without a word or direction to any one.

It is beautiful to see how attached to him and faithful were these Christian natives. They brought him to the doctor, Dr. Grossule, and when this was of no avail and his spirit had passed to his Redeemer, these native Christians bore the remains of our beloved brother to his last resting-place in the Basoko cemetery, which is said to be very beautiful. His grave is No. 42.

Thus passed away the last of the noble band who commenced the holy work which has been so richly blessed. As Livingstone died upon his knees in Africa, so we can well believe that the thoughts of our brother were upon the land he so greatly loved. His relations with all his brethren on the field were of the most cordial character. They delighted to think of him as their chief and leader; and he delighted to sympathize with them in all their difficulties and work. He was "clothed with humility and he walked with God, and he was not, for God took him." "How blessed are the dead who die in the Lord."

*The Rev. John
Howell on
Grenfell.* The Rev. John Howell, one of the ex-Presidents of the Birmingham Auxiliary, has kindly written the following short tribute to his colleague and leader for this sketch:

"I met Grenfell for the first time at Bolobo in August 1889. From that time a friendship began that lasted as long as he lived. The years we lived and worked together on Bolobo Station as colleagues give the reason for my writing this brief appreciation.

Without doubt, the early years and circumstances

of Grenfell's life, in God's hands, shaped him for the great tasks that came his way on the Congo.

Arthington, an eager spirit, ready to do at his end all in his power for the Congo, found Grenfell equally eager and ready to attempt the great task at his end—a task that was to call into play the special characteristics of the man so well fitted for the work.

First, I would mention his quiet, persistent, tenacious courage that refused even to think of the possibility of defeat. Then his great faith in men, white and black, that always saw the possible good in them.

Notice that first journey of his on the Upper Congo in an open steel boat with half a dozen natives. One thousand miles they journeyed, sleeping in the open at night, travelling under a broiling tropical sun by day, turning back only when the work he set out to do was accomplished.

In connexion with those early voyages of the *Peace*, he wrote forty years ago save one to a Birmingham friend, as follows: "We have encountered perils not a few, in danger by storms terrific, rocks which knocked three holes in the steamer, when we were running away from cannibals at night. We have been attacked by natives, stoned, shot at by poisoned arrows, the mark for spears time out of count, natives climbed trees to shoot at us, chased us in their canoes. Through it all one boy only was slightly wounded by a poisoned arrow."

Brave, patient, resourceful Grenfell! worthy of your God and your task!

Young men all along the great river who were loved, believed in, and helped by our strong Christian knight, rewarded him with their devotion. These

are to-day living monuments to his consistent teaching and unflinching courtesy.

Grenfell hated anything approaching slander. He never failed to see good in people, and encourage it. He was a friend of men and they knew it, responded to his hopeful spirit and helpfulness, and became better men.

As an explorer he has written in deeds on the Congo a record for all who will to see. His work brought international recognition and praise.

His attachment to Africa was one of affection and devotion. He was never anxious to come to England. It was most difficult to get him to do so when necessary. He always said, "There is so much to do here, and so few to do it."

He died at the front, as he had worked, his hand still to the plough. His was of necessity a lonely furrow, but he carried it out straight to its end. A friend recently told me that when he was at the Falls he saw an old boy of Grenfell's to whom he mentioned his native name, "Talatata." Tears sprang to the man's eyes. The man, Loleka, was a bad lot, but Grenfell loved him into the Kingdom of God; he is to-day an honoured member of the church. Grenfell has passed on, who will follow in his train?

*Grenfell
Alumni.*

High encomiums were passed on the character and achievements of Grenfell after his death. 'Few explorers in any part of the world', said *The Times*, 'have made such extensive and valuable contributions to geographical knowledge as this

modest missionary, who, had he possessed the ambition and the "push" of men who have not done a tithe of his work, would have been loaded with honours.' But the *Royal Geographical Journal* gets nearest the explanation when it says, 'His geographical labours were not allowed to interfere with his primary work as a missionary, to which he devoted himself with unflagging zeal to the last.'

There are several local memorials. At Heneage Street Chapel a memorial tablet was unveiled in September 1907, by the Rev. Benwell Bird, of Plymouth, an old pastor of Grenfell's; and a Grenfell Museum was established. The chief memorial, and the one which would have made the closest appeal to the man himself, is the Grenfell Memorial Fund, raised by the Auxiliary for the purpose of maintaining permanently at Bolobo a medical missionary.

Two excellent biographies have also been published—Sir Harry Johnstone's *George Grenfell and the Congo*, and the more personal life by the Rev. George Hawker.

CHAPTER V

1873-1892

*Baptist Union
Meetings.*

WITH the Jubilee Fund completed the work of the Auxiliary went steadily on. In 1876 the Autumn Assembly of the Baptist Union met in Birmingham. The responsibility for the detailed arrangements fell upon the Missionary Auxiliary, which appointed special committees to deal with them. The Union Committee consisted of the Missionary Committee with the addition of various other gentlemen. The Chairman was Mr. W. Middlemore; Treasurer, Mr. C. T. Shaw (whose son, Sir Napier Shaw, F.R.S., was, until recently, at the head of the Meteorological Department); Secretaries, the Revs. J. J. Brown and Henry Platten, while the onerous position of Secretary to the Hospitality Committee was undertaken by Mr. E. M. Mitton.

Mr. A. H. Baynes attended the July meeting and outlined the proposed arrangements for a Missionary Conference, a Valedictory Service, and a Missionary Meeting. Great success attended the meetings.

United Missionary Meetings. In 1877 the Auxiliary joined with the local committee of the London Missionary Society to hold united Annual Meetings. The L.M.S. deputation consisted of the Rev. G. Hall, of Madras, and the Rev. E. H. Jones, Deputation Secretary; and the B.M.S. deputation was the Rev. Isaac Allen, of Dacca, and the Rev. W. Anderson, of Reading, and the sermon was preached by the Rev. C. Stanford, of London.

Some Speakers, 1873 to 1895. In 1875 the Rev. Richard Glover, of Bristol, first appeared in Birmingham to plead for missions with all that gracious winsomeness that never failed to conquer his audience. He came again in 1879, 1882, and 1888. With Mr. Glover (as he then was) in 1879 came for the last time the venerable Alfred Saker, old and fever-worn, and drawing near to the end of that remarkable forty years' service to the natives of West Africa. Twice in these years was Mr. A. H. Baynes at the annual gatherings—in 1878 and 1883. It was in these years that the visits of missionaries began to be much more frequent. From India came J. C. Page, A. Williams, James Smith, G. J. Kerry, E. C. B. Hallam, G. H. Rouse, T. R. Edwards, R. F. Guyton, E. S. Summers, W. R. James. From China came

A. G. Jones, Timothy Richard, F. James, A. Sowerby; and from Africa, H. Dixon, and R. Glennie from the Congo.

The Rev. J. R. Wood, of London, was a member of the deputation in 1884. The Annual Meeting of 1885 was very broad in its outlook. The chair was taken by Sir Richard Temple, Bart., who had recently retired from the Indian Civil Service, and the other speakers were Dr. S. G. Green, President of the Baptist Union; the Rev. Timothy Richard, who had won such a remarkable position in North China, in the province of Shansi; and the Rev. James Wall, of Rome. In the following year the President of the Baptist Union came again—this time it was the Rev. Charles Williams, of Accrington. For three years, 1886, 1887, and 1888, a mass Juvenile Meeting was held in the Town Hall on the Monday night of Missionary Week. The Rev. Charles Joseph, of Small Heath Church, gave addresses illustrated with lantern views on India, Congo, and China. On each occasion an interesting programme of music was carried through by the Sunday School Union Choral Society under the direction of Dr. A. R. Gaul.

A lathe for the Congo. At the Quarterly Meeting in November 1887 a letter was read from Mr. George Grenfell expressing the great need of the Mission for a lathe.

It was resolved to make an appeal to the churches for the amount necessary to purchase the lathe and to cover the cost of its carriage. The sum of £42 was promised at the meeting, the following churches undertaking to raise the whole sum: Hagley Road, King's Heath, People's Chapel, Erdington, Christ Church, Hamstead Road, Sparkbrook, Small Heath, the Young Men's Society, together with the Rev. J. J. Brown. It is pleasant to note that the Rev. Benwell Bird's church at Plymouth sent £8 towards the £60 which it cost.

The Quarterly Meetings.

It had become customary to meet at Graham Street Chapel, with an occasional excursion to some other centre where a convenient room could be obtained. The Rev. John Hulme, of Stratford Road, gave notice of his intention to move that the Committee revert to the old method of transacting the business of the Auxiliary. At the January meeting in 1890 Mr. Hulme proposed the following resolution, which, after discussion, was carried:

‘That in order to revive the interest of the members of the Society in our work as a Committee and to secure a better attendance at its business meetings, it is desirable to alter the mode of procedure so as to give them a larger share in the management of the Society's affairs.

It is, therefore, proposed that for the future the Committee meetings shall be held quarterly at the several churches of the Auxiliary in turn; to be preceded by a tea for the convenience of the members and to afford opportunity for friendly intercourse; that the business of the Committee shall begin at 7 o'clock and close punctually at 8 o'clock or before; and after the business meeting there shall be a devotional service conducted by the minister of the Church at which the Committee meets, and to which the friends worshipping in the Church shall be cordially invited; and it is earnestly desired and expected that every member of the Committee who can remain for the devotional service will do so.'

This arrangement lasted admirably for thirty-three years. All the Churches were anxious to take their turns as hosts. The tea preceding the meeting provided opportunities for pleasant social intercourse among keen missionary workers, opportunities which, under modern conditions, grow fewer, especially among our Baptist Churches. This year, 1923, the Committee decided to meet regularly at a central room for the transaction of its business, and give up its long and useful practice of visiting the Churches in turn.

Excellent annual meetings were held in 1891, when the public meeting was presided over by Mr. George Cadbury and addresses were given by the Rev. T. M. Morris, of Ipswich, who had recently returned from a visit to the Mission in

China; by the Rev. G. H. Rouse, M.A, LL.B., of Calcutta; and the Rev. W. K. Landells, of Turin. Special efforts were made to secure good attendances in view of a certain falling off at important gatherings. The full effect was being experienced of the general migration into the suburbs.

*Women's
Missionary
Association.* The Birmingham Auxiliary has faithfully reflected the changing aspects of Foreign Missionary work. Those changes have been chiefly in the direction of a greater breadth of view of the varied duties the Church owes to heathen peoples, and a consequent intensive culture in missionary propaganda. The remarkable change that has occurred in the position of women in society generally is also reflected in the field of Missions. From the earliest times the condition of women in heathen lands lay heavy on the hearts of missionary workers. Constant efforts were made as opportunity served to lighten the load which these women had to bear. Owing to the seclusion in which Eastern women lived it was only slowly that missionaries' wives penetrated into the privacy of the zenanas. When this was once accomplished a new field opened for the energies and devotion of unmarried Christian women in the home churches. From this arose the Zenana Missionary Society, which

sought by its direct appeal to women to strengthen this most important branch of Christian enterprise.

*Zenana
Auxiliary.*

In February 1879 this Auxiliary called a meeting in the lecture hall of the Y.M.C.A., then in Needless Alley, for the purpose of hearing an address on Zenana Work from Mrs. Ettsington, of Benares. In thanking the speaker the meeting expressed its heartiest sympathy 'with all Christian women engaged in zenana work in India', and assured them of its warmest prayer for their abundant success. The meeting also 'earnestly commended to each congregation in the Missionary Auxiliary the formation of a Ladies' Association for promoting Zenana Work in India, and to co-operate with those engaged in that great work'. From this time the special work of the women was kept well in front. In 1881 the Secretaries were directed to communicate with Miss Kemp and Mrs. Rouse in the hope of securing the attendance of one of them at a series of meetings for promoting a deeper interest in zenana work. The following year an attempt was made still further to organize this work by the appointment of a Central Women's Committee within the Auxiliary. The Churches were asked to appoint representatives on this Committee and to communicate with Mrs. Vince and Mrs. Brown.

It is doubtful to what extent this was successful, for at the meeting of the Auxiliary at Hamstead Road Church in 1884 it was resolved 'that a Committee be appointed for Zenana Mission work, consisting of Mrs. Vince, Mrs. Hawkins, Mrs. John Carter, Mrs. Blackwell, Mrs. Samuel, Mrs. Poulton, Mrs. Jenkyn Brown, with power to add to their number, and that Mrs. Vince be convener'. From this time the Zenana Committee may be considered fully established, and in the next year, 1885, the Annual Meetings of the Zenana Mission took their place for the first time in the Annual Celebrations of the Auxiliary. There were two annual meetings, one on Wednesday of Missionary Week in Wycliffe Church, and the other on Thursday in Hamstead Road Church. Mrs. Campagnac, of Bristol, attended as the special deputation from the Zenana Mission Society. In 1886 two similar meetings were held, one at the Church of the Redeemer, Hagley Road, the other on the following evening at Christ Church, Aston, when Mrs. Ellis, of Calcutta, was the deputation. The following year Mrs. Campagnac, of Bristol, was again the deputation. A few years later the custom of holding two meetings was dropped, and one central meeting was held, usually in the afternoon, but for some years now it has taken the form of an evening meeting.

The zenana system, however, was limited to India, and this Committee, notwithstanding its name, took for its province the whole of the missionary activities among women, whether in the zenanas of India, or in the cities of China and the villages of Africa. The comprehensiveness of this work was still more emphasized as the necessity for doctors and nurses began to arise in the continually widening sense of the needs of the heathen world. It was an inevitable and necessary development from zenana work. Consequently, in 1913, the Baptist Zenana Mission ceased to be so called, and assumed the much more appropriate name of the Women's Missionary Association. The Birmingham branch is organized on lines parallel with those of the general committee. It collects its own subscriptions, holds its own meetings, and issues its own report. In 1922 the total sum raised was £376—the previous year it was £411. For many years Mrs. Bonner has been its devoted Hon. Sec., and for twenty years, till her removal to Torquay, Mrs. S. A. Daniell its equally devoted Treasurer.

Centenary With the dawn of the year 1892
Services of the came expectations of great things,
A.M.S. for the Baptist Missionary Society
 celebrated in the autumn the hundredth anni-

versary of its foundation. A series of meetings, memorable and inspiring, was arranged at Nottingham, Leicester, Kettering, and Northampton, and great missionary declarations were made by the distinguished leaders of many Churches. At all these meetings were some representatives of the Birmingham Churches who heard the name of Pearce honoured along with those of Carey, Fuller, Ryland, Sutcliffe, and others.

The Birmingham Auxiliary determined to make a big effort in honour of the Centenary. In December 1891 a special conference of members of the Committee and other friends was held to consider the best means for accomplishing this. They began by recognizing 'with devout gratitude to God, the rich blessings which have flowed from the formation of the Baptist Missionary Society, as well upon the *Churches at home*, as upon *heathen lands*'—the italics are those of the original document—and regarding 'the approaching Centenary as a call to renewed consecration and liberality in the service of Christ'. The meeting was addressed by the Rev. Dr. Glover, of Bristol, after which the ministers of the Churches in the Auxiliary and the representatives of the Churches were appointed a Sub-Committee for the purpose of raising a Centenary Fund. Mr. S. A. Daniell accepted the position of Treasurer to this special

Fund, and made a spirited appeal to the Committee to set their hearts on raising a sum of £5,000.

The Annual Meetings of the Auxiliary were postponed till November, the Centenary Meetings taking place during the last week of September. The suggested programme was full enough. It included sermons on the evening of Sunday, September 25, in all the churches, a Juvenile Meeting in the Town Hall on Monday, while Tuesday was set apart as a great missionary day all through. Beginning with an early morning meeting for prayer at 7.30 a.m., it continued with a Ladies' Zenana Meeting at 11 o'clock, a sermon at Carr's Lane at 3.30 p.m., a Tea Meeting in the Town Hall at 5.30, culminating in a Great Demonstration in the same Hall at 7 o'clock.

The Churches took a lively interest in the celebration, which gave a decided impetus to Missionary enthusiasm generally. The Town Hall meetings were crowded, the chief speakers being the Rev. Dr. Glover, the Rev. J. G. Greenhough, M.A., and Mr. A. H. Baynes, secretary of the parent society. The Centenary sermon was preached in Carr's Lane by Dr. Glover, who made a moving appeal to the Churches. Although the high mark set by Mr. Daniell was not reached, the Auxiliary secured the

very handsome sum of £2,262 4s. 7d. This was raised in addition to the usual offerings, which amounted in that year to £1,192 3s. 3d.

Before the Fund was finally completed, Mr. S. A. Daniell died and the Auxiliary work lost a generous and wise supporter. Mr. Alfred Caulkin succeeded him, and completed the Treasurer's work.

Some of us still remember a vivid illustration in Dr. Glover's speech in the Town Hall. He recalled the story of Marshall Soult's visit to London at the funeral of the Duke of Wellington. When the grim old soldier saw the wealth and prosperity evidenced on every hand, he was heard to mutter, 'What a city to sack!' So when Dr. Glover saw the wealth that was indicated by the fine houses and beautiful appointments of our chief suburb, which he had walked through that afternoon, like Soult he was tempted to exclaim, 'What a place to sack—for Christian Missions!'

CHAPTER VI

1892-1923

*Renewed
Activities.*

This chapter, which has to tell the story of great trials and losses, must needs start in a cheerful key, for after the Centenary celebrations of the B.M.S. were over, the Auxiliary went forward with increased vigour and hopefulness. The enthusiasm generated by the Centenary found its way into the ordinary channels of effort. This showed itself mainly in a successful attempt to bring the young people connected with our schools and churches into closer touch with missionary work by contact with the missionaries themselves. Headquarters in London, always anxious to support well-directed aims, agreed to allot three missionaries from different fields of labour as the deputation to the annual meetings. By a simple method of grouping this enabled every Church in the Auxiliary to have a missionary with them on the Sunday afternoon or on one of the nights of missionary week. While the audiences have naturally varied very much, the system has worked well and has brought the missionaries into closer touch with the Churches than ever before.

The last Sermon. In 1895 the last of a long series of missionary sermons, stretching back to 1823, was preached as one of the annual fixtures by the Rev. J. H. Shakespeare, M.A., of Norwich. The sermon was then abandoned, which gave another night for the grouped gatherings.

Death of the Rev. Henry Bonner. In March 1898 the Auxiliary suffered a loss of peculiar poignancy by the death of its greatly beloved secretary, the Rev. Henry Bonner, minister of the Hamstead Road Church. He had served in this office for over ten years. In the terms of the resolution of the Committee, passed in solemn silence, 'He was a brother beloved because of his many virtues and graces: especially for the faithfulness of his friendship, his loyal and unswerving fidelity to truth and conscience, the unaffected simplicity of his demeanour, and the singular sincerity and reverence of his life.'

Referring to his character as secretary of this Auxiliary the Committee further say: 'His earnest and devout interest in Missionary work, his uniform courtesy to all with whom he was associated and the faithfulness with which he conducted the work of this Auxiliary endeared him to all his brethren, and painfully impress them with the loss they have sustained.'

Appointment of the Rev. James Collett. At the following Quarterly Meeting, on the motion of the Rev. J. M. Gwynne Owen, the Rev. James Collett, of King's Heath, was unanimously called to succeed Mr. Bonner as secretary. During the first years of Mr. Collett's secretaryship much attention was given to organization and finance, some details of which are given elsewhere. Mr. Collett served the Auxiliary with rare devotion and ability for sixteen years, a period during which most important progress was made, notably in the widening of women's work, in the early developments of the medical missionary side, and the establishment of the Grenfell Memorial Fund.

Work in 1900. In 1900 the Rev. George Grenfell made one of his rare visits to the homeland. His appearance at the annual meetings was keenly anticipated, and it was arranged that the President (the Rev. J. Jenkyn Brown), representing the Auxiliary, and Mr. John Player, representing the Young People's Society, should formally welcome him before the public meeting. To the great disappointment of every one he was too ill to attend.

During this year a circular was issued to the Churches asking them to accept a deputation to visit them on behalf of the Society, and also

to arrange for the delivery of a lecture on 'Pioneering on the Congo'. Several Churches applied for a deputation, and thirteen arranged for the Congo lecture.

*A Missionary
martyr.*

The solemn glory of martyrdom has descended upon one Birmingham Baptist in the Mission field. We record the name in simple veneration, remembering that he who bore it is added to that great cloud of witnesses who, from the days of Stephen, have 'sealed their testimony with their blood'. The Rev. Silvester Frank Whitehouse was born here on August 14, 1867, and from his earliest years was dedicated by his mother to the work of the mission. While in business he prepared for foreign work. In 1888 he went to China as secretary to the Rev. Hudson Taylor, of the China Inland Mission, from which he was recalled by private affairs at home. When the way opened again in 1899 he was accepted by the B.M.S. for the staff in China. Writing from Tai-yuen-fu on April 20, 1900, he says: 'We greatly need special prayers on our behalf, for as I write there is unwonted disturbance connected with the preliminary examinations which are now proceeding.' This was in the midst of the Boxer Rising, and the letter reached its destina-

tion about the time of the writer's violent death. Mr. Whitehouse was baptized at Victoria Street, Bordesley Green, by the Rev. Charles Joseph.

United Annual Meetings. In 1901 this Auxiliary joined again with the London Missionary Society to hold its annual meetings. The joint arrangements were carefully made and included a complete interchange of pulpits between the two denominations on the Sunday, a missionary sermon in Carr's Lane by the Rev. Dr. R. Glover, and a united missionary demonstration in the Town Hall, presided over by the Lord Mayor (Alderman S. Edwards, J.P.) and addressed by the Rev. R. Wardlaw Thompson (secretary of the London Missionary Society), the Rev. J. S. Whitewright (Baptist Missionary from China), and Mr. A. H. Baynes (secretary of B.M.S.).

Valedictory Service. In 1902 the Baptist Union held its autumnal meetings in Birmingham, in connexion with which the B.M.S. held its annual meetings, which were a great success. In 1905 the annual Public Meeting was also a Valedictory Service, when farewell was taken of four new missionaries going to their fields of labour. They were the Revs. A. Castleton, E. F. Smith, H. W. Pike, I. N. Rawson. The Valedictory Address was given by the Rev. J. R.

Wood, of London, and the Valedictory Prayer was offered by the Rev. J. Jenkyn Brown.

In 1906, also, in pursuit of the new policy of linking up the provinces with new missionaries, a Valedictory Service was held, when leave was taken of the Revs. H. J. Charter, C. B. Young, and A. J. Garnier. The Valedictory Address and Prayer were taken by the Rev. Robert Gray, of Oxford Road Church.

*Deputation
to China.*

In May 1908 a most interesting meeting was held, when the Rev. C. E. Wilson, B.A., and the Rev. W. Y. Fullerton gave an account of their recent visit to the mission stations in China.

*The Rev. John
Jenkyn Brown.*

On the 7th of March, 1907, the Quarterly Meeting was held at Oxford Road Church, Moseley. The Rev. J. Jenkyn Brown presided with his usual spirit and vigour. It proved to be his last public service. Four days later he died. Little or no attempt has been made in this sketch to differentiate between one worker and another. According to their several abilities, for a hundred years the members of the Churches have sought to carry on the great work begun in this town so nobly by 'the seraphic Pearce' and his friends. But no one acquainted with the history of this Auxiliary will hesitate for a moment



REV. J. JENKYN BROWN

to give a very special niche to the memory of John Jenkyn Brown. Of all the distinguished pastors and public men who have been enrolled in its membership, Mr. Brown probably rendered this Auxiliary greater service than any other man in its history, and certainly during the second half-century. Coming to Birmingham in 1855 as the minister of the old Circus Chapel in Bradford Street, in succession to Dr. Landells, he became at once a member of the Committee, and from that day for the long period of fifty-two years he served it with a zeal, an ability, and a devotion to which no mere language can do sufficient justice. Elected joint Honorary Secretary in 1857, he ran in double harness with Mr. Vince till the death of the latter in 1874, after which he bore the full responsibility of that office till 1886. Thereafter, for many years, he acted as permanent president of the Auxiliary. Advancing years had no effect on his attendance at its meetings, or on his various activities on behalf of its work. He cheerfully deputized for absent officers, and his occasional writing up of minutes is to be found in the period of office of each of his successors in the secretariat. He at once dominated and inspired the Committee, not from any sense of masterfulness, but from his deep devotion to the extension of his Master's Kingdom.

No other member had his breadth of knowledge and richness of experience, while his enthusiasm was as fresh and ingenuous as that of the youngest. As the minute recording his death truthfully says: 'He was one of God's greatest gifts, and with profound thankfulness we acknowledge it. "Thine he was and Thou gavest him to us."' In an interesting letter acknowledging the resolution of the Committee his son wrote: 'The Missionary Cause was especially dear to him. I have reason to believe that the first sermon he ever preached was based on the words of our Lord, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," and the last meeting he ever attended, less than a week before he passed away, was that of the Committee of the Birmingham Auxiliary at Oxford Road.'

The death of Mr. Brown brought a change in the procedure of electing officers. For a long period, when the Committee desired no other person in the chair, it had been the custom to elect annually a Vice-Chairman. Such officer very rarely found it necessary to preside over the Committee, but usually was called upon to preside at one of the annual gatherings, an honour greatly appreciated. The custom now obtained of the Vice-Chairman of one year

becoming, *ipso facto*, Chairman for the following year; and the further agreement that these offices should be filled alternately by a minister and a layman. Mr. Brown's immediate successor was the Rev. Robert Gray, of Oxford Road, a large-hearted and wise supporter of missions, and the most genial and lovable of men.

The Medical Missionary Association. It has often been a theme for wonder that the Reformed Churches should have made no organized effort for the evangelization of the heathen world until the last few years of the eighteenth century. How could they have failed so completely in understanding the directly expressed will of Christ? But our wonder is changed to self-accusation when we remember our own amazing dullness in regard to medical missions. Our parent society is now 131 years old, but the Medical Missionary Association has only completed its twenty-first year—so long were we in realizing that the ideal method of missions was that of Christ himself, in which the preaching of the Kingdom and the healing of sickness went hand in hand. There was medical work in the mission field before that, but it was a kind of humane addition to the chief task of preaching and teaching.

Apparently the Church Missionary Society

made the first organized efforts to push forward serious medical mission work as an integral and fundamental necessity of modern missionary enterprise. Like all great discoveries, it was so simple as to be perfectly obvious when once pointed out, and the other societies rapidly followed the noble example of the C.M.S. In 1902, when the Baptist Medical Mission was inaugurated, there were three gifted medical missionaries already in the field, Dr. Emily Farrer and Dr. Vincent Thomas in India, and Dr. J. Russell Watson in China, all of whom are well known in Birmingham. It cannot be claimed that the Birmingham Auxiliary was ahead of any other in calling for medical work in the mission field, but we can claim that when the appeal was made the Birmingham Churches immediately responded and added this to their other responsibilities.

Dr. R. F. Moorshead's visit. Dr. Moorshead was invited to address the Quarterly Meeting in June 1903, and a General Meeting afterwards.

This he did, explaining that the Medical Missionary Auxiliary of the Baptist Missionary Society and the Baptist Zenana Society was a new department of the B.M.S., but not a new organization. Its immediate object was to provide hospitals, medicines, and surgical appliances

to the medical missionaries already at work, and when funds would allow to increase the number of medical missionaries. Dr. Moorshead also addressed a well-attended meeting at Wycliffe. A resolution was unanimously passed earnestly commending to the hearty support of the Churches the claims of the new venture.

This was followed up with a series of meetings at various churches addressed by Dr. Moorshead, the devoted secretary of the Medical Missionary Association since its initiation, and Dr. Creasey Smith. The churches arranged for were the following: Hagley Road, Hamstead Road, Wycliffe, People's Chapel, Balsall Heath, Erdington, Spring Hill, Small Heath, King's Heath, Stratford Road, and Heneage Street.

The Churches responded to the appeals made and a new list of contributions now began to appear in the annual financial statement.

Grenfell Memorial Fund. A new and most important commitment was made by the Auxiliary in 1906. It decided to hold a Missionary Exhibition in November of that year in support of the medical work and to raise the subscriptions of the Churches, if possible, to the sum of £180 a year for the support of Dr. J. Russell Watson's work in China. The exhibition was inaugurated by a children's demonstration

on Saturday, November 3; references to the subject were made in the churches on Sunday; and on Monday evening Dr. Moorshead gave his cinematograph lecture, with Dr. Percy Lush in the chair. The Exhibition, which was held in the rooms of Wyeliffe Church, occupied the rest of the week. The Committee had the great advantage of the presence of Dr. Emily Farrer, of Bhiwani, India; of the Rev. J. Percy Bruce, of China; and of the Rev. John and Mrs. Howell, of the Congo. At intervals the sight-seeing was suspended while these friends gave short five-minute speeches on illustrations of their work contained in the Exhibition.

On the first day of the Exhibition a change was made in its immediate objective. The news of the death of George Grenfell had been received a few days earlier, and the circumstances of his death drew attention to the dire need of skilled medical attention in the Congo for the sake of our own missionaries as well as of the natives. Not a single medical missionary was located there. What better memorial to the distinguished missionary explorer was conceivable than a permanent medical missionary on the Congo supported by the Churches of Birmingham? Inquiries elicited the fact that to accomplish this would require a guaranteed income of £250 per annum. It was decided to assume this responsi-

bility, which added enormously to the interest and success of the Exhibition. Promises and gifts were made which covered this sum, and the George Grenfell Memorial Fund became for the time being a happy accomplishment. It is not in any spirit of anxiety or lack of faith that we point out that the passing years are withdrawing some of the contributors to that Fund; and if it is to be kept adequate new subscribers will be needed to honour the memory of a great missionary by this work of mercy. Mr. T. H. Bond, who acted as secretary to the Exhibition Sub-Committee, was able to report a sum of £260 per annum as already promised.

*Dr. E. C. Gir-
ling's adoption.* At the March meeting in 1907 it was announced that Dr. E. C. Girling would be ready shortly to take up work in the Congo, and it was resolved, subject to his acceptance by the London Committee, to adopt him as the medical missionary supported by the Grenfell Memorial Fund. Dr. Girling afterwards visited the Auxiliary and received a very warm welcome. He was located at Bolobo, on the upper river, which he reached in 1908. The series of letters sent by him to the Auxiliary, which were distributed among the Churches and afterwards printed in the annual reports, brought home very vividly the

helplessness of the native in all medical matters and the pathetic folly of native attempts at treatment. It is not difficult to understand the surprise and gratitude of men and women who receive relief by the skill of the medical missionary, or of the way in which the tidings spread.

In one of these letters Dr. Girling says:

‘Two days ago we successfully surprised the natives here by removing a very large tumour from a man who comes from the neighbourhood of Stanley Falls. His gratitude and faith in the doctor are touching . . . Since he was operated on others have come with tumours to be removed, but what can I do? There is no place to put them afterwards, no hospital, my chloroform is nearly finished, and I am alone, and these big operations involve untold risks.’

In the course of an itinerary trip up river he writes:

‘At Yalamba and Yakusu I managed to do a little medicine and surgery; also at Upoto, where I was unfortunately compelled to stop on my way back to Bolobo owing to a touch of fever, I was enabled to help a few sufferers.

At Bopoto I was struck again with the density of the population close to the Mission, and also heart-broken to think of the ridiculously inadequate staff we have stationed at Upoto to evangelize this district . . . A doctor would have a splendid opening there and would soon need one or two colleagues and a hospital for his work. The same is true of Yakusu.’

In January 1911 he speaks hopefully of the new buildings for Dispensary and Hospital that were rising.

‘Last year’, he says, ‘we had 11,218 attendances at the Dispensary, of which 1,828 were new cases. There were 84 men and 61 women who passed through our hospital wards. . . . Two new departments have been started since our return. We have commenced seriously to fight for the lives of some of the earlier cases of sleeping sickness by the latest approved methods; and we have started, on a very small scale, to train boys in the rudiments of surgery and medicine. When we shall be able to extend this branch depends largely on the success that attends our efforts with these two lads; nothing of this kind has been attempted here before. . . . One of the most difficult problems is the language. To try and teach an advanced science like physiology and other branches of medicine in a primitive language like Bobangi is not easy. . . . One has to create words.’

The doctor’s journeys were not always without adventure.

‘At Ngongo my head boy, Witaha, was tossed by a wounded buffalo and rather badly hurt. Fortunately, he was not dangerously wounded and is now well again. . . . We left Lukolela in the steel boat, and slept two nights on the journey down river to Bolobo; the first part of the journey was rendered somewhat exciting by the large number of hippopotami in the river; one, either by design or accident, lifted the stern of our boat up and let us down again rather suddenly. I don’t know whether we or the hippo were the most surprised.’

Nurse Clappen on sleeping sickness. In combating sleeping sickness, that scourge of Central Africa, Bolobo Hospital and its staff have played a great part. The State showed its appreciation by supplying them gratuitously with the costly drug atoxyl, with which patients need to be inoculated. Writing at the end of 1916, Nurse Clappen observes:

‘We are grateful to the State for doing all they can to assist us in our efforts to check the spread of this awful disease. All natives journeying on the river steamers or going by canoe must first get from us a medical passport certifying that they are physically fit, with no symptoms of sleeping sickness.

Each native who comes to us for a passport is examined, and if he is found to have enlarged glands, his blood is carefully examined, and if tryps. are found, then he has a course of injections and naturally does not receive a passport.’

That the Belgian State should place our Medical Mission in such a responsible position speaks volumes for the self-denying and consecrated work of our missionaries.

The growing figures at the Dispensary provide a further proof of its increasing usefulness. The 11,218 attendances of 1910 have become some 25,800 in 1921.

Dr. Girling came to England on furlough in 1915. His address to our Auxiliary so impressed its members with the growing needs of the

Hospital and its almost unlimited opportunities of ministry, that a resolution was unanimously agreed to that in our Auxiliary we make it our immediate aim to support not only Dr. Girling himself at Bolobo but Nurse Clappen also, this being an additional charge on our people of £100 per annum.

*Dr. Girling's
retirement.*

Dr. Girling's most useful work was interrupted by the Great War. At its close he returned to Congo, but the health of his family, to the great regret of the Committee, made his retirement from Africa imperative. He was succeeded by Dr. Victor Joy, whose arrival at Bolobo with his wife and Nurse Bell was pictured in the *Missionary Herald* of December 1922. Before they sailed, Dr. and Mrs. Joy paid a visit to Birmingham. They were enthusiastically welcomed at a crowded meeting. Though their stay was short they made many friends; and the Auxiliary had the satisfaction of feeling that the high traditions of Bolobo would be most worthily maintained.

*Medical Sub-
Committee.*

The medical side of our missionary interests is now supervised by a sub-committee of the Auxiliary, and under its auspices an annual meeting of the Medical Missionary Association is held in the spring of the year. Its hon. sec. is Mr. I. Steane Player, of Erdington Church.



MISSION HOUSE, KETTERING

Dr. A. A. Lees and Tsi-an-fu. Finally, the Auxiliary is devoutly thankful that from its midst there has gone into the Medical Missionary field Dr. Alce A. Lees, a man thoroughly imbued with the true missionary spirit combined with high technical qualifications and personal gifts. It is to his hospital at Tsi-an-fu, Shensi, China, recently damaged by earthquake, that the Auxiliary trusts, as a result of the Centenary celebrations, to make a notable contribution.

At the December meeting of the Auxiliary in 1922 it was decided to appoint a central secretary to organize the Birthday Gift Scheme in the Birmingham Churches, and generally to foster the work of the Medical Missionary Association. In a further resolution heartfelt congratulations were conveyed to the B.M.S. Medical Missionary Auxiliary on the coming of age of the Medical Missionary Association. The resolution expressed gratitude for the splendid service rendered to M.M.A. during the period; for the devoted servants of God who have so ably and successfully pioneered and furthered the work of the M.M.A., and for the Medical Missionaries and Nurses who, under the auspices of that Auxiliary, have brought such untold help and blessing, both physical and spiritual, to countless thousands in India, and China, and Africa.

*The year 1914
and the
Great War.* The year 1914 was a year of mingled hope, sadness, and apprehension. Hope and joy inspired the meeting at which Mr. and Mrs. J. W. Bond gave their deeply interesting narrative of their visit to the Churches in Jamaica. Sadness fell on us as on all the Churches when Mr. Alfred Henry Baynes, perhaps the greatest of our past missionary secretaries, died towards the close of the year; while deep apprehension was experienced on every hand when the war clouds that rapidly gathered over Europe during the summer broke on the fateful fourth of August.

Mr. Baynes was a man of rare and powerful individuality. During the time he occupied the secretarial chair at the Mission House the work, both at home and abroad, showed the pressure of his mind upon it and responded to the impact of his energetic spirit. At the great Centenary meeting in Nottingham in 1892 the Rev. Hugh Price Hughes said of him :

‘ I believe that God has given the Baptist Missionary Society, in Mr. Baynes, the best missionary secretary now living. . . . I exceedingly wish he was like the worms and some animals of that low type, that he might be cut up into separate pieces, and each piece become the same as the original animal was. If that were possible I would hew him in pieces before the Lord on this very platform, but I would carry off at

least one piece for the benefit of my own missionary society. Thank God for an enthusiastic leader with large ideas and daring enterprise.

The compliment was deserved and illustrates the position he occupied among the Churches. The calls upon him were urgent and numerous, and he occupies a place in this sketch because of his visits to this city and the help and inspiration he afforded to this Auxiliary.

When the great European War
The War. broke out it is not too much to say that men's hearts failed them for fear. The whole procedure of war was such a denial of the spirit of the Gospel of Christ, the passions it engendered were so hostile to its fundamental teaching, the spectacle of the chief nations of Christendom engaged in a dreadful orgy of slaughter and destruction before the eyes of heathen peoples was so humiliating and repugnant, that for a time it seemed to shake the very basis on which missionary work stood. Happily, this was only a passing mood. This Auxiliary, in solemnly reviewing the position created by the war, came to the conclusion that, so far from weakening the Christian appeal, it added a dreadful emphasis to the necessity of preaching the Gospel of Peace to the whole world. A moment of painful perplexity and

then an unmistakable call to go forward was our experience. A striking appeal was issued to the Churches signed by the officers of the Auxiliary. The crisis was so great and the appeal so admirable that we reproduce it here:

BIRMINGHAM AUXILIARY
BAPTIST MISSIONARY SOCIETY.

THE
GREAT EUROPEAN WAR
1914.

*An Urgent Appeal to our Supporters in the Churches
of Birmingham and District.*

This tremendous time is a glorious opportunity for heroic service and sacrifice. Our hearts are stirred as we see how nobly our men are everywhere responding to the call of King and Country. There is also the call of Christ, more solemn and insistent than any other. Had the nations of Europe obeyed Him, the appalling strife would have been impossible.

There is more need than ever for the message of Jesus. What can we do to pour quenching streams of love upon all the fiery burnings, and healing oil into the wounds of humanity? To relax our efforts for the spread of the Gospel would be an admission of defeat. At the spectacle of Christian nations in the grip of hateful and murderous conflict the heathen

are saying, in disappointment or in scorn, 'Where is now their God?' It is more than ever needful that we close our ranks and carry on the spiritual warfare. Let us show our heathen brothers and sisters that God is not dead, but lives and loves, and speaks in the words and deeds of His children. We must see to it that the Missionaries in the field, whom we have sent out in Christ's service, do not suffer unnecessary hardships through lack of funds. *We confidently hope that in all our Churches the Collectors of Missionary Subscriptions will do their valuable work as usual.* Let all givers have the opportunity of helping as before.

'Business as usual' is a fine motto, not only for the nation, but for the Church.

We conclude with the words of Sir Alfred Pearce Gould, as written in the September *Herald*:

'In spite of the partial disorganization of business that will be caused by the war, and the heavy claims that the country will make upon all of us, it is absolutely imperative that we should maintain the work entrusted to us. The command of Christ is not conditional upon the prosperity and the convenience of His Church. The history of our Society is a striking refutation of such a suggestion. It was founded at the time when all Christendom was shaken by the French Revolution—a child of storm and stress—and through the years of the Crimean War, followed immediately by the Indian Mutiny, and through the recent South African War, its income showed no falling off. We feel assured that, at this present crisis, the supporters of the Mission will show the same generous devotion, and

the same loyal obedience to the Divine commission, as its founders and supporters in the past.'

(Signed) T. EDGAR TITMUS,
Chairman of Committee.
ALFRED CAULKIN,
Hon. Treasurer.
MARGARET E. BONNER,
Hon. Sec. Women's Missionary
Association.
T. H. BOND,
Young People's Secretary.
J. ARTHUR MOORE,
General Secretary.

The appeal evoked a fine response. Notwithstanding the increasing stress and strain, the disappointments, the losses, the sorrows of the long and devastating years, the Auxiliary continued all its activities. Its quarterly and annual meetings were all carried through. Under the difficulties of food rations the Annual Breakfast was of necessity abandoned, but not the Breakfast meetings, and a special offering was taken at their close to avoid the loss that would have otherwise accrued from the absence of the usual profit on the breakfast. The annual offerings, too, showed no diminution, so keen was the sense of responsibility among the Churches; and, it may be added, so close home did the war bring the realities of life and death.

But the difficulties of the parent society were cumulative, and the tremendously increased cost of everything arising from war conditions put a severe strain upon its resources.

In 1918 the Laymen's Movement Sub-Committee, under the presidency of Mr. E. Antony Lees, met to consider this serious condition. It resulted in the sum of £696 18s. being subscribed as a special contribution to the Baptist Missionary Society funds in view of these special demands. The sum brought the amount raised by the Auxiliary that year to £3,368 11s. 8d.—under the circumstances of the hour a truly noble sum.

Part of the sad price of war had to be paid by our work at Bolobo. Dr. Girling, our Grenfell doctor, felt called to offer himself for service in France, where he remained from the autumn of 1915 till the close of the war, not returning to Bolobo until 1920. Meanwhile, Miss de Hailes carried on the hospital work with rare devotion until Nurse Clappen returned in 1916. Nurse Clappen did fine work during that and the following year, when the burden proved too heavy to be borne longer; she had a serious breakdown and had to return home. Nurse Bell, who had been kept in England through the impossibility of obtaining passports, reached Bolobo in April 1918. She was thus mercifully

enabled to fill the gap. She wrote that although the work was a great strain, owing to the absence of a doctor, she managed with the co-operation of the staff and the help of natives to keep things going. Unfortunately, Nurse Clappen did not regain her health sufficiently to return to Bolobo, and transferred her energies for a time to Rhodesia. The way in which these three splendid women discharged the heavy responsibilities of those trying years is worthy of the unstinted gratitude of the Churches. Largely to their simple courage and persistence is due the fact that this centre of healing and Christian compassion was saved from closing down altogether.

*R.M.S. and
C.M.S.*

The brotherly union which exists among all Christian workers in the Foreign field has been exemplified to some degree at home. In 1918 the Church Missionary Society conducted a campaign among the Churches in Birmingham, and in the Town Hall on November 25 a deeply interesting united gathering took place. This Auxiliary entered into the scheme with devout thankfulness that such a demonstration of unity of spirit was possible. All the other Free Churches joined, and there was thus presented to the world the spectacle of a united purpose in dealing with the urgent needs of heathen lands.

*Woodbrooke
and
Carey Hall.* The Committee of the Auxiliary found it necessary in 1918 to take action owing to certain charges made against Woodbrooke, and indirectly, therefore, against Carey Hall. The last named is a Training College for women missionaries at Selly Oak, who have the advantage of attending lectures at the Friends' Settlement at Woodbrooke. The charges were made by Dr. A. C. Dixon, and appeared in the *Sword and Trowel* among other publications. They were replied to by the Warden of Woodbrooke in the *Baptist Times and Freeman* of November 29, 1918. At the next Quarterly Meeting the Auxiliary unanimously adopted the following resolution :

‘That this Committee, having heard with great surprise that the teaching given at Woodbrooke and at Carey Hall, Birmingham, is in some quarters stated to be contrary to the mind and spirit of Christ, and, therefore, unsuitable to the instruction of missionary students, and being led to understand that such statements are prejudicial to the work of both institutions, and calculated to hinder their support, we hereby wish to assure the Warden of Woodbrooke and the Principal of Carey Hall of our confidence, both in them personally and in the value of the teaching given to their students, and that we place on record our sense of the great work to the Kingdom of God of both these institutions, of which all Birmingham Baptists are justly proud.’

Remembering still more recent charges made against our Indian missionaries, it is well to record these facts. It may also be useful to point out that the B.M.S. was the firstfruits in our denomination of a softening of the hard-shell Calvinistic theology of the eighteenth century, under which the Churches had become so hidebound as to have lost almost entirely their evangelistic fervour and spirit of adventure. The new spirit breathed over the Churches of Birmingham and neighbourhood with the advent of Edmund Edmonds, of Bond Street, and Samuel Pearce, of Cannon Street. It was their influence which explains the readiness of Birmingham Baptists to take at once to their hearts the movement which started at Kettering. As against the little garden walled around they set the infinitely nobler and truer conception of the whole wide world for Jesus Christ.

*B.L.B. and
Bolobo.* In 1919 the Baptist Companies of the Boys' Life Brigade in Birmingham determined to regard Missionary work as an item in their programme. To make the aim concrete, they decided to direct their efforts to the support of the Hospital at Bolobo. The movement has been adopted nationally, and by other denominations included in the B.L.B. Movement. It suggests great possibilities for the future.

Withdrawal of the Rev. J. A. Moore. Owing to the serious and continued ill health which eventually caused his removal from the city, the Rev. J. A. Moore was compelled to relinquish the position of hon. secretary which he had filled with marked ability and faithfulness for six years. He was succeeded by the Rev. Kenred Smith, who brought with him a freshness and fervour gained by his personal services in the mission field of the Congo, from which he had been driven by health difficulties which had made continuance there impossible. For the second time in its history the Auxiliary was served in this important office by a returned missionary, as the Rev. Thomas Swan began his career on the staff of Serampore.

*1920.
A Great Year.*

This brought us to 1920, when the Baptist Union again held its Annual Meetings here. It was a great missionary year. On the first Sunday in May no fewer than forty-one services were carried through by Baptist missionaries. A solemn and impressive Valedictory Service was held in Carr's Lane, presided over by Dr. Charles Brown, and leave was taken of old missionaries returning to fields of arduous service and of some going out for the first time. Among these the Birmingham Auxiliary took a special personal interest in

Miss Mary Collett, who was trained for her work in India at Carey Hall, and who was the daughter of the Rev. James Collett, for sixteen years the greatly esteemed secretary of the Auxiliary.

At night the Town Hall was crowded in every part, the chair being occupied by Mr. Herbert Marnham, ex-president of the Baptist Union, and the speakers were Sir Alfred Pearce Gould, the Rev. S. S. Thomas (Delhi), the Rev. J. A. Clark (Bolobo), and Dr. R. F. Moorshead.

The annual meetings of the Auxiliary, postponed till September, well sustained the interest. The Town Hall was again crowded under the presidency of the Rev. John Howell, and at this gathering a proud and affectionate farewell was taken of Dr. Alec A. Lees and Mrs. Lees on the eve of their departure to China; also of Miss Smurthwaite, of Bearwood Church, destined for India.

The Bishop of Birmingham (Dr. H. R. Wakefield) showed the breadth of his sympathy in consenting to preside at the public meeting in the Town Hall on the occasion of the Annual Meetings of 1921. The deputation included Signor Ignazio Rivera, of Florence, representing our Italian mission, which is to be taken over by the American Baptists.



OFFICERS OF AUXILIARY, 1923

Back row (left to right): Rev. J. T. Dawson, B.A., Rev. Kenred Smith, Mr. T. H. Bond, Mr. I. S. Player, Mr. H. Henman, Mr. W. Finnemore.

Middle row (Girls' Auxiliary): Miss Olive Jones, Miss M. Unsworth, Miss L. Coles.

Front row: Mrs. W. Finnemore (Treas. W. M. A.), Mrs. W. J. Lush (Pres. W. M. A.), Mr. A. Caulkin (Pres. and Treas.), Mrs. H. Bonner (Sec. W. M. A.), Mrs. Huddleston (V.-Pres. W. M. A.).

*Missionary
Parliaments.*

A new type of meeting was experimented with this year—a Missionary Parliament—which was held at Victoria Street, Small Heath, and regarded somewhat as a pattern card. The satisfactory result encouraged the Auxiliary to arrange one as part of the Annual Meeting fixtures the next year, in which the following missionaries took part: the Revs. H. R. Williamson, M.A., B.D. (China), W. W. Winfield, B.A., B.D., and J. Johnson (India), C. E. Pugh and F. G. Exell (Congo), Mrs. Holman Bentley (Congo), and Miss F. E. Lusty (India). The question discussed was, 'That the most pressing need of the day is to strengthen existing work of the Baptist Missionary Society,' to which an amendment was moved, 'That the most pressing need is to advance into unevangelized regions.' The speaking, which was very evenly balanced, brought out much interesting information, which the novelty of the arrangements tended to emphasize.

*Kettering
Mission House.*

The Auxiliary watched with keen interest the attempt of the Baptist Laymen's Missionary movement to secure for the B.M.S. the historic house at Kettering where the society was born, and greatly rejoiced in its success. They appointed the Rev. J. T. Dawson, Messrs. A. Caulkin and E. Antony Lees a deputation to represent them

at the opening and dedication of the house as a home for missionaries on furlough.

The Auxiliary was still further gratified when it learned that the Rev. J. Howell and Mrs. Howell had accepted the invitation to be the first Wardens. Sincere gratitude was expressed to them for the splendid services they had rendered to the cause while resident in Birmingham, and the best wishes for the work they were undertaking at Kettering, for which they were 'so eminently fitted both by temperament and training'.

*Dr. Harold
Balme's visit.*

In April 1922 a most important conference of representative men connected with the Church, University, and business life of Birmingham assembled to hear an address from Dr. Harold Balme, of Tsinan.

Dr. Balme is the principal of the international and inter-denominational Christian University in the province of Shantung, and the object of this and similar visits paid to other centres was to elicit sympathy and help by linking up that work with various English centres.

*The Centenary
Year.*

The chief business of the year 1923, when the Auxiliary completes its hundred years of history, is naturally the preparation for the celebrations in September and October. For this work an influential



EXECUTIVE, 1923

Back row (left to right): Rev. O. D. Wiles, B.A., M.C., Mrs. Smallwood, Rev. W. J. Lush, Mrs. Lush, Rev. T. P. George, Rev. A. J. Selwood.
Front row: Rev. G. W. Bevan, Mr. E. Antony Lees, Rev. H. Singleton, Rev. J. Glynn Edwards, B.A., Mr. C. Hougham.

and representative committee was appointed, whose aims and recommendations are set out in detail in an appendix to this sketch.

We cannot close this brief and very *Conclusion.* imperfect narrative without an expression of devout thanks to God for the many blessings which have come to our Churches through participation in Missionary enterprise. It is impossible to measure the spiritual impact which has been felt by our Churches at home through their efforts to assist the founding of Christian Communities among heathen peoples abroad. In times of changing thought, and varying emphasis on phases of truth, it has driven us back continuously and consistently on the simple verities of our Christian Faith. It has proved the oneness of the human race by the discovery that, whatever the contrasts in material conditions, our needs and yearnings are the same; and that the teaching of the New Testament provides a complete response to both. It has reinforced the importance of the sweet humanities of life, and shown how these may be made available to men sunk in savagery and sin. Everywhere it has lifted men from the pit of degradation and set their feet on a rock, and shown that the real progress of our race depends on the widening of the boundaries of the Kingdom of God.

APPENDIX I
COMPARATIVE STATEMENT, 1823-1923

Baptist Missionary Society :—

	1823	1923
Mission Stations	30	1,384
Missionaries	41	516
Converts	Few	37,708
Hospitals	None	18
Doctors	None	27
Nurses	None	25
Annual Income	£14,759	£208,535

Birmingham Auxiliary :—

	1823	1923
Churches	3	37
Members	About 1,000	7,526
Scholars	1,500	14,130
Missionary Contributions	£487	£3,000

APPENDIX II
BIRMINGHAM MISSIONARIES UNDER
B.M.S.

J. Grigg	Africa 1795.	Returned 1796.
J. Rodway	Africa 1795.	Returned 1796.
W. Hopkins Pearce	India 1817.	Died 1840.

Birmingham Missionaries under B.M.S. 121

Anna Pearce	India 1822.	Died 1832.
Rev. John Griffith	Jamaica 1830.	Died 1831.
Rev. Joseph Hawkes	W. Indies 1871.	Returned 1873.
Rev. John Mintridge	India 1874.	Died 1875.
Rev. George Grenfell	Congo 1874.	Died 1906.
Rev. George Eaves	Japan 1884.	Retired 1889.
Rev. John Howell } Mrs. Howell }	Congo 1896.	Transferred from Congo Balobo Mission.
Rev. S. F. Whitehouse	China 1899.	Martyred at Tai- yuen-fu in Boxer Rising, 1900.
Rev. T. H. Robinson, M.A., D.D.	India 1905.	Was a member of Woodbrooke Staff.
Mrs. W. B. Frame	Congo 1906.	
Mrs. Kenred Smith	Congo 1907.	
Miss Donnelly	India 1908.	Now Mrs. Monks, Indian Y.M.C.A.
Rev. P. L. Cross } Mrs. Cross }	India 1908. India 1910.	Retired 1919. Retired 1919.
Mrs. E. W. Burt	China 1910.	
Miss Kathleen Dunn	Ceylon 1910.	Returned 1916.
Rev. P. N. Bushill, B.A.	India 1913.	
Mrs. F. G. Exell	Congo 1913.	
Rev. W. P. Pailing, B.D. } Mrs. Pailing }	China 1914. China 1916.	
Miss Fenter	India 1918.	
Miss Upton	India 1918.	Married the Rev. J. Johnson 1919
Dr. A. A. Lees	China 1919.	
Miss Mary Collett	India 1920.	
Miss Mawbey	India 1920.	
Miss Milward	India 1920.	
Miss Smurthwaite	China 1921.	
Dr. D. J. Evans	China 1921.	

APPENDIX III

TREASURERS OF AUXILIARY

1823.	Mr. Owen Johnson.	1866.	Mr. Thomas Adams.
1835.	Mr. B. Lepard.	1899.	{ Mr. Thomas Adams.
1839.	Mr. Owen Johnson.		{ Mr. Alfred Caulkin.
1844.	Mr. J. H. Hopkins.	1902.	Mr. Alfred Caulkin.

SECRETARIES OF AUXILIARY

1823.	{ Rev. I. Birt.	1886.	Rev. Henry Bonner.
	{ Rev. T. Morgan.	1898.	Rev. James Collett.
1829.	Rev. Thomas Swan.	1914.	Rev. J. Arthur Moore.
1851.	{ Rev. Thomas Swan.	1920.	Rev. Kenred Smith.
	{ Rev. Isaac New.		{ Rev. Kenred Smith.
1857.	{ Rev. Charles Vince.	1923.	{ Rev. J. T. Dawson,
	{ Rev. J. Jenkyn		{ B.A.
	{ Brown.		
1874.	Rev. J. Jenkyn		
	Brown.		

PRESIDENTS OF AUXILIARY SINCE 1908

1908.	Rev. Robert Gray.	1917.	Mr. T. H. Bond.
1909.	Mr. W. V. Dunn.	1918.	Mr. T. H. Bond.
1910.	Rev. John Hulme.	1919.	Rev. J. L. Roderick,
1911.	Mr. J. W. Bond.		B.A.
1912.	Rev. R. H. Coats,	1920.	Rev. John Howell.
	M.A., B.D.	1921.	Mr. A. E. Palmer.
1913.	Mr. W. Finnemore.	1922.	Rev. Hugh Single-
1914.	Rev. T. E. Titmuss.		ton.
1915.	Mr. W. Hastings.	1923.	Mr. A. Caulkin.
1916.	Rev. G. W. Bevan.		

APPENDIX IV

FINANCE

From its earliest hour one of the chief objects of every Birmingham missionary organization has been to raise funds. Reference is often made to the first collection of £70 at Cannon Street, but in that first year the Church gave in addition the sum of £127 10s. 10½d. In 1798 Pearce wrote from Portsmouth, 'I have been here a little more than a week, and have already raised £78. Could I stay through this week, I suppose it would be made £100.' Those words fitly typify the spirit which has animated the leaders of the Auxiliary all through.

It is only fair to say that this anxiety about finance has been very marked from 1898 onwards. In response to an urgent appeal in that year a special committee was appointed to draw up a scheme for raising the Society's income. One result was the grouping of certain Churches for Drawing Room meetings addressed by representatives from the London Committee, and of a complete visitation of the Churches by an Auxiliary deputation consisting of a minister and a layman in each case. In December twenty Churches reported the results of this campaign. Through 1900 and 1901 the matter was kept prominently before the local Committee. The Secretary presented an analysis of the contributions of the Churches showing the financial weakness was due (i) to the small number of large subscribers, only fourteen subscribing £5 and upwards per year; and (ii) to the small proportion of Church members who gave a separate subscription to missionary work, only one in nine being returned as subscribers.

In 1902 Mr. A. H. Baynes and the Rev. Charles Williams of Accrington addressed a special conference attended by over 300 members, after which Mr. Williams visited ten of the Churches in the interests of the Society.

On a later occasion the Rev. W. Y. Fullerton, in consultation with the officers, adopted a very bold course. He made a careful assessment of the Churches and challenged the representatives to accept and try to realize that assessment for their own Church. In a number of cases this was done with excellent results. Without labouring the matter, it will be evident that the leaders of the Auxiliary have been keenly alive to the necessity of ceaseless vigilance in keeping the Churches in touch with the growing needs of the Society.

CONTRIBUTIONS TO B.M.S. FROM THE
BIRMINGHAM AUXILIARY

	£	s.	d.		£	s.	d.
1823	317	10	5	1843	371	19	1
1824	424	10	8	1844	390	19	11
1825	646	16	4	1845	409	18	0
1826	578	3	5	1846	381	0	4
1827	431	4	5	1847	262	14	6
1828	444	11	0	1848	318	11	9
1829	517	2	7	1849	319	3	9
1830	564	8	5	1850	303	8	9
1831	307	12	6	1851	278	12	5
1832	263	17	4	1852	275	16	3
1833	286	2	11	1853	297	18	2
1834	238	9	11	1854	494	12	0
1835	244	19	6	1855	437	17	0
1836	371	6	10	1856	443	15	10
1837	356	8	2	1857	408	17	9
1838	278	2	8	1858	389	18	6
1839	265	2	4	1859	403	10	6
1840	283	16	11	1860	418	2	3
1841	553	18	2	1861	375	5	3
1842	330	5	7	1862	399	13	0

	£	s.	d.		£	s.	d.
1863	448	16	9	1893	1,489	3	1
1864	531	5	4	1894	1,263	14	0
1865	672	11	9	1895	1,240	3	0
1866	528	13	4	1896	1,381	5	0
1867	534	15	4	1897	1,873	16	6
1868	518	6	11	1898	1,983	9	10
1869	782	11	2	1899	1,779	14	2
1870	632	19	8	1900	1,519	7	0
1871	645	11	1	1901	1,772	11	6
1872	544	5	3	1902	1,997	6	3
1873	792	16	7	1903	1,769	17	2
1874	1,218	3	1	1904	1,820	1	5
1875	1,432	3	4	1905	1,969	1	0
1876	1,250	17	4	1906	1,984	8	0
1877	1,002	0	9	1907	2,125	9	0
1878	853	10	7	1908	2,007	4	4
1879	896	7	1	1909	2,208	9	5
1880	795	7	8	1910	2,080	0	0
1881	955	0	11	1911	2,192	10	2
1882	811	8	1	1912	2,174	12	3
1883	1,510	19	1	1913	2,150	12	2
1884	1,212	5	7	1914	2,044	3	10
1885	1,319	11	8	1915	2,141	15	8
1886	1,098	7	2	1916	2,225	5	2
1887	1,101	14	8	1917	2,319	16	9
1888	1,080	16	3	1918	3,368	11	8
1889	1,005	3	10	1919	2,818	3	6
1890	1,306	3	4	1920	3,321	14	9
1891	1,465	8	0	1921	2,947	16	7
1892	2,824	2	5	1922	2,988	10	4

Notes.—In 1835 an additional £508 9s. 1d. was raised for Jamaica. In 1838 £306 4s. 4d. for additional missions. In 1841 an additional £159 2s. 8d. for Jamaica. In 1843 an additional £436 6s. 0d. for B.M.S. Jubilee. In

1864 First provincial Autumn Meetings of B.U. held in Birmingham, which probably explains increased amount in 1865. In 1874-6 amounts increased by Jubilee Fund. 1876, Second visit of B.U. 1883 includes special contribution of £333 for Debt. 1889, Third visit of B.U. In 1890 is included G. Caldwell's legacy of £200. In 1891-2-3 increased by Centenary amount, the total for the Centenary being £2,262 4s. 7d. 1897 includes Miss Lancaster's legacy of £250. 1902, Fourth visit of B.U. 1918 includes Laymen's War Emergency Fund of £696 18s. 0d. 1920, Fifth visit of B.U.

APPENDIX V

CENTENARY ARRANGEMENTS

The following is, with several excisions, the appeal sent out by the Centenary Committee.

CENTENARY CELEBRATION, 1823-1923

In view of the arrival of the Centenary year, the Committee of the Auxiliary has resolved to celebrate the event, and now invites the Churches to unite in an enthusiastic demonstration of gratitude and re-consecration.

The Aims of the Committee in promoting the Celebration are:—

I. To review what has been accomplished, and thereby inspire gratitude for the guidance given to our fathers throughout the history of the Society, and admiration of their zeal and devotion to the extension of the Kingdom of God in the world.

II. To raise a fund of at least £5,000 as a thankoffering for the past, and as an instrument for further extension abroad and at home.

The first of these aims it is proposed to achieve by :—

1. The publication of a booklet furnishing a record of the position 100 years ago, and the progress achieved in the interval; also a record of the Celebration itself, for ourselves, and for the information of our successors.

2. The holding of assemblies of an educative and inspirational character, to be held in the centre of the city, in separate Churches and groups of Churches.

III. *The Objects* to which the proposed fund is to be devoted have been carefully considered, and it is felt they should include provision for

- (a) Extending the work abroad and at
- (b) The home base.

1. As regards the *Work Abroad* the Committee has sought some suitable project, which will be at once *definite, urgent, and capable of direct association with Birmingham*. After consideration the Committee has decided to undertake the *rebuilding of a portion of the Mission Hospital at Si-an-fu, China*.

This work is *definite*, in that it can be accomplished and handed over in a short period.

It is *urgent*, because the existing hospital, already inadequate, has been badly damaged and partly ruined by earthquake.

It is *associated directly with Birmingham* in that it is the sphere to which our esteemed fellow citizen, Dr. Alec Lees, B.A., M.R.C.S., L.R.C.P., M.C., has been allocated and in which he is now working, though much hampered by the wrecked condition of the Hospital Buildings. It is intended that the Hospital shall be permanently associated with our city by the designation of some part of the new buildings as the 'Birmingham Wards' or 'Wing'.

2. As regards the *Home Base*. The Committee recognize the urgent requirements of the rapidly growing communities within and around our city, whose religious and social well-being calls for immediate action by the Churches in the city and neighbourhood, and in the provision of which our denomination must bear its part as a duty to the community, and also as the means of conserving and extending its resources for progress at home and abroad. In several neighbourhoods on the outskirts of the city *small Churches* were founded many years ago. These are *now being surrounded by large populations* and assistance is needed to help in the years of establishment under new conditions, so that they may become centres of Christian fellowship, instruction, and influence, in accordance with Free Church principles. It is not the intention of the Extension Committee, which is associated with this effort, to establish causes in competition with other Free Churches, but to equip and foster causes already in existence, or initiate them where at present no suitable work is being carried on.

The importance of Home Extension Work in the past is shown by the following figures relating to the contributions of the Birmingham Churches to the Missionary Society:—

In 1873 (the Jubilee of the Auxiliary) they amounted to £783. In 1922 they amounted to £2,988 10s. 4d., of which £1,800, or say 60 per cent., was contributed by Churches worshipping in buildings erected during the past fifty years.

How the Fund can be raised:—

With a view to enable all to have a share in this effort without imposing any undue tax, it is proposed, where so desired, to extend the raising of the fund over a period of two years. Reckoning on only two-thirds of our members, as available for the effort (surely a very low estimate), a gift of an average of £1 (10s. per year) per member would ensure the entire success of the scheme. In cases where

this is not possible, it is hoped that in any case each Church will raise at least a minimum average of 10s. (5s. per year) per member. These individual gifts, supplemented by the Sunday Schools, and by larger amounts from many, will successfully achieve our aim. The Committee gratefully recognizes the deep interest which has always been shown by the Sunday Schools and Young Peoples' Societies in the Missionary Cause, which encourages the belief that they will bear a noble part in this effort.

The Committee proposes that, following the example of the Baptist United Fund, the effort shall be undertaken in sections, and suggests the following allocations:—

General Section	3,500
Women's Section	1,000
Young People and Schools	500
	<hr/>
	£5,000
	<hr/>

CENTENARY MISSIONARY SERVICES AND MEETINGS

MISSIONARY EDUCATION CAMPAIGN. September 20th to September 30th. Conferences and Lectures in Groups of Birmingham Baptist Churches, conducted by the Rev. J. R. M. Stephens, F.R.G.S.

SUNDAY SCHOOL DEMONSTRATION. 'Pictures and Praise,' September 29th, at 2.45 p.m. Ebenezer Chapel, Steelhouse Lane. Chairman: Rev. C. E. Wilson, B.A. Speaker: Rev. J. R. M. Stephens, F.R.G.S.

SUNDAY, SEPTEMBER 30TH, CENTENARY MISSIONARY SERVICES. (See Sunday Services.)

MONDAY, OCTOBER 1ST. CENTENARY CONVERSAZIONE AND PUBLIC MEETING. Birmingham Town Hall, at 5.30 and 7 p.m. Chairman: Mr. A. Caulkin. Speakers: Rev.

Herbert Anderson (100 years Missionary Work in India), Rev. W. Y. Fullerton, Sec. B.M.S. (100 years Missionary Work in China); Rev. J. T. Dawson, B.A. (100 years Missionary Work in Birmingham).

TUESDAY, OCTOBER 2ND. MISSIONARY BREAKFAST at 9 a.m., Carrs Lane Lecture Hall. Chairman: Rev. J. G. Collett, A.T.S. Speakers: Rev. J. S. Whitewright, China; Rev. A. Stonelake, Congo; Rev. J. I. Hasler, B.A., India.

ANNUAL MEETING—W.M.A. AND G.A. 7.30 p.m. Ebenezer Chapel, Steelhouse Lane. Chairman: Mrs. W. J. Lush. Speakers: Miss Lockhart, Sec. W.M.A.; Mrs. D. C. Davies, Congo; Dr. Percy Bruce, China.

WEDNESDAY, OCTOBER 3RD. BAPTIST LAYMEN'S LUNCHEON at 1 p.m. Chairman and Speakers to be arranged. Centenary Sermon at 7 p.m., Carr's Lane Chapel, Rev. Charles Brown, D.D. United Communion Service following.

THURSDAY, OCTOBER 4TH. ANNUAL MEETING M.M.A., at 7.30 p.m. Ebenezer Chapel, Steelhouse Lane. Chairman: Rev. J. A. Moore. Speakers: Dr. Fletcher Moorshead, Sec. M.M.A.; Dr. Vincent Thomas, India; Nurse Hammond, Congo.

MISSIONARY SERVICES, CENTENARY SUNDAY, SEPTEMBER 30, 1923

<i>Churchs.</i>	<i>Sunday Morning.</i>	<i>Sunday Evening.</i>	<i>Sunday Afternoon.</i>
Acocks Green.	Rev. J. R. M. Stephens, F.R.G.S. (Congo).	Rev. J. G. Edwards, B.A.	Rev. J. R. M. Stephens, F.R.G.S. (Congo).
Aston Manor.	Miss Lockhart (Sec. W.M.A.).	Rev. T. E. Titmuss.	
Balsall Heath.	Rev. J. Nash.	Dr. Percy Bruce (China).	Rev. A. R. George, B.A., B.D.
Bearwood.	Nurse Hammond (Congo).	Rev. E. G. Chapman.	Mrs. D. C. Davies (Congo).
Bordesley Green.	Rev. A. R. Boughen.	Nurse Hammond (Congo).	Rev. T. P. George.
Bromsgrove.	Rev. T. W. Dineen.	Rev. T. W. Dineen.	
Catshill.	Rev. J. P. Pryse.		
Canon St. Mem.	Rev. W. J. Lush.	Mrs. D. C. Davies (Congo).	Nurse Hammond (Congo).
Chester Road.	Rev. G. W. Bevan.	Rev. C. E. Wilson, B.A. (Sec. B.M.S.).	Rev. J. I. Cripps, B.A.
Ch. of Redeemer.	Dr. Percy Bruce (China).	Rev. J. I. Cripps, B.A.	Rev. E. G. Chapman.
Christ Church.	Rev. J. Ireland Hasler, B.A. (India).	Rev. T. Edmunds, B.A.	Rev. F. V. Mildred.
City Road.	Rev. H. G. Thomas.	Rev. W. T. Strange.	Rev. A. J. Selwood.
Coventry Road.	Rev. T. P. George.	Rev. J. R. M. Stephens, F.R.G.S. (Congo).	Rev. R. Percy, B.A.
Erdington.	Rev. A. Stonelake (Congo).	Rev. W. J. Lush.	Rev. C. E. Wilson, B.A. (P.S.A.).
Hall Green.	Rev. J. Briggs.	Rev. T. P. George.	Rev. A. Stonelake (S.S.).
Hamstead Rd.	Rev. J. S. Whitewright (China).	Rev. F. C. Spurr.	Rev. A. Lester.
Harborne.	Mrs. D. C. Davies (Congo).	Rev. W. Cleland.	Rev. W. J. Lush.
			Rev. H. G. Thomas.

<i>Church.</i>	<i>Sunday Morning.</i>	<i>Sunday Evening.</i>	<i>Sunday Afternoon.</i>
Highgate Park.	Rev. A. R. George, B.A., B.D.	Dr. Vincent Thomas (India).	Dr. Vincent Thomas (India).
Heneage Street.	Rev. H. H. Keyse.	Miss Lockhart (Sec. W.M.A.).	Rev. J. S. Whitewright (China).
Kings Heath	Rev. Herbert Anderson (India).	Rev. A. R. George, B.A., B.D.	Rev. J. Nash.
Lodge Road.		Rev. A. G. Thomas.	Mr. H. Huntman.
Moseley.	Rev. C. E. Wilson, B.A., (Sec. B.M.S.)	Rev. J. Nash.	Rev. H. Anderson (India).
Northfield.	Rev. W. E. Sainsbury.	Rev. R. S. Baker, B.A.	Rev. R. S. Baker, B.A.
People's Chapel.	Rev. E. G. Chapman.	Rev. J. S. Whitewright (China).	Rev. T. E. Titmuss.
Selly Park.	Rev. R. S. Baker, B.A.	Rev. W. E. Sainsbury.	Nurse Pollard (China).
Saltley.	Rev. W. T. Strange.	Rev. G. W. Bevan.	Dr. Percy Bruce (China).
Shirley.	Rev. A. Lester.	Rev. R. Petty, B.A.	
Spring Hill	Rev. T. E. Titmuss.	Rev. A. Stonelake (Congo).	Rev. H. Singleton.
Stratford Road.	Rev. R. Petty, B.A.	Rev. Herbert Anderson (India)	Rev. J. G. Edwards, B.A.
Smethwick.	Rev. F. C. Spurr.	Rev. H. Singleton	Rev. W. Cleland.
Sutton Coldfield.	Rev. A. J. Selwood.	Rev. H. H. Keyse.	Rev. G. W. Bevan.
Stechford.	Rev. J. I. Cripps, B.A.	Rev. J. Briggs.	Rev. A. R. Boughen.
Wycliffe.	Dr. Vincent Thomas (India).	Rev. O. D. Wiles, M.C., B.A.	Rev. W. E. Sainsbury.
West Bromwich.	Rev. H. Singleton.		
Witton.		Rev. J. Ireland Hasler, B.A. (India).	Rev. J. Ireland Hasler, B.A.
Hope Street.		Rev. A. R. Boughen.	