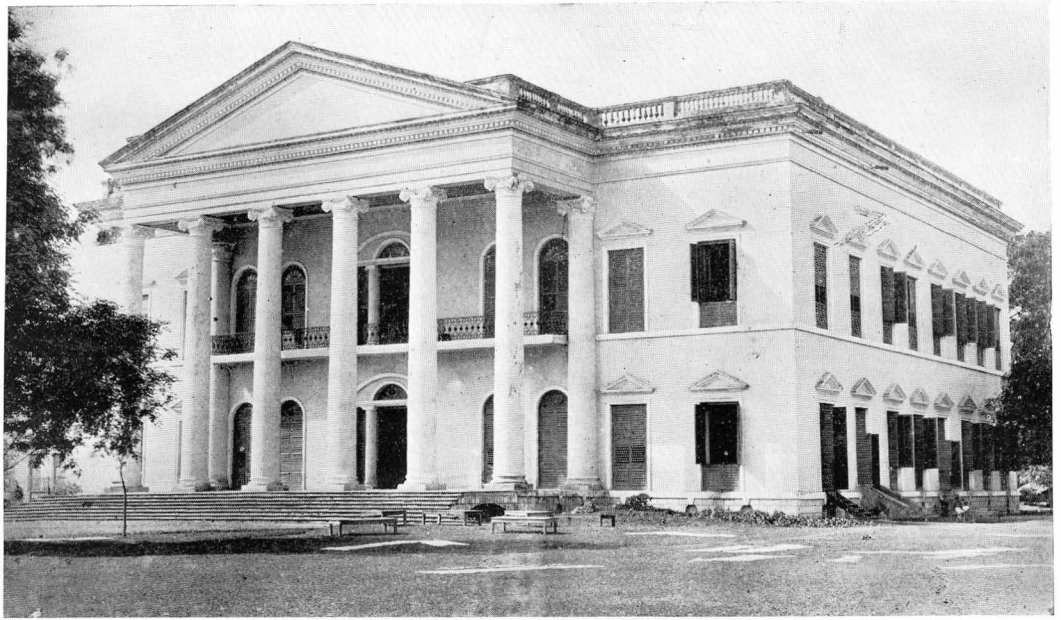

SERAMPORE COLLEGE, INDIA
founded by William Carey in 1818

ACHIEVEMENT

A SHORT HISTORY OF THE BAPTIST MISSIONARY SOCIETY 1792—1942

BY

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To

SEYMOUR JAMES PRICE

CHAIRMAN OF

THE BAPTIST MISSIONARY SOCIETY

1941—1942

IN GRATITUDE FOR TWENTY-ONE YEARS OF ENRICHING FRIENDSHIP.

BY THE SAME AUTHOR:

The Unity of Body and Soul (S.C.M. Press).

Conquest of Death: A Christian interpretation of Immortality (S.C.M. Press).

Man and his character (Kingsgate Press).

The Master and His Men (Carey Press).

Great Women of the Bible (Cassell).

Great Women in Christian History (Cassell).

The Acts of the Apostles (Carey Press).

Christ in the Modern Scene (Epworth Press).

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Notes on the Scripture Lessons (N.S.S.U.).

A Man's Religion: Broadcast talks to the Forces (N.S.S.U.).

FOR YOUNG PEOPLE:

The Man in the Dark Room (Carey Press).

Light your Beacons (Carey Press).

The Great Decision (Kingsgate Press).

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FOREWORD.

THIS book has been written at the request of the Committee appointed to arrange for the celebration of the Baptist Missionary Society's 150th Anniversary. It is hoped that among the literary memorials of that great event there will eventually be a Standard History of the Society. Only thus can justice be done to so great a theme. Within the limits of a smaller and more "popular" book such as this only the broadest outline can be attempted. As I have tried to tell the story of what followed from the historic decision in Kettering in 1792, I have constantly felt that such a thrilling period of religious history demands a better pen and unlimited paper. So many great servants of the Society, so many important stations on the various fields, claim inclusion in the narrative: readers who happen to miss some whom they hoped to find in these pages will appreciate the author's difficulty in covering a century and a half in a few brief chapters.

Much of what follows has been written to the accompaniment of gunfire. Indeed it has been pleasant to escape, in mind at any rate, from a city of alerts and air-raids to placid Northamptonshire villages, "India's coral strand" and "Afric's sunny fountains." Unhappily, when I made a mental leap from Central London to far Cathay, it was but from one scene of warfare to another. Yet even there I gained a certain resolution as I saw our missionaries in that stricken field bravely treading the rough road. War conditions have made access to the Society's literary sources difficult: yet ample material has been available to supply accurate groundwork for the narrative.

My indebtedness to many writers is acknowledged in the pages which follow. I should like, however, to express special appreciation to the Rev. Ernest A. Payne, B.A., B.D., B.Litt., for his many and important contributions to a subject in which he has shown such careful investigation and balanced judgment, to Mr. H. L. Hemmens, the Society's Editor, for many valuable suggestions, and

to Mr. Seymour J. Price for his kindness in preparing the Index.

Already I feel rewarded for whatever labour this book has entailed. So much so, that I am tempted to strike out the word "labour" from the preceding sentence. It is no labour, but a valued privilege, to spend happy hours in the fellowship of those who have brought our Missionary Society to its present vigour, and of those who now direct its manifold ministries. Who would not gratefully salute that great host of Baptist Missionaries and Officers, past and present, whose consecration and courage have given us one of the greatest achievements of modern times?

F. TOWNLEY LORD

BLOOMSBURY,
1941.

Chapter 1.

THE VISION AND THE VENTURE

Kettering 1792

THE story of the Christian Church, like that of mankind in general, is enlivened now and then by thrilling events. Men and movements emerge, towering like peaks over barren tracts, bringing a touch of poetry and romance into dull prosaic days. It is to events of this nature that we turn as we step back 150 years to the days when the Baptist Missionary Society came into being.

Few living at the time could have dreamed that a dozen English years at the turn of the eighteenth century would have so far-reaching an effect on Christian thought and life throughout the world. Yet it was in that period that Societies emerged which have been described as "noble and heroic parents from which sprang the whole Protestant foreign missionary world movement."

Dates, as a rule, are dreary things. Any would-be historian who begins his first chapter with a list of them is risking his readers' interest at the very outset. Yet even dates can be thrilling; provided we can clothe them with the dreams, adventures, and conflicts for which they stand: in short, *humanize* them, giving them the vitality of purpose and accomplishment. Then, they have a way of leaping out of the page, to challenge us with a message relevant and personal. In proof of this consider five dates, each one calling up pictures of men of broad vision and deep compassion; men who heard anew the call from Galilee and made great hazard that they might send it echoing round the world.

1792. Founding of the Baptist Missionary Society.
1795. Founding of the London Missionary Society.
1799. Founding of the Religious Tract Society.
1799. Founding of the Church Missionary Society.
1804. Founding of the British and Foreign Bible Society.

Our special date, it will be observed, heads the list.

Whereat we feel more than a little pride. Not that 1792 marks the beginning of modern missionary activity, for, before the middle of the eighteenth century, the

Moravians had their representatives in such fields as the West Indies and Labrador; and others were in the field elsewhere. But, prior to the birth of the Baptist Missionary Society, you could not speak of organised missionary enterprise supported by a strong home base. Indeed, it is notable that, with few exceptions, the great figures of the Reformation period in the sixteenth century, and of the Puritan movement in the seventeenth, showed no special zeal for world-evangelisation. It may be that the battles in which they were so strenuously engaged, in the one century for deliverance from a soul-destroying ecclesiasticism, in the other for true spiritual liberty within the State, raised so much dust and clamour that men could neither see beyond their domestic problems nor hear the call to evangelism from the other side of the world. Whatever the reason, the fact is plain that it was left to the closing decade of the eighteenth century to set the Protestant Church in Britain on the adventurous missionary path. And left, in the main, to one man.

"Carey," says his gifted descendant and biographer,[1] "was fortunate in the period in which his English years were cast. Many movements were stirring. Seeds were quickening. An Easter breath was in the air." The eighteenth century had become slowly and painfully aware of the need for new ventures. A spirit of critical enquiry was abroad. "The mind of the eighteenth century," says a recent historian,[2] "became hostile to things as they were." Across the English Channel, Voltaire had poured his biting ridicule on the evils of contemporary French life. Rousseau, taking as text, "Man is born free and everywhere he is in chains," had preached the duty of rebellion. The French Revolution, with its watchwords of Liberty, Equality, Fraternity, in 1789 sent the French people into chaos, mingling war, dearth and terror. Not unnaturally, the cries of French enthusiasts carried across the cliffs of Albion, awakening sympathy with ideals, if not with methods.

Our English life at this period does not appear attractive. A vulgar Court found its counterpart in a coarse society,

[1] *William Carey* by S. Pearce Carey, p. 4.
[2] *The Eighteenth Century and the Revolution* by H. E. Howard, p. 114.

as we may see from the pages of Fielding, for example, or the engravings of Hogarth. There was widespread traffic in slaves. The prison system was a scandal. So slight was attention to child-welfare that, in the earlier part of the eighteenth century, three out of four children of all classes died before their fifth birthday. And even if they lived, for many of them there lay in store the perils of an unregulated and developing factory-system. By 1750, the national annual consumption of spirits had reached the staggering total of 11,000,000 gallons. The passion for gambling, according to Walpole, had spread a "universal opium" over the whole nation. Cock-fighting and bull-baiting afforded popular alternatives to the spectacle of hangings at Tyburn. Only ten years before the B.M.S. came into being, a woman was burnt alive for poisoning her master. Not without good reason does Dr. H. W. V. Temperley write: "The earlier half of the eighteenth century in England was an age of materialism, a period of dim ideals and expiring hopes."[1]

A sombre picture! Yet, in the social and political realms, there was already the promise of a brighter day. "In that century of reaction, when the mercury fell low, when reason clipped faith's wings, and enthusiasm was a reproach, and religion 'icily regular,' when the critics held the field, and Hume was the oracle, and Voltaire, that 'Philistine of transcendent cleverness,' was the idol, and Gibbon was subjecting the warm wonder of the first Christian centuries to cool analysis, and 'all people of discernment had discovered Christianity to be fictitious' . . . England's soul was saved by three evangelists."[2] Historians in general confirm this verdict. The spirit of humanitarianism, which was to become so prominent in nineteenth century England, owed much to the Evangelical Revival associated with the Wesleys and Whitefield.

Yet it is to be feared that the spirit of that revival had not penetrated to the Church as a whole. Excitement and enthusiasm were not popular in ecclesiastical circles. After all, you never knew where they would lead you. True, hymns were coming into fashion, and religious

[1] *Cambridge Modern History, VI*, 76.
[2] *William Carey* by S. Pearce Carey, p. 9.

poetry. Yet, for the vast majority, religion was an argument, not a song. If you wanted an argument for the Christian faith, well, was it not rational and eminently prudential? Now rationality and prudence are all very well in their way; but the Christian cause never yet made progress without a sort of holy abandon; and that was something eighteenth century English Christianity officially discouraged. And so, while explorers could venture to the Pacific and map out New Zealand; while traders could send their argosies through pirate-infested waters to distant lands: while reformers could espouse the cause of the children, the prisoners and the insane: while scientists could enter on that enlightened path which was to revolutionize men's outlook on the world about them and above, the Church in England had time or energy for nothing save its own safeguarding. As Cox tersely puts it: "Nothing morally great was achieved, nothing was attempted."[1] Nothing, that is, until in the providence of God there came a man upon the scene. His name was William Carey.

Who would have thought, looking at a village cobbler in Northamptonshire, that out of such beginnings would arise a movement of epoch-making significance? Yet once again, in the providence of God, the humble were to confound the wise, and the poverty of enlightened consecration was to open the way to the riches of the Kingdom. As at the very beginning of the Christian enterprise, so again, light was to shine from a village and send its rays into the proud and stately cities of distant lands.

Northamptonshire was a fine county to be born in. "The county had saved England's liberties at Naseby. Through Carey it was to save England's soul, leading forth her sons and daughters to win the world for Jesus Christ." For Carey, though in his early years he had no appreciation of it, the most important thing about Northamptonshire was its Baptist witness, linked with great names like John Ryland, John Sutcliff and Andrew Fuller. These, too, were to play their part in the denomination's awakening to missionary enterprise. Fuller himself gave

[1] *History of the Baptist Missionary Society from* 1792 *to* 1842 by F. A. Cox, 1., p. 2.

to Carey the credit for the origin of the B.M.S. "The origin of the Society," he wrote, "will be found in the workings of our brother Carey's mind." But, if the cobbler's vision and persistence were the main factor, their expression and organisation owed much to Carey's fellowship with Northamptonshire's leading Baptist ministers during the critical years.

William Carey was born in Paulers Pury on August 17th, 1761. His cottage-home gave him few advantages save an introduction to the Bible and the discipline of strict Church-attendance (his father and grandfather both being parish clerks). If books were few, there was always the fascinating book of Nature, and the boy Carey was never happier than when rambling through the countryside. His hero at this time was his uncle, both expert gardener and seasoned traveller. To the eager boy he unfolded the mysteries of field and hedgerow and, in many a thrilling half-hour, fired his mind with tales of far-off Canada. Naturally Carey inclined to gardening as a lifework, but a skin trouble closed that door, and he was apprenticed to shoemaking in the service of Clarke Nichols of Piddington. This brought him books, imposing volumes on his master's shelves. But it brought him something, at that time, infinitely more important, the comradeship of John Warr, a senior apprentice, a dissenter who was always eager to talk of spiritual matters. It was John Warr who induced Carey to attend prayer-meetings at Hackleton, though, as a good Anglican with two generations of parish clerks behind him, he salved his conscience by attending the parish church thrice a Sunday. It was John Warr who led Carey to Christ, and to whose memory, fittingly, the best biography of William Carey is dedicated.

The death of Carey's Piddington master sent the young apprentice into the service of Thomas Old of Hackleton. His years henceforward were important. They saw the shaping of his Christian experience into order, the culture of his mind through linguistic studies in which he was afterwards to attain such fame, and occasional Sunday tramps to hear the best preachers of his county. It was about this time that there came into his hands a book by the elder Robert Hall, *Help to Zion's Travellers*. This

confirmed him in the movement of his mind away from the current hyper-Calvinism, a doctrine which discouraged evangelical zeal. In a few years, events crowded into his life. His marriage in 1781, the shouldering of business responsibilities through the death of Thomas Old, his venture as village schoolmaster to eke out income in hard times, his joining with a few others in the founding of the Hackleton dissenting church; one happening followed another in quick succession. Not yet had he taken the step of baptism, for the constitution of the Hackleton church left that an open question, but, in 1783, he tramped to Northampton to be baptised by John Ryland.

A year before, he had entered on the preacher's vocation, at Earl's Barton and then at Paulers Pury. His work for Christ lay in the villages of his home county, but his mind was already reaching far across the seas to darkest heathendom. Captain Cook's *Voyages* had always thrilled him, and now access to their expensive folios fanned his boyhood's smouldering desires into flame. He began to dream of exploits to the South Seas far nobler than those of adventurous seamen: exploits in the name of Christ. Meanwhile he bent himself to his humble tasks, with an eye on the homely map he had himself fashioned, with his mind increasingly enriched by studies in Latin and Greek. In 1785 he moved to Moulton to undertake schoolmastering as well as shoemaking. To the Moulton church his arrival was a godsend. For years without a pastor, they now saw, in the unusual teacher-shoemaker, God's gifted messenger. Still working at his craft, Carey accepted the Moulton pastorate. He was now a Baptist minister.

We pause at this point to enquire what sort of denomination it was in whose ranks he was now enrolled. Seventeenth century Baptists had followed two lines. They comprised (1) the General Baptists, following the Arminian doctrine that salvation was "general," universal in scope: and (2) the Particular Baptists, Calvinistic, holding that salvation was limited to those whom God had elected to it. This latter section was destined in the eighteenth century to become the stronger Baptist group, but, in the earlier part of that century, both groups shared in the general religious stagnation. In 1715, there were about

220 Particular Baptist churches, and about 110 General. In 1750 the numbers had declined to about 146 and 65 respectively. In both sections the prevailing rationalism had drained vitality away.

It was not easy for Particular Baptist churches, by reason of their hyper-Calvinism, to keep a strong evangelistic spirit. If you make your cardinal point the certainty and inexorability of the Divine decrees, it is but a short step to the position that the salvation of the world is out of your hands.

Love drew the Model of our Bliss
In the Decrees Divine,
Conducts the Work, and will at length
Compleat the vast Design.

So sang Joseph Stennett. Wesley might be taking the world for his parish, but his Baptist contemporaries shared none of his zeal. The work was in God's hands. Meanwhile, says Dr. Whitley,[1] His Baptist servants "were now stationary, with neither leisure nor ambition to evangelise widely, while laymen had lost the tradition, and failed to revive it when challenged by Methodist fervour."

A new temper, however, began to make its influence felt as the century drew on to its close. We have already noticed the elder Robert Hall's *Help to Zion's Travellers*, growing out of a sermon preached before the Northampton Association, and published in 1781. This was in part a protest against the paralysing hyper-Calvinism of the day. But another and very important factor arose in the person of Andrew Fuller, first Baptist pastor at Soham and then, for life, at Kettering. He was to play a mighty part in leading the Particular Baptists into the larger view. During his first pastorate, his mind had rebelled against the rigidity of the extreme Calvinistic position and, in 1784, he published *The Gospel Worthy of All Acceptation*, laying a train which was to explode the current rigid dogmatism and open the way for a new evangelism to the ends of the earth. "An epoch-making book," comments Ernest A. Payne,[2] "breaking the shackles of a creed that was stifling the life of the churches."

[1] *A History of British Baptists*, p. 213.
[2] *The First Generation*, p. 28.

Thus when Carey became a Baptist pastor, admitted to the Ministers' Fraternal of the Northamptonshire Association, he enjoyed a threefold advantage: the fellowship of a growing Association: the comradeship of men who, while they might not all share his missionary vision and none of them had his burning ardour, meant much to him: and the existence of a literary apologia for evangelism, to which his own contribution, following logically on those of Hall and Fuller, added the final argument, carrying the others to their glorious fulfilment.

We are tempted to follow Carey's life at Moulton and in his subsequent pastorate at Harvey Lane, Leicester, at some length. But our immediate purpose bids us select from those crowded years the events which played the greatest part in bringing the B.M.S. into being. First we note the prayer-meeting, held monthly, mainly at the instigation of John Sutcliff, pastor of the Olney church. In this we can trace the influence of Jonathan Edwards' work, *An humble attempt to promote explicit agreement and visible union of God's people in extraordinary prayer for the revival of religion, and the advancement of Christ's kingdom on earth.* This prayer meeting, on the first Monday evening in the month, began in 1784, and its effect moved Principal Henderson (writing in the *Centenary Volume* of the B.M.S.) to say, "Our Society had its origin in prayer."[1]

Through all his regular contacts with brother ministers, Carey continued to press his case for world evangelisation. All the while he continued his linguistic studies, adding Hebrew, Italian, French and Dutch to his original Greek and Latin. He continued to amass information on the world situation, outshining Hall, Ryland, Sutcliff and Fuller when it was a question of information about remote and distant places. But his enthusiasm was not always approved. At one meeting, when Carey proposed that the subject for consideration should be "whether the command to the apostles to teach all nations was not binding on all succeeding ministers to the end of the world, seeing that the accompanying promise was of equal extent,"

[1] See *The Prayer Call of* 1784. E. A. Payne.

the elder Ryland replied, " When God pleases to convert the heathen, He'll do it without consulting you or me." The accuracy of this story has been denied, but there can be little doubt that Carey felt he had been rebuked.

Yet, though there might be rebuke in some quarters and lukewarmness in others, Carey was ready with his unanswerable argument. During his Moulton days he produced an essay afterwards published under the title, *An Enquiry into the obligation of Christians to use means for the conversion of the heathen.* This remarkable document, which had been brought to the notice of " scholarly Ryland, cautious Sutcliff, virile Fuller, devout Pearce and others," as Pearce Carey describes them, before its publication, and whose actual appearance in book form owed much to the generosity of Thomas Potts, a leading layman of Cannon Street Church, Birmingham, has been described as " the charter of modern missions." It was not a hasty pamphlet, struck off at white heat to meet a sudden emergency. It was a carefully-reasoned argument, born of years of study and reflection, witnessing as much to its author's realism as his idealism. Carey was not content to express pious hopes couched in sentimental phrases. The map he had pinned years before to the wall of his workshop had leaped off the wall and forced its way into his mind. There was a clamant need in the world of Carey's day, and Carey *knew the facts.* The B.M.S. was born in intelligence as well as spiritual ardour.

We see the working of Carey's mind in the plan of the *Enquiry.*[1] It has an introduction and five parts. The first presents the question Carey had often put in conversation with his brethren: whether Christ's commission is not just as binding on us as on His first disciples? Where a command exists, it is our plain duty to surmount any obstacles. Difficulties have in fact been overcome both by missionaries like the Moravians and traders who have sent their emissaries to far-off lands. Should followers of Christ be less ardent than British traders or even slave-

[1] The *Enquiry* was published in Leicester in 1792 at the price of 1s. 6d. and reprinted in 1818. A facsimile was produced in 1892 in connection with the B.M.S. Centenary and again in 1934, the hundredth anniversary of Carey's death.

raiders? The second section is like a scroll of missionary heroism. It reviews the exploits of the apostolic church and carries the story through the centuries as far as Eliot and Brainerd, whose *Lives* Carey had pondered during the Moulton period, the Moravians and the Methodists. Part three is a statesmanlike survey of the world-field, as accurate as Carey could make it. He knew the islands in the far-off seas and the religious complexions of various districts. His feet and hands, says Pearce Carey, moved in Leicester, but his heart was in Tahiti. Part four demolishes arguments against missionary venturing on the ground of difficulty. Is distance a hindrance? Traders overcome it. Does barbarism present an obstacle? It has baffled neither the great souls in Christian history nor intrepid traders. Do personal dangers or language difficulties stand in the way? The former will not daunt a true Christian, while the latter, as Carey himself had proved, can be conquered. Finally, the *Enquiry* considers the means whereby this all-important work of world evangelisation should be promoted. First, there is the need for fervent and united prayer. Then, praying must take form in planning. If traders can form companies and secure charters, every denomination should have its Missionary Society. Then plans must be empowered by sacrificial giving. Bold and consecrated giving is a sure investment in the treasure of the Kingdom. "What a heaven will it be," he concludes, "to see the many myriads of poor heathens, of Britons amongst the rest, who by their labours have been brought to the knowledge of God. Surely a crown of rejoicing like this is worth aspiring to. Surely it is worth while to lay ourselves out with all our might, in promoting the cause and kingdom of Christ."

But there was still hesitation on the part of Northamptonshire Baptists. At a gathering of ministers at Clipstone, at Easter 1791, Carey urged action, but even Fuller recoiled a little from the difficulty of the project, while the Association in general would go no further than to encourage the circulation of the *Enquiry*. A year later in Nottingham Carey preached his "deathless sermon" on Isaiah liv, 2f.

> Enlarge the place of thy tent, and let them
> Stretch forth the curtains of thine habitations.
> Spare not:

Lengthen thy cords, and
Strengthen thy stakes.
For thou shalt break forth on the right hand and on the left.
Thy seed shall inherit the Gentiles, and
Make the desolate cities to be inhabited.
Fear not.

This sermon's two divisions, *Expect great things from God, Attempt great things for God*, were to become great watchwords in Christian enterprise.

The worshippers at that memorable service could buy the *Enquiry*, for it was on sale. But now they *heard its author* delivering its central message with all the zeal of his intense yearning: simply, however, and with no pretence at rhetoric. Yet it went home, and with greater cogency than the more lengthy and elaborate discourses customary at that time. Next morning, domestic business having been transacted, Carey's plea was still uppermost in delegates' minds. Could they any longer deny it? While some were still hesitant, Fuller threw his great weight on Carey's side and moved a resolution, which was carried:

"Resolved that a plan be prepared against the next Ministers' meeting at Kettering, for forming a Baptist Society for propagating the Gospel among the Heathen."

One man that day sang in his heart. The dreams of years seemed now likely of fulfilment. And to set the ball rolling, Carey promised the profits from the sale of the *Enquiry* to the shining Cause which would soon need funds.

Five months passed, and on Tuesday, October 2nd, 1792, the town of Kettering, then famous for Fuller's ministry, saw the gathering of Baptist delegates for further fellowship. As was usual on such occasions, rich fare was provided from the pulpit, John Ryland of Northampton preaching in the morning, and Samuel Pearce of Birmingham in the afternoon. Ryland's text from Isaiah xliii, 13, "I will work, and who shall let it?" seemed specially appropriate in view of the main business of the Assembly, which was to put into effect the resolution adopted at the Nottingham meeting. And so it happened that, in a back-parlour in widow Wallis' house, a room twelve feet

by ten, fourteen men assembled: twelve ministers, a student from Bristol who happened to be "supplying" at Northampton, and a deacon of the Kettering church, Joseph Timms. Were they conscious of the greatness of that moment? Doubtless: but unaware of the epoch-making nature of their little gathering.

Let us look at these fourteen men, now arriving at a crucial moment both in the history of the Baptist Church and of Protestant Christianity. Some of them we know. Ryland of Northampton, then considering accepting the Principalship of the Bristol Academy: Andrew Fuller, big and commanding, already Kettering pastor for a decade and vigorous champion of broader views against the hyper-Calvinism of his day: John Sutcliff from Olney, the instigator of the monthly prayer-meeting; Carey himself, without whom there had been no such gathering at all, having travelled twenty miles in the hope that the dreams of years might at last take form and reality: and Samuel Pearce of Birmingham, Association preacher for the occasion. Leaving out deacon Timms and William Staughton, the Bristol student, the rest were obscure men from village pastorates: John Eayre, Joshua Burton, Abraham Greenwood, Reynold Hogg, Thomas Blundel, Edward Sharman and William Heighton.[1] To most of us these are merely names. Not for them was ecclesiastical limelight. Yet they all shine resplendent, for they formed the fellowship whence came the decision and the offering for the service of Christ in lands afar.

We do not know exactly what happened in the little back-parlour that night. But we do know that Carey, ready as ever with something cogent for the occasion, produced the latest report of Moravian missionary achievement. Perhaps he repeated the gist of his Nottingham appeal, for only a few of the gathering had heard him there. But whatever the procedure, the glorious result was clear. A resolution was adopted:—

> "Humbly desirous of making an effort for the propagation of the Gospel amongst the Heathen, according to the recommendations of Carey's *Enquiry*, we unani-

[1] *The First Generation*, chap. 1.

mously resolve to act in Society together for this purpose; and as, in the divided state of Christendom, each denomination, by exerting itself separately, seems likeliest to accomplish the great end, we name this the Particular Baptist Society for the Propagation of the Gospel among the Heathen."

At once, bearing in mind Carey's remarks in the *Enquiry* about giving as well as praying and planning, the little company decided on half a guinea as the minimum subscription for membership of the Society. Each member in the little room made his promise, and the promises were collected in Fuller's snuff-box (after all, a not-inappropriate receptacle, for its lid bore a representation of Paul's conversion). A total of £13 2s. 6d. was promised, to which were to be added Carey's promised proceeds from the sale of the *Enquiry*. As this survey of the Baptist Missionary Society proceeds, we shall note many examples of sacrificial giving: but, when it is remembered that most of these original donors were poor men, one of them in a pastorate which brought him 7s. 6d. a week, it will be conceded that never was there finer generosity than at the beginning.

Andrew Fuller was appointed first secretary of the Society and Reynold Hogg treasurer. These, with Carey, Ryland and Sutcliff, formed the first B.M.S. executive committee.

Our narrative in the last page or two has been concerned with propositions, resolutions and the like. These are prosaic terms, necessary enough, but hardly romantic. Yet in these formal resolutions lay hidden the greatest romance of the modern Protestant Church. We tend to think of missionary committee members in terms of maturity and ripe experience. But the first committee averaged under 38 years of age, with Carey the youngest at 31. It was a comparatively young man who had brought a great vision to his denomination. To young men, as in the beginning in Galilee, had the call come. And the great decision, so courageously taken, was to renew the youth, not only of the Baptist cause, but of the whole Christian movement in our land.

The formation of the Society was a tremendous step forward. Something no less important, however, remained, the translation of *decision* into *action*. At this point we turn with pleasure to the first Minute Book of the Society, partly because of the information it supplies, but even more because it brings before us once again the great figure of Andrew Fuller. As the first secretary of the new Society, he recorded its transactions with care, and the proceedings are as clear as his writing. There is something very attractive in the spectacle of a great theologian, his denomination's best at that time, filling with consecration the role of recorder. But that was Andrew Fuller. If his mind could range through vast realms of thought, it could no less ardently devote itself to less spectacular tasks, even to the extent of touring the country for subscriptions, or, as we shall see, patiently waiting to interview great personages. His services for the home base were no less distinguished than those of the men who ventured overseas.

Carey was not present at either the second or the third meetings of the Society, which followed soon after the memorable meeting on October 2nd. By the end of that month, a new branch of the Society had been formed in Birmingham and had pledged its support in a substantial gift. To the third meeting in November Carey sent a letter reporting that he had received a communication from "Mr. Thomas, the Bengal missionary, who informs me that he intended being at the Kettering meeting, but forgot the time when it was to be. He tells me that he is trying to establish a fund in London for a mission to Bengal: he earnestly desires a companion." As John Thomas was to become the Society's first agent, and to turn the Society's mind towards India, we had better at this point take some note of him.[1]

Born in 1757, he ran away from home in his teens. After a medical course at Westminster Hospital, he became a naval surgeon, but soon quitted that to become surgeon and apothecary in London. Financial difficulties, however, drove him into the service of the East India Company as

[1] See *"In the Service of Suffering,"* Clement C. Chesterman, p. 7f.

surgeon and, in 1783, he made his first trip to India. His experiences on this and on a second voyage led him to feel that his true life-work was that of a missionary. During his years in Bengal he showed his zeal, not only in preaching and medical work, but also by acquiring a knowledge of Bengali and some Sanscrit. This was the man who, returning to England in 1792, was brought to the notice of the Society's committee in January, 1793. The committee was in the mind to make its first venture in Tahiti, but Thomas turned its thoughts in another direction. Adventurous, unstable, erratic, and always in financial difficulties, he had little save his abounding compassion and his experience to commend him. Fuller made enquiries about him in London, liked what he learned, made a point of meeting him and arranged for him to meet the Society on January 9th, 1793. True to form, Thomas failed to turn up at the appointed time, but later he thrilled the members of the meeting with his story of India's dire need, even if he somewhat misled them by his too-optimistic forecast of what a missionary venture there would cost! Carey, for the first time meeting a tried missionary face to face, felt that Thomas' need for a colleague was his own opportunity. He volunteered and, with Peter-like impetuosity, Thomas clasped the Harvey Lane pastor with affection. The minute of this meeting reports:—

> "After a most serious, solemn and affectionate meeting, attended with fasting and prayer to Almighty God, accepted the offers of both the above brethren: engaged to pay every possible attention to the temporal accommodation of them and their families, and to afford every possible assistance to the church at Leicester, who must be deprived of the labours of their beloved pastor."

The news of Carey's volunteering was indeed a blow to Harvey Lane Church, Leicester. How could its members give up so beloved and successful a leader? Their anguish and courageous acquiescence are shown in a letter to the Association—

> "In the midst of our Expectations and our growing Union, We where visited with a Blow which we Feel the weight . . . the Shock was great . . . But

> what can we do? . . . His Heart had been Long set upon it, and we had Been Long Praying For the Gospel to Be Sent, and now Providence opened a way, and we were called to make this Painefull Sacrifice, in answer to Prayers . . .".

But the difficulties in his church were small compared with those at home. His wife was a "home bird" and by April, the date he had undertaken to embark with Thomas, she would again be within a month of motherhood. How could her husband expect her to travel, even if she were willing, across pirate-infested seas? For long she held out only, indeed, at the very last moment consenting to go.

Then came the Society's first Valedictory Meeting, on March 20th, 1793, in Harvey Lane Church, Leicester. "The forenoon," says the minute book, "was spent in prayer." Carey must have been heartened by the gathering of all his county brethren save one. In the afternoon Thomas addressed a crowded church. In the evening Reynold Hogg, the treasurer, spoke to the church and Fuller valedicted the two central figures of the day from the words, "Peace be unto you: as My Father hath sent Me, so send I you." Thomas Ekins Fuller, in his biography of his grandfather, records that the day's offerings amounted to upwards of £600. Carey's plea in the *Enquiry* was beginning to take effect.

It was a holy day for Carey, mingling sadness and joy. But, ere the day closed, he found the Holy of Holies. With Ryland, Sutcliff, Fuller and Pearce he drew apart that they, who had known so much together of prayer, discussion and resolve, might talk for the last time of the things deepest in their hearts. Together they pledged loyalty to the new enterprise. Carey was venturing, as it were, down a deep unexplored mine. The others (the simile was Fuller's) would "hold the rope." And so they did. To quote Pearce Carey's fine passage, "With entire fidelity that covenant was kept, in every case till death. By Pearce through only six years, by Sutcliff through twenty-one, Fuller twenty-two and Ryland thirty-three, Carey himself surprisingly outliving Ryland by a further eight. Pearce became the Mission's preacher, self-offerer,

editor, saint: Sutcliff its counsellor and tutor of candidates: Fuller its secretary, statesman, pamphleteer, historian and advocate: and Ryland, goader of his students into overseas' service, and, after Fuller's death, joint-secretary with another. They made Birmingham, Olney, Kettering, and Bristol the focal points of the home base. Like walls they stood about Carey four-square to all the winds that blew. He could not have been blessed with stauncher comrades."[1]

There were many delays and difficulties before Carey and Thomas could wave farewell to English shores, lightened, as far as Carey was concerned, by one crowning mercy—he was eventually able to take his family with him. The matter of a passage on one of the East India Company's ships was the first difficulty, for that Company did not permit of the transport of missionaries to the scenes of its activity. Not until years afterwards, as we shall see, was its charter altered to permit of this, and that through the efforts of Robert Hall and Andrew Fuller. Eventually Captain White, of the *Earl of Oxford*, undertook to carry Carey and Thomas to Calcutta without permits. The hopes of the missionaries-elect ran high, only to be dashed to the ground by a change of mind on the captain's part. He had received an anonymous letter, connected with Thomas' financial troubles, warning him of the risks he ran. Then followed an anxious period of waiting and searching. If a British passage was impossible, then some other must be found. It was found. A Danish East Indiaman, the *Kron Princessa Maria*, took the party aboard, and on June 13th, 1793, they waved farewell to the cliffs of Dover. That night Carey wrote in his diary, "This day has been a day of gladness to my soul. I was returned, that I might take all my family with me, and enjoy all the blessings which I had surrendered to God. This 'Ebenezer' I raise. I hope to be strengthened by its every remembrance."

It was but a few months since the day of decision in the Kettering back-parlour. But how much had happened! Lethargy had been disturbed, indifference challenged, plans formulated, interest aroused, money gathered, farewells

[1] *William Carey*, p. 115f.

made . . . and the great venture had begun. Another Columbus had set out, if not to change the map of the world, at least to set the course of history in a new and nobler channel.

CHAPTER 2.

THE FIRST FIELD.

INDIA 1793
CEYLON 1812

WITH the arrival of Carey and Thomas in India in 1793, the long and honourable campaign of the Baptist Missionary Society abroad began. We have now to compress into a few chapters the story of that thrilling campaign. It is as though we had to convey the power and charm of Milton's *Paradise Lost* in five minutes, or do justice to the glory of an Alpine range while passing in the train! So vast is the area of achievement to be covered that a word or two is now necessary as to the principle of selection in the chapters that follow. Two possible methods are open to us: a chronological survey of the Society's work, decade by decade: or attention in turn to the various fields, bringing each survey up to date with some account of the work to-day. The latter, for our special purpose, is preferable: but the fields will be considered in the order in which, historically, the Society ventured into them, leaving space for considerations of special interest, like women's work, translation and education, the ministry of healing, and so on, to which special chapters will be allotted. Nor, as we proceed, shall we ignore important happenings at home, thus linking the "ropeholders" with their valiant representatives on the field. If, so to speak, one eye is on Carey, the other must be on Andrew Fuller.

"The field is the world." So it must have appeared to Carey as he set foot on Indian soil. Think of a land as big as Europe without Russia, with a coast-line of some 5,000 miles: of a vast population (to-day 389 millions) with ninety per cent. in the villages: a land of Hinduism with innumerable idols ranging from mud to gold, its often-sordid temples, and festivals and pilgrimages; of Mohammedanism with its despising of idolatry: of a country with a spiritualistic tradition in philosophy, a belief in re-incarnation and karma, but a social order marked by a rigid caste system and hordes of "untouchables"

whose very shadow was thought to defile: a land of illiteracy and child-cruelty, and the heartless burning alive of widows with their dead husbands: a people with 150 different languages and dialects. It was a veritable world of need. And here were two men, an ex-cobbler and a doctor, to challenge it in the name of Christ.

Their venture did not even enjoy the official backing of their native land. Not on British-controlled soil were they permitted to labour: for that, they were granted, in 1800, refuge under the Danish flag at Serampore. For the first seven years of his sojourn in India, Carey was obliged to find secular employment in Bengal, the while he pursued his language studies and translation work, and spread the Gospel among the villagers as opportunity offered. Indeed these early years of the Indian venture tell a story of difficulty and heartbreak. Support from London had a way of arriving late, and so the pioneers, in full accord with Carey's principles, had to support themselves. The news of this, reaching the home base, disturbed the leaders there, concerned lest their missionaries should pay too much attention to things secular! Carey's work as a planter and, later, as lecturer in a government college, made it possible for the main work to be developed. Both his genius and his generosity are revealed in the fact that, during his lifetime, he was able to contribute no less than £40,000 to the Society. But everything was subservient to the main purpose, evangelism, compassionate and cultural. Carey had seen a native swinging from a tree with hooks in his flesh and, in repulsion and pity, he determined that India's devotees should know a nobler and more reasonable service.

In the early years of the India mission, Thomas died (1801). But Carey was joined by two great recruits, Joshua Marshman (1768-1837) and William Ward (1769-1823): the former a weaver and then a schoolmaster: the latter first a printer and then a journalist. Years before, Carey had preached in New Park Street Chapel, London. In his audience was a young journalist from the Midlands. Something stirred in the young man's heart that morning, and, six years later, he went out to join Carey and be his comrade for nearly twenty-five years. Carey, Marshman

and Ward, " the Triumvirate," joined in evangelistic work, education, Bible translation and social reform. These three formed the base of a " battle line for all Asia." They prayed together, worked together, lived together in one household at Serampore until their days of service were over.[1]

" Serampore " is the cradle of modern missions in India and, to Indian Christians, it is the Mecca of their faith. Carey's proficiency in languages earned him a post as tutor of Bengali and Sanscrit at a government college in Calcutta. Out of his salary he was able to build a college at Serampore, the first institution in India to provide higher education. Carey's spacious mind is revealed, not only in the broad and liberal basis upon which the aims and principles of the College were drawn, but in the actual size of its buildings. To this day, the visitor to Serampore is impressed by their size and extent and, still more, by the fact that their founder and builder could so soon after the birth of the enterprise envisage its need of buildings on so vast a scale. The College itself acted both as a home base and a missionary agency. Bible translation enabled the message to be sent over great tracts of Asia, and a printing press supplemented the genius of the linguists. But there was also the training of Indian teachers, who were sent out into wide areas. Both Bible translation and the printing of literature, as we shall see, have remained to this day an important feature of B.M.S. work in India.

A welcome and important addition to the little group at Serampore in the early years was John Chamberlain who later was to become the pioneer in North India, but we mention him here because the story of his baptism and consecration to missionary work carries us back to Northamptonshire. Born in that county in 1777, the " untaught plough-boy " was baptised in 1796. Two years later he was accepted as a missionary probationer, sent to be under the personal tuition of John Sutcliff for a year at Olney, and then to Bristol Academy under the superintendence of Dr. Ryland. In 1802 the B.M.S. Committee

[1] Cf. Article on *The Work of the Serampore Trio* by E. A. Payne in *Missionary Herald*. March 1933.

sent him out to India, where, later in this chapter, we shall follow him. But, for the moment, the mention of Sutcliff and Ryland recalls us to the "ropeholders" whom Carey had left behind in England. How were the people at home faring while Carey and his colleagues were setting such firm foundations for the work in Bengal?

The effect of these first years of Indian venturing was soon apparent in the denomination. Led by the tireless Fuller, advocates of foreign missions toured the country. "Persons of all religious persuasions," says Cox, "took a deep interest in the India mission,"[1] and, by 1795, the London Missionary Society had begun its career. Not that the voice of criticism was silent. Opposition to the new movement turned in some cases to false accusation. But, once again, Andrew Fuller was the man for the occasion, as his *Apology for the late Christian Missions to India* shows. Support came, too, from a writer in the *Quarterly Review*.[2] This passage, written in February 1809, is worth quoting. Referring to the criticism of the missionaries as "low-born and low-bred mechanics," the writer declared, "These low-born and low-bred mechanics have translated the whole Bible into Bengalee and have by this time printed it. They are printing the New Testament in the Sanscrit, the Orissa, Mahratta, Hindostanee. . . . Extraordinary as this is, it will appear more so when it is remembered that of these men one was originally a shoemaker, another a printer at Hull, and a third the master of a charity-school at Bristol. . . . In fourteen years these low-bred and low-born mechanics have done more towards spreading the knowledge of the Scriptures among the heathen, than has been accomplished or even attempted by all the world beside."

Other battles were soon to be fought on behalf of missions, led by Fuller and Robert Hall, supported by the now enlarged committee. Every twenty years the East India Company's charter had to be renewed. In 1813, an effort was made to soften the Company's hostility to missionary work in their domains, and to have a clause inserted in the charter permitting peaceful dissemination

[1] *History of the B.M.S.*, vol. 1, p. 102.
[2] Vol. 1, p. 223f.

of the Gospel in India. Towards this end Robert Hall wrote cogently, while Fuller, paying visits to London, interviewed persons of high rank. The effort was successful, and the necessary clause was inserted. Thus, in 1813, English missionaries became free to labour in British India. Twenty years later this permission was extended to missionaries of other nations. The way was now open for an increasing number to go out and work on the foundations already so truly laid by Carey and his colleagues.

The work of the Society, however, soon suffered a series of blows through the passing of its home leaders. Before the eighteenth century had closed Samuel Pearce, of whom Fuller had said, "Let the God of Samuel Pearce be my God," died at the early age of 33. In 1814, John Sutcliff, so shrewd in judgment, cautious and kindly, as E. A. Payne describes him,[1] passed to his Great Reward, to be followed next year by Andrew Fuller. For over twenty years Fuller had been the Society's first officer. There is little doubt that his unremitting labours for the Society had weakened a not-too-strong constitution. By his personal character and his trenchant advocacy of the Cause he had enrolled himself high in the shining list of great servants of the Church. In far-off India they mourned the passing of a mighty man whose letters had always breathed the spirit of constancy and affection. "I loved him," wrote Carey.

Men pass, but the Cause remains. So we turn again to India to outline the work of the Society in three great areas and in Ceylon.

(a) BENGAL.

It was in Bengal that Carey and his colleagues began. Missionary work all over India has gained immeasurably from the fact that Serampore, that ever-growing centre of evangelism, Bible translation and culture, was so early established.[2] Bengal challenged both the enthusiasm and the versatility of the missionaries. What an endless variety of need there was, in a dense population in

[1] *The First Generation*, p. 43.

[2] (Cf. Article on Serampore and Educated India. *Missionary Herald*. Nov. 1930).

which Mohammedans are in the majority! There was the call of cities like Calcutta, where varied operations were soon commenced. There was the call of the villages whose inhabitants lived in a world peopled, they thought, by evil spirits, a world from which enlightenment, cleanliness, happiness were excluded. There was the challenge of mountainous tracts like the Chittagong and Lushai Hills areas among whose aboriginal inhabitants the Society has in recent years gained such spectacular successes. The tale of less than fifty years' work in the Lushai Hills is among modern missionary romances. The people of this remote area were head hunters, the terror of their more peaceable neighbours and a problem to the British administration. The pioneer missionaries, F. W. Savidge and J. H. Lorrain, entered this district with the financial support of Robert Arthington, to begin the work from its most elementary stages, including the mastery of the unwritten language. The degree to which the Gospel has taken root there may be judged from the fact that, in the South Lushai Hills, which is the B.M.S. sphere of operations, the Christian community now numbers 20,000, or seventy per cent. of the population. Education, thoroughly Christian in content and purpose, has brought liberation to the mind. Medical service has given new health to the body. Women have been accorded a higher status. A church leadership has been developed. The Church has reached a high state of self-government and support. Its evangelistic zeal has already expressed itself in a mission to tribes which border its country and a Lushai Missionary Society has been formed for this purpose.

In village schools the missionaries set a ladder of which the topmost rungs were in Serampore College. Over far tracts they travelled, through swamps and fever-haunted lowlands, across flooded fields or along the great waterways, through dense jungle and open plain. The city and district of Dacca, where the B.M.S. has been at work since 1816, and of which H. D. Northfield has so vividly written,[1] well illustrates the varied work which was to take such good root, not only in Bengal, but throughout

[1] *Dacca, A Frontline Post.*

PIONEERS ALL

William Carey, 1761—1834 : Joshua Marshman, 1768—1837 : William Ward, 1769—1823 : William Knibb, 1803—1845 : Alfred Saker, 1814—1880 : Joseph Fuller, 1825—1908 : Timothy Richard, 1845—1919 : Alfred Jones, 1846—1905 : Thomas Comber, 1852—1887 : George Grenfell, 1849—1906 : W. Holman Bentley, 1855—1905 : Thomas Lewis, 1859—1929.

India: village evangelism and teaching, work among women, attention to the needs of students. The strength of Mohammedanism in the Bengal area has led some of our missionaries to specialise in that difficult field.[1] The advance in status and strength of the churches in Bengal took definite shape when, in 1936, after years of patient negotiation, the Bengal Baptist Union in its present form came into being. Its membership, in which Indians are in the majority, is representative of the churches, and much of the responsibility for the direction and management of the work has been transferred to it. As experience develops, the Bengal Baptist Union is likely to play an ever-increasing part in evangelisation and church building. Its first secretary was W. E. French, a missionary, and the present holder of this office is N. A. Sircar, an Indian leader.

(b) ORISSA.

This district, to the south-west of Bengal, passed into British hands in 1803 when the Marathas, a fierce robber tribe, were driven out by Sir Arthur Wellesley (later Duke of Wellington). Carey saw the opportunity and, in 1808, sent there two Bengali preachers, one of them his very first convert, Krishna Pal. Meanwhile the work of translating the Bible into Oriya, the language of Orissa, had begun.

On Carey's advice, the General Baptists in England, eager to follow the other section of British Baptists in the work of evangelisation, sent out two men to Orissa, and others soon followed. Thus into the "Holy Land of Hinduism," with Puri its sacred city, the dwelling-place of Juggernath the Lord of the World, came the light of the Gospel, to spread its healing radiance among the darkened minds and debased lives of Hinduism. As the great god Juggernath was dragged upon his ceremonial way, our missionaries mingled with the crowds, seizing every opportunity to proclaim their message and supplement it with portions of the Gospels in the Oriya tongue. The work in this area is notable for fine educational and leper work, and for the Cuttack printing press, a feature of mission work of which we shall have more to say in a later

[1] See *The People of the Mosque* by L. Bevan Jones

chapter. But one special type of work is worthy of more extended reference now: that among the depressed classes in this area.

There is no finer page in the story than that which tells of Christian compassion towards the outcaste. This class, despised and downtrodden, learned, as its members listened to the missionaries, that they were precious to God. It is the glory of this mission in the hinterland of Orissa that, during the present century, thousands have found their way to Him Who is the Friend of all. The record of Christian advance among the Konds is among the most spectacular of present-day enterprises in India. Writing in 1908, S. K. Datta[1] could say, "In the Kond Hills, too, there is promise . . . if only a sufficient staff of missionaries can be found." Twenty-eight years afterwards, Pearce Carey[2] could produce a thrilling book about the wonderful progress in that region. In 1908 Serampore surrendered O. J. Millman for work among the Konds, with their all-powerful witch-doctors, human sacrifice and female infanticide. The first converts were baptised in 1914, but to-day there is a Church with over 1,500 members scattered through more than 30 villages. Schools both for children and adults, and a memorial hospital, the first part opened at Udayagiri in 1939 (of which more later), are symbols of evangelistic zeal in its widest range and deepest compassion. In Orissa, as in Bengal, there is a Central Church Council for the co-ordination and strengthening of the work.

(c) NORTH INDIA.

The pioneer in North India, in Carey's time a little-known region, was John Chamberlain. For some time the Serampore missionaries had been casting eager eyes towards the north-west, and when Ward put the question, "Are you willing to go there?" Chamberlain was ready. His adventurous spirit and unquenchable enthusiasm fitted him for such a task. The work he began is now linked with great cities and country areas. We think, for example, of Delhi, Agra, Palwal. In the first-named city, during

[1] *The Desire of India*, p. 341.
[2] *Dawn on the Kond Hills.*

the Sepoy mutiny of 1857, some of our missionaries and Indian agents paid the supreme sacrifice: there also James Smith began a work among the despised leather-workers: there, too, the presence of India's greatest Mohammedan mosque has called for cultural evangelism of a special order. Palwal we remember for its hospital and sub-stations, while near-by, the village of Salamatpur (Abode of Peace) speaks of women's consecration through the mission settlement for orphan girls and an industrial school. In North India, church membership, by comparison with the great population, has always been numerically small, and the work lacks the success, if not the vigour, of some other areas. It is organised under the North India Conference, composed of Indian and European representatives.

(d) CEYLON.

Before we turn from this rapid district-survey to consider in a more general way the Society's achievement in its first field, we may note the beginning and progress of the work in Ceylon, the "Garden of the East." Pioneering was done by James Chater, another product of the Bristol Academy. He originally went out to join the Serampore missionaries, but although he landed in India, he could not secure a permit to remain there, so he laboured first in Burma and then (1812) in Ceylon. His work in the founding of churches and schools, and the production of a Sinhalese grammar, set the line of subsequent development. Carey Baptist College, Colombo, boarding schools for boys and girls, such as those at Colombo, Ratnapura and Matale, and literary work like the important contributions of Howard J. Charter, tell the story of a cultural approach to the Buddhists who predominate in this island.[1]

In 1932 a Ceylon Baptist Council, with strong native representation, was formed to carry on the work formerly undertaken by the B.M.S., the Ceylon Baptist Union and the Lanka Mission. The policy of delegating responsibility and direction to the Sinhalese Church is now in increasing operation.

[1] See *Teaching in Ceylon. Missionary Herald.* June 1931.

It must not be thought that the Society's work in India proceeded under cloudless skies and with uniform success. Many were the obstacles to be overcome, and more than one calamity descended on the early workers. Instance the fire at the Serampore printing works in 1812, which destroyed valuable manuscripts representing years of work in laborious translation, great quantities of paper and of type, and many founts of English-cast Hebrew and Greek, Persian, Arabic and Tamil . . . in all a loss of some £10,000. It seemed to Carey that, in a night, the labour of a decade had been destroyed. Yet the spiritual work of the mission was prospering and, on the Sunday following the fire, Carey preached on "Be still, and know that I am God." What a man! But even more serious was the discord which, for a time, separated the Serampore work and workers from the home base. Differences developed between the older members of the Serampore group and younger men lately come out from home. The effect on the Committee in England was unhappy, especially as some were in favour of greater control of the Serampore properties. Eventually the wound was healed. It is no part of our purpose to go at greater length into a rather sad story. The trouble is only mentioned to show that difficulties within as well as without the missionary venture had to be faced. There were dark days as well as bright. Yet, through them all, the light of a great purpose shone, and the work went on.

From Carey's beginning how much followed! Decade after decade, the Society's representatives might be seen at work in villages and along the roads, in bazaars and zenanas, in schools and colleges, in hospitals and dispensaries, in printing works and at the translator's table, in city church and student hostel. We recall a fine passage written by Dr. Paton after his world-tour in 1935-6. "It is a never-ceasing source of wonder to behold the multitude of modes of service and Christian expression that the resourceful spirit of Christian evangelism has brought into being. The village evangelist, the town pastor, the organiser in his office, the doctor, the nurse, the scientific research worker in the hospital, the village teacher, the matron in the boarding school, the public schoolmaster,

the college professor, the agricultural expert, the man who superintends co-operative societies, the worker among factory hands, the man or woman in the city settlement, the writer, the theological teacher, the expert in pedagogy training village teachers, the ' rescue ' worker, the Christian *sadhu*, the bishop or chief pastor—what an array it is! There are Indians and missionaries in all these callings, and more."[1] It will be gathered that Dr. Paton was writing of Protestant missionary labours in India: but if we ask ourselves how much of this varied service was envisaged and, indeed, made possible by Carey and his colleagues, we in the Baptist section of the work are entitled to no little pride.

Dr. K. S. Latourette,[2] in a survey of distinctive features of Protestant missionary methods in the 19th and 20th centuries, includes:—The protest by missionaries " against the exploitation by their fellow-countrymen of the peoples among whom they live ": the broad popular base of the financial support of the enterprise: the nourishing of younger churches: the large part played by women: the place occupied by schools, hospitals and various other undertakings. All these features are to be found in the 150 years of the B.M.S. in India. A further characteristic mentioned by Dr. Latourette is the extensive co-operation among Protestant missionary forces. Baptists have been wholehearted in this co-operation. We may mention here the unique services of Serampore College, the United Christian Training College for men teachers at Berhampore, Bengal, the United Boys' School at Bishnupur, a similar College for women at Ballygunge, Calcutta, and the Henry Martyn School of Islamics at Lahore. The work of the main Protestant bodies in India is linked together under the National Christian Council of India, Burma and Ceylon. Of these and other organisations for co-operation E. A. Payne remarks, " B.M.S. officials have played an important part in the establishment and development."

Carey looked for the day when Indian teachers and preachers would play the main part in the winning of India. He would have been cheered by the remark of a

[1] *Christianity in the Eastern Conflicts*, p. 84f.
[2] *Studies in Evangelism*, ch. 2.

recent traveller in India that the leadership in the present evangelistic movement is emphatically Indian. But what a different India from that of Carey's day! An all-important factor has arisen in the growth of Indian nationalism. Another is the rise of a new consciousness among India's fifty or sixty millions of untouchables—this due in no small measure to the personal influence of Mr. Gandhi, influenced by Christian ideals but yet a Hindu. Further problems are presented by the spread of education and industrialism. But that the B.M.S. is alive to these and other problems is shown by the fact that almost half its total missionaries serve in India. They ask for no greater honour than to follow the trail first blazed by Carey.

INDIA.

Statistics from the 1941 B.M.S. Report :—

European Missionaries ..	175
Indian workers	806
Churches	496
Communicant members ..	27,331
Baptisms (1940)	1,579

CEYLON.

European Missionaries ..	14
Sinhalese workers	38
Churches	28
Communicant members ..	1,525
Baptisms (1940)	49

Chapter 3.

FREEDOM FOR THE SLAVE

Jamaica 1813

A FRIEND of mine who, a few years ago, paid a visit to Jamaica, has not ceased to extol the beauties of that island. As you approach it, he says, it sets your heart a-leaping, and is calculated to turn the most prosaic and stammering speech into song. There is, indeed, much to sing about in that island of charm. Nature seems to wear all her multi-coloured garments at once. In forest, grove and garden, there is as much colour as abundance. Yet, hard though it may be to believe, Jamaican beauty, like that of many a tropical isle, is but a smile that in a moment may change into a frown. The isle which can be radiant with laughter can, in a night, be gloomy with tears. For, in Jamaica's history, there has been the sadness of pestilence, earthquake and hurricane. Nor is that all. Devastating as the impact of tropical storm may be, its tale of woe is as nothing compared with the deeper human tragedy which for so long cast its gloom over the island. Jamaica, at the period at which we are to consider it, was the scene of slavery. As early as the 15th century, when the Spaniards were colonizing it, the inhabitants had tasted barbarous cruelty. But when, two centuries later, Jamaica became part of the British Empire, the slave-system in general acceptance only replaced one tyranny by another. In shiploads slaves were imported from Africa. The unfortunates who survived the voyage found themselves in a horror where the only thing they saw upraised against the clear tropical sky was the planter's whip.

But there were some in England, if they were but few, who felt that something else must be raised against the Jamaican sky—the Cross. How that Cross came to be raised, and what of hope and liberty and joy it brought, we now consider as we turn to the B.M.S. in its first campaign westwards.

News had come to some of the Society's leaders at home that trophies of grace were being won in Jamaica. In the

middle of the eighteenth century Moravians had settled in the island and, a few years later, the Methodists. But the news that thrilled British Baptists was that Jamaica was witnessing evangelistic work by Baptists from America. We do not know the full story of this evangelising. We only know that an emancipated slave from Virginia named George Lisle and, later, a mulatto barber named Moses Baker, had carried the message of the Cross among the slaves and that, while Carey was landing in India, a Baptist chapel in Jamaica was being built. If Baptists have already begun the good work there, asked John Ryland, why should not the Baptist Missionary Society venture into the field? The answer to that question was supplied by the embarkation of John Rowe, who, with his wife, set sail from Bristol on the last day of 1813.

John Rowe, another Bristol student (Ryland's influence again!) was valedicted in Broadmead Chapel, Bristol, in the presence and with the blessing of Ryland, Sutcliff and Fuller, and with the additional momentum of a sermon from Robert Hall in the evening. But, inside three years, the missionary for whose venture Ryland had worked and prayed six years was dead, "the first of a pathetic procession of European workers who were stricken down with fever and other diseases, and whose average length of service was less than three years."[1] Among these heroes who succumbed to the climate and other perils were Christopher Kitching from Yorkshire, James Coultart from Scotland, and Thomas Knibb.

In spite, however, of these calamities, the work in Jamaica prospered. During the ten years following the death of Rowe, eight churches came into being with five thousand members. But the difficulties on the field were matched by one at home. There were members of the B.M.S. committee who, if we may judge from their instructions to a young missionary in 1825,[2] were not too anxious to violate the sentiments of a social order which countenanced slavery. Ryland had always been uneasy about the slave system, but there were many "fainthearts"

[1] E. A. Payne. *Freedom in Jamaica*, p. 19f.
[2] See Payne, *Freedom in Jamaica*, p. 21.

around him. Not until after a fierce struggle were the implications of the Gospel in this matter given full expression, and the battle produced a mighty protagonist in the person of William Knibb, champion of liberty if ever there was one!

William Knibb of Kettering had been baptised by Ryland in Bristol in 1822, a "fresh-complexioned lad of nineteen." He was eager for service in the interests of the Kingdom. He *must* have been to study Johnson's Dictionary at mealtimes! But he did not think he was fit to be ordained. However, his brother Thomas' death in Jamaica after only four months settled the matter. "If the Society will accept me, I'll go and take his place." His mother, noble woman!, might be weak in body, but not in spirit. She said, in farewell words from her window in Kettering, "I would rather hear you have perished in the sea than that you have disgraced the cause you go to serve." And so, in 1824, William Knibb sailed for Jamaica. "King Knibb" was on the way.

That voyage opened a glorious and thrilling chapter in the history of Emancipation. If we cannot exult over this, we never shall. "You mustn't dabble in civil and political affairs" said the cautious at home, but Knibb and caution were ever strangers. He had no need to *say* what *he* thought about slavery. You could see it in his eyes, tender with compassion, burning with indignation. Every fibre of his tall athletic frame quivered as he thought about the cruelties, indignities and inhumanities of the slaves' unhappy lot. Events were soon to come tumbling over one another and, amid them all, we see William Knibb striding like a giant.

There were forces in England quietly working on his side. In 1823, the Anti-Slavery Society was formed. In May of that year, Thomas Fowell Buxton moved in the House of Commons that slavery ought to be abolished, if slowly. But his resolution was withdrawn in favour of Canning's for amelioration of the slaves' lot. The Jamaica Assembly, representing mainly the planters, produced a Slave Code which in theory did lighten the negroes' burden, but was also directed against missionary work. It was rejected by the British government who, in 1831, produced an

Order in Council to check well-known abuses. Meanwhile, the planters had increased their ferocity, with the result that an insurrection broke out among their unhappy victims. The planters had their revenge, wreaked not only on the slaves, but also on their spiritual leaders. The missionaries were unjustifiably charged with having incited to rebellion, and only after many indignities were Knibb and his colleagues released from prison, there being insufficient evidence to justify criminal proceedings. But their chapels and houses were burned, the loss to B.M.S. property amounting to some £14,000. What could be done? It was decided that Knibb should go to England, state the facts and plead the cause.

His task there would have been easier if the Society had still enjoyed the guidance and spirit of its founders. But they had passed on, replaced by men of another calibre. To Knibb's plea that the Society should be forthright in its attack on slavery, some replied counselling compromise. Listen now to Knibb. "Myself, my wife and my children, are entirely dependent on the Baptist Mission: we have landed without a shilling, and may at once be reduced to penury. But, if it be necessary, I will take them by the hand and walk barefoot through the kingdom, but I will make known to the Christians of England what their brethren in Jamaica are suffering." Such a spirit moved the annual meeting of the Society, at which Knibb put his case, to uproar, though it is said that John Dyer, then the secretary, pulled the speaker's coat-tails by way of caution. There followed a great meeting in the Exeter Hall and Knibb's tour of the country. On the platform of Exeter Hall, Knibb had thrown a pair of slave-shackles. He had also less dramatic, but more cogent, arguments, as a Select Committee of Lords and Commons discovered. Public opinion was roused as Knibb, accompanied sometimes by Thomas Burchell, toured the country, and over £1,200 was gathered for the Society. Meanwhile great crusaders like Wilberforce and Buxton had long been forcing the cause of the slaves into the reluctant conscience of British politics, with the ultimate result that an Act was passed freeing the slaves throughout the British Colonies from August 1st, 1834. Government

aid to restore the ruined property in Jamaica was received to the extent of over £11,000, and this sum was supplemented by nearly £10,000 from British Baptists.

Knibb and Burchell, back again in Jamaica, were given an excited and grateful welcome, and the work went quickly forward. By 1837, under the supervision of sixteen Baptist missionaries and schoolmasters, the Jamaican church membership had increased to 16,000. But the essential problems which had first worried Knibb and his colleagues remained. True, slavery had gone, but it was replaced by an apprenticeship system which continued the old tyranny and suffering. The missionaries could in no way lessen their watchfulness, or weaken their zeal for the oppressed negroes. Often in personal danger, they continued to take the side of the oppressed, and to agitate in home circles for official action. In the end the Jamaica Assembly consented to the termination of the apprenticeship system. By August 1st, 1838, 800,000 negroes became unconditionally free. Among his own people in Falmouth, in a chapel crowded like all the others, Knibb waited for midnight on July 31st. Amid tense silence the hour struck, and Knibb cried, "The monster is dead! The negro is free!" To a man, the congregation rose in thanksgiving, and soon, outside, they held a funeral service over a slave-whip, a chain and collar. Over the grave they reared the Union Jack.

The stirring nature of this long struggle has necessarily centred our attention on its main figure, William Knibb. But we should not overlook other noble men who went out to champion the Baptist cause in Jamaica. Thomas Burchell has already been mentioned. We should add the name of J. M. Phillippo from Norfolk, who played an important part in the establishment of free townships where the negroes could have their small-holdings. Indeed, so strong was the progress of the Jamaican work that from 1839 to 1842, twenty-four recruits went out from England. By 1838 the church membership had risen to 24,000, and four years later to 27,600, with nearly 19,000 registered enquirers. In their gratitude for all the Mission had accomplished, the negroes were extremely generous. Knibb could report that, between 1835 and

1840, no less a sum than £60,000 had been given for church-building and education.

This naturally raised the question at home whether the Jamaica churches should not now be self-supporting. The home Committee had generously supported the work, as the following figures show. In 1839, out of an income of £16,223, Jamaica received £6,514 : and in 1841, out of an income of £20,000, Jamaica received £9,016. In both years the Society had deficits. Indeed, the whole period was one of financial strain. In 1842, the Jubilee year of the Society, the Jamaica Baptist Association meeting in Kingston resolved that their work should be self-supporting. A brave step to take, comments E. A. Payne :[1] " Only ten years before, the island had been in turmoil, the missionaries in danger, and the chapels in ruins. We who know what happened subsequently may wish that more caution had been shown." At the same time there was formed the Jamaica Baptist Missionary Society, through which valuable work was to be done in Jamaica and other West Indian islands. When the B.M.S. held its Jubilee celebrations in Kettering, Knibb was able to be present. Later, in Jamaica, the Jubilee was celebrated at the free township of Kettering, and a four-hour public meeting closed with a communion service attended by 4,000 negroes.

The earlier years of the Jamaica mission were necessarily concerned with political and social issues. But, valiant as was Knibb in the fight for emancipation and its fulfilment, his eyes often wandered far beyond his beloved Jamaica, as far as Africa. What if emancipated slaves should carry back to that great continent the Gospel which had freed them ? This project, urged upon the Committee at home, was not at first received with enthusiasm, but, at length, in 1840, Knibb's pleading won its way. John Clarke, who had served ten years in Jamaica, and G. K. Prince, originally a slave-holder who had come under Baptist influence, went to Fernando Po, off the West African coast, in 1841. This was not the very first venture, for earlier, Thomas Keith had gone to Africa, the representative of Jamaican negroes in their compassion for their own brethren. But

[1] *Freedom in Jamaica*, p. 69.

Keith had passed from view, and the mission of Clarke and Prince was in the nature of prospecting and report. Later, a larger company set out for Fernando Po, including many from Jamaica. This expedition met many difficulties and failed to realise all its high expectations. Yet we may notice among its members names which we shall meet again as in a later chapter we turn to the work in Africa, notably Alfred Saker and Joseph Jackson Fuller.

Back in Jamaica, the churches were facing a period of varied but ever-present difficulty. Economic depression, the death of William Knibb at the age of 42, followed soon by that of Burchell, and the ravages of cholera in 1850-1, brought a dark cloud over the island. The Jamaican churches, now committed to their own support, and having lost the inspiration of their earliest leaders, found the way hard going. The missionaries and their people were called upon to pass through another uprising. Not until the island became a Crown Colony did restored order and some sort of prosperity make religious progress possible. Through all these years, the Jamaican Baptists showed an admirable spirit. Catastrophies might come upon them. Yet always, on the ruins of despair, rose the institutions of hope and faith.

One product of Jamaican Baptist enthusiasm must be noted ere we follow the Society to its next field. William Knibb had always been eager for a college in which native ministers might be trained. Steps in that direction had already been taken when, in 1842, Knibb secured the support of the B.M.S. for the project. A year later, in Calabar, the new college was opened. It was agreed that England should find the staff and the B.M.S. support the institution. Joshua Tinson, who had ministered to one of the Kingston churches, and who had already had young men under his tuition, became the first principal. He was succeeded by D. J. East who came out from England and, by his forty years' service in Jamaica, came to be known as "Father East." During his leadership, the Calabar premises were enlarged, and a department for training teachers was added to the theological department. In 1869 the Calabar premises were transported to a new site in Kingston. East retired in 1892 and was succeeded

by Arthur James, a Northamptonshire minister. Again the college was moved, this time to another site in Kingston. In 1910, Ernest Price succeeded to the principalship. He, together with his colleague David Davis, rendered conspicuous service for many years. "A number of European students have taken courses in the theological faculty, as well as men from other denominations in Jamaica. And, side by side with the college, there has been built up Calabar High School for boys, which has made a name for itself throughout the West Indies, by its academic record, and by the all-round kind of education which it gives. Over 700 boys have passed through the School, some becoming planters, some lawyers, some entering business, many taking teaching positions, and a fair proportion giving their lives to the Christian ministry."[1] Dr. Gurnos King, Mr. Price's successor, was tragically stricken down in 1939 after a very short period of service. But the high hopes which he seemed likely to fulfil are now attending the principalship of A. S. Herbert who was installed at Calabar in 1939. The B.M.S. still retains responsibility for Calabar, and also shares indirectly in the work in the Bahamas and Haiti.

As we turn to leave this fair island in the west, we are conscious of the greatness of its story. From first to last it is a tremendously human story, human in its great needs, in its alternating sunshine and cloud; human, too, in its mistakes. Yet it is the chronicle of faith, courage and the will to overcome. Shining through it all is the great passion for freedom, which, let it be said, has conspicuously marked enlightened Baptist witness from the beginning. To-day the Jamaican Baptist strength comprises 5 active missionaries, and the latest available figures for the Jamaican Baptist Union give 59 pastors, and 214 churches with a membership of 25,500. As so often in their history, Jamaican Baptists are again feeling the strain. To quote a recent B.M.S. Report: "The economic troubles of recent years have pressed heavily upon all sections of the community. The denomination shares in the general impoverishment. Christian work faces a

[1] E. A. Payne, *Freedom in Jamaica*, p. 110.

new indifference in certain places, and many queer corruptions of the faith in others. But there is a wealth of simple loyalty and enthusiasm throughout the churches. The members are very proud of their B.M.S. connections, and through the work at Calabar the Society has the opportunity of making important contributions to the life of the island in many different ways. New links have been forged with Jamaican Baptists by the visits of various deputations from Britain during the past eight or nine years."[1]

For some time in the congregation in Bloomsbury Central Church there was a young man from Jamaica. His dusky skin, radiant face and shining eyes made him conspicuous in what is normally a cosmopolitan gathering. But always, as I looked into his eyes, I read there the story of a century. I saw slave-shackles broken and misery changed to hope. I saw the stern figure of the planter fade into the distance, and in his place a Figure from Galilee, come at last to make His brethren free.

[1] *By My Spirit*, p. 50.

Chapter 4.

LIGHT ON THE DARK CONTINENT

Fernando Po and Cameroons 1844
Congo 1878

WHEN this chronicle began, it was the author's intention to let the events of 150 years speak for themselves, without much intrusion of the writer's first person. But the last chapter ended on a personal note, and perhaps another personal word may be permitted at the beginning of this; the justification being that it serves to introduce what is in some ways the most spectacular of B.M.S. exploits, the story of the Congo Mission. I had been asked to take part in Association meetings in the south of England. My part was to speak about Baptist work at home, while B.M.S. affairs were in the capable hands of Thomas Lewis, then B.M.S. Welsh Representative. I knew that, from 1883 to 1923, he had worked in Cameroons and Congo, but before that meeting I knew of him mainly through the Society's reports. He rose to speak and, from the beginning, at least one of his hearers was thrilled. Quietly, but movingly, he told of what had been achieved along the great African river, of the perils of the early pioneers, of the pathos of their first years, and of the eventual success beyond their dreams. Following his words, I knew a little of what it must have meant to listen to Knibb at the Exeter Hall in 1832, or to Thomas Comber in the same place half a century later. Here, I felt, was a man who could speak out of his knowledge about the *Acts of the Apostles in the nineteenth century*. That meeting, at least for one who was there, saw the moving of the Spirit. When the close came, there was hardly need for a benediction; we had had it as Thomas Lewis had transported us to far-off Africa. He had unfolded a tale of consecration, courage and achievement which evoked many a silent hallelujah!

Dr. Fullerton has told us[1] that, beginning with the issue of the magazine for September 1877, the *Missionary Herald* had across its front cover the spacious challenge,

[1] *The Christ of the Congo River*, p. 27.

"Africa for Christ." That slogan awakened interest all over the country, and it has retained Baptist interest ever since. What did the slogan mean? To what extent was it more than a slogan, the literal statement of a project which sprang into splendid life?

Already in this narrative there has been mention of Africa. Quite early in the Society's history (1795) there had been a venture to Sierra Leone on the West coast. It had ended in disaster, "partly because of adverse circumstances, partly because of bad blundering."[1] Then, as we saw, the concern of Jamaica's emancipated negroes for their West African kinsmen resulted in the visit of Thomas Keith, to be followed later by a larger party on the *Chilmark*.[2] The B.M.S., in 1841, had sent John Clarke and G. K. Prince to Fernando Po and this preliminary investigation was followed by an important attempt to spread the Gospel on the West African coast. Although the *Chilmark* venture met with many disappointments, some of its members were able to make their contribution to the work in Fernando Po and Cameroons. Among them we note in passing Joseph Jackson Fuller, a Jamaican, and Alfred Saker. Saker's period of service began in 1843, while Joseph Angus was secretary of the Society, and lasted till the retirement of his successor, E. B. Underhill, in 1876. He was a contemporary of David Livingstone, who paid him this tribute, "Take it all in all, especially having regard to its manifold character, the work of Alfred Saker at Cameroons and Victoria is, in my judgment, the most remarkable on the African coast." Saker, sometimes accompanied by Jackson Fuller, pioneered in a wild country amid the constant perils of a treacherous climate. Not least among his great services was the translation of the whole Bible into the Duala tongue.

As Saker's period of service drew on to its close, a new recruit went out to Cameroons in the person of Thomas James Comber. They met, the one an already worn-out hero of the mission on his way home, the other an eager venturer of twenty-four on his way out, at Sierra Leone. For a while Comber, and another whose name was to become

[1] E. A. Payne, *Freedom in Jamaica*, p. 20.
[2] See *Freedom in Jamaica*, chap. vii.

as famous as his own, George Grenfell, worked in Cameroons, but soon they were to undertake a venture which would set bells a-ringing in many hearts at home. We may note in passing that when Germany assumed control over Cameroons the work passed, in 1887, into the hands of the Basle Mission.[1]

Comber and Grenfell shared a great yearning, to strike out beyond Cameroons into the great land of mystery eastward and southward. Both, indeed, made exploratory journeys with that in mind, and soon two events, one geographical, the other financial, turned B.M.S. attention to the very field and gave the two comrades their great opportunity.

It will be recalled that after H. M. Stanley, in 1871, had sent a thrill round the world by establishing contact with the lost Livingstone, he was commissioned by an American and a British newspaper to return to the scene of his already great exploits. For our purpose, the most important result of Stanley's renewed investigations was his tracing of the course of the Congo river to its mouth. He had disappeared into the middle of Africa from the east, and, 999 days later, after incredible hardships and extraordinary endurance and persistence, he emerged at the river's mouth on the west coast. But, while he was forcing his way down, a very different type of man in England was poring over a map of Africa. Robert Arthington, a Leeds supporter of the B.M.S., believing that the Lord's Return tarried because the Gospel had not been widely-enough proclaimed,[2] was eager to consecrate his possessions to missionary pioneering. As yet he did not know that, from another angle and with another aim, Stanley was busy with the same problem. But he had conceived the idea of entering Congo from the sea and, in 1877, he approached the B.M.S. with a suggestion, backed with financial help, that their next sphere of operations should be Congo. Eight hundred miles north of that region, as we have seen, Comber and Grenfell were looking wistfully in its direction. Judge therefore of their delight when, from home, came instructions that they might make the

[1] For this see *These Seventy Years* by Thomas Lewis, ch. 8.
[2] See *Arthington and His Million*. A. M. Chirgwin.

venture, establish a mission along the Congo-Lualaba river, and, if their experience justified it, relinquish the work in the Cameroons! For sheer joy Comber threw his hat into the air!

They lost no time. A first brief trip was followed in 1878 by a second, in which they made their way as far as San Salvador, where they were welcomed by the king of the region and inscribed their initials on a tree-trunk and their influence on the natives. San Salvador became the Congo Mission's first station. These prospecting journeys opened up mighty possibilities. Grenfell saw the need for transport along the mysterious miles of the mighty river, while both felt that the great venture called for more recruits. So Comber returned to England to report, and to plead the cause both before the B.M.S. committee and the churches. The Congo venture had an ardent supporter in Alfred Henry Baynes, now B.M.S. secretary. Nor were the churches slow to realise the new and urgent call. Was not there something providential in the conjunction of Stanley's exploration and Arthington's liberality? On April 26th, 1879, when Comber set out again from Liverpool he had recruits with him: W. Holman Bentley, H. E. Crudgington, and J. S. Hartland. An enthusiast from Wales, John Parry, gave them all, as a parting gift, £1 in sixpences and threepenny bits: and then, in a final burst of enthusiasm, his watch and chain! But Comber had even greater treasure, his young bride. And so, with high hopes, the great attack on Congo began.

This new sphere of the Society's operations was vast, varied and perilous. The river Congo itself was 3,000 miles long and at least four times that length could be added for the tributaries along its banks. Alfred Stonelake, who went out in 1900, speaks of the dangers of the river, swift currents, sandbanks, half-submerged trees, fierce animals in the forests, and mosquitoes everywhere. Joseph Conrad wrote of a journey in this region, that going up the river was like travelling to the world's beginning and finding a riot of vegetation, presided over by monarch-like trees: "an empty stream, a great silence, an impenetrable forest." We may be sure that the early missionaries missed few of the geographical details (Grenfell received

in 1887 the Founder's Medal of the Royal Geographical Society for his exploratory work), but their deeper interest was in humanity. Holman Bentley wrote graphically[1] of the terrible cruelties inflicted by slave-traders. Thomas Lewis[2] mentioned the African secret societies, one of which lived by robbing passers-by. H. L. Hemmens, who toured the Congo in 1938, speaks of the primitive character of African native life, the universal fear of evil spirits, the all-pervading fetishism.[3] Here, indeed, was a realm waiting for new light to banish the darkness of superstition and dread.

For all the early missionaries pioneering was the order of the day. Said Comber and Grenfell, "If we could find a way *overland* to Stanley Pool, we could manage the thousand miles beyond by river to Stanley Falls, right into the heart of Africa." Many attempts were made, but it was the achievement of Crudgington and Holman Bentley in 1881 to make the overland journey to Stanley Pool. It took them twenty-one days' hard struggle: but what was that to a Crudgington, who had been known to tramp thirty miles to have a tooth out? Grenfell was quick to see the possibilities of river steamers. He went back home to superintend the building of the *Peace* at a cost of £2,000, half of which, and £3,000 for upkeep, came from the generous Robert Arthington. Afterwards the river saw a succession of boats, the *Goodwill*, the *Endeavour* and, appropriately, the *Grenfell*, besides a small fleet of motor vessels. The special needs of the Congo area have always offered an opportunity for the welding of consecration with mechanics, as names like John Howell, Frank Longland and Alfred Stonelake suggest.

The Congo pioneers began their venture with a song in their hearts. Hardly had they begun than the melody was broken. A song: yes, but with an obligato of tragedy. Many a tall African tree cast its shadow across the missionaries' path, but soon there fell another kind of shadow, the shadow of the Cross. Comber, it will be recalled, had

[1] *Pioneering on the Congo.*
[2] *These Seventy Years*, ch. xi.
[3] *Congo Journey*, ch. i.

S.S. *PEACE :*
Pioneer steamer on the Congo, designed, re-assembled and directed by George Grenfell, 1884—1906

sailed with his young bride. In four months she died. Her death was soon followed by that of six other missionaries. Altogether, in the first forty years of the Congo mission, there were sixty-one deaths, the penalty the mission paid for inadequate medical insurance against ever-present perils. Comber himself, on the platform of Exeter Hall in 1885, sat with bowed head. His frail body in the Exeter Hall . . . but the heart of him in lonely graves 'neath African skies. Yet before that hushed audience he made no plaint. He was not made for self-pity. As he spoke the people knew that, out there in Congo, Good Friday had had its Easter sequel. "Except a corn of wheat," he said, "fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." Within two years, at the early age of 34, he also would be called upon to make the Great Journey. But in the meantime, and amid tragic memories, he would continue to be apostle of life to the dusky sons and daughters of Africa.

Who shall say that it was not the very peril of the Congo enterprise, its sure invitation to risk and danger, that sent out a steady stream of new recruits? From its beginning to the end of the first ten years, the Congo list of men missionaries has close on fifty names, including J. H. Weeks, Carson Graham, Ross Phillips, Thomas Lewis, J. A. Clark, Lawson Forfeitt and Robert Glennie: stalwarts all. Nor did the call of Congo fail to arouse a generous financial response. Of course the Congo venture had the advantage, at its very inception, of Robert Arthington's financial backing. When his will became effective in 1905, in addition to legacies for relatives, there was a sum of £130,000 left at the disposal of the trustees to be used at their discretion for independent missionary work, together with £466,926 for the Baptist Missionary Society and £373,541 for the London Missionary Society. These great sums were to be devoted to new work, and were to be expended within twenty-five years. This unprecedented munificence on the part of the Leeds recluse, denying himself that the work of the Lord might gain, made new work possible in many fields, and Congo had its share. When the original *Peace* was worn out in 1906, the Arthington fund made possible the *Grenfell.*

It opened the way for a hospital at San Salvador, an Institute for teacher-training in Upper Congo at Yakusu, and for the B.M.S. share of a United Institute for the training of preachers at Kimpese in Lower Congo. But Arthington's great and epoch-making contribution should not obscure the generosity which sprang from the rising tide of church enthusiasm. At the beginning, for instance, a gift of £500 came from Charles Wathen of Bristol and later, in some ways, what is the most remarkable example of giving by an ordinary donor (we can hardly class Arthington as " ordinary ") is the series of yearly gifts by an anonymous lover of the work in Congo. This donor volunteered for service in that field, was rejected on medical grounds, and therefore took himself to business that he might send its profits to the cause. The first of his annual contributions was £70 and the highest £7,000. In thirteen annual contributions he poured no less than £40,000 into the B.M.S. treasury. It is to be doubted whether the annals of missionary enterprise can find anything more moving than this.

The work of the Society through the consecration of women, the ministry of healing, and the enlightenment of Bible translation will receive notice in later chapters devoted to these themes. Here we may outline the general policy of the Congo mission with a rapid review of the four areas of the work. " The Congo Church," says H. L. Hemmens,[1] " was encouraged from the beginning to recognise the responsibility of every member to make known the glad tidings to their untouched neighbours. An equal concern was shown by the missionaries to secure and prepare likely youths for the office of teacher-evangelist, and the responsibility for their support was placed upon the Church. Boys were obtained, partly to serve the missionaries in their homes and thus to free them for their work, but chiefly that these lads might come under regular and systematic training and constant influence for three or four years with a view to their proceeding afterwards to the ministry of the Gospel in their own and other villages. This policy has been pursued at all stations throughout

[1] *Congo Journey*, p. 27f.

the Congo. The thoroughness of this work may be judged from the fact that our Congo Church now has over 2,000 of these teacher-evangelists, and that the support they receive is borne by the Church. The supervision of these men takes a large place in the missionary programme."

A glance at a map of Africa will show that the river Congo sweeps north-eastwards from the coast and then south-eastwards, like the curve of a mighty scimitar. It was the aim of the Society to establish along this vast length a chain of stations, a line of light penetrating into the very centre of African darkness. Few missionary projects have enjoyed such success. The Society's work may be grouped around four areas. (1) Portuguese Congo (Angola), with its three stations of San Salvador, Quibocolo and Bembe. In this region the language is Ki-Kongo. (2) Lower River, with two districts: (a) Wathen, Thysville, Kibentele and (b) Leopoldville (Kinshasa), the capital (language Ki-Kongo). (3) Middle River with Tshumbiri, Bolobo, Lukolela (language Bobangi). (4) Upper River with the stations (each being a centre for work in large surrounding districts) Upoto, Yalemba, Yakusu: here various tongues are spoken. Each of these stations is the centre of a vast area of operations. The Yakusu Mission, for instance, covers a region twice the size of Wales; Bolobo reaches out to territory as large as Yorkshire; Quibocolo embraces country equal in extent to Lancashire: while Leopoldville has a native population of 40,000 drawn from all parts of the vast colony and beyond. All we can attempt in this rapid glance is a brief notice of one station in each area, though all have romantic stories to tell.

In Portuguese Congo, San Salvador was the Society's first Congo station. For centuries it was the capital of the Congo kingdom, and here Comber and Grenfell came prospecting. Here, too, came many of the other recruits. On December 2nd, 1887, five young men were baptised; the beginning of a movement which, by the time of Mr. Hemmens' visit in 1938, had grown to a church membership of 2,000, with 90 teacher-evangelists. Here, in 1907, appeared the first Congo hospital. Here Holman Bentley took advantage of his contacts with the people to lay

foundations for his knowledge of the language. He produced a grammar and dictionary of Ki-Kongo, and by 1893 the New Testament was ready. In San Salvador Thomas Lewis developed into a master-builder, as skilful with stones, clay, bamboo and galvanised iron as was Bentley with words and idioms. Here, too, Ross Phillips turned into printer, and Carson Graham became expert in itinerating.

The whole Lower Congo region, says Dr. Fullerton,[1] bears the impress of Holman Bentley. His linguistic genius, in spite of the eye-strain to which it led him, resulted in his devotion to literary rather than itinerant work. The station at Wathen owes much to his contacts there, while Kibentele perpetuates his name. In Bolobo, Grenfell made his home and a base for the *Peace*. By 1895 the church here had 30 members. An important feature of the work here was, and has remained, industrial training which, with a boys' and a girls' school, and a printing press, has given Bolobo its well-deserved reputation. The educational movement here received a notable strength in 1931 by the erection of a school for pastor-training. The dispensary-work of Miss De Hailes was supplemented, in 1910, by a hospital which has had notable success in the treatment of sleeping-sickness. In recent years Bolobo has been the scene of revival. This began in 1934 and resulted in a doubling of the church membership which to-day stands at over 5,000.

In the Upper River district, Yakusu merits special notice here. The work began in 1895, and to-day extends through 600 villages each with its school-chapel built by the people, a resident teacher-evangelist supported by the Church, which now exceeds 7,000 in membership. Extensive educational work has been supplemented by medical work which, says Mr. Hemmens,[2] " combines the mass treatment of disease with that concern for the individual which is the mark of the Christian religion." Dr. Clement Chesterman, now the Medical Secretary of the Society, could speak from his experience of the outstanding success of the hospital, opened in 1924, in the general

[1] *The Christ of the Congo River*, p. 126.
[2] *Congo Journey*, p. 80.

attack on disease, the special attention to sleeping-sickness, and the greatly appreciated facilities of the Medical School. Mr. W. Hedley Ennals, in a recent contribution to the *Missionary Herald*,[1] has drawn on his long experience at Yakusu. He speaks about the Yakusu church, said to be the largest Protestant church building in Congo, with a capacity of 1,500, and the four departments of Christian activity which spring from this centre: school-work, medical service, training of native workers, and production of Christian literature. This "four-fold interpretation of the Christian message," built up during more than forty years, "has made a deep and wide appeal to the Congo people of many different tribes."

If the B.M.S. can be proud of the lead it gave in India through Carey and his associates, it can be no less proud as it reflects upon the past sixty years in Congo. To-day many other Societies operate in that field, and Baptists have ever been in the van in the matter of Protestant co-operation. But B.M.S. missionaries were the first to venture in the field. Reports of baptisms in recent years (e.g. 3,505 in 1939 and 3,802 in 1940) make it easy for us to rejoice, but we should remember and be grateful for the persistence and endurance of earlier years when the way was harder and the ground barren. Let us remember that, after the first twenty years of labour in Congo, the total church membership was only 500. Indeed, at the beginning of the mission, the slowness of the response made some at home wonder whether enthusiasm were not better expended elsewhere. Yet even the fainthearts could not withstand an argument greater than any statistics, the silent but eloquent testimony of heroic offering, of young lives gladly laid down. It was the pathetic but noble tale of sacrifice in the mission's early years that firmly fixed the Congo venture in Baptist affections.

Our Congo missionaries to-day have to face many problems, but, as we leave this great story, it is not of problems that we think, but of solid achievement. Two pictures will express this without the need for further comment. The first is of an occurrence in 1938 during the Diamond

[1] January, 1941.

Jubilee Conference of Protestant Missions, at Leopoldville. In the presence of the Governor-General of the Colony, a pageant was enacted. At the Pool where Crudgington and Holman Bentley had emerged after their successful attempt to break through and discover an overland route, Congo natives staged a series of dramatic representations. The scenes depicted explorers' ventures, the crushing of the cruel slave-trade, the ousting of the witch-doctor by the medical missionary, the coming of enlightenment through the schools. It was Congo's story in pictures. In the minds of those who witnessed that pageant there must have been the thought that once, along the banks of the mighty river, there were cannibalism, child-sacrifice and the misery of constant dread. But now there rose to the African air the sound of native voices, no longer in fear or moans, but in the gladness of Christian hymns.

The second picture is much more simple: not a pageant or an organised display, but the spontaneous reaction of Congo Christians to bad news. When the tidings of the present world conflict reached the oldest church in Congo, at San Salvador, the deacons on their own started a special prayer meeting. "It is the best we can do," they said, "for our brethren in Europe at this time." To hear a Congo native speak thus of his "brethren" across the sea is sweet music to all who have learned the meaning of brotherhood in Galilee.

CONGO.

Statistics from the 1941 B.M.S. Report:—

European Missionaries ..	139
Congo workers	2,262
Churches	1,601
Communicant members ..	31,196
Baptisms (1940)	3,802

Chapter 5.

THE LAND OF THE GREAT WALL.

China 1845

WHEN the Baptist Missionary Society turned its attention to the possibility of work in China it was not, as in the case of Congo, a venture to a land where the sound of the Gospel had never been heard, nor could it be said to be a mission to a "primitive" people. For there had already been several Christian "invasions" of China, and the people of that vast land had known the blessings of advanced civilisation when the inhabitants of Britain were painting themselves with woad!

The Chinese were entitled to no little pride as they looked back over centuries of culture. Had not their land, Dawn Land, Flowery Land (as they liked to call it), mysterious and inscrutable, seen the work of the craftsman, the poet and the printer, centuries before these had appeared in Europe? As early as 700 B.C., and perhaps earlier, the China silk industry had flourished. Chinese were the inventors of that white translucent porcelain which became one of the wonders of the Middle Ages. They had books, schools and roads. They had invented the compass. They had led the world in the use of paper. Nor were they less entitled to pride as they thought of their spiritual heritage. Somewhere about 600 B.C. Lao-Tze had founded Taoism, half a century later Confucius enunciated his philosophy which has been studied and taught in China ever since and, in the first century of our era, Buddhism had made its way into vast Cathay.

Why, we wonder, did a people, so richly endowed with an ancient culture and a religious tradition, fall so far behind in the race? Was it because they were content to linger in their past? Perhaps the Great Wall, built some two hundred years before the coming of Christ across the northern border of the Chinese Empire, was a symbol of their decline. Meant to protect the land from Tartar hordes roaming the plains of Mongolia, it became a symbol of China's desire to live within itself and to shut out life-

giving contacts with other races and their cultures. It is certain that the Chinese have always shown a strong antipathy to the "foreigner": a prejudice with which all missionaries to that land have had to deal, and which, as we shall see, has menaced their activities with fire and sword.

From early times, the mystery of China had proved an irresistible lure to ardent Christian propagandists. Exactly when the message of the Gospel was first carried into China, no one knows. Tradition has it that St. Thomas carried the Gospel to China as well as to India. There is a great tablet at Sianfu in Shensi, reared in 781, which commemorates the advent of Nestorian missionaries. Towards the end of the thirteenth century, John de Monte Corvino, the first missionary from Europe, reached Peking. Three centuries later the Jesuits, led by Matteo Ricci, laid the foundations of a Christian work that was to last for some 140 years. But the modern evangelisation of China began in 1807 when Robert Morrison, who had prayed, "Send me to that part of the world where the difficulties are greatest," went out under the auspices of the London Missionary Society. For some years neither he nor his successors were allowed to live actually in China, but had to make their home on Macao, an island off the coast. Morrison entered the service of the East India Company and, although he was not privileged to see more than three or four converts before his death in 1834, he rendered magnificent service by his translation of the Bible into Chinese and by the preparation of a dictionary.

Only after many years did the political situation open the way into China for foreign missionaries. The important date is 1860, for in that year the Treaty of Tientsin promised protection for missionaries and their work. That date is also important for our special purpose,[1] for, in 1860, the B.M.S. sent out to China a Dutchman, H. Z. Kloekers (the father of Mrs. Holman Bentley of Congo) and C. J. Hall and, for some years, the little mission worked at Chefoo on the Shantung coast. This venture was

[1] Though, it should be noted, the General Baptist Mission had sent out Mr. and Mrs. Hudson and Mr. and Mrs. Jarrom in 1845.

MEMORIAL IN TAIYUANFU, SHANSI, CHINA
to our missionaries who were killed in the Boxer Rising, July, 1900

disappointing in its results. Ill-health took heavy toll of the band and what converts there were passed eventually to the care of another mission. Effective Baptist work in China, as far as the B.M.S. is concerned, really dates from 1875 when Timothy Richard[1] who had gone out in 1869, and whom K. S. Latourette, in his *History of Christian Missions in China*, describes as "one of the greatest missionaries whom any branch of the church whether Roman Catholic, Russian Orthodox or Protestant, has ever sent to China," determined to leave the comparative comforts of the coast to carry his Christian witness into the interior. Thus began the Shantung Mission: to be followed by work in Shansi and Shensi, the three provinces which formed the sphere of Baptist work until to-day.

A year after Richard determined to pioneer inland, making Tsingchowfu his centre, he was joined by Alfred George Jones, and to these two jointly must go the honour of the inauguration of B.M.S. work in Shantung. They were men of different types, but complementary. "If Richard was a seer and a poet, with the heart of a little child, and with an irresistible charm for all with whom he came in touch, Jones was a fine Christian gentleman with a most courteous and dignified bearing, endowed, moreover, with great business ability and organising power, and it was an incalculable blessing that two such great men were forthcoming for the difficult initial stages of the work in China."[2]

The province of Shantung, where Richard began his work, is larger than England and Wales and, for Chinese, has sacred associations in that it was the birthplace of Confucius and Mencius. Hardly had Richard looked around him when a serious epidemic broke out. This, for the missionary, was a blessing in disguise, for it opened many doors, enabling him to acquire that reputation for Christian service which was to make his name known and honoured throughout north China. In the year in which Alfred Jones arrived in China, the land was visited by one of the worst famines known in her history. For three years it

[1] See an excellent character-sketch by E. A. Payne in *The Great Succession*, p. 131f.

[2] E. W. Burt. *After Sixty Years*, p. 15.

ravaged the population, but, once again, a calamity proved a door of opportunity for the missionaries. Richard sent home an urgent appeal for help. The response was generous, and both Richard and Jones devoted themselves to the relief of distress.

It is estimated that this relief work, in which they took so prominent a part, saved 70,000 from death by starvation. But it had also the effect of extending the sphere of B.M.S. activities. Richard decided that the distress in the province of Shansi was so great that it demanded his personal attention. So, leaving Jones behind in Shantung, he went into Shansi. Thus, in 1877, began B.M.S. work in its second China field. Nor does the story end there, for, in the most remarkable manner, urgent needs opened the way from one province to another. Shensi, like Shansi, had suffered through the ravages of famine. But to this, in the first-named province, was added a situation which brought wolves down from the mountains to ravage the plain. The resulting depopulation of Shensi was so serious that emigration was encouraged from the other provinces. For years the movement westwards went on; and among those who made the long journey of 800 miles from Shantung into Shensi were some 40 members of the Shantung Christian community. Thus opened the work in Shensi in 1891, and before long, A. G. Shorrock and Mr. and Mrs. Moir Duncan had been released by the Shansi mission to guide the new venture in Shensi. Aptly Mr. Burt comments,[1] "No more signal instance can be given of the over-ruling hand of God, which in this fashion turned a famine of material food in Shantung into a feast of spiritual things for Shensi."

How, in so small a space, shall we do anything like justice to B.M.S. work in so vast an area as the three provinces of Shantung, Shansi and Shensi? Probably the best method is to begin by a reference to the main features of B.M.S. work which are common to all three areas, noting anything distinctive in each. This will lead us to the great crises through which the Society's work in China

[1] *After Sixty Years*, p. 20.

has passed. This in turn will bring us to the present crisis, and enable us to give some account of the Church of Christ in China to-day.

Eighty per cent. of China's inhabitants live on the land, with a strong veneration for their native village. When our missionaries began their work, they found themselves in the atmosphere of suspicion and hostility. "Why," asked the inhabitants, "should we, with our famous teachers and the sacred duty of respect for our ancestors, pay any attention to these foreigners with their new ideas? Are not our traditions finer than their novelties?" It was no easy task, therefore, to make a path into Chinese respect. Heroes of the famine like Richard and Jones could find their way into Chinese hearts through a compassionate service that could not be denied. But, in general, the missionaries had to face hostility: we see them at work, standing on a box in the market place, or renting a room in a country inn and, with unlimited patience and good humour, bearing interruptions and criticism. Timothy Richard believed that such work among the masses must be supplemented by attention to the leaders. His principle was to begin at the top rather than at the bottom of the social scale. He sought to establish contacts, and thus Christian influence, among the leaders, and this naturally led to educational work which he conceived on a very broad scale. For instance, he even acquired electrical apparatus that he might show the value of science, and offered prizes for the best essays on the prevention of famine. He offered prizes, too, for a flying-machine! No wonder that B.M.S. work in China, with such enterprise in its early stages, has made an intellectual contribution to the life of the people which has been generally recognised. Richard's belief in the value of Christian literature also left its impress on B.M.S. work in this field. Not that all his ideas were acceptable to his colleagues, some of whom disagreed with him strongly. So, in 1890, Richard accepted office with the Christian Literature Society in Shanghai. But we may quote Mr. Burt's mature judgment, "Looking back on these controversies from a long period of time, we can certainly affirm that Richard did the right thing in going to Shanghai to

become Director of the Christian Literature Society, where he could do a work after his own heart. Here, in the city which was the headquarters of China missions, he filled a large and influential place, and undoubtedly became the leading personality in all China to mediate between China and the foreigners, and he well represented the culture of the West in the councils of the East."[1]

No less important in its own line was the work of Alfred Jones. Neither his loneliness nor the occasional sense of strain could diminish his ardour in relief work or in the winning of men and women by the Gospel. His dominating principle was to encourage Chinese converts to do everything they could for themselves. It became the settled policy of the China mission to secure Chinese leaders and workers, a policy which has been more than justified during succeeding years. Jones learned, as few men did, the meaning of Chinese hostility to the foreigner. He saw the doors of his house burned and attempts were made to poison his well. Yet the work advanced, developing from evangelistic work wherever opportunity offered to the teaching of children and the establishment of boarding schools and training-institutes for Christian leaders. Side by side with this went medical work, to which, as also to women's work, special attention will be paid in a later chapter. Care for the body, enlightenment for the mind and the winning of the soul for Christ have always been closely linked in B.M.S. work in China as elsewhere.

The story of missionary work in Shantung, Shansi and Shensi is bound up with the upheavals, political and social, of which China has had so many, and to which we must refer later. But, in passing, we may give a glance or two at features of Christian work in these provinces which awaken gratitude. In Shantung, slowly but surely, a Church came into being with educational institutions and medical work. When we think of Tsingchowfu, Tsinanfu and Choutsun, a noble array of great and consecrated men and women rises before us, including Samuel Couling, John S. Whitewright, R. C. Forsyth, Percy J. Bruce, Agnes Kirkland, E. W. Burt and Harold Balme. We

[1] *After Sixty Years*, p. 46.

think of the Shantung Christian University and of the Whitewright Museum. The former began at Tsingchowfu in 1904, through the co-operation of our Baptist work with that of the American Presbyterian Mission in Shantung. Later other Societies were to join in, and the great work of the University now established at Tsinanfu has combined definite educational preparation for the great professions with Christian evangelism among students at their most critical period. Writing in 1937, Mr. Burt could say; "Chinese families like to send their daughters to our university, because they know that the environment is a good one." The Museum, opened in Tsingchowfu in 1887 by J. S. Whitewright, was later transferred to Tsinanfu. It displays an amazing array of scientific, industrial and other models and exhibits, and in many ways seeks to demonstrate to the half million who are registered as passing through the turnstiles every year, the varied blessings of Christian civilisation. At regular intervals lectures, both on general welfare and religious themes, are delivered, and there are both day and night classes. This unique feature of missionary propaganda, which Dr. John R. Mott described as the greatest single piece of evangelism which he saw in China, received financial support from the Arthington Fund.

Shansi, as we shall see, is sacred to Baptist memory through the martyrdom of the entire mission staff then in the province in the Boxer catastrophe. But the indemnity received by way of reparation was devoted to the establishment of a university in Taiyuanfu, with Moir Duncan as its first principal. Although positive Christian teaching could not be given here, inasmuch as the indemnity had come out of the pockets of the Shansi population, there was a great opportunity for demonstrating through the channels of culture the blessings of Christian civilisation. Shansi, in spite of its baptism of blood (or should we say because of it?) became known as the "Model Province" and has been a fruitful field for Baptist work. The Japanese grip on Shansi resulted in 1939 in the withdrawal of our missionaries from that province, largely in the interests of the Chinese Christians. Subsequent efforts to return have proved fruitless and the future of our work there is shrouded in uncertainty.

Of Shensi we shall hear more as we consider the Revolution of 1911. But in passing we may notice, as an indication of the fervour of Christian discipleship there, the names by which some of its villages came to be known. As we have seen, the origin of Baptist work in Shensi was due to the migration of Shantung farmers, and the first centre was known as Gospel Village. Henry Payne, writing in the *Missionary Herald* for April 1932, stated: "They were not ashamed to show their colours, as witness the names of the villages they founded. In addition to the famous Gospel Village there were many others with names full of suggestion. We visited Eternal Harmony Village, the Inn of New Peace, Revival Village, Resurrection Village, Glory Hamlet, Village of Reverent Faith, and, most ambitious of all, surely, Village of the Heavenly People. The impression we got of the Shensi Church was of a virile young organisation, growing up on right lines, and prospering in spite of many hardships." It is good to remember these picturesque names as we now turn to that succession of upheavals which eventually threw China into chaos, and gave to the story of missionary valour there excitement and thrill which have persisted down to the present day.

It was in the year 1900 that the future of Baptist work, which seemed so happily established in all the three provinces, was suddenly menaced by the Boxer rising. Soon the eyes of the whole civilised world were turned towards Peking, eyes of apprehension and dismay. What was happening in turbulent China? For long the advent of the foreigner had awakened hostility, and at length smouldering hatred broke out into fierce attack. Encouraged by the Empress-Dowager, fanatical nationalists turned against all foreigners. The Boxers themselves were mostly members of an unimportant secret society. In their minds the sufferings consequent on famine and distress, allied with hatred of Western innovations, and the increasing encroachments of Western Powers coupled with China's humiliation at the hands of upstart Japan in 1894, produced a fanaticism which vented itself against the foreigner and the Chinese Christian. In Shantung and Shensi, through the friendliness of the governors,

foreigners escaped, but many Chinese Christians paid the full penalty for their loyalty to Christ. In Shansi, however, both foreign and native Christians were butchered, the governor himself personally superintending the massacre of 46 missionaries. The total number of foreign martyrs was 159, and included the whole B.M.S. staff then in that province, 13 men and women and 3 little children.[1] Eventually the Boxer rising was subdued by the Western powers and its prime movers took refuge in flight, but it was several years before the work in Shansi could recover from the blow.

But, in the providence of God, even the evil of men can be turned to His praise. To begin with, the world saw the *quality* of Chinese Christianity. Many "could not *argue* for Christ, or give a reasoned defence of their faith, but they could *die* for their Lord and they did—by the hundred."[2] An indirect result of the sufferings of this time was the foundation, as we have seen, of Shansi University in Taiyuanfu, and of the first Christian university in China in Shantung. For, during the troubled times of the Boxer outbreak, missionaries from the interior were compelled to live in Chefoo, and the fellowship thus gained finally took expression in the combined missionary effort which is one of the glories of Cheeloo (the Chinese name for the Shantung Christian University).

A decade passed, and then another and different movement convulsed China. In 1911, there occurred the Revolution by which China became a republic. The force of this movement was directed, not this time against foreigners and Christians, but against the tyranny of the Manchus. The disturbance was greatest in Shensi where the missionaries were in grave danger. J. C. Keyte, whose *The Passing of the Dragon* has become the classic account of the Revolution, organised a rescue party which succeeded in bringing out all the marooned missionaries from Shensi. After hairbreadth escapes, the party reached Peking. The Revolution at first seemed favourable to missionary work, for it encouraged education and threw open many districts to missionary enterprise. But, as

[1] See Dr. E. H. Edwards' moving *Fire and Sword in Shansi*.
[2] E W. Burt, *After Sixty Years*, p. 65.

so often happens after national upheavals, the years that followed saw the clash of rival presidents backed by powerful war-lords. In the wake of the Revolution there followed movements which have increased the difficulty of Christian work. The years have seen a development of the nationalistic spirit. The *Three Principles* of Sun Yat Sen, the founder of the Republic, have replaced the old Confucian ideals. One result has been that mission schools have to be registered, and they cannot within their school curriculum engage in *Christian* education.[1] Atheism and Communism, too, followed in the wake of the Revolution, and in Shantung, in particular, Christian worship and education suffered a severe set-back.

Finally, in the summer of 1937, the Japanese attack on China began, and still continues. We quote from the Report of the Society[2] " Invading armies have penetrated far into China. There has been cruel and systematic destruction and terror. Sixty million people have been rendered homeless and destitute. Missionary work has been profoundly affected both in free and occupied China. During recent months, however, as indeed throughout its whole course, the China mission has strikingly illustrated the theme of these pages. ' Not by might, nor by power, but by My Spirit,' saith the Lord."

Through these years of turmoil, the work of the Society in China, faced in its field by heart-breaking conditions, and harassed at home by financial stringency, has seen an important and growing movement towards greater co-operation between the various missionary bodies. From the beginning, the work undertaken by these societies was conducted in a spirit of friendly co-operation, but to-day the Presbyterians, Congregationalists and the Baptists who represent the B.M.S. are linked together in the Church of Christ in China. Following the general aim of the B.M.S. from the beginning, and urged by the financial problems of post-war Europe, the Baptist section of that united Church has assumed a greater share of burdens and financial responsibility. When we come to

[1] This regulation was modified by the Chinese Government shortly after the outbreak of the Sino-Japanese conflict.

[2] *By My Spirit*, The 148th Annual Report, p. 29.

consider women's work in the various B.M.S. fields, we shall see that the improved status of womanhood is only one of the many encouraging features of modern China. Towards this, schools for girls, like those at Sianfu and Taiyuanfu, and institutions for training women evangelists, have made an important contribution.

The movement towards greater co-operation between the various missionary societies has been matched, within our denomination, by co-ordination of the various fields through the Inter-Provincial Council which came into being in 1912, and which is to-day the supreme council of Baptist work in China. At the time of writing the Japanese invasion of China has seriously disorganised the work both of the Inter-Provincial Council and of the missionaries. It was reported to the B.M.S. Committee in January, 1941, that only when Japan's grip on north China had been released could there be any real hope of unhampered missionary work in Shansi.[1] Even here, however, in spite of the grave difficulties, the twelve evangelists supported by the B.M.S. are reported as maintaining worship and witness. Of Shantung it was recorded that "Church work continues to be maintained successfully at all the mission centres, although travel conditions militate against any regular visitation of the country field."[2] The work of Cheeloo is carried on at two centres, Tsinan in Shantung and Chengtu in Szechwan province, with an enrolment of students of all kinds of the record figure of over 3,000, out of a grand total of 7,876 students in the thirteen Christian universities.[3] In Shensi, in spite of air-raids, the work is proceeding with marked success.[4]

What of the outlook in this sorely ravaged land? It would require a prophet of the first order to predict the

[1] For B.M.S. work in Shansi under war conditions see article by S. R. Dawson in *Missionary Herald* for June 1938.

[2] On Shantung in war-time see article by T. W. Allen in *Missionary Herald* for Sept., 1939.

[3] See articles by Grace M. Hickson in *Missionary Herald* for Oct., 1939, and by A. G. Castleton in *Missionary Herald* for Dec., 1938.

[4] On Shensi see article by A. Keith Bryan in *Missionary Herald* for Jan., 1939, and letters by William Mudd and F. S. Russell in *Missionary Herald* for Feb., 1939.

course of events. But of one thing we may be certain. The Cause which saw Timothy Richard leave the comforts of the coast for the unknown perils of the interior; which inspired Alfred Jones to give honorary service to the B.M.S. for nearly thirty years; which enabled G. B. Farthing, one of the Shansi martyrs to write to his friend Mr. Dixon, "I am ready and do not fear: if such be God's will, I can even rejoice to die"[1]: which saw such gifted young doctors as Stanley Jenkins and Cecil Robertson lay down their lives in 1913 through the infection of typhus which, to the end, they heroically combatted in others; which saw the offering of consecrated service crowned in May, 1938, by the killing of Beulah Glasby and Harry Wyatt: must surely survive even the turmoil of the present hour. Should anyone doubt this, he is recommended to study the letters of our missionaries in war-stricken China. For example, here is the record of work attempted and achieved in spite of bombs: "The severe bombing of the city (Sian) has affected our work and frustrated many of our endeavours, to say nothing of destroying many of our buildings: yet there is an aggressive Christian work going on in various parts of the city amongst the refugees, the orphans, the wounded soldiers, the students of our primary schools, and the people of all classes."[2] The writer goes on to tell of five Bible classes a week, for railway, bank and post office clerks, journalists and nurses: of personal ministries: of an evangelistic campaign among the churches of city and country: and of a memorable Sunday when, in spite of three air-raid warnings and falling bombs, five hundred people met in church, witnessed the baptism of seventy-nine new members, and closed with a Communion Service to the sound of crashings throughout the city. These, and similar narratives breathe the spirit which has always inspired our missionaries on the field. One of the youngest writes[3] "I think that both China and her Church are at a turning-point of their fortunes. Never has there been such an opportunity for preaching the Gospel as now." It is the authentic note.

[1] Quoted in Dr. E. H. Edwards' *Fire and Sword in Shansi*, p. 253.
[2] George A. Young in *Missionary Herald*, Aug., 1939.
[3] *Missionary Herald*, Dec., 1939.

Christian Missions in China have come to occupy a hitherto unreached position of honour in the country since the outbreak of the Sino-Japanese conflict. This is due, not only to the striking fact that Chinese Christians, noted for their integrity, hold positions of responsibility in national and local leadership far in excess of the proportionate numbers of Christians in the land; but to the courageous self-sacrificing and far-reaching relief work which they have undertaken. The vast migration of sixty million people from "occupied" China to "free" China in the far west, has opened many new doors for evangelisation. In this work, some of our missionaries, compelled to leave their stations, are engaged. With them, or serving elsewhere, are some of the fine young Chinese Christian leaders who are the product of our Mission. It is only necessary to mention the names of W. B. Djang and T. H. Sun, typical of many others who are helping to build a new China upon a Christian basis, to show that the work of our missionaries has born fruit beyond the greatest dreams of the pioneers and their immediate successors.

CHINA.

*Statistics from the 1941 B.M.S. Report :—

European Missionaries	94
Chinese workers	644
Churches	451
Communicant members ..	11,550
Baptisms (1940)	1,027

*(latest available).

Chapter 6.

IN SCATTERED FIELDS

East Indies, Brittany, Norway, Italy, Palestine, Japan

THE foregoing outline of Baptist Missionary Society activity in the main fields of its evangelism has now to be supplemented by special consideration of three important aspects of that work: women's work in the various fields: the arrival of the doctor: and the permanent and valuable contribution of Bible translation. But ere we venture into these fascinating studies, some reference must be made to the Society's work in other and less conspicuous spheres of service. Necessarily the stories of Jamaica, Congo, India and China loom largest in any account of the B.M.S. But although evangelisation in other lands, for a variety of reasons, has had neither the success nor the permanence of the Congo, India and China missions, we should not overlook the lesser-known ventures, particularly as the earliest of them bear a close relation to the work of Carey, Marshman and Ward in Bengal.

As early as the days of the *Enquiry*, Carey had shown a lively interest in the work of Dutch missionaries in the East Indies. In 1811, Java and other islands of that group passed into British hands, and the way seemed open for B.M.S. work in those areas. Two years later, William Robinson, who had been a shoemaker in Olney, Bucks., left Calcutta for work in Java. In the following year Jabez Carey, the third of William Carey's surviving sons, arrived in Amboyna, having volunteered in response to the British Resident's appeal for educational help. By 1818, Nathaniel Ward, a nephew of William Ward, was on his way to Sumatra, where the work was subsequently strengthened by the arrival of Richard Burton and Charles Evans under the auspices of the B.M.S. During the same period a German, Gottlob Bruckner, and an Englishman, Thomas Trowt, were associated in missionary work at Samarang in Java. Bruckner's missionary interest in this direction, it is interesting to note, had been fired

by what he heard of Carey's work in India. Although he went out under the auspices of the London Missionary Society, he became convinced of the truth of the Baptist position, and was baptised by Trowt in 1816. Missionary work in the East Indies suffered from many difficulties and produced many disappointments. The return of some of the islands to Dutch rule (e.g. Java in 1816, Amboyna in 1817, and the British settlements in Sumatra in 1824), coupled with financial stringency at home, led to the withdrawal of the Society's work. But Bruckner's work in Bible translation left its permanent mark, and there can be little doubt that the growing Protestant Church in the Dutch East Indies to-day owes much to the seed-sowing of B.M.S. pioneers in the first decades of the 19th century.[1]

While we are still in the early period of the 19th century, some account must be taken of the career of Adoniram Judson, for once again the influence of the Serampore trio is apparent. Judson left America in 1812 as one of the first missionaries of the Congregational Foreign Missionary Society. But in Serampore he, like Bruckner, became a Baptist, Ward baptising him. Inspired by his contacts with Carey, he became the apostle to Burma, soon drawing with him the support of the newly-formed American Baptist Missionary Society. We note in passing, as a link with the Kettering days of the B.M.S. beginning, that William Staughton who, as a young Bristol student played his part in the memorable transactions in the Kettering back-parlour, became President of the Board of Managers of the American Society formed to support Judson's work in Burma.

In the forties of the 19th century, the B.M.S. Committee turned its attention to Brittany, whose inhabitants originally were refugees from this country, especially Wales and Cornwall. It was perhaps fitting that from Wales the suggestion came that action should be taken across

[1] For information on B.M.S. work in the East Indies reference may be made to a valuable and informative series of articles by Ernest A. Payne in the *Missionary Herald* for 1935 under the general title "*Our Missions in the East Indies. Forgotten chapters of our B.M.S. story.*"

the English Channel, the Glamorganshire Association urging the Welsh churches to bring their weight to bear on the B.M.S. Committee. Work had already been begun at Morlaix, and the Society adopted this station, supporting John Jenkins who was already on the spot. He laboured there for over thirty years, to be followed by his son, Alfred Llewellyn Jenkins, who continued the work for over forty years. The association of the name Jenkins with this mission is remarkable, for, in 1913, C. Hanmer Jenkins went to Brittany on behalf of the B.M.S. As in all its fields, the Society's workers paid attention to the need for Bible translation. The New Testament was issued in Breton in 1884, and the whole Bible five years later. The Protestant witness of the mission in Brittany still continues, and although B.M.S. responsibility is less than it used to be, the Society can still claim to have a representative in the Morlaix area. The statistics for 1941 record that Brittany has two organised congregations with thirty-three members and seventy-six Sunday School scholars.

In Norway, Godtfried Hubert, a Norwegian, was directly maintained by the Society from 1863 to 1885. By 1892, the work in Norway was practically self-supporting, and the present strength of the Baptist Union of Norway owes much to the help of Swedish and German Baptists. The latest statistics show Norway as having fifty-four churches with a membership of over seven thousand. They were represented, it is interesting to note, at the Atlanta Baptist World Congress in 1939 by three delegates.

From picturesque Brittany, and Norway with its rocky heights and attractive fjords, we turn to Italy with its eloquent reminders of ancient glories. Italy in the 19th century saw many struggles, mainly for the unity of a land which, after 1815, had been divided into eight separate states. The achievement of unity saw the weakening of the Pope's temporal power. From 1870, he became a voluntary prisoner in the Vatican, remaining so until his agreement with Mussolini in 1929. It was not surprising, therefore, that Protestant enthusiasts should think the time opportune for the advocacy of true evangelical freedom. The earliest B.M.S. representatives in this field

were James Wall and Edward Clark, the former in Bologna, the latter in Spezia. In 1870 James Wall moved to Rome, where he was joined after some years by two sons of Dr. Landels, one of whom had been in business in Sicily. From the four centres of Rome, Turin, Genoa and Florence an extensive Baptist work was carried on. The General Baptist Missionary Society also had a representative in Rome, N. H. Shaw, who was in charge of a church built by the generosity of the founder of Thomas Cook and Son. By 1891, all Baptist work in Italy with the exception of the Spezia mission had become the responsibility of the B.M.S., and ultimately, in 1921, the American Southern Convention took it over.

Palestine, too, for a time claimed the interest of British Baptists. In 1867, English churchmen and nonconformists joined together in the Christian Union Mission, but soon the support of this devolved almost entirely upon Baptists. Its missionary, El Karey, who had been a member of Regent's Park Chapel, fell back in a difficult financial period on Dr. Landels, through whose leadership the movement was kept in operation until 1886, when the B.M.S. assumed responsibility. The main centre of work in Palestine was at the foot of Mount Gerizim, but in 1905, B.M.S. responsibility in this field ceased.

During our survey of B.M.S. work in China, readers have doubtless asked the question : " And what of Japan : was there no attempt to carry the Baptist witness there ? " There was, though not on any considerable scale. In 1878, W. H. White went to Tokio and for some ten years he heroically bore his lonely witness. A colleague who was eventually sent out soon broke down in health and, since 1890, Baptist work in Japan has been maintained by the American Baptists. To-day Baptist world statistics show Japan to have fifty-eight churches with a membership of nearly seven thousand.

In other parts of the world, too, pioneering by Baptists has received warm support from the B.M.S., notably in South Africa and Canada, where now Baptist communities are able to undertake considerable missionary work on their own. At one time it was thought that a mission to the scattered Indian tribes of South America was de-

sirable. This was in the mind of the Arthington trustees, but after two expeditions in 1909 by Robert Glennie and R. D. Darby and 1910 by Robert Glennie and G. S. Blake to report on the prospects, it was decided that, owing to the scattered location of the Indian tribes, the project was impracticable. South America to-day has over 700 Baptist churches with a membership of over sixty thousand, so there could hardly be said to be any call to British Baptists to extend their missionary activity in that region.

Looking back over these widely separated ventures, it is instructive to estimate the main causes which were responsible for their temporary nature. Such an enquiry shows that effective missionary work demands statesmanship as well as consecration; which will be our justification, ere this survey is completed, for paying some attention to the organisation of the Home Base. Among the causes we note the following. Sometimes, as in the East Indies, withdrawal was made necessary by political considerations. Then there were the special difficulties encountered. These, of course, have never daunted Baptist missionaries, as the stories of the main fields show: but, where they were extreme, they account for the slowness of the response, and it was not unnatural that the B.M.S. Committee, eager to make the best use both of man-power and money, should carefully weigh the situation. Dr. Landels, who had a family interest in the work in Italy, wrote in the *Centenary Volume* of its extreme difficulty, pointing out that in Italy, as in Brittany, open-air work was prohibited on political grounds, and that the organisation of the Papacy made the missionary's task doubly difficult.[1] Then the B.M.S. Committee was always alive to the possibility of handing over missionary work to the converts on the spot. Thus, in 1885, they arrived at the conclusion, "That it is eminently desirable that the Norwegian churches should be thrown without delay upon their own resources." In some cases the presence of other Societies made it more expedient to leave further work in their hands. And all the time, we should remember, financial difficulties made it imperative to weigh

[1] p. 230.

carefully the claims of one area against another. During the first hundred years of the Society's existence, more than half the annual statements showed that B.M.S. income did not meet expenditure.[1] A deficit is by no means a recent experience! And with the claims of India, China and Congo in mind, we cannot be surprised that B.M.S. statesmanship should have counselled withdrawal from this or that area.

[1] See *Centenary Volume*, Table IX. Annual Income and Expenditure.

Chapter 7.

THE WOMEN'S SHARE

Ladies' Association 1867
Baptist Zenana Mission 1897
Women's Missionary Association 1914

IT was inevitable that, when the Baptists led the way in the initiation of modern missionary enterprise, women should soon come prominently into the picture. For there had been few great forward movements in the Church that had not, somewhere, become indebted to women's consecration and gifts. At the very beginning, as the New Testament clearly shows, womanhood had proved most responsive to the Master's call, and the grace of womanly ministration was felt in the apostolic churches. The annals of martyrdom contain the names of many heroines. The story of renunciation is lustrous with the tenderness of a royal Elizabeth of Hungary: in an age of ecclesiastical corruption and worldliness a Catherine of Siena could wear herself out in the service of love: at a time when the revival of classical learning was opening the way for the Reformation, a Margaret of Navarre showed how a brilliant mind could be wedded to a zeal for reform: in sixteenth-century Spain a Theresa could show that women, as well as men, had something to say on the culture of the devout life. And if, as was the case, European Christianity had begun through the response of Lydia, why should not European women rise to the new call of evangelisation, and carry back into needy lands the Gospel which had meant so much in their own?

Not that nineteenth-century England was exactly enthusiastic over the idea of women in any kind of public service! A long struggle was necessary before womanhood could come into its own. Yet, from the very beginning, long before the establishment of the Zenana Mission, the work of the Baptist Missionary Society owed much, if unofficially, to women's service. It should not be overlooked that when Carey sailed for India Mrs. Carey sailed too, having at last conquered a well-nigh unconquerable

hesitancy, and that Carey's sister-in-law, Catherine Plackett, took her place of honour as the first of India's single women workers. Let us not forget that with the pioneers were also the pioneers' wives. In a letter to Andrew Fuller, soon after the settlement at Serampore, Carey wrote "Brother Marshman is a prodigy of diligence and prudence, as also is his wife in the latter . . ." In 1827, the same correspondent could speak about Mrs. Marshman's great work in female education. The girls' schools, which were a feature of early work in India, owed much to the wives of missionaries. Hannah Marshman was the virtual founder of modern education for women in the Orient and her school is still widely renowned. The debt that is owed to her is acknowledged by every missionary society. No less a debt to womanhood was shown by the Congo mission. The beginnings of that enterprise, as we have seen, were marked by heroism and sacrifice even unto death. Who can forget the death of Thomas Comber's young bride, or remain unmoved by the sombre tale of Congo's first women missionaries? Out of the first twelve names of women in Dr. Fullerton's list, in the appendix in his *The Christ of the Congo River*, we note that four died on the field and three returned home as widows . . . a forecast of consecration and renunciation that were to mark women's work for the Society through many decades.

Yet the nineteenth century was well past mid-way before definite and organised attempts by women for the evangelisation of women became a recognised part of the Society's operations. The need, of course, had long been apparent. It was known that the condition of womanhood in non-Christian lands was pitiable. In India, for example, the once free and independent position of women had given place to a system whose results were tersely described by a Hindu woman: "Unwelcomed at birth, untaught in childhood, enslaved in marriage, degraded in widowhood, unlamented at death." As the Jubilee volume of the Women's Missionary Association puts it: "The evil system of early marriage, with all its attendant ills, the lack of fresh air and exercise, the absence of education and social life, the enforcement of life-long widowhood,

and the oppression of dread and hopelessness in their religion, have all combined to make the life of women in India a hard and trying experience." Our Congo missionaries could tell a similar story, different in details but the same in its picture of misery and need. In China well into the beginning of the present century, "the practice of binding the feet of girl children, which had been in vogue for about a thousand years, was almost universally observed. This custom, introduced originally as an aid to beauty, became cruel and disabling in actual life. It crippled women's freedom of movement to such an extent that the joys of physical exercise and open-air games were almost entirely denied them."[1] But this disablement was only a symbol of something which cut much deeper into the life of China's womanhood: her inferiority and her subjection to man. Woman in China, the land of immemorial culture, was a household chattel!

These things were well known. They aroused pity. But what is the use of "a heart to pity" unless there be "a hand to bless"? The story of women's work on the B.M.S. fields is the record of the translation of pity into blessing: and, for its beginnings in organisation, we turn to India, to two noble women sharing with their husbands the labours of missionary ministry.

Elizabeth Geale[2] was born in the south of France in 1818. The daughter of Church of England parents, she showed her independence by following the guidance of the New Testament to the Baptist position, although that step meant family tension and ultimately Elizabeth's departure from home to London. From that time forward until her marriage she spent most of her time in London, moving in cultured circles, and at the same time receiving some instruction in medicine and surgery at a London hospital through the kindly offices of a friend, Sir David Davis, physician to a Queen. In 1848 she married John Sale, who had been accepted by the B.M.S., and together they set sail for India. On their arrival, they stayed with Mr. and Mrs. Lewis who were already in missionary service in Calcutta. Thus began a friendship between Elizabeth

[1] Dr. H. R. Williamson. *Missionary Herald*, June 1937.
[2] See Ernest A. Payne. *The Great Succession*, chap. 7.

Sale and Marianne Lewis which was to have an important bearing on the future developments of B.M.S. women's work.

No sooner was Mrs. Sale on the field than she began to seek opportunities of service among women and children. She organised a tailoring class for boys in Barisal, and undertook elementary service of a medical kind. But it was in Jessore, to which place the Sales had been moved, that Mrs. Sale took an unprecedented step. She secured entry into a closely-guarded Hindu zenana. Ever since she had begun work in India it had been an astonishment to her that women were never visible in public places. But, to quote her own story, " In 1854, a native gentleman came to visit my husband. One day, when talking, I said I would much like to visit his house—I must not say 'wife.' He said he would make arrangements for my reception, and at the appointed time I went and paid my first visit to the interior of a Hindu home—the zenana." Where needlework and other womanly crafts opened the way, conversation naturally followed! With the result that, eventually, the Hindu women whom Mrs. Sale was able to meet lost their fears, learned to read, and thus came to know the story of womanhood's Greatest Emancipator. Four years after this historic breaking down of the barriers, Mrs. Sale removed to Calcutta where Marianne Lewis was doing all she could in a ministry to women and children.

In 1861 the two women, with their children, sailed from Bengal to England for a much-needed rest. What that voyage meant in the discussion of the project so dear to both of them, we can only surmise. When they arrived in England both gave themselves to the advocacy of work by women among India's women. Mrs. Sale was especially interested in the establishment of a boarding school in Calcutta for the daughters of Indian Christian gentlemen, and, thanks to the generosity of sympathisers headed by Lady Peto, the school was established and for some years rendered fine service. In 1866, on another furlough, Mrs. Lewis took up again her advocacy of women's work, this time strengthening her argument by the publication of a pamphlet called *A Plea for Zenanas*. This document,

worthy of a position among the literary origins of B.M.S. work, is notable for its revelation of Hindu domestic life. Here are a few extracts :—

" In every respectable Hindoo house a range of apartments is found set apart for the occupation of women. This is called the Zenana, from the Persian word ' Zen,' woman. To this part of the house no man has access except the fathers, husbands and sons of the family: and from it no female member of the family beyond the age of childhood is allowed to pass unguarded. The apartments of the Zenana are usually dreary, ill-lighted, ill-ventilated and miserably furnished rooms . . . these poor women enjoy little of their husbands' society—they do not even sit or eat with them. And having received no education—unable to read books—with no knowledge of any useful or elegant art of needlework, or other pleasant occupation to beguile the wearisomeness of their lot—they are shut up to utter indolence . . . Up to the present time those engaged in Zenana teaching in connection with the Baptist and London Missionary Societies have given their services to the work gratuitously: missionaries' wives and daughters being almost the only European agents employed. But now that the demand for instruction is growing very rapidly, it becomes necessary for us to emulate the noble example set by our friends of the Church of England and Free Church Missions, in supporting ladies exclusively devoted to this work . . . Surely our appeal on behalf of so many who are ready to perish will not be made to the women of England in vain."

This fine plea Mrs. Lewis was able to present to a meeting held in John Street Baptist Church, Bedford Row, London, on May 22nd, 1867. It was a women's meeting, but under the presidency of Dr. Underhill, then B.M.S. secretary. Only twenty-five Baptist women attended: but the decision they made that day was to influence women's work in three continents and set the stamp of organised effort on the yearnings and experiments of many years. The Meeting resolved (1) " That an association be formed in connection with the Baptist Missionary Society to aid its operations among the female population of the East :

(2) That the funds contributed shall especially be devoted to the support of ladies engaged in visiting the zenanas, and of Biblewomen in connection with the missionaries of the respective stations where the work is carried on." Thus began an association with the cumbrous title of "Ladies' Association for the support of Zenana work and Bible women in India, in connection with the Baptist Missionary Society." But there was nothing cumbrous about the ideal which inspired it, nor, indeed, about the service which it quickly rallied to the needy cause. Thirty years later the Association came to be known as the Baptist Zenana Mission. The title had been shortened: but in the meantime, as we shall see, the Association's activities had achieved a wider range.

"The main idea behind the foundation of this Association seems to have been to raise in this country, from both men and women, money to support 'agents' who should work in Indian Zenanas, largely under the supervision of the missionaries' wives. Therefore at the beginning agents were appointed in India, Indian and Anglo-Indian women, and missionaries' widows who were able to offer for this service. However, by 1871, the work had grown wonderfully, and there were agents in Calcutta, Delhi, Benares, Dacca, Monghyr, Barisal and Agra, so that it was necessary to send out a recruit from England. Thus Miss Fryer became the first of the great host of Baptist single women who have left these shores, led forth of God, to be His ambassadors in other lands."[1]

Readers of this narrative will at this point be eager to know something of the nature of the work accomplished, and to this fascinating story we must soon turn. But first we had better note important events in the development of the organisation: supplying, as it were, the framework in which, later, the pictures of women's work may be seen to best advantage. The new venture made an appeal to Baptist womanhood at home, and a constant flow of volunteers was matched by generous giving. By 1882 there were thirty-two missionaries in India working with fifty Bible-women and teachers, and in that year

[1] From the booklet, "*Seventy Years of Women's Work*," published 1937.

the income was £4,031. For the first twenty years of its history the Ladies' Association restricted work to those stations where there was already mission work in being, but the opening of work at Bhiwani in 1887 by Miss Isabel Angus marked a new venture. Thenceforward, for over thirty years, women formed the only European workers in that centre. Once again, for the historian of the Society, important dates take on the glow of adventure and romance. In 1892, twenty-five years of organised women's work were signalised by the sailing of two women doctors, Dr. Ellen Farrer and Dr. Edith Brown.[1] Now at last the occasional medical service rendered by Mrs. Sale in earlier days, and continued in Delhi and Agra by Miss Thorn and Miss Johnston, was amplified into a competent professional ministry, by women who went out in the interests of women and were supported by the prayers and gifts of women at home. Nowadays we are accustomed to the idea of the woman doctor, but fifty years ago the offer of medical service by a woman doctor was an event. The Zenana Mission maintained this special work until 1902 when the Medical Mission Auxiliary, by then in existence, took over the responsibility of the Zenana Mission's five doctors. In the year when Dr. Farrer and Dr. Brown sailed for India, the amalgamation of the General and the Particular Baptist Missionary Societies brought Orissa within the responsibility of the main organisation: a responsibility which they gladly accepted, their sense of Divine leading proving more than a match for the depression of a deficit on the previous year's accounts! In 1893, the Baptist Zenana Mission began work in China. The name Zenana had little meaning for China's women, but what did the name matter? Whatever the name, the same qualities of loving service which had brought light and succour to India's womanhood

[1] Dr. Brown's name will forever be associated with the Ludhiana Medical College which she founded for the training of Indian women in medicine as doctors and nurses and of which she has for so long been the principal. This highly successful enterprise has received government recognition and has provided scores of trained Indian women medicals to assist European doctors. It is a Christian medical college which seeks to give instruction that will qualify Indian women for a degree in medicine.

were at the disposal of China. In any case, you write the name of any society in small letters when you are thinking of the one Name in which all Christian service is everywhere rendered. Since that day all the three China provinces in which the B.M.S. has worked have seen women's courage and women's consecration: yes, and women's yielding up of life itself for the Shining Cause.

During the present century there have been notable developments in the organisation of women's work. Until 1914, the Zenana Mission was controlled by a committee of women, and its finances were separate from those of the parent Society. But, in that year, the Zenana Mission changed its name to the Women's Missionary Association which, though now more closely linked with the parent Society, retained its separate committee and continued both to collect and administer its own funds. Eleven years later, the Women's Missionary Association became still more closely bound up with the administration of the Baptist Missionary Society, and its finances were merged in those of the parent body. Women's work, however, continued to be the special concern of a Women's Committee.

There is a type of mind which is apt to dismiss questions of machinery as of very secondary importance. But let there be no mistake about this: in matters of administration, no less than in the more romantic service on the fields, there is need for the same eagerness of purpose and nobility of consecration. Later in this survey we shall have occasion to note the gifted service which the Home Base has enjoyed since the days of Andrew Fuller. Here, in passing, we pay tribute to a group of women, representative of many others, without whom the varied ministries in fields afar had lacked both encouragement and financial support. Only a few can be mentioned, and those but briefly: but in the secretariat, Mrs. Angus did magnificent service from 1869 to 1893, and was followed by her daughters, Miss A. G. and Miss E. Angus, who retained office until 1919. Miss A. G. Angus is justly honoured for her long life and devoted leadership of the women's work. Her balanced and shrewd judgment, her faith and foresight, her sympathetic understanding of the

missionaries and of the needs of the growing work, are but some of the qualities which have given her a pre-eminent place among the missionary leaders of the past fifty years. In the same great succession we note the service of Mrs. George Kerry from 1904-17, of Miss E. J. Lockhart from 1919-27, and of Miss M. Eleanor Bowser who to-day directs the work. The treasury received valuable help from bearers of honoured names in the Baptist denomination, such as Lady Peto, Lady Lush, Mrs. Gurney, Mrs. Underhill and Lady Pearce Gould, who subsequently became one of the treasurers of the B.M.S. and its first woman chairman in 1925.

Three other notable developments must be mentioned ere we retrace our steps to see the Zenana women at work. In 1903, the city of Glasgow saw the formation of the Girls' Auxiliary, brought into being to recruit and organise the support of the denomination's younger women and girls. Thirteen years later this movement had attained the status of a national organisation, with well over 300 branches and over 6,000 members. The Girls' Auxiliary has continued to prove a great asset to women's work both financially and in the training of missionary leaders. Its ranks include over seventy missionaries now on the B.M.S. fields. In 1912 there occurred an event of far-reaching importance for missionary training. Largely through the inspiration of the Edinburgh Conference and by the generosity of Miss Emily Kemp, a United Missionary Training College in England for women was opened in 1912. In this the London Missionary Society and the Presbyterian Church of England Women's Missionary Association co-operated with the B.M.S., and Carey Hall, at Selly Oak, Birmingham, has made and is making an effective contribution to cultural evangelism. Most of the Society's women missionaries now receive their training there. Finally, in 1915, there was founded the Home Preparation Union with the aim of providing training by correspondence courses for those who ultimately hope to serve on the field. Later its scope was broadened to include preparation for service at home. This work, so quietly but efficiently carried on under the leadership of Miss M. Irene Morris with a staff of honorary tutors, has

already been responsible for additions to the B.M.S: strength. Over 85 B.M.S. missionaries, both men and women now in service on the fields received their early training through this channel.

The Ladies' Association was formed, as we have seen, with the object of carrying the blessings of the Gospel among the women of India's zenanas. But both the sphere of operations and the nature of the service rendered grew wider with the passing of the years. From the beginning it was a service demanding patience as well as consecration. Here is an account by the Rev. R. F. Guyton in a speech delivered in London in 1881 describing Zenana work in Delhi.[1] "At first our sisters could attempt little more than the establishing of friendly relations by means of conversation on general topics. Later they were able to give lessons in reading, writing and secular subjects. Then they taught lace-work and other feminine employments, which provided new interests and relieved the monotony of seclusion: and finally, when confidence had been secured and minds opened, they were able to introduce the Scriptures and urge the claims of Christ." Needlework and music may appear somewhat trivial methods to employ when the aim is evangelisation: but the method was justified in its results, as Miss Fryer, for example (the first missionary sent out from England by the Baptist Zenana Mission) discovered. One of her pupils was a Mohammedan girl: but so strong was Miss Fryer's influence in the Mohammedan home that when she asked permission to visit her former pupil, who had now become a bride, she received the delightful reply "Oh yes, do come. She has been your child, and is yours still."

No less eagerly than their men colleagues on the various fields did the women devote themselves also to itineration among the villages. Perilous journeys over bumpy roads, and the mixed joys of camping-out soon entered into their normal experience.[2] To read Miss Miriam Young's *Among the Women of the Punjab* is to feel the truth of Mr. Hawker's summary: "The missionaries returned from their three months' tour, leaving behind them villages echoing with

[1] Quoted by George Hawker in *Open the window eastward*, p. 19.
[2] See *Open the Window Eastward*, chapter 5.

the words and music of *bhajans* (native hymns) : hundreds of women and children, and men not a few, talked with interest of them, and their pictures, and their books, and their teaching : suffering souls who had felt the glow of their love, and seen a glimmer at least of the Love that sent them : women who had not only fingered the skirts of the evangelists, but in much ignorance and with faltering faith had touched the hem of the garment of their Lord : Christian families living in isolation who had been confirmed in their faith and re-inspired by their visit : " untouchables," who as the missionaries clasped their hands faintly realised that they might not be forgotten of God—all this and much more they left behind, and brought home with them new and incalculable treasure of faith and hope and love."

It was a divine ministry exercised in human ways : how very human appears for example in the manifold activities carried on in the industrial settlement at Salamatpur. Here came the despised and rejected of Indian womanhood : the lame and the maimed, the deaf and the dumb, those emaciated by illness or famine, and the rejected of other schools . . . they all came and all received the welcome of love. We see them at work in the fields : busy, under expert guidance, with the needle : enjoying themselves in the playground : and even encouraged in hobbies and the training of birds as pets. To girls and women for whom life had been a thing of barriers and seclusion, Salamatpur, without walls and gates and bars, stood for all the wonder of a new world.

That new world, now opening before India's womanhood, was a world of educational opportunity. It stands to the credit of the Zenana Mission that it brought women's education into the foreground of missionary consideration. Now at last the attention which had been devoted to boys was to be given to girls. How much of a revolution that meant will be appreciated by all who remember the characteristic oriental attitude to womanhood in days gone by. Carey, of course, had seen from the beginning that educational work among girls was a necessity, and as far back as 1800 there was a school for girls in Calcutta. But it is when we survey the development of the Zenana Mission

that we realise women's contribution in this direction. As illustrations we may mention the boarding school at Delhi, the Entally boarding school and the Training College at Ballygunge. Of the Delhi school Mrs. Sinclair Stevenson, herself a former B.Z.M. missionary, after a visit of inspection, wrote, "The great aim of the school has been neither to turn out physicians (a reference to nursing-training) nor pedagogues, but to get girls for the noblest, the most natural and the merriest of all professions, that of being good-tempered, cheery, capable, gentle Christian wives and mothers." The Entally Girls' Boarding School, in a suburb of Calcutta, is able among other successes to turn out year by year well-equipped Christian teachers who carry the Christian message into the towns and villages of Bengal. Half an hour's walk from Entally, the United Missionary Training college at Ballygunge, in which the London Missionary Society and the Church of England Zenana Missionary Society are joined with the B.M.S., was established in 1910, on the foundation of the Entally teachers' training class, made possible by the spirit of missionary co-operation and the generosity of the Arthington trustees. It is appropriate to quote here the remarks of Miss Usha B. Biswas, daughter of a convert from Mohammedanism, and herself trained at Ballygunge and now Principal of the Barisal Girls' Boarding School. "Education has helped people to live decent lives, has dispelled superstition, has helped the parents out of the rut of undesirable traditional views and has taught that no honest work is to be despised. We have also seen that people have learnt to endure pain, have learnt hygienic habits, have improved social behaviour: caste feeling has been conquered, selfishness overcome and spiritual life firmly set."[1]

Appreciation of the great service rendered by women doctors and nurses will come more appropriately in our next chapter: so we pass from India to a brief reference to women's work in the two other great fields of China[2] and Congo. In 1893, at the request of the Baptist Mis-

[1] *Missionary Herald*, June 1937.

[2] For China see part 2 of Miss E. G. Kemp's *There followed Him women.*

sionary Society, the Zenana Mission sent out to China the first unmarried women workers, to develop the work already begun by Mrs. Drake and other wives of missionaries. Miss Kirkland and Miss Shalders went out to Shantung, to be followed a year later in the same province by Miss Simpson and Miss Aldridge. In 1897, Miss Foord went out to Shansi and the following year Miss Jennie Beckingsale began her memorable work in Shensi. In a rapid review of this kind we cannot follow these workers into the details of their varied ministry. It must suffice to note that the needs of women and children called forth, in town and village, through itinerant, medical and educational service, a devotion no whit behind that of their men colleagues. In days of famine they were ready with their succour. In times of peril they did not flinch from danger. In the Boxer rising Miss Bessie Campbell Renaut was martyred . . just at the very beginning of her missionary career . . . but a few days before the end she could write to Miss Angus, "We are not building on assistance. God is helping us. He has given us wonderful strength and surefootedness for hard climbing." The roll of women missionary martyrs for the Cause in China has been further enriched by the names of Grace Mann (1928) and Beulah Glasby (1938). China's oft-recurring periods of turbulence have made it necessary now and then for unmarried women workers to withdraw . . . . only at the first available opportunity to return. With what result? To quote Dr. H. R. Williamson, writing in 1937,[1] "Women are more prominent in Church life than they were twenty-eight years ago. When I came to China women formed a very small part of the regular Sunday congregation and usually they were hidden away in some corner or strip of the church building, divided from the men by a blue or red curtain. Now that middle wall of partition has been taken away, and frequently the women outnumber the men at religious services. Twenty-eight years ago there were no women deacons: now there is scarcely one organised church without them. Bible women then were few and not too well trained: now we have quite an army of women evangelists, much better

[1] *Missionary Herald*, June 1937.

trained than they were, and with not a few who have received full theological education." It is worth recording that the first woman cabinet minister in China was a pupil protegee of Mr. and Mrs. Shorrock in the Sianfu Girls' School.

On the Congo field from the beginning work among women owed much to missionaries' wives, of whom Thomas Lewis wrote,[1] "The work accomplished by these ladies among the women of Congo cannot be over-estimated." Occasionally an unmarried woman made her appearance in this field . . . who can forget the remarkable labours among women and girls of Miss Lily de Hailes, and the thousands who thronged her dispensary? . . . but it was not until 1908 that the Society accepted the work of unmarried women as part of their regular policy. In 1914, at the request of the B.M.S., the Women's Missionary Association took over the responsibility for all unmarried women missionaries in the various stations, and from that date, therefore, W.M.A. work on the Congo may be said to have begun. We may quote two tributes. Writing in 1926, Mrs. Pugh, having visited every Congo station and referring particularly to San Salvador, said "These single ladies of yours are doing magnificently there."[2] Following his Congo tour in 1938 H. L. Hemmens wrote,[3] "To-day almost every station includes single women on its staff. Work among women and girls perforce lags behind that among men and boys. . . . Nevertheless immense strides have been made in reaching and winning women for the Kingdom. Many of the women church members are veritable mothers in Israel to their sisters. . . . Hundreds of girls have entered the Christian way and are managing homes that are Christian. . . . One has only to meet the girls at our stations to see in their well-conducted and joyous bearing signs that they know a life which their mothers never knew, and that a better future for the coming generation is assured."

Special attention has been paid to the Christian education of girls in Ceylon, to which reference has been made in an

[1] *These Seventy Years*, p. 129.
[2] quoted in *There followed Him women*, p. 107.
[3] *Congo Journey*, p. 154.

earlier chapter. It is not too much to claim that the influence of the girls' boarding schools in this island has made a great and abiding contribution to the uplift of womanhood and to the introduction of a Christian atmosphere into many homes. The evangelistic purpose of these schools is proved by the fact that many pupils have become open followers of Christ, while many more, owing to the conditions of their lives, serve Him in secret.

Women's work is training Christian women who are already making notable contributions in Christian leadership among their own peoples. The names and work of Miss Usha B. Biswas and her sister Hashya in India; of Miss Belleth and Miss Perera in Ceylon; of Chang Hu Shih in China; are but a few of many, and their numbers will increase. Behind them in all our fields are many women, less prominent and equipped, but equally consecrated, who are the pioneers of a new day for the womanhood of the East and of Africa. Further, it is undoubtedly true that the quality of the education given in girls' schools in all lands has set the high standard which is everywhere recognised as being the right of every girl if the women of the future are to make their due contribution to a new and better world.

How can we pay fitting tribute to womanhood's gracious ministry in the service of the Society? Probably in no better way than by quoting what Douglas Stewart said about Miss Isabel M. Angus, who gave forty years to consecrated service among the women of India. "Before her eyes was the vision of the Kingdom of God, for which no demand could be too heavy, no sacrifice too great. She had no personal ambition and no egotism, despite all her abilities and achievements. She had that strange and mysterious humility which comes from walking close to God."[1] That is the phrase: walking close to God, and because of that, turning their steps towards the world's womanhood, to make the Divine presence known. We salute the W.M.A.

[1] Quoted in *The Favour of a Commission* by Dorothy Angus, p. 77.

Chapter 8.

THE HEALING TOUCH

Medical Mission Auxiliary 1901

THE statistics of Missionary Societies show that, during the present century, medical missionary work has made its own special appeal. Even in the minds of those who profess a certain doubt about the policy of carrying Western ideas of life and culture into backward lands, there has often been the recognition that it could not be other than a blessing to give *all* peoples the benefits of medical skill. Cases are not unknown of generosity towards this special branch of missionary enterprise to the neglect of more apparently evangelistic agencies. This arises from a faulty perspective, but it is understandable. There is something tremendously appealing in the spectacle of a highly-trained doctor or nurse relinquishing the possible rewards of Harley Street consulting rooms, or West-end nursing homes, for the hazards and discomforts of a tropical swamp!

Yet the historian has to record that *organised* medical missionary service came comparatively late in the development of the B.M.S. There was, of course, medical work on the various fields from the very beginning. The first agent of the B.M.S., with whom Carey went out as colleague, was the attractive, if erratic, personality John Thomas, a former ship's surgeon. "It was a missionary-surgeon who cut the first sod in the task of laying the foundation of B.M.S. work in India."[1] The first convert of the Indian venture, Krishna Pal, owed his conversion to influences which found a channel in the medical help he sought and obtained in the Mission House at Serampore. Thus there was a medical flavour about the Society's first venturing, and in its first recorded success. Moreover, from the beginning, every field saw elementary medical practice as an adjunct to evangelising and teaching. Equipment might be small, but it usually contained a medicine-chest and offered the welcome assistance of the dispensary, even if there was not behind it a medical

[1] R. Fletcher Moorshead. *Heal the Sick*, p. 19.

degree or a nurse's certificate. We cannot, indeed, be too cordial in our appreciation of these early non-professional ministries. They brought succour where formerly magic and superstition had only brought aggravation. Even if they sometimes lacked the skill of the professional, they lacked nothing of care and compassionate tenderness. And, again and again, they opened doors through which healing for the soul could enter. Witness, for instance, Mr. E. C. Smyth's experiences in Shantung more than a decade before the B.M.S. organised a Medical Auxiliary. The Leeds Medical School had given him some acquaintance with drugs and instruments, but even such simple remedies as emetics could serve the cause of the Gospel! One day he was asked to see a boy who had swallowed his mother's brass ring. Native doctors had tried their usual "remedies," piercing his neck with needles, shaving his head, and so on. But still the patient's trouble remained! As a final resort, he was brought to Mr. Smyth, who administered an emetic. In a few minutes sickness accomplished what the needles and blistering had failed to do. "This very simple case," comments Dr. Fletcher Moorshead,[1] "did an immense amount of good. Mr. Smyth visited the patient's village, and later on the missionaries were able to open a preaching hall and had twenty baptised Christians meeting regularly for worship." But even such successes only served to throw into greater relief the widespread human tragedy which missionaries encountered every day.

The natives of tropical Africa, to quote Dr. Clement Chesterman's description, were "walking pathological museums." Even within our limited space we must find room for a passage from Dr. Chesterman's sparkling and most valuable book on medical missionary work.[2] "The African has to share his life and food, and give free board and lodging to hosts of small creatures who, by the exercise of an uncanny cunning, have succeeded in becoming stowaways. He has anything from one to five hundred each of three or more of the common varieties of intestinal worms: many billions of the local varieties of malarial

[1] *Heal the Sick*, p. 91.
[2] *In the Service of Suffering*, p. 40.

parasites in his blood: dozens each of the two or three types of filarial worms in his tissues, with their millions of larvae swimming in his blood or lymph. His skin, which can be so silky and glossy, may be blotched by leprosy, irritated by scabies, penetrated by jiggers or maggots or ulcerated by yaws or tropical ulcers. Not even the brain itself, encased in its thick skull, is exempt from the billeting-order, for it may be the secure lodging-house of hoards of the turbulent trypanosomes of African sleeping sickness, which will relentlessly drag their victim down to the grave. Then there are tuberculosis and venereal disease, scourges spread largely as a result of the clash of cultures, the imposition of industrialism, and the growth of individualism." All this is somewhat grim. We would rather close a well-bred eye to it! But its very grimness and repulsiveness provided a challenge which brought missionaries almost to tears as they realised their impotence to step in, and, in the name of the Great Physician, carry health and happiness to the tortured masses. The case was no less urgent in India where, even to-day, one Indian mother dies in child-bearing every two and a half minutes, and a baby passes away every fifteen seconds. Nor in China, where medical science (!) was a blend of sorcery and exorcism, and medical practice rang the changes on needles and hot irons!

Yet what was the position when, in 1894, a date to be remembered, a young doctor offered his services to the Baptist Missionary Society and brought the whole question of equipped Medical missions before the B.M.S. Candidate Committee in London? In India there was that distinguished pioneer, Dr. Ellen Farrer, sent out by the Zenana Mission. For a short time Dr. William Carey, great-grandson of the pioneer, had been at work in Delhi. But these were the only examples in the B.M.S. of qualified medical missionary service since the days, long before, when John Thomas had set foot in Bengal. In China, between 1874 and 1894, only two doctors were sent out, Dr. Russell Watson and Dr. T. C. Paterson. In Congo, during the first twenty-nine years of work, only three doctors joined the staff of missionaries. There was room, then, for greater attention to this special form of Christian

witness. The year 1894 is important because, in its December, Dr. Vincent Thomas sailed for India. Important, not only because it marked the beginning of a great career in the service of the Society, but also because of a matter the new candidate had raised before the Committee. He wanted the best possible equipment for the service to which he had committed himself. To some of the Candidate Committee "equipment" meant theological training. To Dr. Vincent Thomas "equipment" meant, ultimately, *a hospital*. But the Committee did not see their way to commit themselves to that. Lest we unduly criticise them, it should be remembered that, at that time, the cause of medical missions was hardly established in its own right. The minds of the men at the home base were, rightly, concentrated on the winning of souls. That was their major task, and the magnitude of it not unnaturally gave other considerations a less important place. Not until eleven years had passed, did Dr. Vincent Thomas get his hospital: a period in which the cause of medical missions was to take a great step forward.

As so often happened in the history of the Society, the devotion of workers on the field was supplemented by the vision of those who held the ropes at home. Dr. Percy J. F. Lush and Sir Alfred Pearce Gould were impressed by contacts with such missionaries on furlough as Dr. Ellen Farrer and Dr. Russell Watson, and by correspondence from Dr. Vincent Thomas. An approach was made to the officers of the B.M.S. and B.Z.M., with the result that, in 1901, the Medical Mission Auxiliary was formed. Two years later the decision was taken to "restrict the term 'Medical Missionary' to fully qualified doctors, and to make it clear that a 'Medical Mission' was the hospital or dispensary conducted by such workers."[1] Thus medical missions in the Baptist Missionary Society came to a "new evaluation." "The flag of the two Societies must henceforth contain the sign of the Red Cross, and indicate to suffering humanity, near and far, that the good news of the Gospel was a relieving as well as a redeeming message."[2] Previously the status of a medical man on the

[1] R. Fletcher Moorshead. *Heal the Sick*, p. 37.
[2] *Heal the Sick*, p. 30.

field had been that of a Christian medical man whose concern was the health of the mission staff. He might, of course, offer what help he could to the natives round about.[1] But now medical work took on a new significance as an essential element in evangelisation. The medical man or the nursing sister, no less than the evangelist or the teacher, could claim to have a *missionary vocation.*

From its inception the Medical Mission Auxiliary enjoyed gifted leadership. Dr. Percy Lush was the first chairman of the M.M.A. Committee and served until his death in 1918. Dr. Fletcher Moorshead, whose ambition to serve on the China field was frustrated by domestic circumstances, found an opening for his singular gifts of charm and organisation in the honorary secretariat of the Auxiliary.[2] There followed a campaign through the country, educational, financial, literary, which aroused deep interest and a considerable response. By the close of the financial year in March 1904, the Auxiliary's income was approaching £2,000 : an income which was to grow until it reached the annual sum of £24,000. During the first twenty-five years of the Auxiliary's life over £400,000 was contributed to its coffers.

The response in money was more than matched by the offer of service. In 1903, Dr. B. C. Broomhall was invited by Dr. and Mrs. E. H. Edwards (whose services to China stand out, for generosity and consecration, even in a field embellished by much noble service) to join them as an associate medical missionary of the Society, supported by private funds, in special medical work at Taiyuan Fu. In 1906, Dr. Harold Balme accepted a similar invitation. In 1904, Dr. Orissa Taylor sailed for India and Dr. Stanley Jenkins to China. In the same year, Dr. Mary Raw was accepted by the Baptist Zenana Mission and joined Dr. Ellen Farrer at Bhiwani. In 1905, Dr. Andrew Young and Dr. G. A. Charter sailed for China. Nurses, too, began to offer their services. So, for twenty-four years, the M.M.A. maintained its existence, facing perils on the

[1] Cf. the draft regulations for medical men in Congo adopted by the Committee in 1885.

[2] See *First the Kingdom.* H. V. Larcombe.

fields and financial fluctuations at home, but never failing to carry forward the tender ministry of the Great Physician. During that period the Auxiliary's own committee had made appeals, organised deputation work, arranged the work on the various fields, and looked after its own treasure-chest. But, in 1925, a movement towards greater unity in the parent Society's administration and work, strengthened by financial considerations, resulted in the merging of the M.M.A. in the parent Society. Its fund as a separate entity ceased to exist. The Auxiliary Committee became the Medical Mission Committee of the B.M.S. Its secretary became the Medical Secretary of the Society. Henceforward the appeal for medical work was to be made, not in the name of an Auxiliary, but in the name of the whole Missionary Society.

The foregoing relates to organisation, and doubtless many readers are anxious to know more of what was done on the field. The best plan, in so short a survey as one chapter affords, is probably to take selected pictures from each field and then summarise the course medical missionary work has taken. So we return to Dr. Vincent Thomas who was bold enough to say to the Committee, "We ought to have a hospital." He had to wait eleven years for it, but it came, and in a manner which illustrates the debt of missions to generosity in the home churches. To the first annual meeting of the newly-formed Medical Mission Auxiliary came interested delegates from many parts of the Baptist constituency. Among them was Mr. William Toole from Oldham. He had lately been bereaved through the passing of his daughter Florence. Learning how great was the need for hospitals on the field, he decided to enshrine his daughter's memory in a hospital for men. Writing in 1902, Dr. Vincent Thomas reported, "All that we have in the shape of accommodation is an old schoolhouse serving the purpose of consulting, dispensary and store rooms, while the courtyard is used for surgical work. On an average from seven to ten patients a week have to be sent away because we cannot take them into a hospital of our own." There is no record that Dr. Thomas threw his hat into the air when he heard the news of the projected hospital at Palwal: but he must have felt like it.

Within twelve months of his return from his first furlough the Florence Toole Memorial Hospital was opened. At first it consisted of an out-patient dispensary and an in-patient hospital of twenty-six beds. Later the Acton Baptist Church added an operating theatre in memory of Dr. John Garrett: the first of many additions, not the least interesting of which was the gift of a well for the hospital, the cost being met by the people of Palwal. A quarter of a century later, when Dr. Vincent Thomas was bringing to a close his magnificent service in north India, he received this message from a young Mohammedan, a complete stranger: "When I was a little boy you saved my father's life. My father often spoke of you, and shortly before he died he told us that if ever the day came that you were to leave this country to return to your own, we should send someone to bid you God-speed and to give you our respects and salaams. We have heard that you are leaving Palwal, so I have come from our people to give you our thanks and respectful farewell: to wish you all good, and to give you one message. It is that when you are among your own people you may tell them to send more Christian doctors. You help us and comfort us, and you do us good in every way by your good word as well as by your kind work."

North India supplies another notable example of medical ministry which, beginning even before the days of the Medical Mission Auxiliary, was at length rewarded by the erection of an adequate hospital. In the previous chapter, mention was made of Dr. Ellen Farrer and her remarkable pioneering among the women of India. She went out, it will be recalled, in 1892 under the auspices of the Baptist Zenana Mission, beginning her medical work in small rented rooms in Bhiwani. After a few years, a small hospital of nine beds was secured, but, in 1923, after Dr. Farrer had been thirty-one years at work in that area, a new Farrer Hospital was opened, with accommodation for fifty beds. This marked "the crowning achievement of a fine record of unstinted service, and marked a notable advance in our mission hospital equipment in India."[1]

[1] *Heal the Sick*, p. 144.

The same year was notable for two other developments of medical work in which women missionaries were specially interested: the opening of dispensaries for women and girl patients at Lungleh in the Lushai hills and at Bolangir, Orissa.

Before we pass to other fields, it is appropriate, bearing in mind Dr. Fletcher Moorshead's valiant services to the cause of medical missions, to notice the Moorshead Memorial Hospital at Udayagiri in the Kond Hills. Dr. Moorshead's death in December, 1934, marked the end of thirty-two years' advocacy of the cause so dear to his heart. For many years he had set his heart on the provision of a hospital in these hill tracts. It was opened by Mrs. Moorshead on January 13th, 1939. There, in a region where once human sacrifices to the Earth Goddess had formed the climax of animistic religion, the dreams of British officers who had suppressed them, of pioneer missionaries who had heralded the dawn, and of Dr. Fletcher Moorshead, whose sympathy with this district had been awakened on his visit as far back as 1906, were brought into splendid reality. Dr. C. C. Chesterman, who was present on the great day, writes of "a carefully-planned unit consisting of consulting rooms, examination and dressing rooms, laboratory, dispensary and casualty theatre grouped around a central waiting hall . . . wards with their wide verandas all completely mosquito-proof." He goes on to speak of the eventual "thirty-six bed hospital with accommodation for sixty-four domiciled patients in outwards" as a worthy memorial and an adequate base for district work.[1]

It is difficult to know where to begin in our reference to B.M.S. medical work in China. It is true of this, as of the other fields, that many chapters would be necessary to do even faint justice to the professional skill, the Christian zeal and heroism of doctors and nurses there. But everyone who knows the story of China medical missions will commend us if we begin with Dr. E. H. Edwards. Already we have noted how, in 1903, he invited Dr. Broomhall to join him at Taiyuan Fu in connection with the Schofield

[1] *Missionary Herald*, March 1939.

Memorial Men's Hospital, and how later Dr. Harold Balme joined the team. The generosity of Dr. and Mrs. Edwards placed the B.M.S. under a great debt when it was reported, in 1908, that the hospital, now rebuilt and well established, was to be presented to the Society. Nor was that the end of Dr. Edwards' remarkable services. During the War of 1914-18 he went to France to help the Chinese soldiers there. In 1923 the main block of the Memorial Hospital was destroyed by fire, and the veteran doctor, now living in retirement, went back to China to undertake once again the rebuilding of the hospital into which he had poured so much of his Christian consecration. To this day China occupies a large place in his heart, for he is still serving the Chinese by the organisation of relief to the thousands of sufferers in that turbulent land. Taiyuan Fu, in Shansi, is notable also because it was the scene of the labours of the first unmarried woman medical missionary in the women's hospital there, Dr. Paula Maier, and of the first missionary nursing sister, Miss Katherine Lane, who both went out in 1907. Here also, Dr. Harry Wyatt laid down his life in 1938 while engaged in fulfilling his heroic ministry, killed by the bullets of Chinese irregulars who ambushed a party of missionaries thinking they were Japanese.

The province of Shantung has always received attention by the organisers of B.M.S. work. By 1908, two of China's four hospitals run by the Society were established there, and the generosity of the Arthington Trustees made possible important developments. In Tsinan, the capital of Shantung, a Christian Medical College was established as one of the constituent units of the Shantung Christian University. The building was opened in 1911. Three years later, there began the training of girl nurses under the leadership of Miss Margaret Logan, and the Nurses' Training School has continued to be one of the most fruitful activities of this hospital.

Sianfu, in Shensi, comes into the picture through the remarkable services of its hospital staff during the Revolution which broke out in 1911. Dr. and Mrs. Andrew Young, Dr. G. A. Charter and Dr. Cecil Robertson, together with their one nursing sister, Miss Watt, laboured night

and day in the succour of the hundreds of wounded who claimed their help. Two of this team laid down their lives for the Cause in 1913, both victims of typhus fever—Cecil Robertson at the age of twenty-eight and Stanley Jenkins at the age of thirty-nine. Later in this chapter we shall refer again to the latter. Here we may note that Cecil Robertson's funeral was attended by the Military Governor of Sianfu, while Chinese banners bore the inscription, "He created happiness throughout the province of Shensi." The loss of two such distinguished servants of the Great Physician caused no less grief at home than on the field and, fittingly, their heroism found a permanent memorial in the Jenkins and Robertson Memorial Hospital opened in 1917. As if to match the experience of the two men whose names it honoured, this great institution has been called upon to weather many a storm. In 1922, an explosion in a near-by powder magazine severely damaged the buildings: while, in the conflict now going on, Japanese air-raids have seriously damaged the operating theatre, the pathological laboratory, the X-ray room and several staff living rooms . . . though, happily, without any injury to any patient. But if the hospital buildings have been put out of action, the work is still carried on in premises in the east suburb!

The unsettled conditions in present-day China make all missionary work difficult. Yet we notice that at Choutsun hospital, in spite of war, work is still maintained. The Foster Hospital, owing its name to the generosity of Mr. C. F. Foster of Cambridge who, with his daughters, met the cost of the in-patient hospital, recently reported over 12,000 out-patients in a year, with eighty beds somehow stretched to accommodate eighty-eight patients! No better tribute can be paid to the influence of medical missionary work in China than the fact that the anti-foreign and anti-Christian spirit which has hindered so much missionary activity has hampered the doctor less than the teacher or evangelist. Writing from Sianfu, in 1925, A. G. Shorrock could declare, "A great work still remains to be done in our hospitals. The anti-foreign and anti-Christian crusades have hardly touched the medical side of our Mission. At least here is a practical proof of

Christianity which cannot be gainsaid." The impression created by the pioneers in times of famine and plague has grown with the years, as China has seen the best medical skill allied with utter consecration to the service of humanity.

The first Congo B.M.S. station was San Salvador and there, in 1907, Dr. Mercier Gamble went, the first doctor to be sent to Congo by the Medical Mission Auxiliary. In the same year Dr. E. C. Girling sailed, to become the first Society medical missionary at Bolobo in Upper Congo. In 1910, Dr. (Mrs.) Daisy Longland went to Yakusu, the first woman doctor to work under B.M.S. auspices in Congo. These three appointments leád us to three Congo stations, San Salvador, Bolobo and Yakusu, to which brief reference must now be made.

Medical work at San Salvador gained much from the financial help of the Arthington Trust, for, in 1910, a grant was made towards a hospital for Dr. Gamble and, in a year or two, it was completed. The first nursing sisters, Miss Bell and Miss Jackson, went to Congo in 1909 and fourteen years later this field came into line with other fields, for nursing training began in the San Salvador hospital. From this centre, dispensary work was developed at Bembe and Quibocolo and the reports of recent years show how San Salvador medical work has been blessed. Convoys of fifty sick persons have been known to make a two hundred mile journey to the hospital from the coast. As many as 5,000 out-patients have been treated in a year, and among those who have benefited from surgical treatment is the king of Congo himself. It is good to read, "The evangelistic opportunity is immense, the hospital being a centre of evangelisation for the whole area. . . . God indeed draws very near to men and women in the wards, and for ever afterwards life must be different when they return to the villages . . . a Bi-lingual Bible is now beside every bed, and as men and women read them the Spirit enlightens their hearts."

A similar story of evangelism through healing marks the story of Bolobo where, after several years of service by Dr. E. C. Girling, the work received the benefit of woman's consecration through the appointment of Miss

S. K. Clappen, a nursing sister, to the Bolobo hospital. This institution, first opened in 1912 through the generosity of the Liverpool churches, was reconstructed and reconditioned in 1937. "The staff is responsible for the yearly medical examination of 18,000 people. In addition to patients from the Bolobo area itself, many people cross the river from French territory to receive attention from the Mission in preference to that provided by any other agency."[1]

Yakusu, to which station Dr. Clement C. Chesterman (now Medical secretary of the Society) was appointed in 1919, had, since 1904, enjoyed the benefits of a hospital, but this was replaced in 1924 by the present one. Some idea of the varied work carried on is suggested by Mr. Hemmens' account.[2] District work in one year alone involved 8,000 miles of travel, by car, motor boat, canoe and cycle. Thirty patients noted by Mr. Hemmens represented sixteen districts and spoke thirteen languages. State recognition has been granted to the Yakusu doctors for the stamping out of such diseases as sleeping sickness, a work in which they have been so successful that sleeping sickness has been almost entirely eliminated from an area of 10,000 square miles. This official service has "given the Mission a place of honour with the Government. Through the contacts it has made with officials and company representatives, all too prevalent misconceptions and misunderstandings of Protestant missions and their aims have been dispelled and corrected. It has earned money for the maintenance of the work. It has opened doors for the entrance of the Gospel and has made the people more receptive of its message. It may be said with justice that the medical work of Yakusu combines the mass treatment of disease with that concern for the individual which is the mark of the Christian religion."

Nor is this all, so far as Congo is concerned. A fourth hospital has been built and is in active work at Pimu in the Upoto upper river area. This much-needed enterprise was made possible through a generous memorial gift by two families who give the hospital its title—the Smith-

[1] *Congo Journey*, p. 123.
[2] *Congo Journey*, p. 78f.

Thomas Memorial Hospital. Here, as at Yakusu and Kibentele, the medical ministry includes work among many of Congo's hundred thousand lepers. At the present time, also, two B.M.S. doctors, a man and his wife, are rendering service at the American Baptist Mission's hospital at Ntondo in Middle Congo. Almost every station in the Congo field has its dispensary supervised by a missionary nursing sister, while in some of the vast mission areas, dispensaries are managed by Congo helpers, known as *infirmiers*, who have received a thorough training, have passed their examinations, and exercise a healing and evangelistic ministry among the hundreds of thousands of out-patients who attend each year. For, in this training of native medical assistants, as in the development of equipped native teacher-evangelists, the missionary force spends much of its time and strength.

No one is more conscious than the present writer of the inadequacy of this treatment, both in respect of the work accomplished and of the devoted men and women who made it possible and are now maintaining it. Yet enough has been said to prove beyond any doubt that the pioneers of the Medical Mission Auxiliary were right when they insisted that the work of a medical missionary is a *vocation* for which the New Testament supplies the greatest of all precedents and for which millions of men and women were and are clamouring in their pitiful need. Reviewing the work as a whole, we see its important bearing on the whole question of world evangelisation. Into realms of fear and superstition the pioneer dispensary brought a new factor, enlightened treatment inspired by compassion and marked by the human touch. The mission hospital has long been acknowledged by governments as a beneficial institution with a positive contribution to make to a nation's well-being. Wherever the mission hospital opens its doors, it speaks a daily message of selfless service. In times of national crisis, as the China story well shows, it can rise above the divisive forces which bring such havoc into a nation, demonstrating the compassion of One Who is Friend of all. It stands, too, for culture, educating the people in the practice of health. By its training-schools for nursing and by its medical schools, it opens out before

native peoples new and undreamed-of careers of social service. And it is a definite evangelistic agency. Human suffering provides an opportunity. Medical skill takes advantage of it. Christian consecration follows up the opportunity thus created. The healing of the body becomes a channel along which can flow healing for the soul.

It would be difficult to find a better illustration of this than the tribute paid by Mrs. Andrew Young, herself a missionary doctor, to Dr. Stanley Jenkins in an address delivered in London in 1913. She told of a scene which she witnessed. Dr. Jenkins had requested her help in a special case. "I went in with him and found a little girl about thirteen years old, who had come into the hospital a month previously, paralysed from her waist down. She had been fearfully neglected and she was just covered with terrible bedsores. Dr. Jenkins was with her for half an hour dressing her in the most patient way. I watched him, and wished that people at home could have had that sight too. And when he had finished, knowing all he had to do, I expected that, as soon as he had put on his gown and washed his hands, he would go away. But he did not. He pulled up a chair and sat down by the little girl's head, and I knew enough to understand that he was telling her about Jesus. For fifteen to twenty minutes he talked to her. I shall always have the picture of Dr. Jenkins sitting by this little girl's head, telling her about Jesus, after he had done all he could to help her."

That, in a picture, is the method, and the motive, of medical missions. Little wonder that Dr. Harold Balme could write, "With all its many-sided activities, the medical mission is first and foremost a spiritual agency, and it is only in so far as it realises its commission as the healing arm of Christ's Church on earth, and regards itself as the channel through which the vital energy, once seen incarnate in the Son of God, can reach the bodies and souls of men entrusted to its care, that it can do justice to the glorious opportunity."[1]

[1] *Medical Missions in the World of To-day*, p. 4: reprinted from *The Healing Church*.

Statistics of B.M.S. Medical Mission work for 1940 (latest available) :—

Hospitals	17
Dispensaries with resident Europeans	9
Leprosy centres	6
European doctors	27
European nurses	39
Native doctors	19
Native nurses and assistants ..	73
Beds and cots	1,356
In-Patients	18,649
Out-Patients' visits	737,889
Operations	9,978

Chapter 9.

IN MANY TONGUES

Bible Translation Society 1840

IT is obvious to anyone who follows the story of the Baptist Missionary Society that its policy has always been educational as well as evangelistic. The proclamation of the great message to a village group, or in an Indian bazaar, or by a hospital bedside, has always been followed up: and with what eagerness, we can learn as we recall the educational opportunity represented by village school, boarding-school and Christian University. All of which sounds very simple to us, who have at our disposal many accessible versions of the Bible and a most extensive Christian literature. But what are you to do if you are seeking to win a people who cannot read: and who, even if they could do so, have not a single book in their own tongue? This was the problem which faced our pioneers in some of the fields. China had its agelong culture enshrined in books. But in India, in spite of its philosophic tradition, and in Congo, there were tongues which, prior to the advent of the missionary, had not been reduced to writing. How the missionaries solved that problem is the theme of the present chapter.

Let us look a little more closely at the problem. "Imagine," wrote Mr. W. Sutton Page,[1] "a missionary arriving in a country that is quite unevangelised. At first he can only tell the Gospel story after a very stumbling fashion by word of mouth. He tries to write down some of the words and sentences he hears, spelling them according to a system he has to devise for himself. Gradually he gathers something like a vocabulary, and makes some rough attempts to sketch out a grammar of the language. Gradually a body of accurate information about the language begins to take form, and it is felt that it ought to be printed, so that it may be permanently preserved for the use both of the missionaries at present on the field, and of those who come after them. All this is only the beginning of the literary work of the missionary.

[1] *Missionary Herald*, March 1938.

He cannot regard this side of his task as completed until the whole Bible has been translated into the language, and at least the foundation of Christian literature has been laid."

Often in these chapters we have had occasion to note how great a debt the Society owes to William Carey. Once more a debt has to be acknowledged. All modern missionary enterprise, both in India and realms beyond her borders, stands indebted to the fact that Carey was a superb linguist. He seemed to have an uncanny facility for absorbing one language after another. Most of us, with half a dozen to our credit, would have felt justified in taking things easily for a while. But Carey no sooner embarks on the long voyage to India in 1793, than he begins to learn Bengali. No sooner has he become a planter at Madnabati than he turns, in his spare time, to Hindustani and Sanscrit! We see what was in his mind when we learn that, within a year or two, he has acquired a second-hand wooden printing-press. By November 1796 he is writing home to Andrew Fuller concerning his work in Bengali: "I expect the New Testament will be complete before you receive this, except for a few words which may want attention on a third or fourth revisal." This, note, the achievement of an ex-cobbler thirty-five years old! In the presence of such genius, we expect things to happen. India saw them happen. A stream of translation and printing poured forth from Serampore which not even a calamitous fire could dam or divert from its course. That stream has flowed across India, bearing on its illumined waters the one soul-satisfying message.

Carey, Marshman and Ward were a well-balanced team for the project of presenting the Scriptures to heathendom in tongues its peoples understood. They combined linguistic skill with practical printing experience, and both were laid upon the altar. When the last sheet of the Bengali New Testament came from the press in 1801, a service of thanksgiving and dedication was held, and the first bound copy of the book was laid with reverent joy on the Communion Table. Carey emerged from that great achievement to discover that his fame was spreading. What would they have thought, in far-off Paulers Pury,

if they could have seen the ex-cobbler receiving a government appointment to teach Oriental languages in the college for civil servants? But, so far from resting with his laurels, Carey went ahead, gathering round him pundits, with the result that, under the master's supervision, thirty years of unremitting labour saw the production of versions of the Bible in Bengali, Oriya, Hindi, Marathi, Sanscrit and Assamese! Before his death, the list had grown to thirty-five. We, who find it enough to have to spell these names, salute a linguist who had never been surpassed!

Nor was it Carey only who set this academic achievement on its triumphant way. Marshman gave fifteen years to the study of Chinese; a language described by a translator, who collaborated with the famous Robert Morrison in China, as needing for its acquiring, "bodies of brass, lungs of steel, heads of oak, eyes of eagles, hearts of apostles, memories of angels and lives of Methuselah!" C. E. Wilson states[1] that a year before Morrison and Milne completed in China their great translation, Serampore published the whole Bible in Chinese. Professor Latourette goes so far as to declare, in his *History of Christian Missions in China*, that "the honour of actually beginning Protestant work specifically for the Chinese must be divided between the famous trio in Serampore, India, and Robert Morrison, of the London Missionary Society." Not that we are concerned to base our Baptist pride on mere chronology. But, when we find Serampore scholars turning from Bengali to Chinese, we infer a wide and noble vision of evangelism. It was, indeed, the cherished hope of the Serampore stalwarts to make the Word of God accessible throughout the East. "Though the project was too ambitious, the Message was, in Carey's lifetime, put within the reach of no less than 180,000,000 people in their own tongues. From Afghanistan to Burma and down Western India, the Serampore translations were available and, during the forty years ending in April 1841, no less than 434,465 books were printed in forty-four languages."[2]

[1] See two articles in *The Baptist Quarterly* on *The B.M.S. and Bible Translation*, April and July, 1940.

[2] W. Y. Fullerton, *Missionary Herald*, Sept., 1931.

The Serampore trio had great successors, among whom we must mention Dr. William Yates, famous for his Sanscrit grammar; Dr. John Wenger,[1] outstanding in Bengali and Sanscrit; Dr. George H. Rouse whose contributions have been of special value in the work among Mohammedans; James Chater and his successor, Charles Carter, in translations into Sinhalese; John Parsons and J. D. Bate in their work in the Hindi language: all gifted and consecrated men who have their successors down to the present day. We might, indeed, fill many pages in small type to indicate the various versions produced by Carey and his successors who were responsible for them. But let it suffice to state that, in the first fifty years of B.M.S. work, the Society produced versions of the Bible in some forty-five languages: the next fifty years added fifteen more: while to-day the list stands at eighty-one.

This record, in itself great, covers innumerable examples of painstaking consecration and triumph over difficulties. Here is but one. In 1893, F. W. Savidge and J. H. Lorrain settled in the Lushai Hills. Within four years they had mastered the language sufficiently to reduce it to writing and to translate two books of the Gospels and the Acts of the Apostles. That was the beginning, and the years that followed have seen wide developments. Mr. Lorrain's work has culminated in the publication of a Dictionary of the Lushai language. This pioneer work among sturdy mountain people, wild and aboriginal, has borne impressive fruit. In a scattered population of 28,000, some 19,000 have accepted the Christian faith, and the membership of the Baptist Church alone is over 7,000.

It must not be thought, however, that the work of translators in India was restricted to the Bible. Books were also published on Science, Literature, History and General Knowledge. The Serampore activity resulted in the first Bengali periodical, and even in the foundation of a newspaper in English, later to be incorporated in *The Statesman*, a prominent daily paper in India at the present time. Such activities, of course, involved much more than linguistic skill. There was also the business

[1] E. A. Payne, *The First Generation*, ch. VI.

side which includes printing, binding and circulation. In this connection we must notice the remarkable services rendered by the Calcutta Press. Carey, Marshman and Ward had established the Serampore Press in 1800. Eighteen years later W. H. Pearce, who had been trained at Oxford's Clarendon Press, became associated with Ward and established the Calcutta Press; the two Presses being amalgamated in 1837. To-day, the Calcutta Press prints in about forty different languages, making most of its twenty different kinds of type, and is employed by many Societies in addition to our own. It recruits its apprentices largely from the Mission schools, demanding the matriculation of Calcutta University as its educational standard. Not only is the Calcutta Press self-supporting. It has made grants to the B.M.S. amounting to over £100,000.[1] This highly successful enterprise shares with the American Baptist Press at Rangoon the distinction of being the largest Mission presses in the world. Calcutta has the further distinction of being the only Press which prints in all the Indian vernaculars.

We turn to another field, Congo. This, wrote C. E. Wilson,[2] "offered a great pioneer field to Baptist missionary translators. Here was virgin soil in which to dig. No books existed. None of the 70 languages of the Congo basin had been committed to writing. Vocabularies had to be collected with long and painstaking effort. . . . It is a record as full of romance as the achievements of Carey, though in a different realm." Pictures come before us: of Ross Phillips translating the book of Jonah (on which W. Y. Fullerton commented, "Probably as good a beginning as could be made to give to heathen people the first knowledge of the sovereignty and sympathy of God")[3]: of Mrs. Thomas Lewis enabling the natives to read the stories of Elijah and Elisha: of Dr. Holman Bentley, the outstanding linguist of the early Congo venture, wearing out his eyesight in the production of a Kongo grammar and dictionary: and of a modern team undertaking the task of completing Bentley's work, finish-

[1] See articles in the *Missionary Herald* for Feb., 1932, and Jan., 1934.
[2] *Baptist Quarterly*, July 1940, p. 161f.
[3] *Missionary Herald*, Sept., 1931, p. 208.

ing the whole Kongo Bible in sections by 1916. As in the case of India, we could compile an imposing list of translation achievement by Congo missionaries.[1]

We have already noticed Dr. Marshman's work in the translation of the Bible into Chinese. Apart from this, B.M.S. missionaries on this field do not seem to have engaged in considerable translation work, but their important literary work appears in connection with the Christian Literature Society of China. This was founded over half a century ago, to produce and distribute Christian literature. Having already learned of Dr. Timothy Richard's zeal for cultural evangelism among the educated classes in China, we are not surprised to find him, in 1891, becoming general secretary of this Society and leading the attack against the hostile attitude of the official and educated classes towards the Christian movement. Since that day the Society has produced Bible commentaries, theological books, devotional books, church histories, as well as literature for private study and for work among women and children. Its work drew this tribute from the London *Times*: "We have often referred to the excellent work done by that Society, whose guiding principle has always been that ignorance is the chief obstacle to the spread of Christianity in China." From the little room in a back street where Timothy Richard and Evan Morgan worked for years, to the present nine-story building in Shanghai, the C.L.S. has developed. A. J. Garnier, who served for many years as secretary, could justifiably write "There is no limit to the possibilities of the Christian Literature Society for China. The B.M.S. has had a major share in this great work. . . . For more than half a century that Society, nobly supported in this country and in North America, has sent forth to all parts of China an uninterrupted stream of pamphlets, pictures, periodicals and books, intended to present one or other aspects of the Gospel of Christ."[2]

This reference by Mr. Garnier to "noble support in this country" leads us to enquire what part was played by the home base in the Society's immense and varied literary

[1] See *Baptist Quarterly*, July 1940, pp. 162-165.
[2] *Missionary Herald*, Jan., 1939.

output. Of the genius of the men on the field we know: but what of the churches at home? Did they rise to the great opportunity? It will be recalled that, in 1804, the British and Foreign Bible Society came into being,[1] and at once grants were made by it to the grateful Serampore missionaries. But, in time, a difficulty arose over certain points of importance to Baptists. In the Serampore translations the Greek work "baptise" had been rendered "immerse," but in 1832 the committee of the Bible Society wrote to Serampore expressing difficulty, and requesting that the Greek word should be transliterated "baptise." The Serampore leaders felt at the time that they could not decline to allow the use of their versions in separate editions in which this change was made by the Bible Society, and permission to make this alteration was given, and remains to this day. Here we may quote the authoritative words of C. E. Wilson: "The Bible Society itself has not been entirely consistent, and has issued versions for others in which 'baptise' has been translated. We have made no objection to that, though we might possibly have questioned the adequacy of the translation in some instances. It would have been but equitable for us to receive the same treatment in respect to versions for communities where there are no Christians of any other denomination in the same language area who could be offended by the translation 'immerse.' We have favoured, and have formally accepted, the proposal that in B.M.S. versions, when used by others and if assisted by the Bible Society, the transliteration of 'baptise' should be in the text and 'immerse' inserted in a footnote or the margin. But all compromises tend to short life."[2]

By 1840, it was clear that the Bible Society's aid could no longer be accepted in conformity with long-cherished and essential Baptist principles, so in that year there was formed the Bible Translation Society,[3] which could continue the issue of the Serampore versions without compromise on the point of baptism. Like the Zenana Mission and the Medical Auxiliary, the Bible Translation Society

[1] Its first secretary, Joseph Hughes, was a Baptist minister.
[2] *Baptist Quarterly*, April 1940, p. 104.
[3] See *Missionary Herald*, March 1940.

for some years maintained a separate existence as an auxiliary to the B.M.S., but later, in 1925, it was incorporated, along with the Women's Missionary Association and the Medical Mission Auxiliary, and the work is now done under the direction of the Bible Translation and Literature Committee.

The relations of the Society with the British and Foreign Bible Society have long been happy and intimate and much help has been given by that great institution in the printing and publishing of Bible translations in India and Congo. Acknowledgment must also be made of the generous assistance of organisations like the United Society for Christian Literature, and the Scripture Gift Mission, from whose grants the B.M.S., in common with many other Societies, has frequently benefited.

I chanced one day on a meeting in the Mission House in Furnival Street. A group of men were seated at a table. It did not seem very romantic: not so romantic, perhaps, as pioneering in the hill tracts of India, or along the river Congo, or facing the perils of revolutionary China. Yet these men, all veterans of the field, were engaged on all-important work—revision of one of the versions which the Society has to its credit. They were in no sense dwelling in the past. The version before them had, it is true, come into being years earlier, but in their work they were looking to the future. Without the glamour of spectacular ventures, they were patiently working their way through line after line, in order that the Divine Message might be understood through the aid of the best modern scholarship. Grammars and dictionaries suggest dusty shelves, but as I reflected on the labours of our missionary-scholars I thought of another kind of dust, the dust of an Indian highway, the mud of an African village. For the task of translation is never finished. There is always before it the untraversed road. There is always sounding the call of areas where the Message has not yet been declared. And so, proud though we may be of the mighty labours of 150 years, we cannot rest in satisfied ease. The work must go on, for, as Dr. Fullerton once reminded us, it is by the New Testament, accessible

to men and women in the language they know, that Baptist missionary evangelism stands or falls.

TRANSLATIONS RECENTLY COMPLETED, IN HAND, OR TO BE UNDERTAKEN

		INDIA
Lushai Hills	..	Old Testament (except Genesis and Psalms, already completed) in Lushai.
Kond Hills	..	Galatians to Revelation, to complete New Testament in Kui.
Orissa ..	..	Bible Revision.
Bengal ..	..	Bible Revision.
Chakma ..	..	Old Testament.
Sanskrit ..	..	Bible Revision.
		CONGO
Bobangi ..	..	Part of Old Testament to complete Bible.
Lokele ..	..	Part of Old Testament to complete Bible.
Upper Congo	..	Revision of New Testament in more than one language.
Lingala ..	..	New Testament.

CHAPTER 10

HOLDING THE ROPES

FEW public meetings are more heartening or thrilling than the Valedictory Meetings of our Baptist Missionary Society. As, one by one, accepted candidates for the field ascend the platform to express in a sentence or two their consecration to the task, we in the audience feel the moving of the Spirit. What an inspiration it is to see a burning purpose flashing from the eager eyes of youth! : to hear a calm determined voice declare, "I saw the Vision : I heard the Call : I said 'Here am I Lord, send me'"! We feel so exultant that we must cheer. And what of the veterans, bidding us farewell ere they return, after brief furlough, to the land that has become their second home? Cheering again: but not without a trace of an emotion too deep for cheers. For recruits we leap to our feet; for veterans we feel like falling to our knees.

But consider what is involved in the acceptance of a candidate for service on the field. His or her application has been carefully considered by a Candidate Board and then by the General Committee. The doctor has been consulted as to medical fitness for this or that region, and questions of training, character and spiritual equipment taken into account. Before the candidate can be valedicted his destination has to be decided. Then arrangements have to be made for transport to the selected station. The maintenance of the missionary, the education of his children, his ultimate safeguarding from want when his days of active service are over, are the responsibility of the Society. All this can be tersely described in a sentence or two, but it is obvious to anyone that it involves much careful organisation. A score of wheels have to be working smoothly at home before the missionary can step aboard a Congo steamer or switch on the engine of his modest car in preparation for long and arduous itineration. In every case and all the time, someone at home must be "holding the ropes."

Through its 150 years the Baptist Missionary Society has been fortunate both in gifted leadership at home and

willing service on its numerous committees. A list of the Society's Chairmen, Secretaries and Treasurers is given in an appendix. Here we may note, in rapid review, some of the outstanding figures in this great pageant of missionary devotion. Andrew Fuller, the Society's first secretary, imposing in appearance, keen in intellect, indefatigable in labours, guided the Society through the perils of its early years, as we have already seen. John Ryland, secretary for the last ten years of his life, President of the Bristol Academy and pastor of Broadmead Church, was "one of the foremost Baptists of his time. His contemporaries, when they thought of him, were reminded of the gentleness of Christ."[1] A persuasive gentleness, however, for no college President was ever more successful in turning his students' minds and hearts towards the mission field. John Dyer was recruited from the pastorate and, during his secretariat, he saw the beginnings of the Jamaican venture and prospecting in West Africa. His was the task of moving the headquarters of the Society from the provinces to London. His tragic death moved Dr. Cox to describe him as "in a sense a martyr to the cause." Joseph Angus, to whose forty-four years as President Regent's Park College owes so great a debt, was able to bring his wisdom to bear on the Serampore controversy, his organising ability to the celebration of the Society's Jubilee and his literary gifts to the recording of the Society's progress. Edward Bean Underhill, "missionary historian, missionary philosopher, missionary traveller, missionary champion," as William Brock the younger described him, saw the reorganisation of the India mission, new ventures in Norway, Italy and China, and the establishment of headquarters in Furnival Street. "The Society," writes Ernest A. Payne,[2] "has never had a secretary of greater intellectual power nor one with a keener eye to missionary strategy."

Alfred Henry Baynes drew from the *Missionary Herald*, on his retirement in 1906, the comment, "To many of our churches Mr. Baynes has been the Baptist Missionary Society." Outstanding in personality, he brought his gifts

[1] *The First Generation*, p. 33.
[2] *The Great Succession*, p. 39.

as an accountant to the services of a Society which for some years had known recurring deficits. His courageous statesmanship led him to seize the new opportunity opening up in Africa, for the Congo mission had no more enthusiastic advocate. Even after his retirement from the secretary's chair, he continued to serve as honorary secretary of the Society. From the day when he began his work, to the day of his retirement, he saw the number of B.M.S. missionaries grow from 37 to 144. He had the satisfaction of seeing the Congo mission in glorious development, and of knowing that the Arthington Fund was opening up vast new resources for the Society's work. We may quote Thomas Lewis' appreciation of this outstanding servant of the Society: "This giant among men, this prince of missionary secretaries. All missionaries loved him. He won our hearts at the first interview. When in trouble and difficulty, it was the natural thing to turn to Mr. Baynes, and we never turned in vain."

The grace and charm of William Young Fullerton are within the memory of even the younger readers of this narrative. To the direction of home affairs he brought the heart of a pastor, the voice of an eloquent preacher, the fluent pen of the writer. I recall the commemoration service in 1932 when, hastening back from a B.M.S. summer school so full of the spirit of youth, I joined with a crowded congregation in Bloomsbury Central Church to do honour to a veteran who, right to the end, had been as youthful in spirit as the most buoyant of summer school enthusiasts. The *Missionary Herald* for 1932 contains glowing appreciations from Dr. Fullerton's colleagues at Furnival Street. "Before he came to the House," wrote B. Grey Griffith, his successor in the home secretaryship, "he prayed much for the B.M.S., and when he became secretary his prayers were unceasing." One of his first acts when he came to Furnival Street was the establishing of the Noon Tryst, when the sound of a bell is the call to prayer. "He was always a Good Companion of the Way," wrote C. E. Wilson. "To the very end of his life there was nothing moved Dr. Fullerton's heart as the report of people, old and young, being converted to God." "He had a flair for everything he touched," wrote Miss M. Eleanor Bowser.

" His was the sure instinct that guided one at moments when critical decisions had to be made " declared Dr. Fletcher Moorshead. For decades to come, it is safe to say, the Londonderry Air with Dr. Fullerton's words, " I cannot tell how He will win the nations," will recall to missionary meetings his consecrated evangelism. Robert Fletcher Moorshead, first medical secretary of the Society, thought and dreamed for medical missions. For a third of a century he led this special enterprise. We remember his charm of manner, the abounding hospitality of his home, his exaltation of medical work to the status of true evangelistic vocation, his demonstration in his own life of the compassion which appealed so much to him in the Gospel story, and much besides. On January 29th, 1935, Bloomsbury Central Church saw a moving service of grateful commemoration. Just a short distance away, in the heart of a district which has since suffered through enemy action, there stands a Medical Dispensary where Dr. Moorshead brought the tenderness of the Great Physician to Central London's needy poor.[1] As long as the Endell Street Mission continues its compassionate ministry, its unpretentious premises will be a reminder of another greatheart who gave of his genius, not only to lands afar, but also to the alleys and tenements of a great city.

In 1905, Charles Edward Wilson, who had then served for over a decade in Bengal, was called home to succeed A. H. Baynes as General Secretary of the Society. Subsequently the home and foreign departments were placed under separate leadership and, until his retirement in 1939, Mr. Wilson held the foreign secretaryship. Thus for thirty-four years he served at Furnival Street, a record period of service. Happily he is still able to place his unique experience at the disposal of the Society and, in 1942-43, he will take the honoured position of the Society's chairman. Sixteen pages of the April number of the *Missionary Herald* for 1939 were devoted to tributes to Mr. Wilson, from leaders at home and those on the fields. Under the title, " The Record of a Great Secretaryship," we read, " During the past century and a half the Society

[1] See *First the Kingdom*, H. V. Larcombe, ch. VIII.

has been served by many outstanding men, but none has brought to its affairs greater application, a more thorough grasp of detail or more whole-hearted devotion than has Mr. Wilson. None has travelled further or more constantly on its behalf. None has seen greater developments or more far-reaching changes." To which we may fittingly add the tribute of Dr. John R. Mott: "The most distinctive quality which he has manifested has been that of loyalty—loyalty to the great missionary mandate, loyalty to unerring guiding principles, loyalty to the Society he has so efficiently served, loyalty to the world-wide Christian fellowship, and above all, loyalty to his Divine Lord."

It will more properly fall to some future recorder to take account of the service now being rendered in the Society's secretariat: of B. Grey Griffith, home secretary since 1927; of Dr. H. R. Williamson, who succeeded Mr. Wilson; of Dr. C. C. Chesterman, who is in charge of the medical side of the work; and of Miss M. Eleanor Bowser, who directs the women's work. But while tributes to these belong to the future, it may at least be said that in all the B.M.S. departments, the devotion and consecration of a great past are with us still.

The present servants of the Society, like their illustrious predecessors, would desire to pay tribute to the work of the various committees, by which the furthest sections of the B.M.S. home constituency have found representation in and brought their enthusiasm to the central administration of the Society. At the beginning, as we have seen, the direction of the Society was in the hands of five men, all ministers. Soon laymen were included, while the Committee met at various provincial centres, such as Kettering, Olney, Northampton, as occasion required. Various auxiliary societies sprang up, but the need was increasingly felt for some measure of centralisation in London. By the time of the Society's Jubilee, a Central Committee of twenty-five members met monthly, with a larger General Committee meeting about once a year. By the year of the Centenary, the Committee had grown to fifty-four elected members, fifteen of whom were laymen, plus a number of honorary members and five college principals. As yet the women's work was directed by a

women's committee, and when the medical movement began, that also had its separate committee. But, as we have already noted, both women's and medical departments became more closely linked with the parent Society, with centralisation of finance and administration. At the present time, the General Committee works through a number of sub-committees, General Purposes, Finance, Candidate Board, India and Ceylon, China, Western, Bible Translation, Home Organisation, Women's, Medical, Young People's and Publication being the most important. In addition to these, the Baptist Laymen's Movement, the Girls' Auxiliary and the Baptist Young Men's Movement have with great success fostered missionary enthusiasm in their special constituencies.

As the Bible shows us, places no less than persons can have their holy associations. So we turn now to the story of B.M.S. headquarters. For most of us 19 Furnival Street has been the B.M.S. Mecca. In spite of all that has been said about its unprepossessing character, that building has, for thousands, meant a holy place. Portraits of great men of the past looked down from its walls. In its committee rooms great decisions were made. From its Library, lined with volumes old and new, prayers have risen to heaven and great resolves have burst into action. But it was only during the secretariat of John Dyer that headquarters were moved to London, first in Wood Street, then in Wardrobe Place, Doctor's Commons. Later the Society became tenants of the Particular Baptist Fund in Fen Court, Fenchurch Street, a "gloomy abode." But, within a decade, more imposing quarters were secured in Moorgate Street, at a cost of £10,300, this sum being raised in part from the proceeds of the Jubilee Fund. For twenty-three years the administration was directed from Moorgate Street. Then the premises were sold for £19,500 and, after a few years in John Street, Bedford Row, the leasehold of premises in Castle Street (now Furnival Street) was acquired. Later, during the secretaryship of A. H. Baynes, the freehold was secured and, since 1870, Furnival Street has remained General Headquarters. When the present world conflict began, it was thought advisable to move the base of operations into

the country while the necessary provision of air-raid shelters was proceeding. So, for a while, High Wycombe became the post-mark which B.M.S. communications bore. Back again in Furnival Street, committees had the unusual experience of being driven underground to the protection of steel and concrete, the oil-paintings and many of the Society's records having in the meantime been removed to safer places. Committee-members were no longer able to gain inspiration from the dignified figures whose portraits adorned the walls. Instead, while they listened with one ear to the "minutes of the last meeting," they kept the other alert for the now-familiar wail heralding the approach of danger. Finally, in one of the severe air raids on London (evening of September 9-10, 1940), 19 Furnival Street was bombed. Soon afterwards temporary accommodation which had been secured nearby suffered a similar fate. The Library and many of the offices suffered much damage and, in spite of a certain amount of reconditioning, it was thought advisable to transfer part of the B.M.S. administration to Kettering. It seems likely, therefore, that the B.M.S. celebrating its 150th anniversary, will have part of its administration in the very town from which the great movement took its rise.

The all-important propaganda work in connection with the Missionary Society has always owed much to deputations organised from the home secretary's office. By their means a living contact is maintained between the work overseas and the churches at home. The majority of the churches receive each year a deputation for which missionaries on furlough, retired missionaries and members of the secretarial staff are used. The extent to which deputations are used and the amount of labour involved in their organisation may be judged from the statement that, during most of the autumn and winter months, an average of 700 visits to services and meetings is planned and carried through. These deputation visits not only bring to the churches a knowledge of the actual conditions of the work, they also provide occasions for rehearsing the present power of the Gospel to save men and women everywhere.

In the larger and more thickly populated areas, missionary auxiliaries exist to maintain and extend interest

and support. Several of these have a history dating back to the early days of the Society. Every church, with few exceptions, has its missionary secretary and many have more than one, as well as a missionary council which is representative of the various church organisations. The part played by B.M.S. literature is no less important. A notable development in this direction took place in 1906. The B.M.S. constituency had long been familiar with magazines and leaflets commending the cause, but, with the advent in Furnival Street of C. E. Wilson, new plans were prepared for the Society's publications. In 1906, W. E. Cule, then a member of the literary staff of the Sunday School Union, came to Furnival Street as "literary assistant and publication manager." From that time forward, what was to be known as the Carey Press began to take form and gather influence. The production of leaflets, post-cards and booklets led, in 1914, to the production of books. The aim of the Carey Press has been well expressed by Mr. Cule as follows: "To remind Baptists of the priceless heritage of their Missions, to tell the story of the far-lands with every power of the pen, and to expound the principles of Christian Missions with new voices as well as old. A strong effort must be made to reach every Baptist home, and the doubting 'man in the street' must be answered with authority. So in the catalogue of the Carey Press to-day we meet the pioneers, from Carey onwards, with the inspiration of their heroism and their faith, while the ablest writers plead the cause which inspired these pioneers. Then the story of the work abroad is told and retold, with its marvels of endeavour and endurance, its glories of achievement." Trade journals have paid their tribute to the technical excellence of Carey Press publications, while the value of the Society's magazines is too well known to need further comment here. The *Missionary Herald*, which absorbed other magazines like those specially advocating the women's and medical work, forms an impressive record of B.M.S. achievement. *Wonderlands*, which replaced the *Juvenile Missionary Herald*, came to have the largest circulation of any similar magazine. Its title was due to the happy inspiration of Dr. Fullerton, but its excellence as a child-

ren's magazine was due to Mr. Cule, whose reputation as a writer for children and youth extends far beyond his own denomination. A desire to cultivate the special constituency of young people in the interests of the Kingdom led to the publication of *The Quest* which, in spite of present day war-time difficulties, still appears in reduced form as the *War-time Quest*. Not only the Society in general, but also all the authors whose manuscripts the Carey Press has handled, are greatly indebted to Mr. Cule's advice and literary craftsmanship. On his resignation in 1936, he was succeeded in the Editorial chair by Ernest A. Payne, B.A., B.D., B.Litt. The frequent references to Mr. Payne's work in this narrative are an indication of his own special contribution to the work of the Society. Scattered through the pages of the *Missionary Herald*, *The Quest* and *The Layman*, are valuable articles on the origins of the B.M.S. and biographical sketches of its more distinguished leaders. Happily some of these have been reproduced in book form. They show that Mr. Payne is unusually equipped both by gifts and inclination for the important role of historian. Mr. Payne removed to Oxford in 1940 on his appointment as senior tutor of Regent's Park College. The Baptist Missionary Society can proudly claim that, since 1914 when the first book bearing the Carey Press imprint appeared, its publications have continued to hold an important place in the ever-growing range of missionary literature.

In the days before the present war, 19 Furnival Street was a hive of activity. As you entered the book-room, with attractive display, drew your attention. Straight ahead lay the Library, rather duller than the bookroom, as libraries are apt to be, for they pay more attention to the contents than to the wrapper! In the mysterious depths of the basement were crates containing missionaries' belongings. On most of the floors could be heard the click of typewriters. In inner rooms sat the various secretaries, their fingers on the pulse of the home churches and the work overseas, their desks covered with correspondence, enquiries, cables. It was surprising what you could get for the asking in one or other of the many rooms. Did you want special literature for your local missionary

effort, or costumes for a missionary play, or lantern slides to bring a Congo scene before the eyes of youth, or a word or two with one or other of the secretaries, or to rest your tired feet from the burning pavements of Holborn? There was provision for all this. True, the work rooms were generally much larger than the rest room. But that is as it should be. And everything spoke of organisation: perhaps not flawless . . . what organisation is? . . but effective. Secretaries planning and conferring, committees deliberating, telephones ringing, typewriters clicking . . . and at noon a bell ringing for prayer. All this meant organisation, but it was organisation in the interests of the Kingdom, and it took on the colour and romance of the great enterprise.

CHAPTER 11

THE TREASURY

THIS chapter is about money. In a "popular" survey of this kind financial matters, when they are included at all, are usually relegated to an appendix. Missionary giving, however, is so vital a part of missionary enterprise that a brief chapter must be devoted to it. The missionary treasury is a sure index of the Church's spiritual health. Pounds, shillings and pence, and even farthings, when whole-heartedly poured into the chest, as they have been in the Society's history, are transmuted from cash into consecration. If the Master Himself should think it worth while to draw spiritual lessons from offerings to the Temple treasury in days of old, why should not we who, in this particular, have so great cause for gratitude and pride?

Sending the Good News of Christ far and wide is costly work. That, incidentally, is part of its attraction. It has always been the policy of the B.M.S. to encourage native responsibility on the various fields, but the major burden necessarily falls on the home churches. During the 150 years of its history, the B.M.S. has received support through a variety of channels: from the churches and Sunday Schools, from personal subscribers not wishing their offerings to come *via* any particular church, from legacies, investments and special funds.

As we have seen, the work of the Society was launched by the promising of £13 2s. 6d., to which were added the proceeds from the sale of Carey's *Enquiry*, and a guinea and a half from two other subscribers who had "anticipated the Kettering decision by gifts to Carey for the Cause."[1] This was great giving, as we realise when we remember that, of the original donors who promised 10s. 6d., one earned at the time 13s. a week, another 11s. 6d., while a third had to borrow to redeem his promise. The spirit of these pioneers spread to the churches, with the result that, during the first hundred years of the Society's campaigning, a total of £2,413,566 17s. 8d. was

[1] Pearce Carey, *William Carey*, p. 92.

contributed from all sources to the funds of the Mission, and £86,787 7s. 10d. to the Zenana Association, founded in 1867. Writing in the *Centenary Volume*, W. J. Henderson thus summarised the giving of the first hundred years. "Comparing periods of twenty-five years, the approximate results may be stated thus: the contributions of the second period were four times those of the first, those of the third were nearly twice those of the second, and those of the fourth were nearly double those of the third. The receipts of the last twenty-five years have exceeded the entire income of the previous seventy-five years."[1] The largest amount contributed in any one year of this first century was in 1889, when £80,819 9s. 4d. was contributed, including £11,124 8s. 8d. from legacies. Little wonder that, as the nineteenth century drew on to its close, the Society's enthusiasts were hoping for the time when the yearly income from the churches might reach £100,000.

It was in the financial year 1917-18 that this hope was first realised, gifts from the churches and donors, not including legacies and special gifts, then amounting to £109,805. The Society's accountant has kindly supplied an analysis of the income received by the B.M.S. during the years 1892-93 to 1940-41 from the churches and individual donors, excluding legacies and sundry receipts such as interest and gifts for special work not included in the budget. The figures are as follows:—

	£
1893—1902	659,538
1903—1912	833,247
1913—1922	1,130,258
1923—1932	1,498,848
1933—1941	1,130,963

the grand total being £5,252,845. This represents an average contribution per church member of roughly 6s. per annum, and it should be noted that a large part of the income is received from Sunday Schools. The foregoing figures include the response from Self-Denial Week, which was instituted in 1908 with a contribution of £7,212.

[1] p. 36.

This valuable yearly effort has varied in yield from £4,000 to £14,000 and, during its thirty-three years, it has brought in no less than £247,000 for the Society's work. Commenting on the figures for the past fifty years, the Accountant remarks, " Until the latter part of the Great War period (1914-18) contributions varied little, but what variation there was had an upward tendency. At the end of the War there came a boom period when the current receipts rose to an average of about £140,000. Unfortunately expenditure rose at the same time, money was cheap and exchange adverse, so there were great deficits, and resultant special efforts to clear them. Hence the two peak years of 1925 (£173,160) and 1926 (£175,799), which included amounts of £28,000 and £35,000 respectively raised for the deficits of the preceding years."

Legacies form an unpredictable, though important, part of the Society's income. Unless there is a special direction, sums received in this way are expended through the Legacy Equalisation Fund, which means in practice that the benefits from legacies are spread over five years. The most outstanding legacy in missionary history was, of course, the Arthington bequest, to which reference has already been made. This magnificent contribution to missionary enterprise brought to the work of the B.M.S., between 1903 and 1930, a total of £490,124. But quite apart from this, there has been a constant flow of support to the Society through testamentary gifts. During the decade from 1930 to 1939, for instance, the average contribution from available legacies was £17,633 per year.

In addition to the normal income from churches and various donors, the Society has from time to time benefited from the raising of special funds. To celebrate the Jubilee of the Society, a fund of £33,704 0s. 7d. was raised. Fifty years later the Centenary Fund realised £120,592. In 1920, the joint efforts of the Baptist Union and the Baptist Missionary Society made possible the Baptist United Fund, from which the Missionary Society gained to the extent of £131,123. In 1916, the Women's Missionary Association raised £12,190 in celebration of its Jubilee. And while this chapter is being written, plans are maturing

for a worthy celebration of the Society's 150th anniversary by the raising of 150,000 guineas.

Thus, throughout its long history, offerings amounting to millions of pounds have been poured into the B.M.S. treasury. Even in years of stress, when economic difficulties brought unusual worries to the Treasurer, the total raised would appear wonderful to those who first launched the Society with a few guineas. It *is* wonderful. This reference to the worries of the Treasurer reminds us that a tribute must be paid to the sixteen who have occupied that responsible position, and whose names are given in an appendix. Obviously the administration of the Society's finances has called, and calls, for statesmanship and vision, and the B.M.S. has been fortunate in that its treasurers have always been much more than experts in the handling of accounts. They have been deeply consecrated to the spiritual interests of the Society, and, indeed, of the Baptist movement in its widest range. Sir Samuel Morton Peto, to mention one of them, combined zeal for Christian work at home and abroad, and it is pleasant to recall his scheme that every missionary on the field should have at least one friend in the homeland with whom, through correspondence, he might share fellowship and inspiration : a gracious, human touch. Joseph Tritton sought, in his own words, to do more than administer finances. He aimed at reaching the hidden springs of personal consecration, whence might proceed aid for all those who were striving "to girdle all lands with the healing waters of eternal life, and to gladden all hearts with their joyful sound." Of Harry Langford Taylor, it is sufficient to say that tribute has been paid to his consecration by his election to the dignity of President of the Baptist Union of Great Britain and Ireland.

How, it will be asked, is the B.M.S. money spent? We may here quote C. E. Wilson,[1] "The Baptist Missionary Society is one of the greatest of 'faith missions.' Its only guaranteed support is the promise of God. It cannot 'cut its garment according to its cloth' for there is never

[1] *Missionary Herald*, August 1931.

enough cloth on the counter at one time to make a jacket of." Again and again this faith has been more than justified. Oft-recurring deficits have not prevented new enterprises. But faith has never been permitted to cover slackness in the administration of the money provided. The Society's care in its expenditure is shown by the comparatively small part of the income which is devoted to home organisation: so small, indeed, that some have urged that more liberal expenditure in this direction would be well justified. Out of every £ raised in 1940, 17s. 7d. was expended on work overseas, a state of affairs which any business organisation would regard as eminently satisfactory. Of the money spent on the fields, about half goes to the personal allowances of missionaries and their families. The other half goes to the maintenance of native workers, the running of schools and hospitals, and the expenses incurred in travelling and in the provision of suitable literature. "Continuous and close scrutiny," says C. E. Wilson, "is given to the maintenance cost of all our work after taking fully into account the income that can be raised on the field by the native church, and in school fees and other ways. The conditions vary in the different countries, but the main result is that the total cost of the Mission is about double the personal support of the missionaries."

For those who can read between the lines, even so prosaic a thing as a balance sheet can have an intensely human interest. In support of this statement, let us look for a moment at the Treasurer's Cash Statement for the year ending March 31st, 1941. We observe that the prevailing difficulties of war years are reflected in the deficit brought forward from the previous year and not yet fully liquidated. We learn that various departments of the Society's work make special appeal to the constituency, for, while in the year under review, over £55,000 was contributed for General work, the special interests of Women's and Medical service received roughly £17,000 and £18,000 respectively. In addition, close on £600 for the work of translation and production of literature, and over £3,500 received in contributions from the Calcutta Press, that most valuable enterprise, draw attention to

the power of the printed page in the work of evangelism. An item of £1,750 for the fund concerned with widows, orphans and retired missionaries bears witness to an obligation honourably fulfilled. Behind such figures as those, representing the offerings of churches and Sunday Schools, the imaginative will easily see devotion and sacrifice. If the Society's home secretaries had made a list of the special offerings which have come within their notice what an illuminating record it would be! One day there arrives at the Mission House a gold watch. The owner says he has another one, of nickel, and he is going to make that suffice so that the gold one may help the Society's work. An old-age pensioner sends the first ten shillings received, offering to the Lord the first fruits of the Pension fund. A business man has just been promoted, and offers to the Society the difference in the first week's salary. These are items taken at random, and they represent a spirit of sacrificial giving which, from the substantial cheque to the widow's mite and the children's pennies, gladden the hearts of the Society's officers. In the particular balance-sheet under review there occurs an item worthy of special mention. The American Baptist Missionary Conventions, eagerly coming to the help of their European brethren who are courageously facing both bombing of the home office and war-time anxieties on the fields, have contributed about £50,000 towards the maintenance of B.M.S. work, the greater part of this magnificent sum coming from the Southern Baptist Convention. This is a grand gesture of goodwill and illustrates the comradeship of Baptists throughout the world.

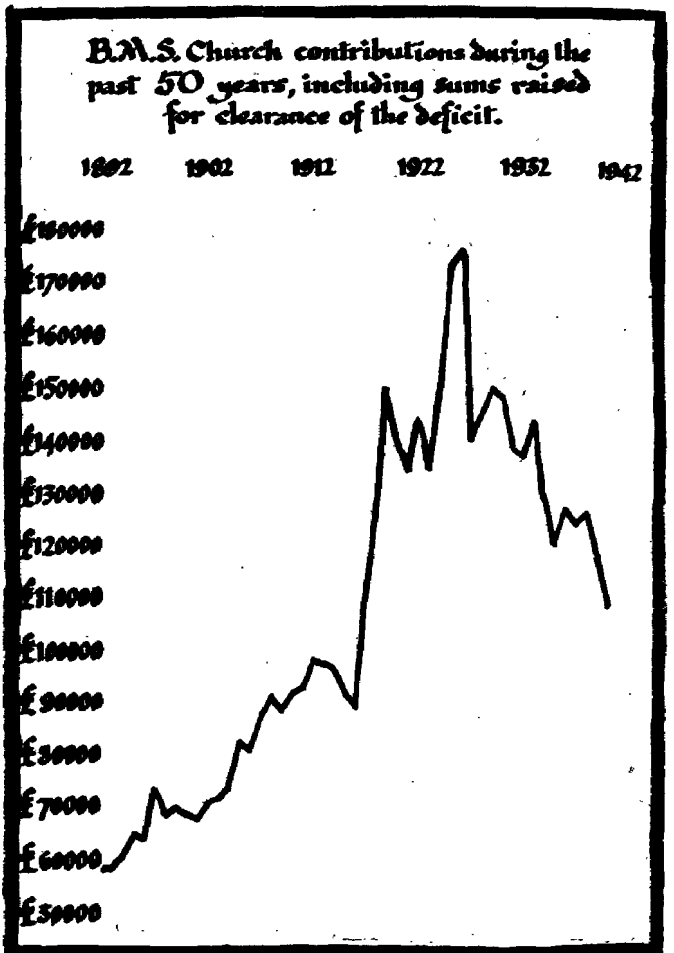
But if we are to appreciate fully the significance of B.M.S. finance, the greatest praise must go to the missionaries themselves. Already in these chapters notice has been taken of outstanding examples of generosity on the part of the Society's representatives. We have seen, for example, how Carey's talents brought a great sum into the Society's coffers, and how China benefited through the generosity of Alfred Jones and of Dr. and Mrs. Edwards. But of *all* the missionaries it can be said that they eagerly enrol themselves for the great work with a sublime disregard of financial or material advancement. How many

of the Society's doctors, we wonder, might have attained comparative affluence and certainly professional advancement had they preferred a practice at home to the hazards of a mission hospital? And what of brilliant scholars who, in other realms of education, would have reaped far greater tangible rewards? We salute these missionary adventurers in all the varied fields of evangelism who ask for no better reward than the progress of the Kingdom and the opportunity of giving all for Him Who gave Himself.

There are times when those whose responsibility is the control of missionary finance are saddened by the undoubted fact that only a part of the home constituency takes the missionary obligation seriously. If *all* church members rose to the occasion, there would never be any worry in the accounts' departments of the Missionary Societies, nor would there be those heartbreaking retrenchments on the fields. Yet we should not allow our disappointment that, for the majority, luxury expenditure outweighs the claims of the Kingdom overseas, to obscure the truly magnificent response of the missionary-minded in our churches. "The very magnitude of the missionary enterprise," says K. S. Latourette,[1] "is impressive. At its height, in the decade before the world-wide financial depression of 1929, it numbered roughly thirty thousand Protestant missionaries supported by contributions of not far from sixty million dollars a year, and about the same number of Roman Catholic missionaries supported by contributions of perhaps thirty million dollars a year. These missionaries have scattered themselves on every continent and on almost every group of islands, from arctic wastes and ice to blazing deserts and the steaming heat of the tropics. The money which supports them has come primarily not from men of wealth, although these have contributed, but from millions of givers, most of them of limited means. Never has the world seen anything quite to equal it. Not only has the record never been approached by any religion, and not even in any previous century of Christianity itself, but never before in the history of the race has any group of

[1] *Missions To-morrow*, p. 15f.

ideas, religious, social, economic or political, been propagated over so wide an area or among so many people by so many who have given their lives to the task. Never, moreover, has any movement of any kind, political, religious, or otherwise, been supported by the voluntary gifts of so many individuals scattered in so many different lands." This fine tribute embraces the whole missionary movement of the 19th and 20th centuries. But the Baptist Missionary Society, which had the honour of setting this movement on its triumphant way, can sing its special Psalm of gratitude for the loyalty and devotion of its own constituency.


B.M.S. Church contributions during the past 50 years, including sums raised for clearance of the deficit.
1892
1902
1912
1922
1932
1942
£180000
£170000
£160000
£150000
£140000
£130000
£120000
£110000
£100000
£90000
£80000
£70000
£60000
£50000

Chapter 12

WAR CLOUDS—AND AFTER

IT now remains for us to bring our survey to a close by considering the position in which the Baptist Missionary Society finds itself to-day. The situation is so complex, and the outlook so unpredictable, that a brief chapter cannot hope to do anything like justice to it. Yet we must take some account of the factors which to-day present a challenge, not only to missionary enterprise, but also to Christianity itself.

It is useful to recall the great period through which the Society has maintained its witness. As far as our own nation is concerned, that period has seen great and far-reaching movements in every sphere of human thought and life—empire building, the development of political institutions both national and local, the amazing victories of science, the growing recognition of the status and service of womanhood in public affairs, the new attention to education and child welfare. All these factors have made their impact on missionary policy. Yet, important though the nineteenth century was, it is the present century which has seen world movements serious in their challenge to missionary work in every field. The obviously dominating factor in the present situation is the World War. Unhappily, war is no new thing in British history. When the B.M.S. was born there could still be heard the sounds of the struggle which, beginning as far back as 1689, was maintained between Britain and France until 1815. There followed the Crimean War, various conflicts with native races within or on the borders of the Empire, the two Boer Wars, and the Great European War of 1914-1918. Not for long have the apostles of the Kingdom been able to pursue their witness without the sound, distant or nearer, of shot and shell. The years from 1914-1918 seriously dislocated missionary work, and their aftermath of brief, shallow prosperity, followed by world-wide economic depression, brought grave problems to all missionary societies. The present conflict, on a scale and with repercussions never previously known, throws all previous conflicts into the shade, and it is already menacing

Christian work both at the home bases and in its furthest reaches. We have therefore to consider what the War is doing to missionary activity. But that is not all. Deeper than the War itself are movements of thought which for three decades have warned missionary leaders that the world which they covet for Christ is a far different world from that of Carey's day.

We shall best appreciate what this difference is if we turn to the three main fields in which the Society has laboured, noting twentieth-century developments there, and then consider the situation in Europe.

All Christian workers in India rejoice in the blessing that has attended their labours. Especially among the depressed sections of the population, the Christian Faith has been gaining ground, and it is estimated that to-day there are some 8,000,000 Christians in India.[1] Further, it is a matter for satisfaction that Indian Christianity has tended more and more to assume an indigenous character. "It is now realised," says A. M. Chirgwin,[2] "that if Christianity is to win the whole-hearted response of India it must prove itself to be not alien but racy of the soil. This has led to experiments in Indianization, many of which have been singularly fruitful. Indian music and modes of worship are becoming common. Indian architecture is being adapted to Christian purposes, and Indian methods of religious instruction are being baptised into Christ." All this is heartening. Yet, on the other hand, two menacing factors have to be noted. In the first place the growing Indian nationalism has been strengthened, by the very success of Christian missions, in its tendency to identify nationalism with Hinduism and to regard Christianity as something alien from the West. Secondly, the present World War has intensified the spirit of political unrest and emphasised internal dissension. The B.M.S. Field Secretary in India, D. Scott Wells, states that it is too early to forecast what effect the present conflict will have on B.M.S. work in India, but he emphasises three points—the present situation affords a great opportunity

[1] A. M. Chirgwin, *Under Fire*, p. 83.
[2] *Under Fire*, p. 94.

for work among students and the educated classes: missionary policy must aim at building up the Church of Christ in India: and that it will be many years before the Indian Church can do without help from the West.[1]

In regard to the Congo Mission we cannot do better than quote from the Society's Report for 1941. "Our work both in Belgian Congo and in Portuguese West Africa has been continued almost without interruption and in full measure. Advance in the direction of new enterprises can be recorded, and the same degree of spiritual results in conversions and additions to church membership which have marked this part of our enterprise for many years past have again crowned the labours of our missionaries and their native comrades."[2] The breakdown of tribalism in the African continent has given missionaries a great opportunity. The Christian Mission, small though it may be in this or that area, offers a community, a social life, which the natives sorely need. Yet, although Congo has not heard the sound of battle, and its missionary stations are not harassed by enemy activity in the skies, the fact of world war between supposedly Christian peoples has created a perplexing situation for the native church. The B.M.S. Congo Field Secretary, C. E. Pugh,[3] writes, "Our missionaries are called upon to answer almost innumerable questions as to this contradiction of the Gospel message of Peace and Goodwill: the message that has been proclaimed ever since the inception of the Congo Mission. To a very large extent the forms of barbarism and savage tribal warfare, with which the immediate forbears and ancestors of the present generation of Congolese were familiar, have vanished under the influence of the Gospel, and, happily, our people have not been troubled with the cults of militant atheism and the new idolatry of Race and State. Hence their perplexed questionings."

From unrest and stiffening nationalist opposition in India, and from perplexity in Congo, we turn to China

[1] *Missionary Herald*, January 1940.
[2] *His Mercy Endureth*, p. 44.
[3] *Missionary Herald*, January 1940.

where, so far, hostile forces both from within and without have caused more dislocation than in any other mission field. As in India, so in China, nationalism and anti-British feeling have long been at work. As one result of the Renaissance movement in China, there developed an antagonism to the Christian Faith, an antagonism which was strengthened by the spread of communist ideas. The situation was all the more serious for the Chinese Church inasmuch as some of its members shared both nationalist and communist sympathies. The peril, however, produced a leader, and the late Dr. Cheng Ching Yi went back from the International Missionary Council in Jerusalem in 1928 to rally the dispirited forces of the Chinese Church by launching a Five Year Movement for "more and better Christians." This was followed in 1934 by the launching of the New Life Movement by General Chiang Kai-Shek, to whom and to his wife, the Christian Church in China to-day owes so much. Meanwhile, forces from without were preparing to deliver hammer blows on the already turbulent land. In 1937, the Japanese invasion of China began. China's only effective reply to this was the destruction of anything which might be of value to the invader and a migration westwards to the provinces bordering on Burma and Tibet. Great resourcefulness has been shown in thus transferring the centre of Chinese life, military, industrial and educational, to the west.

The effect of all this on B.M.S. work may be gathered from the most recent Report, issued in 1941. "The war between Japan and China is entering on its fifth year. Two of the provinces in which the B.M.S. works—Shantung and Shansi—were early involved in its operations and have long been under Japanese domination. While the third —Shensi—has not experienced the invasion of hostile armies, it has suffered from the frequent and deadly attention of enemy aircraft. It is true that the range of Japanese authority in the occupied zones does not extend far from the main centres and railway lines, but, in the unsettled condition of the country, lawlessness and brigandage are rife, food shortage is acute, disease has followed in the wake of war, and floods and the general disorganisation of life

have added to the miseries of the people."[1] It says much for the virility of the China mission that the Report can go on to say, "Amid all these buffetings and against all obstacles, an heroic and expanding witness has been maintained which, when the tale can be told in full, will add another epic chapter to the records of the Christian Church. Missionaries have remained at their posts until forced to leave them by circumstances beyond their control, and, when work in their own provinces has been rendered impracticable, they have moved to other B.M.S. centres or to new spheres in hitherto unoccupied places. In this way the Kingdom of God in China is spreading in unexpected directions."

Surely this state of affairs in the various fields was enough in itself to give missionary leaders at home acute anxiety. But, to add to the general restlessness in the Far East, Europe has provided its own menace to the Christian movement. This is not the place to enter into a diagnosis of the modern political situation: but it may at least be said that the Totalitarian states have set themselves in complete antagonism to the values of the Christian Gospel. Doctrines of blood and soil, state or race, abolish from the picture of human happiness and progress the values of individual freedom, the virtues of truth and loyalty, and the conception of world community which overleaps all barriers of race and colour. In a word, they strike at the very heart of the Christian evangel. In Europe the effect of the War on missionary activity is already apparent. German missionary work soon came to a standstill. Missionaries from Finland, Norway, Denmark, Holland, Belgium and France are cut off from their sources of supply. The emergency has drawn Missionary Societies of many lands closer together, British Societies, generously aided by American and Canadian, coming to the aid of their less fortunate brethren. In passing we may note with a thrill of pleasure that, even from stricken China, funds have come for the help of German and Scandinavian missions. Of this comradeship in missionary effort we shall have more to say later in this chapter, but, for the present,

[1] *His Mercy Endureth*, p. 31f.

it should be realised that the European situation challenges as never before the very *raison d'etre* of Christian evangelism.

Viewed in this way, the present situation may appear disheartening. That after a century and a half of modern missionary enterprise, with all its consecration, patience, heroism, the world should present so tragic a spectacle! Yet, while paying full attention to the gravity of the situation, we should be no less careful to see any gleam shining through the gloom. After his world-tour in 1935-6 Dr. William Paton returned with the conviction that if, on the one hand the Church is menaced by grave problems, on the other it may be encouraged by real grounds of hope.[1] Let us therefore take note of certain facts which speak of the permanent value and victorious quality of the work initiated by Carey so long ago.

First, there is the fact of the Universal Christian Church. During the past hundred and fifty years it has been demonstrated that there is a fellowship which can take root in any land and among any peoples, the Fellowship of Christ. This is no mere dream, possible only in human fancy. It is a *fact established.* It is as real a thing, as someone has said, as the British Empire. Emperor-worship in Japan may jeopardise the supreme leadership of Christ, bombs in China may work havoc among Christian communities, Hindu nationalism in India may set itself against the onward progress of Christ among the depressed masses, wartime bulletins on the radio may bring perplexities to Congo Christians; but nothing can alter the fact that, wherever men live, and however deep their need, the Christian fellowship can take root among them, can flourish even in spite of persecution, and can bring to personal and social life blessings not to be found in any other way. In a memorable sermon delivered in April 1941 at the Baptist Missionary Society's Annual Service, Prebendary W. Wilson Cash, now Bishop of Worcester, in paying tribute to the great work of Carey and his followers, suggested that this world-wide Christian Church was God's answer to the world's need: that it was His providential ordering that the missionary

[1] *Christianity in the Eastern Conflicts*, p. 12, p. 127.

enterprise beginning a hundred and fifty years ago should be the means of providing hope and sanity for a world which, in the twentieth century, would know such dissension and strife. Of one thing we may be sure, that among all the intricacies of the modern situation, one fact stands out clearly—there is in existence a Christian Fellowship more widely extended than at any period of its history.

Further, there is reason for encouragement in the very marked spirit of fellowship between various branches of the Church. The question of Church union bristles with difficulties, but it has often been pointed out that the various missionary enterprises have shown the possibility and immense value of close co-operation. In the main mission fields, the B.M.S. has whole-heartedly engaged in such co-operation, particularly in educational activities.[1] During the past thirty years nothing has been more significant than the growth of effective co-operation between the Older and the Younger Churches. Three dates are outstanding. In 1910 representatives came together in Edinburgh from nearly all the Protestant missionary societies in the world. This World Conference had a threefold effect. It brought into being, in all the countries which participated in it, councils to co-ordinate missionary activity. Similar co-ordinating councils were set up on the larger mission fields. And there was formed a body which grew into the International Missionary Council, to link together all Protestant bases and their work in the various fields. Then, in 1928, there came the Jerusalem Conference, where 25 per cent. of the delegates represented the Younger Churches. Finally, in 1938, at Tambaram, near Madras, four hundred and seventy delegates gathered from sixty-four different nations. "In no previous international Christian gathering have leaders from Asia and Africa played so conspicuous a part. Never before has the rapid expansion of the Church during the past century and a half been so dramatically demonstrated. The Madras Conference passes now into history as the sequel of Edinburgh 1910, and Jerusalem 1928. There are evidences of the special providence of God in its assembly

[1] See *The B.M.S. and its Tasks*, G. Hubble and E. A. Payne, p. 32.

at this critical time in human affairs." So reported the *Missionary Herald* for March, 1939. In a world of divisions and dissensions, rent as never before by militant nationalisms, missionary enterprise presents the answer of a world-wide Christian community, linked through all its differences of race and colour by a supreme loyalty to Jesus Christ.

Thus, as we draw near the end of our survey, we may ask two questions. "What has missionary activity achieved since the day when Carey sailed for India?" "What can missionary activity do, confronted by the present world crisis?" Let Dr. K. S. Latourette answer the former question, for there is no one more competent to do so. "These nineteenth-century missionaries, in order to make their message intelligible, have in the course of a century given a written form to more languages than had previously been reduced to writing in the history of the race. They have preached the Christian Gospel as they have understood it in more tongues than have ever before been used to give voice to any one set of ideas. They have translated the Bible, in whole or in part, into more languages than any one book has ever before been put since books first were written, and they have distributed it by the millions of copies. They have been the school-masters of whole races and nations. They have introduced modern medicine to more peoples than have ever before known any one system of medical practice. They have fought opium, prostitution, poverty, famine, superstition, poor labour conditions, polygamy, concubinage and low concepts of life, and have helped whole peoples to new paths. Best of all, through them hundreds of thousands have found in Christian faith and experience the beginnings of a new life with God, and Christian communities have been brought into existence and are perpetuating that faith and experience among their own people."[1] Where else, we may ask, is such a record to be found? And although Dr. Latourette was writing of Christian missions in general, those who have read the chapters of this present book will have no difficulty in seeing the

[1] *Missions To-morrow*, see p. 12f.

ideals of Carey and the succession of B.M.S. missionaries in these achievements of the past.

And what of the future? We cannot predict. Only the years to come can show what alterations may be necessary in missionary method, what new alignment of missionary forces may have to be made. But one thing is clear. The founders of the Baptist Missionary Society found it necessary to plead for the very idea of missionary evangelism. That necessity has surely been abolished by the hard facts of the modern world-situation. If ever there was an unanswerable argument for Christian missions, that argument is now before us in the tragedy of civilisation as we have known it. Faced as we are by the collapse of so much in the modern world, we now know, without need of further argument, that apart from the Kingdom of God and the Saviour-King Who makes it possible, there is no hope of human progress. You cannot any longer dismiss a missionary enthusiast, as, unhappily, some have been so fond of doing, as a person who has "a certain sentimentality towards the poor heathen." He is now properly to be described as a person who can read the signs of the times, and who knows that without Christ the sum of human striving is vanity.

Carey, it will be remembered, ended his *Enquiry* with these words: "Surely it is worth while to lay ourselves out with all our might in promoting the cause and Kingdom of Christ." Worth while! We have stronger words to use to-day. It is much more than worth while; it is desperately necessary. It is, in fact, the only alternative to chaos.

It is not surprising that some Christian writers see the future in drab, if not dark, colours.[1] But we do well to remind ourselves, as Professor Arnold Toynbee has done,[2] that whatever fate may overtake this or that aspect of civilisation as we know it the most significant feature of the history of mankind will still be the "Crucifixion and its spiritual consequences." Amid the din of warfare, amid the failure of so many of our hopes, those who, like

[1] e.g. A. R. Vidler in *God's Judgment on Europe* and Middleton Murry in *Europe in Travail.*

[2] *Christianity and Civilisation,* p. 25.

the present writer, have taken the trouble to follow stage by stage the glorious story of the Baptist Missionary Society, will never for one moment be in doubt about the ultimate issue. He shall reign. And so we echo a prayer that once graced the pages of the *Missionary Herald*:—

Where souls in bondage still abide
Nor know the wonders of Thy grace:
Where those for whom the Saviour died
See not the glory in His face:
Honour again Thine ancient word,
Send forth Thy light and truth, O Lord.

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1935—1936 Dr. Stanley Ewart Bethell (Medical)

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