THE CONQUEST OF KINGDOMS

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THE CONQUEST OF KINGDOMS

The Story of the B.M.S.

BY

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When wrong shall reach the scaffold,
And right shall sway the throne:
When truth shall have dominion,
And redemption win its own—
Then the kingdoms of this world
Are the Kingdom of His Son.

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" It is the voice of the Hermit crying from the wilderness : ' I have come back from God with a message and a blessing— Come out, ye young men and maidens, for a new season is at hand.' "

To
all young men and maidens
for whom a kingdom is waiting
if they have
the faith and courage to take possession.

PREFACE

This book is not the complete story of the conquest. That will follow some day from another pen. It is a brief and simple paraphrase, within prescribed limits, in which for the first time the story is attempted in narrative. The Baptist Missionary Society was the first and remains one of the greatest of the missionary societies of the world. Its story is one of the treasuries of Christian history and it has an importance for the whole Church of Christ. To its great record of sacrifice and toil this book is only an introduction. The hope is also cherished that to many it may prove a summons to service for the sake of the Name.

CONTENTS

CHAPTER I

Temples in the Sun

FIERCE sunlight falls on white buildings and brown peoples. Temples abound everywhere: some of them are spacious and splendid, like those of Madura and Tanjore; others are commonplace, and some are even squalid. They obtrude themselves on the traveller in every street and on every hill and wayside place. Shrines and temples, temples and shrines crowd every picture and give the impression that India suffers from an extravagance of religion.

The temples and shrines are not places where congregations assemble for common worship. People meet at all hours of the day, and every individual conducts his own devotions, presents his own offering to the idol, and makes his own petitions. Hinduism is the native religion of India. To the Hindu everything is sacred; a religious rite attaches to almost every act of his life, and even sin can obtain a religious sanction. The temples are often the hiding-places of iniquity, and the white, shining walls cover dark infamies.

There is a great variety of peoples, from the giant races on the north-west frontier to the sturdy Goorkha, and from the intellectual Bengali to the shaggy

aborigines of the hills, who still use bow and arrow. There is also a great diversity of speech; one hundred and forty-seven different languages are spoken in India, a fact which increases the difficulty of evangelization, and makes cohesion of her peoples a serious problem for the statesman.

It was in 1600 that the East India Company established a trading settlement in India, and out of that enterprise grew the beneficent administration of Great Britain, although it was not until 1858 that the British Crown assumed responsibility for the government of India. In those earlier days India was in a state of lawlessness; her races and peoples were divided against themselves; invading armies swept over vast tracts of country, rioting and plundering everywhere. The men of the hills made periodic descents on the plains, in the time of harvest, to rob and devastate the country. One race became the scourge of weaker races—Afghans, Mahrattas, Goorkhas, Moslem-Turks and Arabs, succeeded one another, and power passed from exhausted kingdoms to newly-ascending tribes. Thugs, bandits and assassins carried out systematic murder and robbery. The Petty States had no stable government, so that justice could rarely track the wrong-doer. Lawless outrage provoked lawless vengeance. The same lawlessness prevailed in domestic and social life; childhood was treated with little sanctity; cruel rites, often of a revolting character, were practised on children. Ignorance, with all its attendant misery and despair, was the common heritage of the people.

It was a stupendous enterprise for an English

shoemaker to attempt to Christianise this great and varied people. But the man who works with God is the instrument of incalculable forces, and this man attempted great things because he expected great things from God. His own life was cast on a great scale and he proved himself the man for the hour. It was in the heart of William Carey that modern missions took their rise. He was of gracious and courtly manner, for he had been cobbler, schoolmaster, minister; so he knew life, and by careful and accurate study he knew more about the world than most men of his time.

Great things were taking place abroad; Napoleon was stalking across Europe like a Colossus: Captain Cook was making discoveries in the South Seas, but the heathen world was no man's concern. It was a sort of No Man's Land except where imperialism and commerce had penetrated for the sake of gain. William Carey made shoes with a map of the world at his elbow. He studied Hebrew, Greek, and Latin, and trained himself to the intellectual expertness that made him the successful schoolmaster, minister, linguist, pioneer, and statesman that he afterwards became. By divine contrivance, John Thomas, a medical man home from Bengal, arrived at the very time that Carey was contemplating service abroad. The leading of Providence was so direct and so definite that no alternative course was considered. The returned traveller gave such convincing evidence of the needs and possibilities of Bengal, and of the condition of the people from famine, pestilence, ignorance and cruel custom, that it was accepted as a clear revelation

of the will of God, and of the opportunity which Carey and his friends were so ardently seeking. Thus the Baptist Missionary Society came into being, the first of all modern societies to organise Christian missions among heathen and non-Christian peoples.

It is the lot of the pioneer to meet difficulties, and these brave men had their full share of hardship; but never did their purpose falter. The attempt to introduce Christian Missions to India was resisted by the British Government. William Carey and John Thomas were not allowed to travel in British ships nor to land on British territory. To Denmark belongs the honour of affording transport overseas and hospitality in the East. They began their work near Calcutta and afterwards established the historic centre at Serampore, where they were joined a few years later by other workers. Of the new recruits the most notable were William Ward and Joshua Marshman. Never were men better suited for their task; never were gifts for work of such strategical value so wisely apportioned. Judged by outward appearance, they exhibited no peculiar brilliance; just a simple variety of commonplace talent and occupation: Carey had been shoemaker and then minister; Ward had been printer and later journalist; Marshman had been weaver and subsequently schoolmaster. Their first convert was Khrisna Pal, a carpenter. These men and their various callings repeat the romance and wonder of the first Gospels, where another Carpenter and a group of fishermen set out to rear the Kingdom of God on earth.

With great ingenuity of mind and intensity of spirit

they solved the problem of their own maintenance. Carey first became an indigo planter at Malda, and later lectured in the Government College, but only as a means to an end. His first concern was the work of the Mission. William Carey saw comprehensively and saw far; the whole world was in his mind, and the future before his gaze. He planned on a great scale. Later generations have marvelled at the accuracy of his foresight, and have felt the commitments he left as a trust to his people to be a strain on their faith and generosity. After the lapse of a century his work is still ahead of the progress of the world. He had bigger schemes than any Church has yet attempted.

Serampore College was the first Institution designed to provide higher education for the people of India. It was established on broad lines to teach India her own literature, to help India to build up her own educational system, and to enable the Church of India to produce its own trained ministry. Here also was established a great printing house for the supply of literature. By industry and genius the men at Serampore mastered a number of the languages of the East and were able to translate the whole Bible into several of them, and parts of the Bible into many other dialects, making Serampore the distributing centre for the supply of the Gospel over great parts of the continent of Asia. Two hundred and fifty men are now employed in the mission press at Calcutta.

The work extended to other parts of the country as fast as the supply of workers and equipment made expansion possible. Nine-tenths of the population of

India live in villages, and efforts were concentrated on districts thickly populated. The Mission to-day, with its staff of only two hundred and seventy, of which one-third are men, along with native pastors and helpers, is operating in districts whose geographical area is many times larger than Great Britain and with a population almost as great. The area of activity comprises Bengal, the Province of Bihar and Orissa, and North India. The work includes evangelistic effort over the whole field; education in schools, medical treatment in hospitals, specialised service among the students, while considerable attention is given to the outcaste peoples.

The Society occupies large cities like the Imperial Capital, Delhi, where India's greatest mosque is situated for the worship of Islam. John Chamberlain was the first to preach the Gospel in Delhi. The City of Dacca, associated with the former greatness of Moslem dominion, has now a splendidly equipped residential university. The district around Dacca has three million inhabitants, of whom two-thirds are Moslems. Some of the missionaries have specialised in Moslem work and on this hard field have won notable conquests. Educational centres like Patna have been occupied for Jesus Christ; the education of girls is rapidly achieving the emancipation of the women of India. If Christian education is extensively prosecuted it will hasten the salvation as well as the emancipation of long neglected womankind.

Orissa is the Holy Land of Hinduism, and Puri, the dwelling place of Juggernath, the lord of the world, is the sacred city—the Jerusalem of India. In 1808

Khrisna Pal was sent by Carey to open work in Orissa, and later John Peter of the Calcutta Church arrived. By the marvellous industry of Carey, the New Testament was actually printed in the Orissa tongue in 1809. The condition of the people at this centre of Hindu faith was a woeful commentary on that religion. The uttermost darkness of mind and debasement of life dwelt together. But there is no limit to the cleansing, exalting grace of Jesus Christ, and in Orissa to-day Christian communities, churches and institutions proclaim a new race fashioned out of the old by Him Whose conquests make all things new.

A consideration of activities in the densely populated regions of Bengal shows that Northern Bengal itself is larger than Scotland in area and population, and that there is urgent need for more missionaries in a field where no other Society is operating, and where the vast mass of village people is still under the domination of native priests.

There are sacred cities, to which thousands of pilgrims go to pay homage to their gods, where the Society has built a Church to the living Christ and where the successors of Paul are able to say to India what he said to the men of Athens, "Whom therefore ye ignorantly worship, Him declare I unto you."

There are many hill tribes in India: people who have their dwellings in the high places of the land, and into these mountain tracts, the fastnesses of Lushai, Chittagong and Kond, our workers have penetrated, of whom the Prophet wrote in advance, "How beautiful upon the mountains are the feet of him that bringeth good tidings, who publisheth peace."

It is only thirty years since our missionaries entered the Lushai country, and where the people were once savages there are now eighty churches with over three thousand church members, and nearly one hundred Sunday schools with four thousand scholars. Educational and medical work are also in progress. A new Church has been opened in the Kond Hills at Udayagiri: the Christians cut down the jungle trees for burning bricks and lime, dug out the foundations, and prepared the material. The church stands exactly on the site of an old tavern, and within a stone's throw of the ancient Hill of Human Sacrifice—joyful evidence of the changes which Christ causes to arise.

Great numbers of outcastes form a sort of unclassified people; they are illiterate, despised and rejected, but they have human sensibilities and desires. Christ revised for us the whole scale of human values. He taught the sacredness of life in every grade and condition of existence, and He offered as proof of His Messiahship the encouraging witness, "To the poor the Gospel is preached." It is doubtful which is the greater salvation, that which saves from the self-righteousness of the Brahmin, or that which delivers from the debasement of the outcaste, but there is little doubt where the greater response is made. One of the brightest pages of the history of the Church in India is that which records the triumphs of Jesus Christ amongst her outcaste peoples.

The Indian Church is everywhere growing her own leaders, preachers and teachers. The best work for India will be done by her own sons and daughters; they best understand the thrall of native superstition

and belief, and they are the best evidence of the triumphant reality of Jesus Christ.

As a result of the Society's operations there are now two hundred Churches in India and nearly twenty thousand members. In addition there are stations and sub-stations, which minister to many thousands of people, and which instruct multitudes of children: the work of the Society has been consolidated under the strong and capable leadership of the Rev. Herbert Anderson, who has been succeeded as Indian Secretary by the Rev. John Reid, formerly of the Bengal Mission.

The intense devotion of India to her false faiths; the sacrifices offered to secure merit, the self-mutilation and the severe asceticism practised, the long and toilsome pilgrimages, are evidence, in India's people, of a sincerity and earnestness which, if laid at the feet of Christ, would transform the whole East. But the faiths of India do not yield easily; the cost is very great. The breaking of caste means the cruellest ostracism and boycott. The convert is deprived of all his property the moment he is baptized. Nothing is left to him. It has been said that making a Christian convert is like drawing the tooth of a Bengal tiger. But Christ has inspired a love above all fear and a loyalty above all price, and by the love and loyalty thus kindled, He is raising the Indian Christian Church to triumph and power.

Buddhism is offering some measure of organised resistance and is attempting to revive its power by adopting Christian methods of activity and propaganda. The Gospel has everything to gain by such a lively interest in its claims. It has an answer for every

inquirer, a solution for every doubt and a way of light for perplexed minds. India gave Buddhism to Asia, and if Christ can win the same expansive devotion, the whole land will be rapidly filled with His glory and Asia shall dwell in His light.

The independent, national spirit of India found expression in the policy of Gandhi, who, however misguided in the application of his policy, has shown that India is developing a national consciousness which is claiming greater power of government and control. Rabindranath Tagore is giving India new poetry, the poetry of the Christ spirit: the spirit of salvation, purity, love and peace. The devout life of India finds its highest expression in the wonderful life of Sadhu Sundar Singh. He walks in the company of his Lord and with unquenchable zeal serves Him in the hardest places of the field, hazarding his life for the sake of the Name. In the life and experience of His people Christ is seeking to possess India, to tell her millions that not in the Ganges can defilement and pollution be cleansed, but in the river that flows from the throne of God and of the Lamb. In Him woman as well as man, low caste Nama Sudra and high caste Brahmin, will find the loftiest ideals of life and the means of their attainment, the forgiveness of sins and the life everlasting.

When the spirit of India yearns so passionately and seeks so mistakenly for that which only Christ can supply, how can we sit still?

CHAPTER II

Treasure Island

IT lies in the passage ways of the sea. In its harbours the ships of the East and the West greet each other. It is the meeting-place of nations. After long sailing, with nothing to look at but the sky and the restless ocean, the sight of land is refreshing and almost any species of country would offer some charm. But Ceylon is no bare islet set to relieve the monotony of the sea. Its display of riotous tropical vegetation casts its spell upon the traveller and confirms its right to be called "The Garden of the East." Vivid colours of green and red and blue meet you everywhere; red houses, red roofs, terra-cotta roads edged with ribbons of green grass, and over all the shading, sheltering palms. Rubber is cultivated, rice is grown, but the staple product is tea. The Island is almost as large in area and in population as Scotland.

There is an old legend which says that Ceylon was the place provided for Adam and Eve after they were expelled from Paradise, and this has given rise to other associations. The Island is closely connected with India by a chain of sandbanks and rocks which is called "Adam's Bridge." The highest summit in the Island is called "Adam's Peak," and thither

countless Buddhist and Moslem pilgrims go every year. There is a depression on the rocky summit which the Buddhists believe was made by Buddha's foot, and which the Moslems believe to have been the scene of Adam's penitential exercises. What has made Ceylon the island of desire to millions of people is that at Kandy, a beautiful town in the interior of the island, stands the Temple of the Tooth, one of the most celebrated Buddhist temples in the world. The Tooth is a piece of ivory, sent by one of the kings of India to the people of Ceylon, and believed to have been a tooth of Siddharta, the Buddha. Pilgrims come from all parts every year, but every five years there is a special festival to which pilgrims come not only from India but from far-away Tibet, China and Japan.

Ceylon has also the Sacred Bo tree, the object of veneration to Buddhist pilgrims, who believe that it is a branch of the tree under which Siddharta, or Gautama as he came to be called, sat in meditation the day he became the Buddha. Buddha means "the Enlightened One," and the Bo tree is the tree of knowledge.

One who has lived in the East for more than a generation has said that "as to the strategic importance of Ceylon in an enterprise that aims at winning Asia for Christ, this is without doubt very great." Its influence permeates Burma and Siam, and the conquest of this veritable Treasure Island for Christ would be felt throughout Asia. It is therefore a possession much to be desired. The Buddhist leaders realise this, and have not only shown themselves hostile

but have attempted to revive Buddhism by conducting religious services, running Sunday schools and in other ways reproducing the methods of Christian Missions.

The Baptist Mission in Ceylon was started in 1812 by the Rev. John Chater, who had been originally sent to reinforce the Serampore Mission. Forbidden to land in India, he had been sent by the brethren first to Burma and then to Ceylon. He founded several churches and schools, and established a printing press, by means of which he published a Singhalese grammar, and otherwise proved himself to be one of the pathfinders sent to discover Kingdoms. Those pioneers were not Jacks-of-all-trades and masters of none. They had the art of being specialists at everything they undertook. Livingstone related how in Africa he became "brick-maker, sawyer, builder and doctor; his wife, soap and candle maker, miller and baker, tailor and milliner; he being Jack-of-all-trades without doors, and the wife a maid-of-all-work within." The missionary is the many-sided man, ingenious, inventive, resourceful, persistent.

Ceylon became a Crown Colony of Britain ten years before Chater landed. It had previously been owned by Portugal, and then by Holland, who ceded it to Britain in exchange for the island of Java. The peoples of Ceylon are chiefly Singhalese, a people of early civilisation who had their own kings for thirteen centuries, and whose religion is Buddhism. There is also a large proportion of Tamil people, immigrants from India, and a large number of Eurasians. Mohammedanism has an enormous number of adherents.

Colombo is the capital of the island and is the centre of missionary enterprise. The Baptist Churches of Colombo are self-supporting and self-propagating. There is also an excellent girls' boarding school begun by Mrs. Jacob Davies in 1843 and now boarding eighty-five pupils, this number taxing the accommodation to its utmost limit. The Arthington Fund provided a great institution called "The Arthington Institute," comprising a boys' high school hostel, a hostel for Baptist Students attending the Normal College and a theological training institute for Pastors and Evangelists. Evangelistic work is in the forefront, and educational work is its necessary complement. Education is the handmaid of Evangelism. Schools must be provided for the children of Christian parents in which Bible teaching is given and an evangelistic spirit is maintained to secure the growth of a Christian community in the Island. For a long period there was no education for boys beyond the primary standard, and finding further education under other auspices, they were lost to the Baptist Church. This has happily been remedied.

There is no caste in Buddhism. This is a great gain and is one of the reforms which Gautama effected when he left Hinduism. The absence of the purdah system also gives the women greater liberty and makes them more accessible than in India. There is also a brighter type of pupil in the schools, and the work on all sides is not disturbed by the nationalistic feeling which at times asserts itself in India.

Buddhist priests often appear among the Christian converts; in one recent year four priests were baptized

—a fact full of significance. Two years ago an interesting extension of work was made by the transfer of the work and property of the Mission of the Society of Friends at Mirigama and Rosemarkie. The Singhalese Home Missionary in charge of the work at Mirigama has told of a young Buddhist priest who, like Nicodemus, came by night and was so convinced that Jesus Christ alone could save him from sin that he abandoned his priesthood, and while receiving further instruction with a view to baptism, accompanied the Evangelists on a preaching tour. Another of the Singhalese pastors was described as " The Zemindar of the village and a bigoted Buddhist, who went on pilgrimages to Buddhist shrines." When a cousin, who had become a Christian, offered him a Bible to try to convince him also, he took it in the hope of being able to denounce its errors, but the entrance of the Word brought light, and he is now a preacher of the Gospel he once sought to destroy.

The story of conquest has its losses as well as its gains. One of the greatest helpers of the Mission for thirty years was Mr. D. de Saram, who became a Christian while a teacher in Trinity College (C.M.S.), Kandy, and afterwards Literary Adviser to the Baptist Mission. His recent death closed an influential career. He was closely associated with Mr. Carter, for long the Secretary of the work in Ceylon, in the translation and publication of the Singhalese Bible—a great legacy to the Ceylon Church. He also published a Singhalese-English Dictionary compiled by Mr. Carter, a prodigious task which occupied part of his time for twenty years.

For a long period the Mission was inadequately staffed. Conditions of progress were frequently considered and plans for development were made, but failed of fruition for lack of workers. There are now six missionaries and their wives and seven unmarried women missionaries—a total of nineteen—the largest number the Baptist Mission has ever had in Ceylon. The native workers, who are pastors, teachers, evangelists and Bible-women, number one hundred and seventy-four. There are forty-eight organised congregations, several being self-supporting, self-propagating bodies, and the number of church members is twelve hundred.

The Ceylon Baptist Union has organised a Sustentation Fund to develop a spirit of self-support and self-government, to extend evangelistic work in the island and to help the Home Society by relieving it of some of its financial burden. This proves a conquest gained and facilitates a new campaign.

CHAPTER III

Fetters and Freedom

ONE of the discoveries of Columbus in 1494 was the island of Jamaica. After long possession by Spain it was taken by England in 1655. It is not large geographically, but it is important historically. It measures one hundred and forty-four miles from end to end and forty miles across. Within that small compass great issues have been faced and fixed, and great kingdoms won.

As you approach Kingston, the capital of the island, you will be impressed by the white look of the town and the blue look of the mountains in the background, and after you disembark you will be impressed by the coloured skins of the people: two-thirds of the population being negro. The impression of colour is intensified by closer acquaintance with the profusion of Nature. Jamaica grows luxurious forests where monkeys chatter the whole day through. Nature is everywhere prolific. In groves and gardens you will find the orange, banana, pineapple, lemon, and grape. In the fields, cotton and sugar are cultivated. It is an island of charm in tropical waters. The scenery can hardly be surpassed in any part of the world. Jamaica has been called "The Queen

of the Carribean Sea," and was surely designed to be a home of freedom and of joyous contentment for mankind.

But life in most places has its seamy side. On first appearances Nature has been altogether kind to Jamaica, but on closer acquaintance you will discover traces of earthquake and cyclone, which have at intervals devastated parts of the island. Human nature has also had its tale of devastation, for Jamaica was for long years the haunt of slavery. The slaves were negroes who had been carried away from Africa to toil in bondage on the plantations of the West Indies. They were the property of those who had purchased them in the slave market; they had no rights of life or love, but were degraded and demoralised by the conditions that captivity imposed.

Mission work in the West Indies had been conducted by the Moravian Church from 1754, and by the Wesleyan Church from 1789. Baptist mission effort originated in 1783 by the preaching of men of African descent, George Lisle and Moses Baker, slaves from America. John Rowe was the first Baptist missionary to reach Jamaica. He landed in 1814, but died after two years' service. The death of the pioneer did not cancel the enterprise. It was not accepted as evidence of Divine disapproval but as setting the seal of Calvary upon Jamaica, and as a solemn call to energetic prosecution of the work. The spirit of brave men who die at their post reincarnates itself in other men, and the succession of the faithful is maintained.

During the ten years that followed the death of John Rowe a number of devoted and gifted men arrived

on the field. So rapidly grew the Word of God and multiplied that in those ten years eight churches were formed and the members numbered five thousand. The enterprise had the care and concern of the home churches, and additions were rapidly made to the missionary staff, with consequent increase of converts.

Thomas Knibb had only spent three months on the island when his early course was run. But the costly succession did not fail. Courage rose to the hazards to be encountered, and William Knibb, brother of Thomas, arrived to fill the vacant place. By this time the religious principles of the people began to clash with the ruthless practices of slavery. Mission work was conducted chiefly among the slaves, but the missionaries did not provoke discontent in the hearts of the negroes. The Gospel, however, was having its own inevitable effect in a new sense of the value and rights of manhood, though it found mistaken and unfortunate expression in an insurrection by the slave population which was unknown to the missionaries until it was too late to avert the outbreak. The slave-owners attributed the outbreak to the missionaries, and did their utmost to implicate them so as to secure their removal from the island, yet without success. But the issue was now joined. To William Knibb the conditions of slavery were a constant torment. The Evangel in his soul and on his lips became a Gospel of Emancipation. He hurled his strength against the dark tyranny. The storm centre changed to Great Britain, where Knibb and two of his colleagues conducted a vigorous campaign, not against the abuses to which they had been

subjected, but against slavery itself. His passionate advocacy of freedom won the ear and heart of the people, and in 1834 an Act of Emancipation was passed by Parliament; the Act was facilitated by the payment of twenty million pounds to the slave-owners as compensation for the loss sustained.

A further law was passed in the island in 1838, securing the unconditional freedom of all slaves. It was at midnight, July 31st, 1838, that the fetters were broken. As the moment approached, William Knibb stood among the dark-skinned people and cried with a loud voice: "The monster is dying." At the stroke of twelve he proclaimed: "The monster is dead." In the grey hours of the dawn they buried some of the monster's effects: a slave whip, a slave chain, an iron collar—melancholy relics of degradation. When the coffin was lowered into the grave dug for it, the age of fetters was over, the era of freedom was begun.

There followed a period of economic adjustment, and at the same time a new disposition on the part of the negroes towards the Gospel. The jubilee of the Missionary Society was celebrated in 1842, and Jamaica took a joyous share in the occasion. Ten thousand people gathered to the central conferences and public meetings that were arranged, and at the concluding service the Lord's Supper was observed by over four thousand people, one of the greatest gatherings since Pentecost, and all of them the emancipated children of Ethiopia.

From that time the churches of Jamaica assumed responsibility for their own maintenance. It was a

great venture of faith and a great vow of consecration. By much sacrifice they sustained and extended the work.

But life is full of alternations. The hours of one day are long enough for both gladness and grief. And so it came to pass that perplexing providences befell, and the churches in Jamaica had their fiery trial. The death of William Knibb and Thomas Burchell was a great loss just at a time when tried and trusted leadership was required. Darker days followed, when Asiatic cholera broke out and seriously decimated the population. Then drought fell on the land, and the failure of the crops caused acute distress. At a later time storm and flood swept over a great part of the island, destroying whole villages and laying waste the fields. Earthquake and cyclone have in turn visited Jamaica, devastating great tracts of country and causing considerable loss of property. To meet the cost of these emergencies help has been rendered by the home churches, but the strain upon the faith and resources of the Jamaican churches has been very great.

The church membership is almost entirely negro, and as the vast majority of them are engaged as day labourers on the plantations, at a small wage, the struggle of the churches is very real, and only great devotion on the part of the people and much sacrifice on the part of their pastors have kept the work going.

In 1865, when the American Civil War was on, the slave issue was nearing its end and the Jamaican negroes became restless and threatening. The situation was mishandled by the Government Officials, and

riot and warfare ensued. One result was that Jamaica was constituted a Crown Colony ; reforms were made in every Government Department ; State endowment of religion was abolished, popular education was instituted and a new era began. Trade and commerce revived ; new industries were started, and the religious life of the land received new impulse, hope and energy.

Mission work was extended to other islands in the West Indies group. In 1833 efforts were made in the Bahamas and in the following year in Honduras. Trinidad was entered in 1843 and two years later Haiti was occupied. The Jamaican churches have much to do to keep their home missions going, but their devotion to the will of Christ is such that they are also responsible for work in other needy islands, notably in Haiti, and for the support of a missionary representative on the Congo. That is how the Gospel circulates. Won hearts win others. Kingdoms gained become footholds for fresh conquests.

There are two hundred Baptist churches in Jamaica, with a membership of forty thousand people. These churches are all being worked by sixty pastors, who have therefore an exceptional responsibility to carry. The churches are poor, and the cost of living is high because many necessary things are imported under tax duty. Pastors having the care of a group of churches have to meet the cost of travelling and are not able to keep in intimate touch with their people. They are assisted by a large number of lay preachers. Capable recruits for the ministry are wanted, and it is desirable that a proportion of the pastors should be supplied from Europe.

In 1843 a college was established for the education and training of the ministry. Calabar College is now situated in the suburbs of Kingston. The Home Society retains its responsibility for the appointment and the maintenance of two professors, one of whom is Principal Ernest Price, B.A., B.D. Excellent service has been rendered by the college, and it is good for those at both ends that this vital link still holds Jamaica in fellowship with us. Another vital link has been formed by the appointment of the Rev. T. I. Stockley as Superintendent of the new Settlement and Sustentation Scheme of the Jamaican churches.

This closer organization of the Churches is all to the good. It will unify and co-ordinate their witness. It will more equally distribute the opportunity and the responsibility of the entire work, and create a new social consciousness within the whole body of church members.

This narrative of emancipation and of redemption is a worthy chapter in the history of Christ's conquest of the kingdoms of this world.

CHAPTER IV

Huts in the Jungle

THE only clearings in the forest are the sites of villages, villages past or present. All around them you will find thick undergrowth, scrub, bush-grass and forest, and the only road through is a narrow path which leads from clearing to clearing. There are no animals of transport; all baggage is borne by native carriers. The forest abounds with life; monkeys and wild cats are there, elephants and leopards, hyenas and snakes. The hippopotamus and crocodiles are to be found beside the rivers. The haunt of the lion is farther south.

In many parts of Africa the people of the jungle are as wild as the animals of the forest. They are savages and cannibals; they kill and devour one another. Their laws and bargains are sealed with human blood, and the burials of their own tribal dead are accompanied by the execution or burying alive of as many slaves as the sorrowing kinsfolk can buy. When sickness comes and death betrays its approach, the sick person is carried out into the bush to die, or to become the prey of hyena or leopard. The religion of the people is a worship of fetishes. The only belief known is in evil spirits who can send misfortune to men, and to avert

misfortune a class of men called witch-doctors has arisen who profess to be able to control the evil spirits by means of charms and fetishes. These fetishes are images of men, women or animals made of wood or clay. Others are made of bones of animals or roots of trees. Charms or mascots " dedicated " by the witch-doctor are worn as a safeguard against evil. The people are completely at the mercy of the witch-doctor, whose hideous customs and coarse magic are a mixture of foolishness and devilry.

There are no hotels in the jungle. The traveller must carry his own tent or sleep in little native grass huts. Brick and stone houses are unknown. The huts are built of a framework of rough sticks cut from the forest and covered with thatch of grass or palm leaf, and filled with mud or clay. They do not last more than a few seasons; the thatch dries up, or the heavy rains destroy the wattle. The furnishing is as simple and unpretentious as the hut. The fire-place is formed of stones on the mud floor, and these hold the cooking pots. The fire is kept burning all night to keep the mosquitoes away. There is no chimney and no window. Light and air and life all come and go by the doorway, which is made of the same wattle as the walls. A stool or two, a mat or two, a sleeping bench and a few utensils make up the family possessions in this one-roomed " cottage " in the bush. The huts are unhealthy and the villages are insanitary; sickness and disease make frequent and costly visitations.

The Baptist Missionary Society began work in the Sierra Leone region as early as 1795, and in 1840 John Clarke, from Jamaica, had enterprised at Fernando Po.

In 1843 Alfred Saker lifted a standard for Christ in Cameroons, where excellent work was done, and the scriptures were translated into the language of the people. After Germany assumed control of the country the mission was transferred to a German Society. Recently the American Baptists have been in charge of the work.

Two young men, George Grenfell and Thomas Comber, were at work with Saker when the Society sent them to prospect in the Congo region, and in 1878, the year after the discovery of the Congo river by H. M. Stanley, they arrived at San Salvador, the old capital, and were received by the King, Dom Pedro. The enterprise was a great adventure among savage people, and it was the beginning of spiritual conquest. Comber returned to England to report on the field and the prospects of work, and rejoined Grenfell the following year with missionary reinforcements.

The river Congo is navigable as far as Matadi, which is the ocean port of the whole country and is now the distributing centre of the Mission. Beyond Matadi, for two hundred miles, lies the cataract region, and then the river is again navigable from Kinshasa for great distances. Transport over the cataract region is now accomplished by railway, which connects Matadi and Kinshasa. Both villages have become towns of busy commerce and exchange, with a very mixed population. From Matadi, entrance can be made into the various territories: Portuguese Congo to the south, Belgian Congo to the east, French Congo to the north; westward lies the river as it makes for

the open sea bearing the ships of the nations. In less than half a century marvellous changes have taken place. Development has not been easy because Governments have not always been friendly to the rise and progress of the native. It is painful to recall the veiled slavery and forced labour, and the atrocities associated with rubber and ivory, under European administration. These episodes are happily past, but a new form of unjust coercion has been the prohibition of education in the native language in Portuguese territory. All education must now be in Portuguese, an edict which destroys the work of years, both in teaching and in translation. The ignorance and savagery of the natives created another adverse factor, but though they were often hostile, and many a spear, bullet, and arrow were aimed at the missionaries and injuries were inflicted, no life was taken by violence. A heavy toll of life was taken by the ravages of tropical disease. The path of the pioneer is beset by peril. There is always a price to pay. So deadly was the climate of West Africa that several regions earned the ominous title of "The White Man's Grave." Many graves were dug in Congo country. Many a valuable career was cut short; the promise was apparent but the fulfilment was denied, and there were those who asked, "Why was this waste of the ointment made?" The names of the three brothers Comber, who with wife and sister perished for the people, will live long in the annals of the Continent, and the names of others with them. The graves of the pioneers pave the way of progress: nations and men rise on the sepulchres of their

dead leaders to higher things. But the recompense has been abundant.

Congo is sixteen times as large as England. The country may be divided into two sections: Lower Congo, lying between the coast and Kinshasa, and Upper Congo, the great hinterland, from Kinshasa to the interior. The earliest work of the Mission lies in Lower Congo, and many of its latest extensions arise in the same area, so that the old and the new are together. San Salvador is the oldest station and is to-day a well-equipped, progressive station, owning church, hospital, school, and printing press.

To the east lies Kibokolo, where work amongst a wild people has accomplished marvellous transformations. Probably the sphere of greatest work in the whole field is at Wathen, a site chosen by Holman Bentley to serve an enormous area, which has developed a Christian community of such an extent as to necessitate three other resident stations at Thysville, Kimpese, and Kibentele. At Kimpese the Congo Evangelical Training Institution carries on its excellent work. In addition to the missionaries, the district around these stations is served by a large number of native evangelists, for whose support the local church is responsible. Regular services are held in some hundreds of villages, and in several a village school is also conducted.

Holman Bentley was the first to reduce a Congo language to writing and to construct a grammar, a dictionary, and a literature. The pioneer book was inevitably and indispensably the New Testament. There are two hundred languages and dialects in Congo,

and in language construction and translation Bentley has had notable successors.

At Kinshasa on Stanley Pool we pass from Lower to Upper Congo. The river and its tributaries are navigable for some thousands of miles. The mission steamers were the first to travel on these extensive waters. Here Stanley requested the use of *The Peace* when he returned to Africa, entering from the West for the relief of Emin Pasha. Kinshasa is a growing town with many modern conditions, and has large government and trading depots.

The Society has placed four steamers on the river. Three of them have served and passed—*The Peace*, *The Goodwill*, and *The Endeavour*; and one is still in commission—*The Grenfell*, bearing the messengers of peace to far-away peoples and conquering kingdoms by love. On the thousand miles of waterway from Kinshasa to Yakusu the Society has a line of stations. Bolobo was for some time the home of George Grenfell. His desire was to develop the mission work along the tributary river Aruwimi towards Uganda, and he made expeditions into the pigmy country in the hinterland with that object in view. Ultimately, however, he followed the course of the main river and founded the station of Yalemba, which became his memorial. The intrepid traveller sleeps the long sleep at Basoka, but his name endures over the whole land he loved and won.

Into the far interior the conquest pushes its way to Mabondo and Wayika, but special mention must be made of Yakusu, on the Equator, where great things have been accomplished and where the new hospital has planted the Red Cross at the very heart of the

continent. There are a hundred out-stations where preaching and teaching are in constant exercise. From Yakusu, trade routes run in different directions. It is one of the most strategic positions on the field.

Between Yakusu and the C.M.S. work in East Africa there has been for twenty years a gap of five hundred miles. A move to shorten the breach was recently made by Messrs. Pugh and Ennals, who with a few native carriers struck out on the new road towards the sunrising, and succeeded in opening a new station amongst the Barumbi people and shortening the gap between East and West by over a hundred miles. This is a notable achievement. If the B.M.S. could press forward among these unreached peoples, and forge the last link in the chain of light across the dark continent, a new diadem would rest upon its brow. The old, tortuous track through the dense undergrowth of the forest is giving place to modern roadway where the rumble of the ponderous steam-roller has awakened the echoes of the African forest, and made the natives dumb with astonishment. They believe that the white man buys all sorts of strange things from the spirits in ghostly markets, and turns them upon African jungles to make roads, and then lets loose upon the roads mechanical motor-cars of the same magical creation. If we have the will to do it we can make the macadam road the King's Highway and the motor-car the swift chariot of His advance.

If white men and civilisation are synonymous terms, then civilisation has come to Africa. Commerce and industry have been established. European firms are

represented by large companies of men, but contact is not helpful unless it is Christianised. If all foreign representatives of business houses were Christian men, the influence of the Kingdom of God would be mightily reinforced, but it is seriously countered and checked by contacts that are not Christian.

The Congo country was once the citadel of barbarism, cruelty and savagery. But the outposts of the Kingdom of Christ are on its frontiers, and the forces of light are advancing upon its chaos and darkness. The hut, and the jungle, and the wild war-whoop are yielding place to homes and churches and the beauty of an ordered life where Christ is King.

CHAPTER V

Where Revolutions Rise

WE have seen more revolutions in our lifetime than any other generation in history. Monarchies have become republics, imperial dynasties have been supplanted by impetuous democracies, power has passed to the peasantry of the world, and great nations have changed beyond recognition.

But no country knows more about revolution than China. In the first sixteen centuries of our era she passed through sixteen revolutions, and they have occurred since then at various intervals and with different degrees of violence; the most recent occurred in 1911 and in 1916, and the country has not yet settled down to regulated government and public order.

In 1894 Japan inflicted a crushing defeat upon China, and in the rude awakening of humbled pride, of broken armies and shattered prestige, the sleeping giant arose, resolved to throw off the old languor and to seek new progress and fresh power. The spirit of strong and vigorous nationalism arose; resentment against foreigners became bitter and threatening; there were irritating episodes in the palace and in the government, and in 1900 the country broke out in

revolt, great numbers of missionaries and their wives were massacred, and of Christian Chinese—a multitude never accurately computed. Then came the political revolution of 1911, when the Manchu dynasty was destroyed and a Republican government was created.

During the brief years of the Republic, China has suffered much from incompetent leadership. There is no strong central control. The provinces are at war with one another, as if they were independent kingdoms at sworn enmity. The provincial governors are military dictators fighting for their own personal ends, and no man has yet arrived strong enough to establish central government and regulate the country's life. The whole country is distracted by rival factions, and in the absence of commanding authority, all men do what is right in their own eyes. While the military are quartered in the towns, appropriating the possessions and the revenue of the people, the country districts are in the hands of bandits, who rob and plunder to their hearts' content.

China has emerged from a hundred revolutions and she will also survive this period of torment. The amazing thing in her history is the number of dynasties that have come and gone and the persistence which has characterised the national and domestic customs, which have remained almost unaffected by successive changes of the ruling power.

The Chinese are an ancient race. Their cities were old when Rome was young. The great teachers of China lived some centuries before Christ. Laotse was the first, then Confucius, and after him Mensius. These teachers gave China great systems of philosophy,

ethics, and religion, to which the people have adhered for long ages.

There is clear evidence that Christian influences penetrated China in the early centuries of our era. In 1905 the Nestorian Tablet, which records the arrival of Nestorian Missionaries in China in the year 505, was discovered near Sianfu, Shantung; they entered Sianfu in 635 with copies of the Scriptures. Other missionaries followed at various intervals, and in the sixteenth century the Jesuits came in considerable numbers, bringing with them a body of scientific and religious literature. Much that characterises the priesthood and religious rites of Buddhism can be traced to the influence of Jesuit missions, revealing an unconscious, or perhaps deliberate, adaptation of priestly custom and ritual. Dissensions between Jesuits and Dominicans caused much irritation, brought the Emperor into collision with the Pope, and resulted in the expulsion of all missionaries from the country.

The reopening of China did not occur until last century. The first Protestant missionary was Robert Morrison, who entered China as a servant of the East India Company. He devoted his time chiefly to acquiring the language and to translation of the Scriptures. The Chinese Bible of Robert Morrison was issued in 1822, two years after the publication of Joshua Marshman's translation. Morrison saw only four converts before he died in 1834.

It was under protest that China opened her gates to the foreigner. In 1843 the Treaty of Nanking opened five seaports to British subjects. The Treaty of Tientsin in 1858, ratified two years later, increased

the number of open ports to twenty-two, permitted travelling in the Interior under certain conditions, and promised protection to missionaries in any part where local conditions made possible the purchase of land and the building of houses.

Baptist Missionaries had gone to China in 1845, and the first two to serve the Society—Messrs. Kloekers and Hall—had already resided in the country and acquired the language. The work began during the period of the Taiping rebellion, which was actually a revolt against idolatry, but degenerated into a struggle for power. America and Britain entered the struggle on the Imperial side, by invitation of Li Hung Chang, and helped to crush the rebels. This did not conciliate the Chinese, who believed that all nations were tributary to China, and that the rebellion was the revolt of England!

The notable leader of Baptist Missions in China was Timothy Richard, who worked first at Chefoo and later in Tsingchowfu amid bitter opposition from the officials, which he successfully resisted under the protection of the Treaty of Tientsin. The Missionary Society has in these fifty years confined its work to three of the eighteen provinces of China—Shantung, Shansi and Shensi. Each of them is larger than England and Wales. The Society is solely responsible for great areas in each province, and there are parts of these areas still unoccupied by the Gospel. Of the six thousand villages in Shensi, only five hundred have a representative of the Gospel, Chinese or foreign.

Confucius belonged to the Province of *Shantung*. This fact doubtless contributed to the early prestige

of the province, which was notable for the intelligence and physique of its people. It was the centre of the classical history of China. The history of China records repeated famine as well as revolution. One of the most appalling periods of famine occurred during 1876–1878, when over ten million Chinese perished. Fever and pestilence accompanied famine. Timothy Richard and his colleague, A. G. Jones, were in the forefront of relief work in Shantung. After a time Richard went to the Province of Shansi and Jones was left to direct operations in Shantung. The relief work of the missionaries did much to disarm suspicion and disperse the ugly slanders of their taking children's hearts and eyes to make medicine. The people got ample proof of the sincere goodness of the missionaries and in contact with them discovered their convincing intelligence, character and honour. Meetings were conducted in many places—in barns, and shops, and houses—and were attended by groups of people.

The preaching of the Evangel was the main work of the missionaries. To enable the converts to read the Scriptures intelligently for themselves, for the nurture of their faith, involved a scheme of education. Schools were planned and built, and to secure the best and quickest results, a boarding school was opened by Mr. and Mrs. Couling. To promote a Chinese ministry, a training centre for the education of pastors, evangelists and teachers was opened by Mr. Whitewright, the students being required to meet a small part of the cost. But the gifts and graces of the Gospel are never isolated; they always appear in company, as the old Word runs, " Mercy and truth are met together, righteousness and

peace have kissed each other." Mercy opens the way for truth in many lives, hence the two-fold commission, "Preach the Gospel, heal the sick." Dr. Russell Watson began medical work in Tsingchowfu long before the Society contemplated a Medical Mission Auxiliary. He was the Society's pioneer of works of mercy in China.

In Shantung there are four stations, and from them almost as many as a hundred sub-stations are administered. At Tsinanfu, the capital city, stands the Shantung University, which represents a united effort on the part of ten missionary societies to supply the highest education in every branch of knowledge, and to enable the Chinese Church to supply the ministers, doctors and teachers who will be missionaries among their own people. There are twelve B.M.S. representatives on the staff. The Museum and Institute, which are an extension of the University and without parallel in all China, is the work of Mr. Whitewright, the building and other features being the gift of Mr. Arthington.

Work in *Shansi* Province began under the stress of famine. Timothy Richard, having left Jones in Shantung, took up residence in Taiyuanfu, the capital city of Shansi. This province was unlike Shantung. Its people differed in thought, habit and attitude. In those early days Shansi was the Province most addicted to opium, a fact which suggests significant explanation of the differences of habit and attitude. It is also the Martyr Province. One hundred and fifty-eight foreigners and great numbers of Chinese Christians were massacred by the Boxers in Shansi.

At Taiyuanfu in one day forty-five men, women, and children of the missions were killed; at Sinchow eight others were trapped and put to death. As evil has its reaction, suffering goodness has its recompense. The blood of the martyrs is the seed of the Church. Shansi, once the most backward, is now educationally and agriculturally, and in other forms of progress, the most advanced Province in China. There is also less poppy cultivation and less opium in Shansi than in any other Province.

The Shansi University at Taiyuanfu was founded by the Chinese Government on the initiative of Timothy Richard, who on behalf of the Mission refused any indemnity for the Boxer outrage, but suggested the erection of the University as an act of atonement, a means of progress for the Chinese themselves. The Rev. Moir Duncan of the Mission staff was the first Principal of the University. The hospital, which was the gift of Dr. E. H. Edwards, was destroyed by the Boxers and rebuilt, and has recently been built again after being destroyed by fire. Dr. Edwards, the veteran missionary, went back to China specially to superintend the building operations. Taichow, the northernmost of our stations, on the edge of unoccupied areas for which the Mission is responsible, was the creation of the Arthington Fund. Mr. Arthington believed in breaking new ground. It was his passion to lengthen the cords. On all our fields he facilitated the pitching forward of the frontier.

To the west of Shansi is the Province of *Shensi*. The Mission in Shensi began in 1894, when Messrs. Shorrock and Moir Duncan entered it for Christ's sake

and the Gospel's. The Memorial Hospital at Sianfu reminds us of Drs. Stanley Jenkins and Cecil Robertson, and these remind us of others who, fighting the plague to save the people, themselves perished.

> All through life I see a Cross,
> Where sons of God yield up their breath ;
> There is no life except by death.

So runs the message of the whole world's Calvary. By the death of her saints, the Church has planted the Cross at the very heart of China. No land has been died for to the same extent and in the same way, but the recompense is at hand.

In commerce, agriculture and mineral resources, Shensi is one of the richest of the Provinces, but it has had its own convulsions. The Taiping rebellion, older than the Mohammedan rebellion, exacted a heavy toll of life. Famine, a wild convulsion of nature, wasting men and cattle, was accompanied by a fierce invasion of wolves, which, finding nothing to eat in the mountains, made ravages upon the towns and villages, destroying and devouring what they could. The Province was depleted of its revenues and its people. After a time immigrants began to come from congested areas in other provinces. Many of them were Christians. A company of them came from Shantung resolved to establish a Christian community. It was an interesting experiment. The name given to it was Fuyint'sun, that is " Gospel Village." Its people conducted evangelistic services in the villages around.

A conference of the Missionary Societies was held at Shanghai in May, 1922, to review the whole field and to consider the life and duty of the Chinese Church.

As the result of long and earnest consultation a new National Christian Council for China was constituted, consisting of fifty Chinese and fifty missionaries from overseas. The work will be supported by all associated Missions. The aim will be to develop the resources of the native Church so that it may increasingly undertake the evangelisation of China by the Chinese.

The Christian Literature Society, to whose great work Timothy Richard and Evan Morgan and others devoted so much of their lifetime, has provided a signal and permanent heritage for the Chinese Church. The new literature will surpass the old. The new China will sit in the school of Christ and learn of Him. The Christian Church in China is one of the strongest and most stable institutions in the whole country, and is our brightest assurance that China will survive her present anguish and will, through Christ, find the way to wholesome peace, and righteousness, and united purpose.

From our land China lies out East. She stands at the gates of the morning and is greeted by the daybreak. It is a parable of her spiritual heritage. The torment of strife will be healed, the darkness of superstition and ignorance and servitude will be conquered. The true dawn will be the dawn of Christ, the new day will be His day.

CHAPTER VI

Among Fair Races

THERE are a great many complexions in the human family. God made all men of one blood, but He did not make them all of one colour. There is an extraordinary variety of tint and hue in the races of the world, the extreme colours being black and white. It may sound paradoxical, but paradoxes are often more true than platitudes, to say that there are different shades of white and different shades of black, as everyone who has travelled amongst coloured races is well aware. In some countries "colour" refers only to degrees of blackness. You may step into a railway station waiting-room which is reserved for white as against "coloured" travellers, and you will find gathered together types of fair-skinned races along with the terra-cotta Indian, the brown Bengali or Burmese, and the yellow Chinaman or Japanese! But they are not "coloured" according to the classification of the railway company and the State. The "colour bar" is an arbitrary and mischievous device; an instrument of suspicion, a weapon of hate, a device of fear.

The fair races of the world have been the superior section of mankind. They have had the opportunity

in education and the means of power, and they have turned it to advantage. But this position requires serious qualification. There are peoples of fair skin who are unworthy to stoop down and "unloose the shoe latchet" of many a dark-skinned life. A clean and honourable life does not always pair with a fair skin, as the history of the nations amply proves.

For all races there is one Gospel, and all have equal need of its grace and power. The fair-skinned races amongst whom the Mission has worked are in Europe and the Near East. It is only necessary to make passing mention of the fact that the Society began work in Palestine in 1885, and for years had a mission at Nablous, but the enterprise was discontinued in favour of other missions on that field, and in the interests of concentration upon other areas where the Mission had undertaken serious commitments.

It seems strange to-day to recall that the Society has had relations with Norway, where a missionary, Soubert, by name, began work in 1864 and served for twenty years; after that the Churches undertook an increasing responsibility for their own support, and in 1891 the Society closed its responsibility. The Baptist Union of Norway is now a strong body.

On the other side of Europe, on the ancient sites of Italy, the Society conducted work for over half a century. It was in 1870, in the brave days of Cavour and Garibaldi, that Italy shattered the temporal power of the Pope and became a free and united nation. When the struggle for religious and national freedom was over and won, there were many in our own country who desired to give Italy the free,

evangelical faith. But the pretensions of the Papacy had so embittered the people that it was easier for them to become Agnostic than Christian. St. Paul's eagerness to preach the Gospel in Rome reproduced itself in zealous hearts. The ancient glory of Italy, the greatness of Rome, the brilliance of her artists, poets and statesmen, the former grandeur that still lingers in her stately ruins, the temples that are great even in their decay and draw pilgrims from the ends of the earth, these things, and others with them, attracted the attention of all friends of missions at a moment of strategic opportunity. One of the earliest to enter the field was the Rev. James Wall, who arrived in 1870 and in the following year became the agent of the B.M.S. In 1875 Mr. W. K. Landels, who had been in business in Sicily, was attracted by the opportunity of the Christian ministry and entered the service of the Society. He became the superintendent of an extensive work, with centres in four cities—Rome, Turin, Genoa and Florence, as well as among scattered villages and townships in the valley of the Susa and among the hills of Northern Italy. There are three Baptist Churches in Rome bearing a courageous witness, a true Apostolic succession. The work in Italy has now been taken over by the Southern Convention of the Baptist Churches of the United States, as part of a great extension of their enterprise. This co-operation and consolidation of Baptist work is good. We shall hope for more mutual effort in the future.

Our greatly varied work bears us to another field nearer home and amongst a people of close kinship with ourselves. Between Briton and Breton there is

not much difference either in race or name, but there is for the most part a difference of faith. The ancient inhabitants of Brittany were refugees from Britain, especially from Wales and Cornwall, and the name followed them: but in 1495 Brittany was annexed by France. This part of the country was not affected by the Reformation, and to the present time the people are Romanists. It came into the hearts of the Welsh Baptists to visit their brethren, and as a consequence a new Mission was opened. John Jenkins was the second volunteer to reach the field, but he was the first to make the Mission his life-work, Morlaix being his chosen sphere. He served for over thirty years and died in 1872, and lies buried near the scene of his patient and persistent labours. He was succeeded by his son, the Rev. A. Llewellyn Jenkins, who rendered faithful service for fifty years. John Jenkins had two colleagues for a time and also the assistance of a native Breton called Lecoat, who with his mother embraced the evangelical faith through reading a French Bible. Mr. Jenkins had begun a translation of the Bible into Breton which Lecoat finished. The New Testament was issued in 1884, and the whole Bible in 1889. The Breton Hymn Book with Breton tunes followed, and was the work of Dr. Bullinger, a true and constant friend of the Mission. A worker of the third generation, the Rev. Edgar Jenkins, son of A. Llewellyn Jenkins, is serving in Brittany under the Pioneer Mission. Another of the same name, but not of the same family, the Rev. C. H. Jenkins, has had charge of the Society's work and its extensions at La Madeleine, Lanneanou and elsewhere.

In 1919 the Baptist Church at Plougrescant, and in 1921 the Church at Brest, became associated with the B.M.S.

The means and the opportunity of new work give new hope and promise to the work in Brittany. The situation is still further enhanced by the fact that a new church building at Morlaix has been opened. The old chapel had more than served its day, and the new and attractive church, situated in the centre of the town, worthily crowns the witness of long years and promises much for the future. All the Baptist work in Brittany has federated in one body and is in close fellowship with the French Baptist Union.

Alike in Italy and in Brittany preaching in the open air is prohibited: companies of people gather in all manner of places—in barns, stables, shops and kitchens, and there, as by the well-mouth and the wayside long ago, the preacher speaks of the forgiveness of sins and the direct accessibility of Jesus Christ to all who seek Him. He gathered the fishermen of Galilee to His Kingdom and His service, and He will gather fishermen of the Brittany villages to the same faith and the same vocation, till all the people shall worship not the crucifix but the Christ, and to Him they shall give their uttermost love and loyalty.

CHAPTER VII

Where Woman Reigns

WOMANHOOD in non-Christian lands is of little account. "We are unwelcomed at birth," said a Hindu woman, "untaught in childhood, enslaved in marriage, degraded in widowhood and unlamented in death." That is a heavy list of sorrows. The mother of a baby boy receives presents, but the mother of a baby girl only gets abuse. Marriage is commonly a simple act of business in which girls are bought and sold, often in infancy, or, at the latest, in childhood, and the purchaser may be a man of three score years and ten. There are millions of child widows, whose lot is lifelong reproach, and who are denied the pleasures of common life, their widowhood being regarded as the penalty of some sin committed in a previous existence. The death of a husband has had a sorrow of another sort, for it was the age-long custom to burn widows on the funeral pyre of their dead husbands. In Africa all a man's wives were buried alive in his grave, so that they might go with him to the spirit land to give him consolation.

Millions of women have no free and happy social life. The Moslem woman in nearly every land is confined to the home all the time and all her days; the windows

of her home are small and closely latticed, so that she sees the world in broken fragments and in streaks of light and colour; she makes no excursions into the world for pleasure or for social entertainment, or even for religious worship. If she goes out, she goes out under the cover of a veil, usually black or white, which altogether hides her face; her view is therefore obscure and indistinct; she sees things "through a veil darkly."

After the Moslem conquest of India, Hindu women were compelled, in imitation of the conquerors, to adopt the same habit, and so the Zenana came into being, for the life-long seclusion of Hindu women, as the Harem isolates the women in the Moslem home. In Hindu homes several families live in one house, and the suite of apartments assigned to the women is called the "Zenana" from the Persian word "Zen" for woman. No man can visit these apartments; only the male members of the family have access to it, and from it the women residents are not allowed to pass unguarded.

The Zenana is usually uninteresting, having but little light, little comfort and little pleasure in it. It is a form of imprisonment; the women are unable to read, so that books give no delight; they are without occupation and are shut up in listless indulgence. The same customs obtain in the Zenanas of China.

Because of the inaccessibility of women, mission work was for a long period confined to men. But it is impossible to save a nation by saving its manhood alone; manhood cannot be saved apart from womanhood, for the woman makes the home and the home

makes the man. The development of any country is largely dependent on the progressive enlightenment of its women. Men are, as a rule, restrained from confessing Christianity while the women remain in ignorance, servitude and superstition. In the seclusion to which oppressive custom has condemned them. women can only be reached by women. Here is a great field of opportunity—an opportunity of unequalled power. Under the influence of the pioneers of Serampore, female education was early attempted, and before 1827 over twenty schools for girls were being conducted, responsibility for their management being in the hands of missionaries. The girls were withdrawn from school at a very early age, but generally with an awakened mind and a desire to increase their knowledge.

Mrs. Sale was the first of our representatives to attempt definite work amongst the women of India. When she arrived there in 1848 she was astonished to find that the women were not commonly to be met in street, in market or in places of public resort. She soon discovered the privacy and seclusion of women's existence, a condition for which India offered no apparent remedy. She was not allowed to visit a Hindu home. After four years' residence in Barisal, where she opened some closed doors, she was able to gain access to the Zenanas. On her subsequent removal to Calcutta, she began systematic visitation of Zenanas with the object of teaching the women. Miss Lewis of Calcutta joined in the work. Christian grace and kindness at length disarmed all suspicion and produced in its place confidence and friendship.

The prejudice and superstition of the Indian women

made work difficult, but the first year witnessed organised activity in Calcutta by Miss Robinson, and in Delhi by Miss Page, with the assistance of a few Bible women, one of whom was martyred in the Mutiny. Miss Lewis gave a vigorous lead to the development of the mission in Bengal; at Barisal, a district as large as Wales, Mrs. Sale worked all alone, and Mrs. Etherington began a gracious and successful ministry at Benares.

In 1860 Mrs. Sale visited England and advocated the need for organised women's work, but returned to the field without realising her aim. Five years later Miss Lewis pressed with great zeal and urgency for the formation of a Society that would send out women to devote themselves to Zenana visiting and teaching. Thus it came about that on the 22nd May, 1867, The Baptist Zenana Mission was instituted to aid the operations of the B.M.S. amongst the female populations of the East.

During the first twenty years, work was undertaken at fifteen centres under the care of twenty English and twenty-seven Anglo-Indian workers. A new departure was made by the opening of a station at Bhiwani for women's work only, Miss Isabel Angus assuming responsibility. From that modest beginning, work on independent lines developed in many parts of the field. In the Zenanas they taught the women to read, to make lacework, and to follow other forms of interesting and educative employment. Much public work was also done in combating plague and pestilence, in fighting the ravages of famine, and in relieving pain and soothing sorrow.

Boarding schools for girls have been established at Entally, Delhi and Barisal, in spacious and finely appointed buildings. The children are divided into families and each group is mothered by an older girl, who is responsible for the general conduct of the home and the regulated life of the children. The aim of the schools is to produce evangelists and teachers and "to train the girls for the noblest, the most natural and the merriest of all professions"—that of being capable, cheerful and gentle Christian wives and mothers.

Settlement work was established by means of a Home of Industry for Women and Girls at Palwal. Instruction was given in cotton growing, fruit culture, lacemaking and other occupations; along with these instruction was also given in hygiene and household work. The settlement work at Palwal has meantime been closed, but settlement training continued at Jessore and was recently transferred to Khulna, which is a new station under W.M.A. administration.

In 1893, a new kingdom was claimed in China when Miss Kirkland and Miss Shekleton went to open activities on behalf of the Zenana Mission; but dark and troublous years were in store for China; war and revolution were in the air, and in 1900 the Boxer anguish began. Many missionaries and Chinese converts were ruthlessly massacred. Miss Kirkland and Miss Shekleton, marvellously preserved, are still at work. The persecuted people bore themselves with great courage; their heroism, their endurance, and patient suffering make one of the bravest episodes in the history of the Church of Christ.

Miss Bessie Renaut had spent but a few months in the country and was engaged in learning the language when she passed in a fiery chariot of martyrdom, being slain with others at the gate of Sinchow. Her diary and last letters were recovered; they reveal a quiet courage overcoming apprehension and danger. In the sacrifice of her young life the new cause had its sacred anointing and was destined for great ministries. All the unmarried women workers were withdrawn from China, and it was not until 1902 that work was resumed in Shantung and later in Shensi and Shansi. An attractive Memorial Institute for women was recently opened in Tai Yuan Fu called "The Edward Institute."

In the Boxer troubles of 1900 and in the Revolution of 1911 missionaries were killed and mission property destroyed, but in the second Revolution of 1916 the missionaries were protectors and not victims. Mission premises served as asylums from violence and outrage. In the records of *The Times* we find such entries as "Seventy women and children of the official class camped in the lecture hall." "During a special scare about four hundred women and children from the Mohammedan quarter camped in the main hall and adjoining courtyard." It was a curious irony that gave the missionaries opportunity to protect the Chinese. Some of those thus sheltered were the children of Boxer leaders who had been most rapacious in the Killing Time. These are the reprisals of Jesus Christ, "Bless them that curse you; do good to them that hate you, pray for them that despitefully use you." He takes strange vengeance upon His enemies, and in the sufferings inflicted upon her

saints, China raised a Cross that will turn unto her salvation.

In 1908 single women missionaries were sent to the Congo, where Miss De Hailes had already pioneered. Eighteen workers are now engaged at various stations in Congo and are serving in evangelisation and education, those twin ministries of a stable and progressive Church. One of the workers at Yakusu is a representative of the Dutch Baptist Union, which has no Missionary Society of its own.

More thorough and adequate schemes of training were considered necessary in order to meet the growing demands for native workers in the field. A home for the training of Bible women was opened in Calcutta in 1887, and has recently been reopened. In 1908, a permanent institution was founded in conjunction with the London Missionary Society as a United Missionary Training College for Teachers.

The first secretaries in England of the Zenana Mission were Mrs. Angus and Mrs. Cross, for foreign and home work respectively. Meetings for women were conducted in order to arouse interest and gain support. The novelty of such a venture may be judged from the report of a meeting "of peculiar character" in Reading. The chapel was filled with one thousand women only. A woman presided and other women conducted the devotions and gave the address. In 1912 a Women's Training College was opened at Selly Oak, Birmingham, bearing the honoured name of "Carey Hall." During the following year a scheme for closer union between the Zenana Mission and the B.M.S. was approved and consummated. The Zenana

Mission became "The Women's Missionary Association," with representatives on the General Committee of the Society. It was not, however, until 1923 that the Women's Missionary Association became definitely responsible for the care and supervision of all single women missionaries. What might be called the junior branch of the Association was formed in 1909, called "The Girls' Auxiliary," which has since formed one hundred and seventy branches in different parts of the country, with a membership exceeding three thousand. The enlistment of the sympathies and support of this great company of young women promises much for the coming of the Kingdom of Christ. The Girls' Boarding School at Barisal is largely supported by members of the Auxiliary.

The Women's Missionary Association operates in five different fields, and, exclusive of women doctors and nurses, has upwards of one hundred missionaries on the field and a great number of native Bible women, teachers and helpers. The income of the Association for the first year was £310, but in more recent years it has been in the neighbourhood of £35,000, and even this is considerably short of requirements.

For the complete manifestation of Christian life, womanly characteristics are essential. For a Christian Church or a Christian nation, the education and the training of Christian women in ideals of womanhood, wifehood and motherhood are imperative if the home is to be captured for Christ, otherwise it becomes the citadel of superstition and idolatry. The influence of a heathen wife and mother is very great, and the influence of the Christian wife and mother is equally pervasive.

There are Churches whose membership of men exceeds its women members by ten or even twenty to one. This does not facilitate Christian marriage, and the heathen wife is not an ideal partner for a Christian man. If the women were reached and helped, the Christian confession of multitudes of men would be immediate and new Christian homes would be secured to the lasting good of future generations.

The barriers of seclusion are breaking down: the women of India and China are being swept into the stream of modern life: the women of Africa are receiving new opportunities.

Urgent and widespread movements have been initiated for the education of girls and the enlightened freedom of women. All the hopes that are being entertained and the ambitions that are being cherished urge that the movement of women towards liberty should be under Christian direction and influence. Various pathways of development open before women of non-Christian lands, and if we are persuaded that the only sure way of true progress is the Christ Way, it is our privilege to offer ourselves as guides to those races that have been denied for ages the happiness and freedom of life, and to give them the knowledge of Jesus Christ that expels fear and superstition, that breaks the power of sin and tyranny and evil customs, and clothes life with love and holiness.

CHAPTER VIII

The Doctor Arrives

BEFORE the doctor came there was no wholesome or scientific treatment of disease. Some simple remedies were used by native quacks who had discovered, or learned from others, the healing properties of certain herbs. But native medicine and native surgery were of the crudest possible character, and in most cases only aggravated the disease. The devices of the medicine man, or the "witch-doctor," the "juju," the "hakim," as he is variously called, yield a record of superstition, cruelty, and hideous horror. Over wide tracts of this world's surface there have always been suffering women and children and men waiting the coming of the doctor. And he has come—in some cases, not in all.

The first doctor of the new era was Jesus of Nazareth. He was a Medical Missionary. He set the example and gave the authority for all time; to heal the sick is an integral part of the preaching of the Gospel. There are some things in this world that cannot be spoken but they can be acted. Words are of little avail when the situation calls for deeds, and there are occasions when only deeds will do. Love at its best does things.

Sympathy at its richest serves. The Gospel is love at work. Christ's ministry on earth was all love, love toiling amongst the broken bodies and soiled souls of the world. The effect of His work of healing was twofold: one was the positive gift of health and soundness, the other was the new disposition created in the heart of the person helped, and often the new friendliness on the part of those who witnessed the good that was done. We have often missed it, but it it is in the Gospels: it is the joy of restored health as well as the joy of the restored prodigal. The ministry of Jesus covers the whole nature of man.

When one considers the miseries of physical suffering, the ravages of tuberculosis, cholera, smallpox, leprosy, dysentery, sleeping sickness, and the ulcers and wounds for which native peoples have no skilful treatment or adequate remedy, one is disposed to wonder that medical missions were not the first venture of the modern Church instead of the afterthought they proved to be. It will always be the joy and pride of the Baptist Missionary Society that the man who had been a missionary before there was a Society, the man who found the trail for William Carey, was a doctor. John Thomas was the vital link between William Carey and Bengal. Once more in sacred story, "There was a man sent from God, whose name was John." John Thomas and William Carey were to the modern Church what Luke and Paul were to the Apostolic Church. The first convert of the mission in India was Krishna Pal, whose broken arm brought him to John Thomas, and afterwards his broken and contrite spirit brought him to Jesus Christ.

A few doctors served the Society during the course of its history, but there was no organised medical service. Many of the early missionaries, who were not doctors but had obtained some training in the rudiments of medicine, took to the field their invaluable medicine chest, and with knowledge that far surpassed that of the native " juju " were able to give considerable help and thus win the confidence and respect of their adopted people.

In a very inadequate way, therefore, medical missions were on the field, but there was no organisation to undertake responsibility for its specific maintenance and efficiency. The organisation came late. Doctors on the field desired it, doctors at home approved it, and by the mutual wish of the Missionary Society and the Zenana Mission, a Medical Mission Auxiliary was formed in 1901. Its object was the provision of assistance and equipment for efficient service on the field, the securing of medical candidates and the raising of funds at home and abroad for the maintenance of the work. When the Auxiliary was formed there were six doctors, including wives, in the Baptist Missionary Society, and two women doctors in the Zenana Mission. There was no nurse missionary. The hospitals were yet to come, but there was one small hospital—a modest pioneer institution—with nine beds.

It was a day of small things, but it was a day of living things, and living things grow if they get a chance. There are now six hospitals in India, seven in China and three in Congo, and in addition dispensary wards and dispensaries.

India is part of our own Empire, and much has been done by the Government to confer medical benefits upon the people, but its inadequacy cannot be overestimated. Ninety out of every hundred of the people of India live in villages, and "ninety out of every hundred who die in the smaller villages of India die unattended by a qualified, or even a partially qualified, physician." The need is tremendous and it is tragic. Sickness is aggravated by ignorance and superstition. It is taken as an evidence of the anger of the gods, whom the priest must appease with offerings. Resort is commonly made to charms, to the repetition of extracts from their sacred books, to curious prescriptions and to methods of barbarous cruelty and shameful outrage.

Two doctors who were serving the Society before the formation of the Auxiliary are still with us, Dr. Ellen Farrer and Dr. Vincent Thomas. Dr. Farrer has given long service at Bhiwani, where there is an excellent hospital for women, with three women doctors on the staff. Other hospitals for women are situated at Rahmatpur, Palwal; at Dholpur, and at Berhampore, Orissa. There are also two dispensaries for women, one at Bolangir, Orissa, and the other at Lungleh, South Lushai. At Palwal there is a hospital for men, and at Chandragona a many-sided medical service is rendered. Here and at Gaya and Cuttack work is done for the lepers of India, who are a great multitude.

The church at Chandragona has built a small chapel for the lepers. Each name on the list of hospitals suggests a small institution, modestly equipped and

greatly overcrowded, where pain is relieved and health is restored, where girls are taught nursing and hygiene, and where, above all things, suffering men and women are taught the saving love of Jesus Christ.

Anyone can be a doctor in China. The aspiring candidate has only to wear a large pair of Chinese spectacles, purchase a few medical books, put out a sign and then look imposingly wise, and he has come to his kingdom! He will be the minister of life or of death to men. The medical prescription is composed of herbs and certain animal products. In surgery the practitioner believes in a liberal use of needles and hot irons. Chinese books on surgery affirm that there are three hundred and sixty places in the human body into which "needles" can be inserted without harm. The medicine man offers to cure indigestion by the insertion of a needle into the stomach. The tale of pain repeats itself, and the tragedy grows more harrowing by the use of means that are only the cruel devices of rampant superstition.

At the present time there are twenty-nine medical schools of various grades, with over two thousand students in attendance, of whom about one hundred are women. All these schools are of comparatively recent origin, and it will take many generations before China can have anything approaching adequate medical service. The organisation of a Chinese Medical Association, and also of a Nursing Association, is all to the good, but what is to happen to the millions who will live and die before these agencies become operative over a vast and disorganised country?

Tuberculosis, smallpox, leprosy are everywhere. A

leper heard one day of a settlement which offered a home for such as he; he had neither friends nor money. For eight months of painful travel he pushed his way through tiger jungle, over mountain and plain, begging his rice from door to door, and sleeping in hidden places. The doctor had come, but he was far away. Multitudes suffer and die from all manner of diseases without ever knowing there is anything better in this world than the quack, who looks for the pain with a needle, or scorches it with a hot iron.

In this enormous country the Auxiliary has six hospitals. Two are in the province of Shensi, at Sianfu and Sanyuan; two are in the Shansi Province, the Schofield Memorial Men's Hospital in Taiyuanfu, and the Women's Hospital, also in Taiyuanfu; two others are in the Province of Shantung, the Foster Hospital in Chowtsun, and another in Tsing Chow Fu. The Shantung Christian University Medical School and Hospital is at Tsinanfu. In this great institution the Auxiliary is associated with several other Missionary Societies in united service. The medical school is now attended by women students as well as men. It is impossible to think of these hospitals in China without recalling the names of doctors who died for China fighting plague and typhus. Like their Master, they stooped to conquer. He gained his Kingdom by dying for it; all sacrificial service perpetuates His passion and aids His triumph. It is ever by costly conquest that Kingdoms are won.

There are practising in the British Isles some 35,000 doctors, and in times of epidemic they are sorely

taxed to meet the demands made upon them. Were these islands in the same condition as India we should have not 35,000 doctors, but 500; and were they in the condition as China they would have not 35,000, but 200. These two countries comprise between them almost half of the total mass of mankind living in the world to-day. Wide regions and numberless tribes of people in the central parts of Asia have practically no medical aid. The needs of Africa may be gauged by the appalling fact that those who have an intimate knowledge of its life tell us that in many places the infant mortality reaches the terrible figure of 800 per thousand. In Britain it is about 80.

In 1907 the first doctor of the Auxiliary began work in Central Africa. The hospital in San Salvador, Portuguese Congo, has rendered continuous service except for a period during the war, when some hospitals were closed, while doctors were doing war work in other fields. In Belgian Congo there are hospitals at Bolobo and Yakusu. The hospital at Yakusu is the newest of all the hospitals of the Auxiliary, and there is every prospect that it will attain exceptional proportions.

To the African, sickness and pain are least frequently attributed to natural causes; more commonly they are the result of sorcery by magic or poison, or they may be the retributive effects of the sins of others, and the work of poison; they may be caused by unfriendly spirits, or by demon-possession. If the sickness does not immediately yield to drug remedies, resort is had to magic, with its weird and haunting and cruel rites. Epidemics are constantly sweeping

across Africa: sleeping sickness is responsible for an enormous death-rate. There are villages where the infant mortality is sixty or seventy out of every hundred, because mothers know nothing of the simplest rules of mothercraft. Everywhere are blindness, disease, and cruel sores, which might be healed were any skilled doctor there to help. The doctor has not yet arrived in many of the great regions of Africa, but where he is they seek him out, though they have to come six or seven hundred miles. To these people, medical work is the most humane and tender thing they have known in this life. It opens springs of sympathy and love: it prepares the mind for the message that accompanies the medicine, the message that the love is God's love and the white doctor is the messenger of Jesus Christ. Medical work is a direct assault on the superstitious beliefs that hold the people in fear and mental torment, even before their actual practice inflicts physical cruelty. It strikes a crushing blow at the hideous strongholds of magic; it is one of the mighty spiritual forces that is winning Kingdoms for Jesus Christ.

But the activities of the field are inadequate. The hospitals are few, and even these are understaffed. Extension is impossible until more doctors arrive, and the doctors should have more nurse assistants; the hospitals should have business managers. The eight hundred beds which all our hospitals unite to offer to suffering people are not as many as one hospital in England holds! The disproportion of it all leaves one cold. "When Messias cometh He will . . . " so ran the wistful hope. "When the doctor comes he

will——" Yes, he will. He will make the hospital the house of God to suffering men, and the gate of Heaven. There are countless things waiting for him to do, and countless hearts waiting to welcome him. When will he come ?

CHAPTER IX

The Speaking Book

IMAGINE a people unable to read or write, growing up without books and therefore missing what were playthings in our infancy and what is the pleasure of a lifetime to us all. When the white man's books appeared in Africa they were regarded as witchcraft, and therefore to be avoided. To see a book or letter give a white man information, when no voice had spoken, looked like magic, and people were afraid of the new fetish. These black marks on paper that gave the white man knowledge were a great mystery. The natives never saw it on this fashion, and there arose the wonder of the secret, silent, speaking book of the white man. Not till the missionaries taught them the art of printing, and coloured hands set the type and pulled off the printed copies did the natives feel it safe to hold one in their hands.

Despite her ancient literature, India had not seen printing in her own indigenous character until Dr. Wilkins, Librarian of the East India Company, had printed a Sanscrit grammar a few years before the arrival of William Carey and John Thomas in India. When Carey's first printing press was set up at Serampore native superstition called it " The European Idol."

Where a literature or written language existed the work of the missionary pioneer was greatly simplified, and the task of translating the Scriptures was speedily undertaken, but there were many parts of the heathen world that had no literature and the first missionaries had to master the jargon of common talk and reduce words to written forms, to frame a vocabulary and construct a grammar. After that the people had to be taught to read their own speech, and even then there were certain moral and spiritual difficulties. There were savages whose name for God meant an ugly fetish or a malignant demon, so that the words themselves had to obtain a new connotation. The heathen languages as well as the heathen heart had, and has still, to be converted so that it might speak the message of the Gospel and expound the mind of Christ.

On his way to India Carey was learning Bengali, and shortly after his arrival he appealed for a printing press to facilitate the work of publishing the Scriptures in that tongue. To broadcast the Scriptures in the language of many peoples was the business and passion of his life. In 1805 he wrote: "We have it in our power, if our means would do it, in the space of about fifteen years to have the Word of God translated and printed in all the languages of the East." Shortly afterwards he printed and published the whole Bible in Bengali in five volumes.

Marshman was studying Chinese so as to give the Bible to China. Ward was all this time manager of the printing work. It was a chance Eternal Providence controlled that Carey and Ward had met in

London before the mission materialised, and Carey's parting message was: "I am going out to India to translate the Scriptures, and you must follow to print them." Ward received his call in advance, and when the work required him he was there.

The enterprise had its literal baptism of fire in 1812, when the building was burned to the ground, and manuscripts laboriously prepared, translations, dictionaries, type, presses, paper and a great part of the accumulated toil of years was all consumed in ashes. It was a tragic blow to all their hopes, but it was not an unmixed evil. Such an interest was aroused in what they had been doing that not only was sufficient money raised at home for the rebuilding of the fabric and replacing of the machinery, but the Government was impelled to remove all restrictions upon their missionary service, and shortly afterwards much of the work was transferred to Calcutta.

Before Carey died the whole of the Bible had been translated into six Oriental tongues—Bengali, Oriya, Hindu, Marathi, Sanscrit and Assamese: the New Testament into twenty-three other languages, parts of the Old Testament in ten more dialects. This prodigious effort yields the astounding result that in forty different languages 212,000 copies of the Scriptures had been put into circulation.

The translations issued had the support and circulation of the British and Foreign Bible Society. When the eighth edition of the Bengali Bible was in course of preparation, this Society requested that the word "baptise" should remain untranslated, that the Greek word should appear unchanged in Bengali type;

Carey refused this request as an unwarrantable interference with the freedom of the translator and the integrity of his own work. It looked too much like shuffling, and Carey had no false position to maintain. With magnanimous goodwill, however, he granted the Society the right to use all his translations, but it became necessary for the Missionary Society and the Baptist Denomination to form a separate agency for the support of translation work. In 1840 the Bible Translation Society was formed, and produced the Sanscrit Bible translated by Carey, as well as assuming responsibility for the publications of Serampore and Calcutta.

After the first three at Serampore came a second group of names of like honour and industry—Messrs. Yates, Pearce and Wenger, followed later by Messrs. Rouse and Parsons and Dann, who continued the publication of the Speaking Book.

On other fields a similar work was proceeding. Alfred Saker translated the Scriptures in the *Duala* language spoken in the Cameroons, Charles Carter into *Sinhalese* for the Buddhist population of Ceylon, Holman Bentley into *Kongo*, and W. H. Stapleton into *Kele*.

These are a few of the honoured names of a goodly company, who sought, like Browning's Grammarian, to explore the abyss of ignorance, and who toiled at mere grammar and language building and translation, seeking to lay a sure foundation on which the whole structure of human thought and belief could safely rest. The work they did lay at the very roots of Christianity and of civilisation: "The words that I

speak unto you," said Jesus, "they are spirit and they are life." The man who reads the Scriptures does not merely scan words, he touches life. The Bible is "The Speaking Book." To place it in the hands of nations, in the mother tongue of the peoples of the earth, is to give them the means of correct belief and accurate understanding of the Gospel. It sustains faith, inspires prayer, promotes fellowship with Christ, removes misconceptions and false impressions, and maintains in command over the minds of men the revelation of the mind of Christ.

Since the formation of the Bible Translation Society thousands of volumes have been issued every year; the total output now runs into millions, in more than a score of different languages. For eighty years the Society was an Auxiliary to the Baptist Missionary Society, and in 1920 it became an integral part of the Mission and a Literature Auxiliary as well as a provider of Bibles, involving a further annual expenditure of several thousand pounds.

Extension on one side has meant contraction on another. Formerly the Society furthered the production of Scriptures for Japan, Central America and other parts of the world. This work is now otherwise furnished, and the Auxiliary is finding a large field of service presented by the modern policy of co-operation amongst all Societies for the evangelisation of the world. Every department of missionary enterprise shows the advantage of this fundamental work. The doctor, the nurse, the teacher, the evangelist, the church leader, are all dependent on the translated Word for the effectiveness and permanence of their

missionary service. Copies of the Scriptures, of a single Gospel even, have made converts in far-away places, have won groups of people who formed themselves into a church, have transformed villages and set up the Kingdom of the Lord in a heathen land. "Their line is gone out through all the earth, and their words to the end of the world."

CHAPTER X

A Stake in the Enterprise

THERE is an infinite variety of ways in which one's interest in an enterprise may express itself. There may be interest profound enough and call clear enough to constrain one to devote his life to the cause that needs assistance: this way missionaries are made. If one is a parent, and son or daughter feels summoned to the service, consent may mean parting with one better loved than one's own life; at any rate, it means parting with a bit of life, and this is a big stake in the enterprise. It is the purpose of God that every one of His people should have some specific and real share in the service of His Kingdom.

From the days of Barnabas until now there have been those who have given God not only what they could spare after their own needs were supplied, but who literally sold their possessions and gave the yield to the treasury of the Kingdom. Others, having the means of opulence and luxury, have elected to live in severe simplicity so that they might have the more to dedicate to the work of Christ.

Robert Arthington was a notable example of such parsimonious habits. To secure the wealth he

dedicated, his life was one long sacrifice, and at his death a million pounds were bequeathed to the Missionary enterprise. He was of Quaker origin but later he attached himself, without actual membership, to the Baptist Church. From his childhood he was devoted to his mother, and it was from her he inherited an absorbing interest in missions overseas. He received a considerable portion of his father's wealth, part of which he devoted to missions during his lifetime; the other part, which he reserved for his own necessary use, was never really spent. He built a house for himself on the outskirts of Leeds, and there he lived alone, a solitary recluse, appearing to the world about him to be a miser, the while his money increased more than he realised. Towards the end of his life he was surprised that his money had accumulated to such proportions, and he began to give it away on a more generous scale. It is impossible to estimate the extent of his benefactions during his life: he was one who did not let his left hand know his right hand's employment.

His own circumstances were those of a hermit, but his mind ranged over the whole earth and his far-sighted schemes only came to light at his death. He was dominated by one idea, and that made him an eager student of the universe. He believed that the evangelisation of the world would hasten the return of his Lord, and to assist the propagation of the Gospel in heathen parts he dedicated all he had. He was specially interested in Africa. It was at his instigation that the Baptist Missionary Society initiated work on the Congo. He proposed the early pioneer journey of Grenfell and Comber, which resulted in the

opening up of the West Congo region to missionary work. He provided the first steamer, the *Peace*, for the navigation of the waters of the Upper River. He also undertook the cost of the first translation of portions of the New Testament into the vernacular. It was his topmost wish to see a chain of mission stations across the Dark Continent from the Atlantic to the Indian Ocean, and chiefly owing to his benefactions this is now almost an accomplished fact.

His sympathies extended, though not in the same scale of gifts, to Assam and China, to Guatemala and Paraguay. When he died in 1900 there were certain unusual items in his will that prevented the immediate execution of his great designs. It was not until five years later that the Court of Chancery approved the scheme of administration proposed by the Trustees, and the estate was then realised. Four-tenths of his accumulated wealth, amounting to £466,926, were passed to the Baptist Missionary Society, a smaller sum to the London Missionary Society, and the remainder to other causes. This great sum of money was available for new work only, and it was expressly stipulated that it should be spent within twenty-five years. No part of it was to be used for the permanent endowment of work inaugurated by the Fund. It was a great challenge; it presented an unexampled opportunity, and it involved a heavy responsibility in the future.

Expert counsellors considered together how the money might be used to secure the highest results and the most lasting advantage. Since the fund was

to be spent on new work, it was inevitable that a considerable part of it should be spent in the purchase of land, erection of buildings, medical and educational equipment, and outfit and passage of new missionaries. The administration of the fund was vested in a special committee who early resolved to adopt a graduated scale of maintenance, diminishing year by year, so as to prevent a sudden burden of additional liability falling on the ordinary revenue of the Society when the Fund should exhaust itself and the period of its existence expire. The war seriously affected the securities of the Fund, and the later loss in the exchange rates depleted the capital, but the money will be available in diminishing amounts for the next two or three years.

The activities of the Society on every field took a new leap forward. Every campaign is determined by the sources available for its prosecution, and the new resources facilitated new enterprises. Even before the money became available the Society had opened new work in South Lushai and in the Hill Tracts. This was the earliest venture under the new scheme of expansion, and it has been one of the most fruitful fields occupied by the Baptist Missionary Society. Its record is a narrative of triumph. Included in this area is the hospital at Chandragona, a beneficent, well equipped institution, whose service to suffering multitudes would have rejoiced its benefactor. Another new field annexed by the Society was in the Kond Hills, where Christian Churches are prospering and a church bell summons worshippers to the Sanctuary with the chimes that are loved at home.

In Calcutta the erection of additional buildings facilitated the reorganisation of Serampore College. New stations were opened in Orissa and in other parts. A special extension of work was made on behalf of the despised low caste and outcaste peoples of India. The response to this effort has been remarkable, and has resulted in great mass movements towards the Kingdom of God. A new race, recreated by the Spirit of Christ, will arise to enrich the life of the country where hitherto they have been a burden of poverty and ignorance.

In China the new development turned in the direction of the educated classes. At Tsinanfu a Christian Institute for Chinese *literati* and students, with museum, lectures and evangelistic preaching, was erected, which has rendered invaluable service. A medical mission college and hospital for the training of a qualified Chinese medical service, Christian boarding schools for girls, training centres for the education of pastors and teachers, have facilitated the evangelisation of great parts of China. These Institutions promote a self-supporting and self-propagating church and hasten the day when the home missions of the Chinese Church will cover the whole land with light. That day is yet far distant, but the conquest of Kingdoms goes ever forward.

We have noted Mr. Arthington's early effort on behalf of Africa. For some time the station at Kinshasa, near Stanley Pool, was called by his name. His name is also associated with the Institute at Kimpese for the training of native preachers and teachers, with the temporary station at Mabaya in Portuguese Congo,

and with the extended work which Grenfell began at Yalemba, as well as the new outposts superintended from Yakusu.

A new Press and Publishing House is a great asset to the work in the whole Congo region. It would be tedious to mention in detail all the benefactions that came under the name of "Arthington." By his ministry new Kingdoms have been won, a new trail has been cut through previously unpenetrated jungle, unexplored regions have been cleared, unoccupied fields have been annexed, new buildings have arisen in the waste places of the earth, new missionaries have been commissioned and maintained, new hospitals and new equipment have opened a way of escape from unrelieved torture and despair, new translations of the Scriptures have appeared and their circulation has opened to multitudes the gates of the Kingdom of God. Few of us can have such a stake in the enterprise, but all of us can have some share in it.

The Arthington Fund will very shortly be exhausted. There is no endowment for any part of the work initiated by the Arthington money. That is as it should be. "Paul plants and Apollos waters." Service is all and always shared. One supplements the other's work. To us is given a heritage of rich opportunity. We have to maintain the advance that has been made, and from every forward post press the advantage home and push on again to new conquest. There is no path but the forward track. The open road challenges our advance, and in response every true heart will stake out its share of the cost and the

toil, the passion and the sacrifice. In this way, and in no other, will " the Kingdoms of this world become the Kingdom of God and of His Christ and He shall reign for ever and ever." This is the end of the Conquest.

CHAPTER XI

The Broadcasting Centre

THE science of broadcasting may be illustrated from a pool of water into which a number of stones of different sizes are dropped at various intervals of time. The stones cause waves to rise, and the distance to which the waves travel before dying out depends on the violence of the disturbance. In the broadcasting of wireless messages the distance to which a wave travels depends on the amount of energy employed at the centre of disturbance or transmission, and this energy is within the control of the sending station.

A Society with so many activities on so many fields requires a strong and vigorous centre, and it is to this centre we now direct our attention. It was not always situated in the same building, but it was actually the first British Broadcasting Company. The men who initiated the movement did not experiment on short wave lengths. Their minds encircled half the globe, and they were only prevented from establishing stations in the South Sea Islands by the news that facilities were actually offered for the erection of a station in Bengal. Thus it came about that with Kettering as the first home centre, and Bengal as

the first out-station, communication was established between East and West.

There was a good deal of scepticism at the time, and considerable opposition. When the wireless plant was first set up in the wilds of Africa, elephants tore the structure to the ground in vicious protest against the invasion of their bush solitudes. But when missionary broadcasting began, the opposition came from enlightened Governments. This explains why the British missionary pioneers were not permitted to travel in British ships or to settle in British territory. After long delays and many apparent frustrations, William Carey established the first out-station in India, and Andrew Fuller, an intimate friend and minister, assumed responsibility for the home end. They were two of a group of men, about the same in number and in diversity of gift as the first group of Christian apostles; the same also in commission, for they set themselves to broadcast a Gospel that emanated from Galilee and claimed the whole earth for its possession. These men, like the first group, were for the most part provincials, and the first historic centre was not in London, but at Kettering. London, like Jerusalem, did not want this thing. The time came, however, when larger premises were required than private houses could afford, and the work, long migratory like its Master but now triumphantly vindicated, was in 1820 transferred to temporary offices in London, and later the first Mission House was instituted at Fen Court, Fenchurch Street. The annual income of the Society at this time approached the sum of £12,000.

In 1843, after twenty years' residence at Fen Court, a Mission House was built in Moorgate Street, the cost being met by part of the special fund raised to celebrate the Jubilee of the Society. This house was afterwards sold, and after another temporary lodging at John Street, Bedford Row, the present building in Furnival Street, then called Castle Street, was opened in 1870. From that time, and from this centre, a great work has developed both at home and overseas.

The representatives of the Society are now in four continents, serving countries many times larger and more populous than the British Isles. Over vast areas it has built churches, hospitals, dispensaries, schools and colleges, all of which are centres of evangelisation, and they are all in direct and vital touch with the home centre, though every field has its own distinctive organisation.

The Mission House, the home of the Baptist Missionary Society, has many rooms, for many people spend their working days there, as the nimble click of a score of typewriters clearly affirms. There are large committee rooms in which various Committees consult concerning the different fields abroad or the administration at home. In the centre is the library, where the larger meetings are held and where the General Committee assembles at regular intervals. It is surrounded by a railed gallery and is lit from the roof. Ranged round the walls are cases of books, and curios of considerable interest and value. Between the cases are the white busts of notable men—Robert Hall, John Foster, and others. In other rooms may be seen portraits of honoured servants of the Society and

other friends of the Mission, including the King and Queen of Denmark who sheltered Carey and Thomas in India and whose royal charter conferred privileges upon Serampore College which will not pass away.

Other items of interest include William Knibb's chair, and the slave chains which he shewed at Exeter Hall when exposing the cruelties of slavery in the West Indies. In another place may be seen the hammer and other tools with which Carey cobbled, and the communion cup used during his ministry at Moulton, also his loved Greek Testament. There is also the little horn box in which Andrew Fuller carried home the first collection made when the Society was formed on the 2nd October, 1792.

The home secretary, Rev. W. Y. Fullerton, is on the ground floor and more easily subject to invasion than the foreign secretary, Rev. C. E. Wilson, who occupies an inner chamber upstairs. The main care of the work overseas rests upon the foreign secretary, whose administration covers correspondence with candidates for service, the organisation and conduct of evangelistic church work, and the relation of the Society's work to that of other Societies, as well as negotiations with Governments. The home secretary is responsible for home administration, and shares all the burdens of his colleagues.

The Women's Missionary Association occupies its own suite of rooms, where its home and foreign secretaries, Miss Bowser and Miss Lockhart, are busily engaged. The Association is responsible for all women's work on the field and for women's

organisation at home. The circumstances surrounding the life of women in heathen countries necessitate separate organisation and make special appeal to Christian women everywhere. Women doctors and nurses are attached to the Medical Auxiliary.

On the same floor of the Mission House are three rooms occupied by the Medical Mission Auxiliary, under Dr. Moorshead's superintendence, where the administrative work goes forward and where medical supplies are stored and packed for transit. All hospitals and dispensaries in India, Congo, and China are subject for medical equipment and for medical and nursing candidates for the field. Medical Missions have a unique authority from Jesus Christ, and they make an irresistible appeal to the sympathy and support of Christian people.

The Bible Translation Society and Auxiliary is also located in this house of many rooms. Its Secretary, Rev. Robert Glennie, superintends the translation and publication of the Scriptures and the supply of literature for the native churches on many fields. Colporteurs and Bible women are employed circulating the books—literally broadcasting the Bible.

All the Auxiliaries have their own Committees and their own funds, and by literature and missionary deputations make their own appeal. In the interests of co-ordination they appoint representatives to the General Committee, which is composed of members elected from all parts of the country and of certain officials of defined areas and of colleges.

As the Translation Auxiliary supplies the means of

broadcasting the evangel overseas, the Publication Department, with Mr. W. E. Cule in charge, broadcasts information at home. In earlier days three monthly magazines were issued—*The Herald*, *The Zenana Magazine*, and *The Medical Magazine*. Now, happily, there is one periodical, *The Missionary Herald*, which is one of the richest and freshest of missionary publications. *Wonderlands*, the young people's magazine, is full of irresistible narrative, story and anecdote. Thousands of copies are broadcasted over the land and over many parts of the world, and those who read them diligently will often rejoice in good tidings from far countries. The Carey Press is the publishing agency of the B.M.S., and issues a useful variety of missionary literature from whose lists prizes might be selected and libraries usefully replenished year by year.

In most homes there is a young people's room where play is enjoyed and lessons are learned. The Mission House has its Young People's Department, where Mr. H. L. Hemmens is foremost counsellor. Its publications cater for the play hour and for the lesson hour in home and Sunday School. Every manner and kind of Young People's Institute, Society, Brigade, or Troop, may have its needs supplied from this house. Leaders of Young People's movements and organisations have no better means of appeal than the narrative of missionary adventure and achievement. This service to the youthful imagination and spirit is augmented by the Lecture and Exhibition Department, which provides a great variety of costumes, lantern views and curios, lectures and

demonstrations which educate the mind and captivate the heart.

When our young people are stirred by the missionary appeal and are moved to consider the call to missionary service, the difficulty of obtaining adequate training often asserts itself. But the difficulty will be simplified by the Secretary of the Home Preparation Union, Miss Irene Morris, who will advise as to training and will arrange, wherever possible, tuition by correspondence. This course has rendered invaluable service to intending candidates, and some missionaries on the field owe their career to the facilities afforded by the Home Preparation Union.

The Laymen's Missionary Movement is directed in part from the Mission House. This latest addition to organised activity is closely associated with the Society and has rendered signal service. By its generosity the house at Kettering in which the Society was formed has been purchased and dedicated as a Home of Rest for missionaries on furlough. The Movement has also facilitated the purchase and appointment of a Hostel for Indian Students resident in London, which is now under the care of Rev. and Mrs. W. Sutton Page, formerly of Serampore.

The Finance Department, which is dependent on the gifts of the churches and of subscribers for the maintenance of all the work, has its treasury in this same citadel of organised activity. The diligence, industry and promptitude that achieve success in business may be dedicated to all the work men do for the Kingdom of God. The missionary service of the churches should be as thoroughly organised as

any other branch of activity. The revenue should be as regular and its dispatch to the Mission House as prompt as other moneys are lodged at the bank. The very success of the Society is demanding a larger revenue from year to year. All the work is not financed from Britain. Much of it has become self-supporting and self-propagating. The legacy of extension inherited from the Arthington bequest has increased our obligations, and we are committed to hold every occupied field and then advance to the unoccupied. Only great faith, inspiring great daring and matched by great sacrifice, can hold the line. We dare not go back.

The churches are the source of all supplies—of means, momentum and men. Candidates must be recruited from the churches or nowhere. Money can be expected from no other source. The forces of the Spirit liberated and directed by prayer have no other authority. "Prayer waves from Great Britain pulsate all through Calabar," said Mary Slessor. The distance to which waves travel before dying out depends on the energy employed at the centre of transmission. The Mission House is the transmitting centre and the churches supply the energy, spiritual and material. When energy is lacking there is neither message nor messenger in the ends of the earth. Evil and darkness and cruelty are left in undisputed possession of the field. But they who follow the Christ follow One who never turned His back, but marched breast forward. Now, as of old, "His face is steadfastly set," nor will He cease till the quest of His passion is turned to the conquest of His love and the

kingdoms of earth are become His possession. And if men must love the highest when they see it, then His love will command our utmost loyalty, His devotion will draw disciples after Him, and His high courage will find Him faithful company.

CHAPTER XII

The Questionary

THE following sets of questions may be answered personally by private study, but it is better that they should be discussed in reading circles or in study groups which meet once every week for eleven weeks.

Consult your missionary library. If your church or school has no library, endeavour to have one formed. Collect the best books; keep them in attractive condition; renew and increase your supply periodically.

Cultivate your constituency as well as your bookshelves.

Be wise and informed in your enthusiasm and its wholesome contagion will most surely tell.

Chapter I: Temples in the Sun

1. What objections can governments raise against Christian missions, and how would you meet such objections?

2. What contribution have Hinduism and Buddhism made to the development of India?

3. What was the effect of the Mohammedan conquest on religious and social life?

4. State the distinctive contribution of Christian missions to the thought and life of India.

5. Carey was a great evangelist and educationist. How far do you approve his ideals in literature and education that started Serampore College? Does your support equal your approval?

Chapter II: Treasure Island

1. Consider the value of Christian missions meeting other faiths in the central citadels of their power; e.g. Paul's eagerness to reach Rome, missions in Temple cities, and in scenes of popular pilgrimage.

2. Buddha means "the enlightened one." What are the points of resemblance and of difference between Buddha and Christ?

3. How far does Christianity vindicate its claim to be the absolute and final faith?

4. The doctrine of baptism by immersion signifies death and resurrection (*vide* Rom. vi.). Do you consider that this ordinance could have any specially suitable appeal for the Buddhist who wishes to renounce this world? *Cf.* John xvii. 14–16; Rom. vi. 3; Col. ii. 12; iii. 1.

Chapter III: Fetters and Freedom

1. What objection could be taken to the advocacy of slave emancipation being undertaken by Christian missionaries?

2. If Paul approved slavery, even in a mild form, when he sent Onesimus back to his master, would

it have been more apostolic for the missionaries to teach the slaves the wisdom of meek endurance ?

3. Is there any special reason for the fact that it was chiefly Baptist missionaries who championed the cause of emancipation ?

4. How far did the Act of Emancipation affect our responsibility for the liberated race ?

Chapter IV : Huts in the Jungle

1. Discuss the right of imperial governments to prohibit education in the native language of subject peoples.

2. " The first gift of Christianity to Africa is joy." Is this true ? Give reasons in support of your conclusion.

3. Should the idea of completing the chain of mission stations across Central Africa by an extension of the Society's work be encouraged at this time of financial stringency ?

4. Would it be a reproach if failure of revenue deprived the Society of the distinction of completing this missionary chain and of realising a long cherished hope ?

Chapter V : Where Revolutions Rise

1. How far is Christianity revolutionary in its effect upon character and society ?

2. If man's extremity is God's opportunity how does the present unsettlement in China affect the missionary situation ?

3. There are thousands of villages without any representative of the Gospel. Should the Society surrender its apportioned but unoccupied parts of the field ?

4. Other societies, owing to financial stringency, have withdrawn from stations and from fields. The B.M.S. has never done this.

What are you and your church prepared to do to prevent withdrawal now ?

What would the heathen think of withdrawal ?

What would God think of it ?

Chapter VI: Among Fair Races

1. What reasons justify the conduct of Protestant missions in Roman Catholic countries ?

2. American Baptists have undertaken responsibility for the B.M.S. work in Italy. Discuss the advantages that would accrue from a closer Baptist world-unity and co-operation.

3. Consider the effect of the new situation in various countries of Europe upon the Baptist witness and its future possibilities.

Chapter VII: Where Woman Reigns

1. What differentiates the Christian from the non-Christian view of the position and function of woman ?

2. Is anything lost by the isolated character of the woman missionary's work in Zenanas ?

3. "If woman's sphere is the home, is not the Zenana or the Harem her true kingdom?" What have you to say to this contention?

4. What are the advantages or disadvantages of specialised missionary service?

Chapter VIII: The Doctor Arrives

1. Discuss the helps and hindrances of native belief in magic.

2. How would you counter the saying that "Medical missions take a sneaking advantage of human suffering"?

3. What is the evidential value of medical missions?

4. Suggest means whereby medical service and medical equipment could be immediately increased, and prove that your findings are practicable.

Chapter IX: The Speaking Book

1. The Apostolic church was not very old before it produced a literature which became the standard and guide of Christian belief and practice.
State the value of a Christian literature to the native church.

2. Prepare an estimate of the range and value of Carey's translations of the Bible.

3. Translation of the Bible implies education of the people. Education is a long process.
Would it be better to evangelise by preaching only?

Impressions would be more easily and more directly made; would they be permanent?

Could you grow a Christian church on remembered words only?

4. If the Bible is the Christian's indispensable guide, why is translation work not more appreciated and better supported?

How far do you patronise and push the Publication Department of your own Society?

Did your circle or group ever run a bookstall or hold an exhibition when the missionary deputation visited your church or district?

Chapter X: A Stake in the Enterprise

1. Is there any authority for the contention that every Christian should be missionary-hearted?

2. What are the reflex influences of missionary interest and service upon personal character and church life and worship?

3. Suggest various forms of service by means of which all may have a stake in the enterprise.

4. Define your personal stake in the enterprise and its value for the Kingdom of God, your church, your own life.

Chapter XI: The Broadcasting Centre

1. What are the implications of the fact that the Mission House is only the agency of the churches for their work abroad?

2. What are the best methods of creating and sustaining a real, living, productive missionary interest ?

3. Would you approve the churches being voluntarily levied *per capita* for the support of the Society ?

4. Most of the contributions to the Society come towards the end of the financial year, 31st March. In the interval the Society has to make overdrafts at the Bank and pay interest. How would you remedy this ?

Attempt the proposed remedy, if it is needed, in your own district.

BIBLIOGRAPHY

Selections of recent books which may be had from the Carey Press. Postage extra in all cases.

I.—GENERAL

The World and the Gospel. J. H. OLDHAM. 2/6.
The Highway of God. KATHLEEN HARNETT and W. PATON. 2/6.
The Clash of Colour. BASIL MATHEWS. 2/-.
The Great Unities. JOHN MACBEATH. 2/-.

II.—INDIA

The Outcastes' Hope. G. E. PHILLIPS. 2/-.
Village Folk of India. R. H. BOYD. 1/6.
India and Her Peoples. F. D. WALKER. 2/-.
Life of William Carey. S. PEARCE CAREY. 10/6.
William Carey. S. PEARCE CAREY. 6d.

III.—AFRICA

Life of George Grenfell. GEORGE HAWKER. 6/-.
Winning a Primitive People. DONALD FRASER. 5/-.
Africa in the Making. H. D. HOOPER. 2/-.
Africa and Her Peoples. F. D. WALKER. 2/-.

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China and Her Peoples. L. E. JOHNSTON. 2/-.
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Life of Stanley Jenkins. RICHARD GLOVER. 3/6.

V.—MEDICAL MISSION WORK

The Way of the Good Physician. H. T. HODGKIN. 2/-.
China and Modern Medicine. Dr. HAROLD BALME. 3/6 ; Cloth 5/-.
Andrew Young of Shensi. J. C. KEYTE. 6/-.
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VI.—WOMEN'S WORK

The Harim and the Purdah. ELIZABETH COOPER. 10/6.
Open the Window Eastward. GEORGE HAWKER. 2/6.
Women Workers of the Orient. MARGARET BURTON. 2/-.
The Salvage of Souls. ISABEL ANGUS. 2/6.
Women of the Punjab. MIRIAM YOUNG. 2/6.